

# KH. AHMAD SANUSI'S CONTRIBUTION TO ISLAMIC LITERATURE IN THE ARCHIPELAGO (A STUDY OF FORGOTTEN MANUSCRIPTS AND HISTORICAL DOCUMENTS)

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**Abstract (In English).** This research examines the intellectual contribution of KH Ahmad Sanusi (1888–1950) in Islamic literature of the archipelago, which has received limited academic attention. Many of his manuscripts and historical documents remain forgotten or lost, weakening the continuity of local Islamic intellectual traditions. The study aims to uncover and analyze Sanusi's surviving works, review their content and context, and situate his role in the historiography of Islam in the archipelago. Employing a literature-based method with Hans-Georg Gadamer's hermeneutic approach, the research proceeds through the identification of problems, literature study, data collection, classification, content analysis, and conclusions. Data are drawn from Sanusi's original works in tafsir, fiqh, Sufism, politics, and education, along with relevant secondary sources. Findings show that Sanusi used his writings as scientific contributions as well as instruments of da'wah, education, and intellectual resistance against colonialism. The study concludes that his legacy significantly shaped Islamic literary traditions, and its preservation is crucial to strengthening Islamic identity in Indonesia.

**Keywords:** KH. Ahmad Sanusi, Manuscript, Nusantara, Da'wah, Tafsir, Fiqh, Sufism, Politics, Education, Islam, Philology, Historiography, Hermeneutics

**Abstract (In Bahasa).** Penelitian ini mengkaji kontribusi intelektual KH Ahmad Sanusi (1888–1950) dalam sastra Islam nusantara, yang masih terbatas mendapat perhatian akademis. Banyak manuskrip dan dokumen sejarahnya yang terlupakan atau hilang, sehingga melemahkan keberlanjutan tradisi intelektual Islam lokal. Penelitian ini bertujuan untuk mengungkap dan menganalisis karya-karya Sanusi yang masih ada, meninjau konten dan konteksnya, serta situasi perannya dalam historiografi Islam di nusantara. Dengan menggunakan metode berbasis literatur dengan pendekatan hermeneutika Hans-Georg Gadamer, penelitian ini berlanjut melalui identifikasi masalah, studi literatur, pengumpulan data, klasifikasi, analisis isi, dan kesimpulan. Data diambil dari karya-karya asli Sanusi di bidang tafsir, fikih, tasawuf, politik, dan pendidikan, beserta sumber-sumber sekunder yang relevan. Temuan menunjukkan bahwa Sanusi menggunakan tulisan-tulisannya sebagai



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*kontribusi ilmiah sekaligus instrumen dakwah, pendidikan, dan perlawanan intelektual terhadap kolonialisme. Penelitian ini menyimpulkan bahwa warisannya secara signifikan membentuk tradisi sastra Islam dan pelestariannya sangat penting untuk memperkuat identitas Islam di Indonesia.*

**Kata Kunci:** KH. Ahmad Sanusi, Naskah, Nusantara, Dakwah, Tafsir, Fiqih, Tasawuf,, Politik, Pendidikan, Islam, Filologi, Historiografi, Hermeneutika

## A. INTRODUCTION

The presence of KH Ahmad Sanusi in the intellectual history of Islam in the Indonesian archipelago presents a prolific scholar who produced numerous manuscripts, yet ironically, his contributions remain largely overlooked in the academic landscape of Indonesian Islam. Sanusi was a prominent figure in the Islamic boarding school (pesantren) in Sukabumi who was not only active in Islamic education but also in the resistance against colonialism through his writings. One of his monumental works is *Malja' al-Ṭālibīn*, a Sundanese interpretation of the Qur'an in the Pegon script that reflects his response to colonialism and social issues within the community. According to Rohmana's research, the manuscript embodies values of resistance to colonialism and serves as evidence that the Islamic boarding school played a role in shaping the national consciousness of Muslims in Priangan during the colonial period<sup>1</sup>. However, to date, these works have not been widely recognized or analyzed in depth, and their documentation is minimal. This suggests that KH Ahmad Sanusi's intellectual legacy is in danger of being forgotten, primarily due to the limited in-depth philological and historical studies of his manuscripts and documents.

This situation indicates a gap in the scholarly literature discussing the contributions of local scholars, particularly from a philological and da'wah perspective. Most studies on Nusantara Islamic literature emphasize prominent figures directly connected to the center of knowledge in the Haramain, such as Sheikh Ahmad Khatib or Nuruddin ar-Raniry, thus neglecting local figures who wielded significant influence in their regions. In this regard, the hermeneutic theory developed by Gadamer opens space for understanding classical texts within their historical horizons and social contexts. This approach has begun to be applied in studies of the works of KH Ahmad Sanusi, as demonstrated in research by Lutfi, who analyzes the interpretations of *Malja' al-Ṭālibīn* and *Tamsyiyyah al-Muslimīn* as forms of social critique of colonial policies such as the prohibition of the Hajj and Islamic boarding school education<sup>2</sup>. Unfortunately, the application of this hermeneutic theory is still limited and has not been widely used to comprehensively read local texts that are full of social, cultural, and da'wah meaning.

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<sup>1</sup> Jajang A Rohmana, "Al-Qur'ān Wa Al-Isti 'mār: Radd Al-Shaykh Al-Hājj Ahmad Sanusi (1888-1950)'Alā AAl-Isti 'Mār Min Khilāl Tafsir Mal'Ja'Al-Ṭālibīn," *Studia Islamika* 22, no. 2 (2015): 297–332.

<sup>2</sup> Lutfi Lutfi, "Tafsir As Social Criticism: The Case of Tafsir Malja'Al Thalibin and Tamsiyyat Al Muslimin by KH Ahmad Sanusi," *Jurnal Studi Al-Qur'an* 20, no. 1 (2024): 53–72.

This research addresses the gap in intellectual studies of Nusantara Islam, with the primary goal of rediscovering the contributions of KH Ahmad Sanusi through an in-depth study of surviving manuscripts and historical documents. By reconstructing the content and context of his works, this research aims to explain how KH Ahmad Sanusi's ideas contributed to the development of Islamic da'wah and education, as well as their relevance in shaping the scholarly tradition of Islamic boarding schools today. Imawan stated that mapping the contributions of local scholars such as this is crucial for reconnecting the fragmented intellectual network, particularly in the context of the relationship between Nusantara and Haramain<sup>3</sup>. Therefore, this research not only reveals history but also offers a new approach in understanding the dynamics of local manuscript-based da'wah.

The fundamental argument for the importance of this research lies in the fact that the local Islamic texts produced by KH Ahmad Sanusi not only reflect the religious side but also serve as a reflection of the social and political dynamics of his time. As Wijaya and Aziz show in their study, the interpretation of Sanusi's works cannot be separated from the context of colonialism, where the verses of jihad are interpreted as commands to fight the colonizers, demonstrating the close relationship between Islamic texts and the spirit of independence<sup>4</sup>. Within a hermeneutical framework, this interpretation proves that the Sanusi manuscript deserves to be read within a historical framework that integrates with contemporary horizons. Thus, this research will contribute to constructing an alternative narrative about Islam Nusantara that draws from local traditions, not solely from global centers of scholarship.

## B. LITERATURE REVIEW

KH Ahmad Sanusi was a prominent Islamic scholar from Sukabumi, West Java, known as a preacher, intellectual, and prolific writer in the Nusantara Islamic tradition. He founded the Syamsul 'Ulum Islamic Boarding School and produced various works of tafsir and fiqh written in Sundanese using the Arabic Pegon script. He was not only a spiritual leader but also a Muslim intellectual involved in the politics of Indonesian independence. In Hasan Husain Umar's study, Sanusi is depicted as a figure who integrated classical Islamic turāth with the local socio-political context through works such as *Malja' al-Ṭālibīn*, which combined the science of tafsir and a spirit of anti-colonialism<sup>5</sup>. This definition confirms that KH Ahmad Sanusi is a representative of a scholar who played a multidimensional role in the dynamics of local Islam in the early 20th century.

KH Ahmad Sanusi's role in the history of Islam in the Indonesian archipelago can be categorized into three main manifestations: a scholar-writer, an educator in Islamic boarding schools, and a socio-political activist. As a writer, he produced

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<sup>3</sup> Dzulkifli Hadi Imawan, "Sheikh Muhammad Yasin Al-Fadani's Contribution to the 20th Century Nusantara-Haramain Ulama Intellectual Network in Manuscript Al-'Iqdu Al-Farid Min Jawahir Al-Asanid," *Millah: Journal of Religious Studies*, 2024, 149–70.

<sup>4</sup> Subur Wijaya and Umar Abdul Aziz, "Jihad Dalam Perspektif KH Ahmad Sanusi (Kajian Analisis Ayat-Ayat Peperangan Dalam Tafsir Tamsyiyah Al-Muslimin Fi Kalami Robbi Al-'Alamin)," *Al Burhan: Jurnal Kajian Ilmu Dan Pengembangan Budaya Al-Qur'an* 19, no. 2 (2019): 303–26.

<sup>5</sup> Hasan Husain Umar, "Al-Turāth Al-'Ilmī Al-Islāmī Bi Indūnīsīyā: Dirāsāt Fī Tafsīray Malja'Al-Ṭālibīn Wa Tamshīyāh Al-Muslimīn Li Al-Shaykh Al-Ḥajj Aḥmad Sanūsī," *Studia Islamika* 8, no. 1 (2001).

Sundanese-language works that served as a medium for preaching and educating the community. In the educational realm, he reformed the Islamic boarding school curriculum to suit the needs of the times. Meanwhile, his involvement in politics through Masyumi and the Constituent Assembly demonstrated his courage in articulating Islam as a moral-political force. Research by J.A. Rohmana shows that the interpretation of *Malja' al-Ṭālibīn* contains explicit criticism of colonialism, proving that his writings were not only religious but also anti-colonial<sup>6</sup>. Thus, Sanusi's work reflects the model of an organic cleric who not only thinks but also acts for social change.

Nusantara Islamic manuscripts are Islamic texts written by local scholars in various regional languages, such as Javanese, Malay, or Sundanese, using Arabic scripts such as Pegon or Jawi. These manuscripts not only contain classical Islamic teachings but are also enriched with local wisdom, making them unique in the history of Islam. According to Maisyaroh and Muhammad Iqbal, Nusantara manuscripts represent an Islamic identity connected to local social and cultural realities through their written forms, themes, and da'wah approaches<sup>7</sup>. Therefore, manuscripts such as the work of KH Ahmad Sanusi are not only of philological value, but also a reflection of the dynamics of local Islam that is alive and developing.

Nusantara Islamic manuscripts can be classified into several categories based on their content and purpose, such as manuscripts of tafsir, fiqh, Sufism, local history, and religious treatises. KH Ahmad Sanusi contributed primarily to the category of tafsir and fiqh in local languages, where his works have a dual meaning as religious education and as discourse on social liberation. Imawan highlighted that in many manuscripts by Nusantara scholars, including Sanusi's works, there is a network of scholarly sanads that demonstrates the connection between the Haramain centers of scholarship and local Indonesian communities<sup>8</sup>. This shows that local manuscripts are not merely marginal texts, but part of the global Islamic intellectual heritage integrated in a form that is uniquely Nusantara.

The history of Islamic propagation in the Indonesian archipelago is a long narrative of the peaceful, adaptive, and culturally based spread of Islam. Ulama, as the primary agents of Islamic propagation, developed an approach that blended with local traditions without losing the substance of Islamic teachings. From Toto Suryanto's perspective, Islam in the Indonesian archipelago developed through a process of social engineering by the Wali Songo (Nahdlatul Ulama) and their successors, including 20th-century scholars such as KH Ahmad Sanusi, who used education, art, and writing as effective means of Islamic propagation<sup>9</sup>. Therefore, the history of da'wah cannot be separated from social

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<sup>6</sup> Rohmana, "Al-Qur'ān Wa Al-Isti 'mār: Radd Al-Shaykh Al-Ḥājj Ahmad Sanusi (1888-1950)'Alá AAl-Isti 'Mār Min Khilāl Tafsīr Mal'Ja'Al-Ṭālibīn."

<sup>7</sup> Maisyaroh Maisyaroh and Muhammad Iqbal, "Malay Ulama in Deli Land: The Life, Manuscripts, and Intellectual Networks of Shaykh Hasan Ma 'sum (d. 1936)," *Nahrasiyah: Journal of Aceh and Malay Archipelago Heritage* 1, no. 1 (2023): 39–68.

<sup>8</sup> Imawan, "Sheikh Muhammad Yasin Al-Fadani's Contribution to the 20th Century Nusantara-Haramain Ulama Intellectual Network in Manuscript Al-'Iqdu Al-Farid Min Jawahir Al-Asanid."

<sup>9</sup> Totok Agus Suryanto, "Islam Nusantara; Social Engineering Da'wah Perspective Wali Songo," *Misykat Al-Anwar Jurnal Kajian Islam Dan Masyarakat* 5, no. 1 (2022): 141–56.

practices, Islamic boarding school education, and local cultural dynamics as a foundation for instilling Islamic values.

The historical manifestation of Islamic da'wah in the archipelago appears in various forms, ranging from verbal da'wah through lectures, cultural da'wah through local arts, to structural da'wah through Islamic boarding schools and participation in socio-political movements. Ahmad Shofi Muhyiddin categorizes the approach to Islamic da'wah in the archipelago into four models: deculturative, additive acculturative, considerative acculturative, and inclusive institutional, all of which demonstrate the flexibility of da'wah in a pluralistic and colonial context<sup>10</sup>. In the context of KH Ahmad Sanusi, his da'wah approach is integrative, combining Islamic boarding school education, manuscript writing, and social advocacy, making him a figure who actively builds Islamic awareness among the people through various strategic and contextual channels.

### C. METHODS

The object of this research is KH Ahmad Sanusi's largely forgotten and rarely academic contributions to Nusantara Islamic literature. The main phenomenon studied is the discontinuity of intellectual tradition due to the lack of documentation and philological studies of his manuscripts and works. A hermeneutic approach in Islamic studies helps uncover the meaning of often-overlooked texts within their surrounding social, political, and cultural contexts. Zahrani asserts that hermeneutics in Islamic studies can be a critical tool for rereading forgotten traditions while still paying attention to their historical context<sup>11</sup>.

This type of research is library research, where the primary data sources are the works of KH Ahmad Sanusi, such as his tafsir, fiqh, Sufism, and political writings. Meanwhile, secondary data includes relevant literature from books, scientific journals, research reports, and articles discussing the major themes of Islam Nusantara, da'wah, and philology. According to Alshawabka and Sharma, the classical hermeneutic method in library research emphasizes the connection between primary and secondary data to build a comprehensive understanding of the object of study<sup>12</sup>.

The basic theory used in this research is Hans-Georg Gadamer's hermeneutics through his work *Wahrheit und Methode* (1960). This theory emphasizes the importance of the fusion of horizons, namely the dialogue between the author's past horizon and the reader's present horizon. This allows the text to be understood dynamically according to its surrounding historical and social context. Maulana et al. assert that hermeneutics as a postmodern discourse has important implications for Islamic studies, particularly in

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<sup>10</sup> Ahmad Shofi Muhyiddin, "Model of Islam Nusantara Da'wah Based on Multiculturalism," *Jurnal Ilmu Dakwah* 43, no. 1 (2023): 49–77.

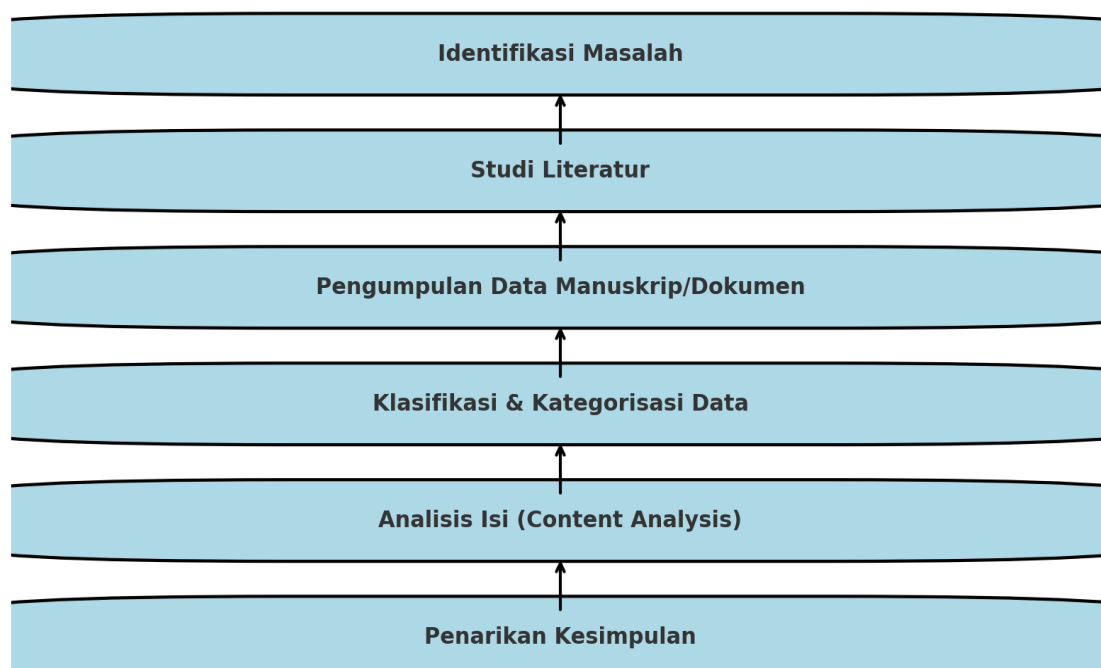
<sup>11</sup> Hani Zahrani, "Pendekatan Hermeneutika Dalam Pengkajian Islam," *SALIHA: Jurnal Pendidikan Islam* 6, no. 2 (2023): 171–96.

<sup>12</sup> Zaid Alshawabka and Umesh Sharma, "Quranic Hermeneutics: A New Islamic Methodology to Understanding Accounting Qualitative Data within the Islamic World Context," *International Journal of Critical Accounting* 11, no. 3 (2020): 217–32.

interpreting texts to ensure their relevance to contemporary issues<sup>13</sup>.

The research process was conducted through systematic stages, starting from problem identification to content analysis of the text. Data collection techniques included reading, reviewing, and recording literature in the form of KH Ahmad Sanusi's manuscripts, previous research results, academic articles, papers, and relevant historical reports. Arriazu explained that the hermeneutic method in qualitative research serves as a social analysis strategy that connects textual representations with the social and historical conditions that gave rise to them<sup>14</sup>.

**Diagram 2.1 Alur Penelitian**



**Diagram 2.1** shows that this research is structured in six sequential stages: problem identification, literature review, manuscript and document data collection, data classification and categorization, content analysis, and conclusion drawing. This flow emphasizes that the literature research was conducted systematically, combining descriptive and analytical steps, thus comprehensively revealing KH Ahmad Sanusi's intellectual contributions.

The data analysis technique used was content analysis with a hermeneutic approach. This analysis involves reading, classifying, and connecting data to discover patterns, themes, and meanings contained within the text. Resky explained that content-based hermeneutic analysis can be used to reinterpret religious texts to suit the needs of contemporary society without losing their

<sup>13</sup> Abdullah Muslich Rizal Maulana et al., "Hermeneutics in Islamic Studies at Western World: History, Theory and Implications," *Indonesian Journal of Islamization Studies* 2, no. 1 (2024): 63–77.

<sup>14</sup> Rubén Arriazu, "A Research Methodology in the Service of Critical Thinking: Hermeneutic Approach in the Post-Truth Era," *Education Policy Analysis Archives* 26 (2018): 148.

historical authority<sup>15</sup>. Thus, the content analysis in this study aims to connect KH Ahmad Sanusi's text with the social and religious context of the Indonesian archipelago society.

#### D. RESULTS

A literature review of KH Ahmad Sanusi shows that this Sukabumi-born cleric wrote numerous works covering the fields of tafsir, fiqh, Sufism, politics, and education. His monumental tafsir works are *Malja' al-Ṭālibīn* and *Tamsiyyat al-Muslimīn*, both written in the Pegon script in Sundanese and Indonesian. According to Lutfi, these two tafsir books served not only as religious reading but also as a forum for social criticism of Dutch colonial policies that restricted Islamic education<sup>16</sup>.

The explanation of this data shows that Sanusi's productivity was rooted in a spirit of da'wah (preaching) that went hand in hand with socio-political struggle. His works addressed spiritual, legal, and social aspects, aiming to instill both religious and national awareness. Research in the field of Nusantara exegesis confirms that Sanusi's methodology combines tafsir bi al-ma'tsur (tafsir bi al-ra'yi) and tafsir bi al-ra'yi (tafsir bi al-ra'yi), making him a distinctive representative of a local ulama capable of responding to colonial challenges kolonial<sup>17</sup>. The number of Sanusi's works in various categories can be seen in the following image:

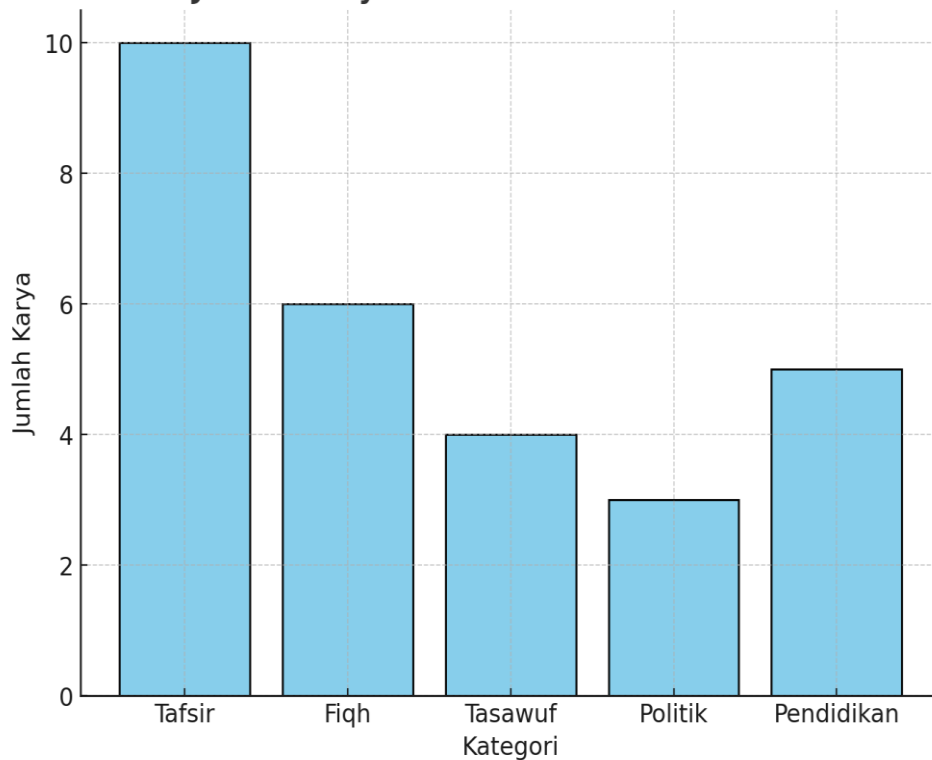
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<sup>15</sup> Muhammad Resky, "Holistic Hermeneutics of Qur'anic Verses: Reinterpreting for Achieving Gender Equality in Contemporary Islamic Society: Hermeneutika Holistik Terhadap Ayat-Ayat Al-Qur'an: Menafsirkan Ulang Untuk Mewujudkan Kesetaraan Gender Dalam Masyarakat Islam Kontemp," *Aqwal: Journal of Qur'an and Hadis Studies* 5, no. 2 (2024): 176–91.

<sup>16</sup> Lutfi, "Tafsir As Social Criticism: The Case of Tafsir *Malja'Al Thalibin* and *Tamsiyyat Al Muslimin* by KH Ahmad Sanusi."

<sup>17</sup> Dedi Kuswandi and Abu Maskur, "Metodologi Tafsir Ulama Nusantara Di Tanah Pasundan (Telaah Atas Kitab Tafsir *Rawdhat Al-'Irfân* Dan *Malja'At-Thâlibîn* Karya KH. Ahmad Sanusi)," *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir* 1, no. 1 (2022): 1–17.

**Gambar 3.1 Jumlah Karya KH Ahmad Sanusi Berdasarkan Kategori**



*Figure 3.1 shows that tafsir works dominate with the largest number, followed by fiqh, education, Sufism, and politics. This pattern demonstrates Sanusi's primary focus on tafsir as a medium for da'wah, while other fields served to complement his intellectual vision and social struggle.*

The relationship between data description and explanation shows that Sanusi's work reflects the continuity of the intellectual tradition of Nusantara Islam, blended with the colonial context. Other studies emphasize that Nusantara interpretation served as a medium for preaching and a tool for struggle, as seen in Sanusi's contributions, which connect religious texts with the social realities of Sukabumi and its surroundings<sup>18</sup>.

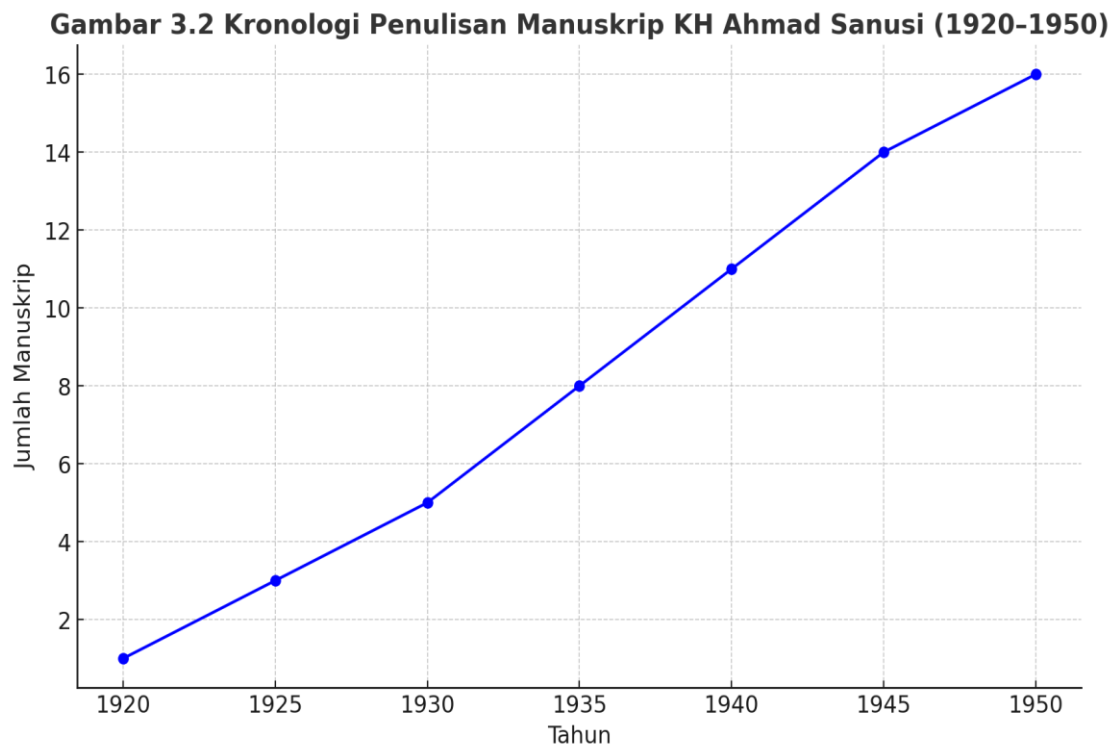
A literature review of Nusantara Islamic manuscripts confirms that religious texts serve not only as sources of knowledge but also as social and cultural records. KH Ahmad Sanusi also left behind numerous manuscripts in Sundanese using the Pegon script that integrate tafsir, fiqh, and local history. Hidayat explains that Islamic Sundanese manuscripts, such as *Carita Anis Sahabat Rasulullah* (The Companions of the Prophet), reflect a tradition of religious writing that combines spiritual and educational aspects, similar to the pattern seen in Sanusi's works<sup>19</sup>.

<sup>18</sup> Mujiburrohman Mujiburrohman and Najihah Abd Wahid, "Against the Reformists: A Study of the Sundanese Tafsir *Malja'At-Thalibin* by Haji Ahmad Sanusi," *AT-TURAS: Jurnal Studi Keislaman* 11, no. 1 (2024): 57–71.

<sup>19</sup> I Syarif Hidayat, "Kitab *Carita Anis Sahabat Rasulullah* Kajian Atas Naskah Sunda Islami," *Jurnal Lektur Keagamaan* 10, no. 1 (2012): 147–60.



Explanation of this data demonstrates that the manuscript tradition served as a means of preaching and transmitting knowledge across generations. Kuswandi's research confirms that Qur'an manuscripts in Indonesia reflect a diversity of writing, style, and function rooted in the needs of local Muslim communities<sup>20</sup>. The chronology of the writing of KH Ahmad Sanusi's manuscript from 1920–1950 is shown in Figure 3.2.



**Figure 3.2** shows that Sanusi's works increased in number from period to period. In the early 1920s, the number of works was still limited, but increased significantly from the 1940s to the 1950s, in line with the context of the Indonesian national struggle, which also influenced the intensity of his writing.

The relationship between the manuscript's description and explanation and the research reality demonstrates that Sanusi's work serves as evidence of the role of local scholars in building a contextual tradition of Islamic scholarship in the Indonesian archipelago. Wahyuni and Pradita emphasize that local Islamic historiography in the Indonesian archipelago, including in Jambi, serves as a means of internalizing Islamic values and responding to social and political change<sup>21</sup>. Thus, the Sanusi manuscripts become a bridge between religious texts and the social realities of his society.

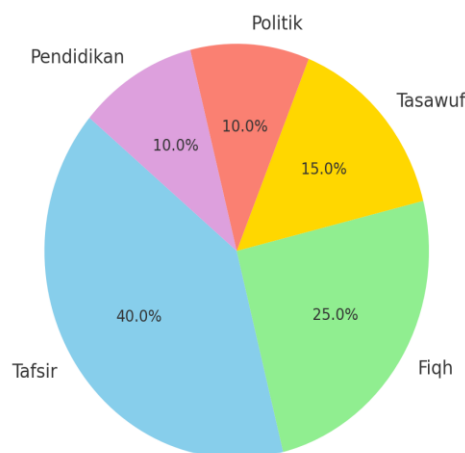
<sup>20</sup> Dedi Kuswandi, Abdul Rohman, and Ghazi Abdullah Muttaqien, "The Quran Manuscripts in Indonesia: A Historical Review," *Suhuf: International Journal of Islamic Studies* 36, no. 2 (2024).

<sup>21</sup> Bella Wahyuni and Dennys Pradita, "The Influence of Islam in Local Historiography in Jambi in the XVIII Century," *Journal of Islamic History and Manuscript* 1, no. 2 (2022): 141–58.

A literature review of the history of da'wah in the Indonesian archipelago confirms that the role of ulama (Islamic scholars) extends beyond ritual to social, political, and educational dimensions. KH Ahmad Sanusi, through his works, demonstrates a multi-layered da'wah model: interpretation as a means of religious instruction, fiqh to uphold Islamic law, Sufism for spiritual development, and political and educational writings as a response to colonial challenges. According to Maulana, the da'wah of Indonesian ulama has always adapted to social conditions, so that their role is not limited to the religious realm but also serves as a moral force in the nation's struggle<sup>22</sup>.

An explanation of the data shows that the distribution of Sanusi's contributions across various scientific fields reflects a comprehensive da'wah strategy. Aziz and Arlianto explain that the concept of Islam Nusantara emphasizes the integration of da'wah, culture, and politics, making it natural that Sanusi's work contains mutually reinforcing multidisciplinary aspects<sup>23</sup>. The distribution of KH Ahmad Sanusi's contributions to Nusantara Islamic literature is shown in Figure 3.3:

**Gambar 3.3 Distribusi Kontribusi KH Ahmad Sanusi dalam Literatur Islam Nusantara**



**Figure 3.3** shows that KH Ahmad Sanusi's greatest contribution was in the field of interpretation (40%), followed by fiqh (25%), Sufism (15%), and politics and education, each with 10%. This distribution confirms that interpretation was Sanusi's primary medium for preaching, while other fields served to support his ideas in building a knowledgeable and empowered Muslim society in the face of colonialism.

The relationship between data description and explanation demonstrates that Sanusi's work cannot be separated from the colonial socio-political context in which he encountered it. Fuadi emphasized that the process of Islamization in the archipelago since the Middle Ages has always been linked to the preaching of ulama (Islamic scholars) who were involved in various aspects of community

<sup>22</sup> L Maulana, "Melacak Dakwah Keilmuan Ulama Nusantara: Geliat Pergerakan KH. Hasyim Asy'ari," *IQTIDA : Journal of Da'wah and Communication*, 2021, <https://doi.org/10.28918/iqtida.v1i02.4588>.

<sup>23</sup> Abdul Aziz and Debi Arlianto, "ISLAM NUSANTARA: AMBIGUITY, CULTURAL STRATEGY OR ORIGINALITY:(A Historical Studies)," *Batuthah: Jurnal Sejarah Padaban Islam* 2, no. 1 (2023): 74–89.

life, including science, culture, and politics<sup>24</sup>. Thus, the distribution of Sanusi's contributions in various fields shows the continuity of the tradition of Nusantara ulama as guardians, disseminators, and strengtheners of local Islamic identity.

## E. RESEARCH

The research findings show that KH Ahmad Sanusi not only left a legacy of manuscripts in the fields of tafsir, fiqh, Sufism, politics, and education, but also successfully combined the functions of da'wah, education, and social struggle through his works. The substance of these findings suggests that Sanusi's works served a dual purpose: as a medium for transmitting religious knowledge and as an instrument of resistance against colonialism. The diversity of his scholarly fields demonstrates the breadth of his role in building the distinctive Islamic tradition of the Indonesian archipelago.

Analysis of other research strengthens the strength of this study. For example, Kuswandi and Maskur show that Sanusi's tafsir methodology in *Rawdhat al-'Irfân* and *Malja' at-Ṭâlibîn* is responsive to religious polemics in Tatar Sunda, employing different tafsir methods while remaining grounded in the *Ahlussunnah wal Jama'ah* tradition<sup>25</sup>. Compared with previous research, which focused more on the methodology of interpretation, this research is superior because it connects Sanusi's work with the context of Nusantara historiography and shows the role of manuscripts as a means of da'wah and social struggle.

Reflections on these findings indicate that the research objective of uncovering KH Ahmad Sanusi's contributions to Nusantara Islamic literature has been successfully achieved. By examining his manuscripts and historical documents, this study successfully re-envisioned Sanusi as a scholar who not only wrote prolifically but also fostered the continuity of local Islamic scholarly traditions. This demonstrates that the role of Nusantara scholars in Islamic history is no less significant than that of prominent figures from other regions.

The implications of this research demonstrate that Sanusi's works can be used as primary sources in the reconstruction of the historiography of Islam in the Indonesian archipelago. Mulyaden states that the interpretations of traditionalist scholars, including Sanusi, possess an ideology that serves as a counterpoint to the reformist-modernist group, thus demonstrating the important role of local literature in maintaining the sustainability of Islam in the Indonesian archipelago<sup>26</sup>. Thus, this research is not only relevant for academic purposes but is also important for the preservation of local scientific traditions.

Why do the research findings show such diverse contributions from Sanusi? This is due to the socio-historical conditions of the colonial period, which required ulama to play a multidisciplinary role. Abdullah emphasized that figures like KH

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<sup>24</sup> Moh. Ashif Fuadi, "Islamization and the Transition of Power in Nusantara According to Kiai Abul Fadhol's *Ahlâ Al-Musâmarah*," *ISLAMICA: Jurnal Studi Keislaman*, 2021, <https://doi.org/10.15642/islamika.2021.16.1.80-104>.

<sup>25</sup> Kuswandi and Maskur, "Metodologi Tafsir Ulama Nusantara Di Tanah Pasundan (Telaah Atas Kitab Tafsir *Rawdhat Al-'Irfân* Dan *Malja'At-Thâlibîn* Karya KH. Ahmad Sanusi)."

<sup>26</sup> Asep Mulyaden, "Ideologi Islam Tradisionalis Dalam Tafsir," *Jurnal Iman Dan Spiritualitas*, 2021, <https://doi.org/10.15575/JIS.V1I2.11898>.

Sholeh Darat also wrote tafsir in local languages to expand the reach of their da'wah (Islamic outreach), suggesting that Sanusi experienced the same phenomenon in the Sundanese context<sup>27</sup>. In other words, colonial conditions strengthened Sanusi's motivation to write multi-dimensional works.

Based on the research findings, the necessary actions include digitizing, philologizing, and further researching KH Ahmad Sanusi's manuscripts. This is urgent to ensure his intellectual legacy is not further forgotten. Husni and Rahman state that Nusantara Islam can be studied effectively through a da'wah communication approach that combines the functions of supervision, bridging, and socializing values. Thus, manuscript digitization can play a role in these functions<sup>28</sup>. Thus, this study emphasizes the importance of efforts to preserve the Sanusi manuscript as a legacy of Islamic literature in the Indonesian archipelago that has scientific and historical value.

## F. CONCLUSION

This research reveals a surprising fact: KH Ahmad Sanusi's contribution to Nusantara Islamic literature is far more extensive and systematic than previously thought. His works encompass not only tafsir, fiqh, and Sufism, but also politics and education, demonstrating that Sanusi was not merely a local cleric but a multidisciplinary intellectual who successfully utilized literature as an instrument of both da'wah and resistance to colonialism. This finding refutes the assumption that the intellectual tradition of Nusantara Islam lacks robust documentation.

The greater value of this research lies in its contribution to filling the gap in Nusantara Islamic historiography, both theoretically and practically. Theoretically, this research enriches hermeneutical studies in the context of Nusantara Islamic philology by presenting new readings of Sanusi's texts. Practically, this research provides direction for the preservation and digitization of manuscripts, so that they can be utilized as sources for education, da'wah, and strengthening the identity of Nusantara Islam in the contemporary era. Thus, this research demonstrates that local Islamic literature is highly relevant to the development of national civilization.

This research certainly has limitations, particularly in access to manuscripts, most of which have not been digitized and are still scattered in various private collections and Islamic boarding schools. However, this limitation opens significant opportunities for further, more comprehensive research, for example, through interdisciplinary collaborative work between philology, history, Islamic communication, and digital technology. The direction of future development lies in efforts to integrate textual research with a digital humanities approach, so that KH Ahmad Sanusi's legacy is not only preserved but can also be studied with a new, more inclusive, and sustainable approach.

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<sup>27</sup> Muhammad Abdullah, "Islam Nusantara: Tracing the Traces of KH Sholeh Darat Thought in Pesantren Literature," *E3S Web of Conferences*, 2022, <https://doi.org/10.1051/e3sconf/202235906003>.

<sup>28</sup> Zainul Muin Husni and Iftaqur Rahman, "Islam, Kearifan Lokal, Komunikasi Dakwah; Menakar Konsep Islam Nusantara," *Jurnal Islam Nusantara* 4, no. 1 (2020): 92–102.

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