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**IMPRESSIONS OF THE FIRST MOST COMPLETE AUTHORAND
TAFSIR IN THE NUSANTARA**

(Analysis Study of the Book of Tarjuman Al-Mustafid)

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ABSTRACT :

The book of Tarjuman al-Mustafid is the first complete tafsir book of 30 juz in the nusantara in the 17th century AD. This article focuses research on the first and last suras in the Qur'an, namely suras *al-Fatihah* and *al-Nas* to get an *impression* from sheikh Abd ar-Rauf as-Singkili in writing a complete Qur'anic tafseer of 30 juz. This interpretation shows evidence of the extraordinary productivity of tafsir writing in the archipelago at the beginning of the process of Islamization in Indonesia. Descriptive and qualitative approach, this research is needed to get results that are in accordance with existing facts and reality. The uniqueness of 'Abd al-Rauf's tafsir, can be seen from his impression in writing tafsir, where he is very maintaining the consist of enan from the beginning to the end of the letter in the technique of writing tafsir, there are several keywords which is used repeatedly to interpret. This is a characteristic that other books of exegesis do not have. But during the final process of interpreting the meaning of the verse, an impression of inconsistent interpretation was found.

Key words: Abd ar-Rauf as-Singkili, Impression, Tarjuman al-Mustafid, Tafsir Nusantara.

INTRODUCTION

The majority of Indonesia's population are followers of Islam, even today Indonesia has become the center of Islamic studies in the world. In the history of the archipelago, the Qur'an was studied and taught along with the entry of Islam in the archipelago. Starting from the era of Tarjuman al-Mustafid written by Abdul Rauf al-Singkili from Aceh. Tafsir Tarjumân is estimated to have been completed in 1675 A.D. It is recorded in history that this tafsir work is the first monumental work containing a complete 30 juz written in the 17th century A.D. This tafsir later became a reference for Muslims in Southeast Asia, especially in Indonesia and in Malaysia, ¹even to foreign countries such as South Africa. This commentary has also been successfully printed

¹ Rifa Roifa, et al, The Development of Tafsir in Indonesia (Pre-Independence 1900-1945), alBayan: Journal of Quran and Tafsir Studies 2, no. 1 (2017), h. 22.

many times in Singapore, Penang, Jakarta, Bombay and the Middle East.² Since this work was circulated, many works of interpretation have emerged, both in Indonesia and in Malaysia.³

Tafsir Tarjumân al-Mustafîd has been widespread in the archipelago, this fact shows that Malay tafsir is in great demand by readers, one of the reasons is none other than because Malay is a lingua franca, especially in Southeast Asia. Naturally, this interpretation was in demand for centuries. The spread of tafsir books by Nusantara scholars from the 17th century until now seems to be evidence, that the mufasir in this country is aware of the importance of an understanding of the scriptures that can be a guide for the people of the archipelago. This is very reasonable because there is a reality if Indonesia is a country that has the largest world Muslim community. So inevitably, a proper understanding of the Qur'an becomes something very important. And that is none other than understanding the scholars' interpretation of it (the Qur'an).

No less interesting to be researched as research material to provide writing references for the next generation is the *impression* of writing a complete interpretation of 30 juz in the 17th century AD. Writing a 30 juz interpretation certainly requires very high intelligence, energy, time from someone. So whether in the process of writing Abd ar-Rauf always maintained his consistency in writing both in terms of writing techniques and in terms of interpreting meaning. So this for the author needs to be done research to be used as reference material for writing techniques for a written work, especially for a book of interpretation and reference material for a writer.

Before this research was conducted, there had been several previous studies on the Monumental Tafsir by Abdurrauf as-Sinkili both in the form of journals, articles, theses, such as: *first article*, Article in the NUN journal entitled *Mufassir and Kitab Tafsir Nusantara (Tafsir Turjumun al-Mustafid Karya Abd. Rauf As-Singkilli)* written by Abid Syahni, a student of the Faculty of Ushuluddin and Islamic Thought UIN Sunan Kalijaga Yogyakarta, this article explains the biography of the author, method and style of the book Tarjuman al-Mustafid taken from suras al-fatihah and al-ikhlas. *Second*, a citation in the MIQAT journal entitled *Tafsir Tarjumân Al-Mustafîd by 'Abd Al-Rauf Al-Fanshuri: Biographical Discourse, Political-Theological Contestation, and Tafsir Methodology* written by Arivaie Rahman, a graduate student of UIN Sunan Kalijaga, in the article explained the complete characteristics and quantity of juz 1-30 and explained the political-theological situation of Abdur Rauf at the time Tafsir writing.

Third, a *article* in the journal Substantia entitled *Characteristics of Tafsir Tarjuman Al-Mustafid* written by Suarni a student of the Qur'an and Tafsir Study Program, Faculty of Ushuluddin and Philosophy UIN Ar-Raniry, Banda Aceh, in this article explains the biography of the author of the

² Azyumardi Azra, *Network of Middle Eastern and Archipelago Scholars XVII and XVIII Centuries: The Roots of Indonesian Islamic Renewal* (Jakarta: Kencana, 2004), p. 247.

³ Wardani, "Approaching the Diversity of Tafsir Nusantara", (Yogyakarta: Zahir Publishing, 2021), h. 3.

book, the characteristics of the book from methods, patterns and techniques of interpretation by taking samples from Surat al-Fatihah. *Fourth*, an excerpt from the journal Ushuluna entitled *Tarjuman Al-Mustafid: The First Complete Tafsir Di Nusantara* written by Zaimul Asroor, a student of Syarif Hidayatullah State Islamic University Jakarta, the article explains the biography of the author of the book, the characteristics of the complete book and contextualized contemporary problems according to this interpretation, such as about problems of non-Muslim leadership, Israel and feminism. *Fifth*, the thesis entitled *Characteristics of Sufism Patterns in Tafsir Tarjuman Al-Mustafid by Abdur Rauf Al-Singkili* written by Mayang Sari from UIN Riau 2022, in the thesis examines Sufism in the interpretation of Abdur Rauf where the most assumption is that even though the author of the book is a Sufism figure, the Tarjuman Book is far from Sufism.

In this article, we will explain how historically chronological the writing of this tafsir is, how the teristic nature of the book of tafsir AbdurRauf as-Sinkili and how the *impression* in the writing of the first complete book in the archipelago, namely researchers limit it to the first surah (*Al-Fatihah*) and the last (*al-Nas*) and at the opening and closing of the book, of course, this makes it unique and distinguishing from previous research on the book of Tarjuman al-Mustafid. With this research, it is hoped that it will be used as a reference for the author's biography, the characteristics of the Tarjuman al-Mustafid tafsir book and as reference material from several aspects, such as the technique of writing a written work, especially for a book of tafsir, reference material for a writer as well as reference material for language, thought, culture of the people of Nusantara (Malay).

METHODS

To obtain the intended research results, the author in conducting research uses *library research* techniques. The data used in this paper is divided into two sources, namely primary sources and secondary sources. The primary source is the book of tafsir Tarjuman al-Mustafid, while the secondary data are books and articles that are in line with the research theme. Furthermore, the approach to be applied in this paper is descriptive-qualitative. Describing data is important, especially related to the life of the author of this interpretation, because the data is more historical in nature which tends to be chronological. In addition, it is also necessary to take a qualitative approach to see the methodology of interpretation, sources of interpretation, patterns, writing techniques, keywords cited in this interpretation, then the existing data will be analyzed and critiqued.

RESULT

The Most Complete Chronological Study of the First Tafsir in the Nusantara

Aceh is one of the provinces in Indonesia. Historians say that Aceh was the initial place of the foothold and development of Islam in the archipelago. According to Gujarati theory, Islam came to Aceh in the 7th / 13th century AD. The growth of Islam in Aceh is growing rapidly in all corners of the archipelago. The teachings of Islam are also very well accepted by the people of Aceh without any obstacles and obstacles.⁴ Islam first entered Aceh in 1290 AD, Islamic teaching began to be born and grow, especially after the establishment of the kingdom of Samudra Pasai. At that time many scholars established surau, such as Teungku Cot Mamplam, Teungku in Geureudong, and others. During the time of Iskandar Muda Mahkota Alam Sultan of Aceh, in the early 17th century AD, surau-surau in Aceh progressed. Many famous scholars appeared at that time, such as Nuruddin Ar-Raniry, Ahmad Khatib Langin, Shams Al-Din Al-Sumatrani, Hamzah Fansuri, Abd Al-Rauf Al-Singkili, and Burhanuddin.⁵

Previously in the 16th century there were historical facts that had recorded the process of writing tafsir, namely the manuscript of the tafsir of Surat *al-Kahf*. This technique of writing Surat *al-Kahf* is written partially based on certain letters only. This manuscript is in the form of a manuscript whose author is not yet known. The manuscript was brought from Aceh to the Netherlands by an Arabic linguist from the Netherlands, Erpinus (d. 1624 AD) in the early 17th century AD. Now, the manuscript has become a collection in the Cambridge University Library with the MS li.6.45 catalog. It is suspected that the writing of the script was written during the time of Sultan Iskandar Muda (1607-1636 AD). This shows that interpretive activities in the archipelago have begun since the 16th century AD. According to A.H. Johns, this phenomenon can be seen from the works of the mufti at that time, such as the works of Hamzah al-Fansuri or Syamsuddin al-Sumatrani, although expressly it cannot be called a work of tafsir, but it can be used as an indication of the process of writing tafsir at that time.⁶

In the next century, namely the 17th century AD, there appeared again a complete work of interpretation of 30 juz, although the year of writing is not yet certain. This work was written by Abdur Rauf as-Singkili and named Tarjuman al-Mustafid in Malay pegon language. Some argue this interpretation was written in 1615 - 1693 AD, another opinion according to Peter Riddel assumes this manuscript was written in 1675 AD. But the surprising condition of this book was first printed not in Indonesia but in a very distant country, namely in Istanbul, Turkey in 1884

⁴ Munawir Umar, "Quranic Studies in Aceh; Tracing the Historical Roots of the Development of Tafsir from Time to Time", in Liwaul Dakwah Journal, Vol.10, No.2, Year 2020.

⁵ Wardani, "Approaching the Diversity of Tafsir Nusantara", h. 23.

⁶ Abdul Rouf, "Mozaik Tafsir Indonesia", (Depok, Sahifa Publishing : 2020), h. 75-76.

AD. And began to enter Nusantara in the 4th printing in 1951 AD / 1370 H printed by the printing house *al-Bab al-Halabi*, Egypt.⁷ Another opinion states that the first time this book was published in Istanbul with the publisher Maktabah Ottoman, 2 volumes in 1884 AD, previously still in the form of manuscripts copied up to 10 copies and now stored in the National Library (PNRI) Jakarta, until the last edition was published in Indonesia (Jakarta) in 1981 AD.⁸

There are several factors behind the writing of *Tarjuman al-Mustafid*, although as-Singkili did not explain the background of his book, so researchers only assume by looking at the situation and condition of the author at that time. The first is about the position of as-Singkili at that time where he served as *qadhi* in the 14th Aceh sultanate Sultan Safiyyat al-Din (1651-1675 AD) until he as-Singkili died during the 17th sultan Sultan Kamalat (1688-1699 AD).⁹ From this it can be seen that as-Singkili has an important role in explaining religion to the public, and it is undeniable that he must be able to translate and explain the contents of the Quran which contains guidelines and laws. Then this was further strengthened by the socio-political religious conditions at that time, which had been confused by the *Wahdatul Wujud* understanding brought by Hamzah Fanshuri and Syamsyuddin al-Sumatrani.

The bearers of this teaching have written many works of Qur'anic exegesis with an *embodied* Sufistic interpretation, the Qur'an is widely interpreted according to their wishes. This has a great impact on society, especially ordinary people who follow these teachings a lot. So by some other groups, those who embrace this teaching are considered heretics and infidels.¹⁰ This persecution was further heated by the aggressive behavior of Shaykh Nur ad-Din ar-Raniri who hunted down the perpetrators of the manifestation, even to the point of bloodshed. Therefore, people really need material to understand the Qur'an, especially for ordinary people. Because of this, Shaykh Abdur Rauf wrote the book of tafsir al-Qur'an in Malay to make it easier for the public, especially ordinary people, to understand Arabic and religious knowledge in understanding and studying the contents of the Qur'an. He wanted people to be able to understand the Qur'an widely.¹¹

Biography of 'Abd al-Rauf as-Singkili

'*Abd al-Ra'uf Singkili* was born in Singkil (Modern: Singkel) on the northwest coast of Aceh in 1035 H/1615 AD.¹² However, regarding when 'Abd al-Rauf was born, there is no accurate data

⁷ Abdul Rouf, "Mozaik Tafsir Indonesia", p 76.

⁸ Hasani Ahmad Said, "Network and Renewal of Ulama Tafsir Nusantara Centuries XVI-XXI", (Bandung : Manggu Makmur Tanjung Lestari, 2020), p 99.

⁹ Arivae Rahman, :*Tafsir Tarjumân al-Mustafid by 'Abd al-Rauf al-Fanshuri*, Vol XLII No. 1 (Yogyakarta : Miqot, 2018), h. 8.

¹⁰ Ahmad Zaenal Abidin, Khazanah Tafsir Nusantara, (Yogyakarta : IRCiSoD, 2023) p 24-25.

¹¹ Abdul Rouf, "Mozaik Tafsir Indonesia", p 87.

¹² Zulkefli Aini', Che Zarrina Sa'ari, and Mohamad Zulkifli Abdul Ghani, *The Da'wah Approach of al-Wasatiyyah Sheikh Abdul Rauf Ali al-Fansuri (D.1693)*, Afkar 20, no. 1 (2018), h. 190.

to explain it. Harun Nasution said that he was born around 1001 H / 1593 AD. Then he breathed his last in Banda Aceh in 1105 H / 1693 AD. Another opinion states that he was born in Suro, a village on the banks of the Simpang Kanan river, Singkil, around 1620 A.D. But these two opinions about his birth rate differ from the opinions of most Western scholars, such as D.A. Rinkes, Anthony H. Johns, and Peter Riddel. According to Rinkes, '*Abd al-Rauf* was probably born in 1024 A.H. or 1615 A.D., Rinkes stated this after he calculated the time of his return from the Middle East to Aceh, 1661 A.D.¹³

His real name was '*Abdur Rauf bin Ali al-Fanshuri al-Jawi as-Singkili*. The word "al-Jawi" does not mean Javanese as it is today, in the past the mention of jawi had a broad meaning that covered the regions of Java, Sumatra, the Malacca Peninsula, Pattani (Southern Thailand and South Philippines). His father was ¹⁴*Shaykh Ali al-Fanshuri*. His father was a pioneering educator and had a *dayah* (Modern: Pesantren), which was finally able to make students from various regions of Aceh interested and settled.

First of all, '*Abd al-Rauf* studied with his father and scholars in his own region, namely in Fansur and Banda Aceh. Then after finishing studying in Aceh he studied in Makkah for approximately 19 years, he visited the center of Islamic education in all routes of hajin and umrahya travel in the Middle East, including Doha, Qatar, Yemen, Jeddah and finally to Makkah. Subsequently, he stayed in Makkah and Medina to gain several branches of religious knowledge. He attended the *Sattariyah tariqat Ahmad al-Quş ā şī* (1583-1661 CE) and also studied the *Qur'anāni*. From *al-Quş ā şī* he learned about mysticism, namely Sufism and related science. Then *al-Quş ā şī* appointed him caliph of *Shattariyah* and *Qadiriyah*, as a form of appreciation for having completed mystical knowledge.

When Abd al-Rauf was caliph in his devotion to *al-Quş ā şī*, his teacher actually often ordered to return to Java (the Indonesian name of the time), to practice Islamic shiar in his native region. But he always still did not want to return because he still wanted to deepen his knowledge. After his teacher died, and felt he had enough of his knowledge, he immediately returned home in approximately 1661 AD. then spread this order.¹⁵ This also shows that he was the first person to bring the teachings of the *Syattariyah tariqah* in Indonesia.

Abd al-Rauf was noted as a very prolific scholar in the early period of Islam in Indonesia. He has written many works, but the number is still uncertain. Azyumardi Azra quoted Voorhoeve and Hasjimi, saying the number of works was 22. While Oman Faturrahman mentioned that his works

¹³ Ahmad Zainal Abidin, *Khazanah Tafsir Nusantara*. (Yogyakarta : IRCiSoD, 2013) h.12-13.

¹⁴ Ahmad Zainal Abidin, *Khazanah Tafsir Nusantara*, h. 11.

¹⁵ Arivae Rahman, :*Tafsir Tarjumān al-Mustafid* by '*Abd al-Rauf al-Fanshuri*, Vol XLII No. 1 (Yogyakarta : Miqot, 2018), h. 5-6.

are no less than 36 pieces, covering various fields of Islamic science, especially tafsir, hadith, fiqh and Sufism. In the field of tafsir, Abd al-Rauf wrote his monumental work, tafsir *Tarjuman al-Mustafid*. This work is the first complete interpretation of the Qur'an in Malay.¹⁶ In addition, he also wrote in the field of hadith, Sufism there are 23 books, in the field of fiqh there are 10 books such as 1) *Mir'âh al-Thullâb fî Tashîl Ma'rifah al-Abkâm Shar'iyyah li Mâlik al-Wabbâb*; 2) *Bayân al-Arkân*; 3) *Bidâyah al-Bâlighah*; 4) *Majmû' al-Masâ'ik*; 5) *Fâtibah Sbeikh 'Abd al-Rauf*; 6) *Tanbih al-'Âmil fî Tahqîq Kalam al-Nawâfil*; 7) A description of the intention of prayer; 8) *Washîyyah*; 9) Prayer recommended by Shaykh 'Abd al-Rauf Kuala Aceh; and 10) *Sakarât al-Maut*.¹⁷

Characteristics of Tafsir Tarjuman Al-Mustafid

Tafsir *Tarjuman al-Mustafid* is the oldest tafsir circulating in the Malay region of Indonesia, this can be seen from the publication of this book among the South African Malay community. Riddel says that the earliest extant copies of *Tarjuman al-Mustafid* date from the 17th and early 18th centuries. Even print editions were published in Singapore, Penang, Jakarta, Bombay and also in the Middle East. In Istanbul it was published by *the Ottoman Mathba'ah Al-'Ottoman* in 1302 AH / 1884 AD and also in 1324 AH / 1906 AD. In Cairo it was published by Sulayman Al-Maraghi, and in Mecca it was published by Al-Amiriyyah. While the last edition was published in Jakarta in 1981 A.D. This shows that the work is still used by Indonesian Malay Muslims.¹⁸

According to Johns, a western research expert, said that in Tafsir *Tarjuman al-Mustafid* provides clues about the history of Islamic scholarship in Malaya, has contributed greatly to the development of tafsir al-Quran in the archipelago, as well as a builder The bridge between translation and interpretation. Discussion of the specific characteristics of an interpretation can be done by identifying the source of interpretation, interpretation techniques, methods of interpretation, and patterns of interpretation. Here are the characteristics of *Tarjuman al-Mustafid*:

¹⁶ Azyumardi Azra, *Middle East Ulema Network, , Middle East Ulema Network and Nusantara Islands bad XVII and XVIII*, (Bandung: Mizan, 1994), p. 245.

¹⁷ Arivae Rahman, pp. 6-7.

¹⁸ Azyumardi Azra, h. 202-203.

Sources of Interpretation

The sources of interpretation of the book of tafsir are divided into three,¹⁹ namely *bi al-Ra'yi*, *bi al-Ma'tsur* and *bi al-Isyarah*.²² In this book of tafsir is more inclined to the form of *tafsir bi-Ra'yi* because more of his interpretation is stated and refers to the opinions of the books of tafsir in the period after the Companions, although there are also some forms of interpretation of *bil Ma'tsur* by including *hadith*. For example, when tafsir Surat al-Nas he explained the benefits of reading Surat al-Nas using *hadith* even though many *hadith* are quoted from *Kitab al-Baidhawi*, here is the tafsir:

این سوره الناس ترنت دمکه اتو دمدينه دان يانت انم ايه مک ترسبت ددالم بيضاوي حديث
حاصلت بار غسياف مغاج دوا سره قل اعوذ برب الفلق دان قل اعوذ برب الناس مک اداله اي
سونه – اوله مغاج سکل کتاب يغ ديتورنکان.²³

This is surah al-Nas descending in Makkah or in Medina and that is six verses then in the baidhawi hadith the result is that whoever recites two suras "qul a'uzu birabbi al-falaq and qul a'uzu birabbi an-nas then it is as if reciting all the books that were revealed.

There are two opinions about the reference source of Tarjuman al-Mustafid's exegesis, *first*, according to Snouck Hurgronje who is agreed by Rinke and Voorhoeve, they state that the book *Tarjuman al-Mustafid* is a translation of *tafsir al-Baidhawi*. This is assumed to be due to seeing the cover page of the book, namely "*Tarjuman al-Mustafid wa huwa al-Tarjamat al-Jawiyah li al-Tafsir al-Yusamma Anwar al-Tanzil wa Asrar al-Ta'wil li al-Imam al-Qadhi Nasr al-Din Abi Sa'id 'Abdullah ibn Umar ibn Muhammad al-Syairazi al-Baidhawi*" (*tafsir Tarjuman al-Mustafid is a Jawi translation of the tafsir called Anwar al-Tanzil wa Asrar al-Ta'wil by al-Baidhawi*). But in the end, Voorhoeve after conducting research again changed his conclusions by stating that the sources of *Tarjuman al-Mustafid* were from various books of *tafsir* in Arabic.

Secondly, according to Peter Riddel, Salman Harun, and other researchers state that the book of *Tarjuman al-Mustafid* is a translation of *another* book of *Tafsir al-Jalal*, by adding some references

¹⁹ Hasani Ahmad Said, "Network & Renewal of Ulama' Tafsir Nusantara XVI-XXI centuries", h. 20.

²⁰ *Tafsir bi al-ra'yi* is an explanation of the Qur'an by way of *ijtihad* after the mufassir first understands the Arabic language and its styles of expression, understands the Arabic lafaz and aspects of *dilalah* (proof, postulate), and the mufassir also uses the Arabic verses of *Jahiliyah* as support, while also paying attention to *asbabunb nuzul*, *nasikh mansukh* and others. Afrizal Nur, "Applicative Content of Tafsir Bi al-Ma'tsur and al-Ra'yu", (Yogyakarta: Kalimedia, 2020), h. 43.

²¹ *Tafsir bi al-ma'tsur* is to explain the meanings of the verses of the Qur'an with valid verses of the Qur'an or *Sunnah* or the words of the Companions of r.a., the sources of *Tafsir bi al-ma'tsur* include the Qur'an al-Karim, the authentic *Sunnah* of the Prophet (saw) and the words of the Companions of r.a.. Afrizal Nur, "Applicative Content of Tafsir Bi al-Ma'tsur and al-Ra'yu", h. 28.

²² *Tafsir bi-Isyarah* is an interpretation that comes from the results of signals and intuition. Hasani Ahmad Said, "Network & Renewal of Ulama' Tafsir Nusantara XVI-XXI centuries", h. 20.

²³ Abd Rauf bin Ali al-fanshuri al-jawi, *Tarjuman al-Mustafid*, (Jakarta : Raja Publishing, 2010), h. 610.

from the book *Tafsīr al-Baidāwī*, *Tafsīr al-Khāzin*, and several other books. Next is Azyumardi Azra, who agrees with this second opinion on the grounds that Abd al-Rauf had a scholarly sanad on *Jalal al-Dīn al-Suyūthī* author of another *Tafsīr al-Jalā*, either through *al-Quṣṣā* as well as *the Qur'ānī*, so it is likely that Abd al-Rauf refers more to *Tafsīr al-Jalā* than to any other interpretation.

Recent research according to Arivaie Rahman as Voorhoeve argues that the sources of writing tafsir abd al-Rauf are various books of Arabic tafsir namely from the books of *Tafsir al-Baidhawi*, *Manafī 'al-Qur'an*, *Tafsir al-khāzin*, *Tafsir ats-Tsa'labi* and *Tafsir Jalalain*.²⁵ In fact, he even qira'ah on verse by focusing on three Qira'ah only : qirā'ah Abū 'Amr narrated Dūrī, qirā'ah Nāfi narrated *Qalun* and qirā'ah 'Aṣim narration *Hafs*. Of course, this proves the difference between his interpretation and his reference books of exegesis.

Interpretation Method

The method of interpretation of al-Qur'an is divided into 4 forms namely *Tablīli*, *Ijmālī*, *Muqaran* and *Maudlu'i*.²⁶ *ijmālī* method (global). For the method of writing *Tafsīr Tarjuman al-Mustafid*, we can look at it from two angles, namely from the point of interpretation and the point of meaning. When we analyze from the point of interpretation that explains the order of verses and explains the aspects and content of the verses, Abd ar-Rauf uses the *tablīli* method. Meanwhile, when analyzing from the point of interpretation of meaning, the method applied is the *ijmālī* method. Because in explaining the meaning of verses, he interpreted briefly, concisely, with the aim of making it easier for beginners to understand the content of the Qur'an.²⁷ As in the tafsir of Surat al-Fatihah as follows:

بسم الله الرحمن الرحيم . سرّة فاتحة الكتاب مكية . وهى سبع ا ت . اين سرّة الفاتحة تجه ا
ت يع دبثاكن اى كفد مكه يعنى يع تورن دمكه مك ترسبت ددالم بيضاوى وا فاتحة ايت فناور
بكى تيف- تيف فياكييت دان ترسبت ددالم منافع القران بر عسياف ممباجدى اداله بكيث درفد
فهلاث يع تياد دافت مغكندائ دى كتاب دان ممبرى منفعة اكن بر يك- بك اورع دان فركاسيه
 , والله أعلم . بسم الله الرحمن الرحيم . دغن م الله يع أمة مورّه ددالم دنيا اين لآكى يع أمة

²⁴ The name of the interpretation is *Anwār al-tanzīr wa asrār al-Ta'wīl*. One interpretation that refers to this interpretation is when 'Abd al-Ra'uf interpreting Surat al-Nās.

²⁵ Hasani Ahmad Said, "Network and Renewal of Ulama' Tafsir Nusantara", h. 102.

²⁶ Four forms of interpretation methods are: *First*Method *Tablīli* that is, the method of interpreting the verses of the Qur'an which is done in a descriptive way and analyze explanations the meaning contained in the verses of the Qur'an. *Second*Method *Ijmālī* i.e. the method of interpretation of the Qur'an which is carried out by means of explain meaning Directly common (Global). *Third*Method *Muqaran* that is a method of interpretation carried out by comparing verses of the Qur'an that have text different or similar but the meaning is the same. *fourth*Method *Maudlu'i* namely the method of thematic interpretation, there are two forms, namely explaining only one letter and gather verses of the Qur'an in one theme. Hasani Ahmad Said, h. 21-24.

²⁷ Arivaie Rahman, h. 162.

مغسهانی همباث یع مؤمن ددالم نكری أخره ایت جواکو مغمبل برکة فد ممباج فاتحة این (الحمد رب العالمین) سکل فوج بت بکی الله توهن یع ممفیای سکل محلق (الرحمن الرحیم) لا کی توهن یع أمة موره ددال دنیا این لاکی یع أمة مغسهانی همباث یع مؤمن ددالم نكری أخره (مالک یومالدين) راج یع ممر نتهکن فد هر ی قیمه²⁸.....

سورة الناس مدنية وهي ست ايات. این سورة الناس ترنت دمکه اتو دمدينه دان یانت انم اية مک ترسبت ددالم بیضاوی حدیث حاصلت بارغسیاف مجاج دوا سره قل اعوذ برب الفلق دان قل اعوذ برب الناس مک اداله ای سونله – اوله مجاج سکل کتاب یغ دیتورنکان. بسم الله الرحمن الرحیم. (قُلْ أَعُوذُ بِرَبِّ أَلِنَّاسِ . مَلِكِ أَلِنَّاسِ . إِلَهِ أَلِنَّاسِ مِنْ شَرِّ أَلُوسُوَاسِ . أَلْخَنَّاسِ . أَلَّذِي يُوسُوَسُ فِي صُدُورِ أَلِنَّاسِ مِنْ أَلْجِنَّةِ وَ أَلِنَّاسِ كَاتِ أُولِهِمْ يَا مُحَمَّدِ كَامِ) برلندغ کفد توهان یغ منجديکان سکا مانسی دان یاغ مریکنت ممیلکن توهان سکل مل مل انسی برلندغ کوايت درفد کجاهتان واسواس شیطان یغ کفر کمدين یعنی دای درفد تیف-تيف ذکر الله یغ ای ممبری واسواس فدا سکل هات مانسی.²⁹

Based on the quotations from the tafsir al-fatihah and al-Nas above, it can be seen that in the process of interpretation or when explaining the letter Shaykh Abd Rauf always begins by explaining the characteristics of the letter, such as the number of verses, asbab al-Nuzul, and fadhilah surah such as in suras al-Fatihah and al-nas by quoting information and hadith from the books of *al-Baidhawi* and *Manafi' al-Qur'an*. Then in the process of interpreting verses, Abd Rauf always starts with basmallah sentences, then the process of interpreting verses meaningfully, it can be seen that Abd Rauf uses the *Ijmali* method, explaining verses in general (Global) explaining their meaning literally without including hadith or other verses as support.

Interpretation Patterns

The pattern of interpretation is obtained from the approaches used by a mufassir in interpreting the Qur'an. In this case, the approach used by Abd ar-Rauf a s-Singkili in interpreting the verses of a l-Q uran does not only focus on one scientific field, but many approaches are used in accordance with the content of the interpreted verses, this shows that the style of interpretation of Tarjuman al-Mustafid is a general style. Just as if the verse described discusses the laws of fiqh, he will use the approach with the laws of fiqh, if it comes to verses that contain theology, then the approach used is also the approach of belief, if in the verse that mentions the stories of the

²⁸ Abd ar-Rauf bin Ali al-fanshuri al-jawi, "Tarjuman al-Mustafid", (Jakarta : Raja Publishing, 2010) h. 2.

²⁹ Abd ar-Rauf ibn Ali al-fanshuri al-jawi, "Tarjuman al-Mustafid", h. 610.

previous people he gave the sign of *qishab*, and He will discuss it with an explanation of a sufficient portion.³⁰ This is because Abd ar-Rauf is a scholar who mastered many sciences and expertise in various fields both jurisprudence, mantiq, philosophy, tawhid, falak, history, and politics.

Although Abd ar-Rauf was famous as a bearer and disseminator and a murshid of the *Sharitariab tariqah* then did not make the pattern of interpretation with one pattern only, the pattern of philosophy but more than that, he used a general pattern. This is in accordance with the breadth of knowledge he has. Some examples of his interpretation of mutasyabih verses, such as pexist when interpreting the original meaning of *tasybib* for example in the meaning of Allah's hand on their hand.(Q.S. *al-Fath* verse 10) and the hand of Allah is stretched out rather than bestowing wealth upon us (Q.S. *Al-Maidab* verse 10).³¹

Writing Techniques

Regarding the writing technique of Tafsir *Tarjuman al-Mustafid* is as explained earlier that as the source of writing there are several tafsir, namely Tafsir *Baidhawi*, Tafsir Jalalayn, *Tafsir Al-Khazjin*, Tafsir *Manafi' al-Qur'an* and Tafsir *Tsa'labi*. However, Abd ar-Rauf in explaining his interpretations did not entirely follow these interpretations, but Abd ar-Rauf only took the main ideas and ideas that were necessary and relevant. So that the book of Tafsir *Tarjuman al-Mustafid* has its own form and writing technique that is different from other interpretations.

In the technique of writingn *tafsir Tarjuman al-Mustafid*, Abd ar-Rauf uses the technique of tartib Mushafi which is interpreting the verses of the Qur'an in order from suras juz 1 to 30, besides that he also uses the *technique of Tablily*, there are at least 3 major components that underlie the thematic sis of writing, *first* Abd ar-Rauf mentions the number of verses and the period of the nuzul. This introduction began with Arabic, then he translated it into Malay. As in Surat al-Fatiha³²:

"*Surah Fatihah al-Kitab makiyyah, wabiya sab'u ayat.* Surah al-Fatihah is the seven verses that he attributed to Makkah, that is, the one that came down in Makkah."

Second, explain the nature of a letter. This writing aims to attract the enthusiasm of readers in studying tafsir.

Thus, it is in *Al-Baidhawi* that fatihah is the antidote for every disease, and it is in the *Manafi' of the Qur'an*, whoever reads it for him rather than his reward which cannot multiply the book and benefit the good man and the lover, wallahu a'lam.³³

³⁰ Suarni. *Characteristics of Tafsir Tarjuman al-Mustafid*. (Substantia, volume 17 number 2, 2015) h. 163.

³¹ Arivaie Rahman, h. 163

³² Abd Rauf ibn Ali al-fanshuri al-jawi, "Tarjuman al-Mustafid", h. 2.

³³ Abd Rauf ibn Ali al-fanshuri al-jawi, h. 2.

Third, the use of key words. Like the word *Faidah*, *Qishbah*, *Kata Mufasssir*, *Tanbih*, *as for*, or *and as for*, *Bermula*, and *Yakni*. *Faidah* is used to explain the difference in *qira'at*. *Qishbah* is used for *asbab al-nuzul* and the stories of *Israilliyat*. The word *Mufasssir* is used to precede the quotation of tafsir. *Tanbih* as a marker of warning. *As for* or *as a* dividing mark for the discussion of *qira'at* or not *qira'at*, *Begin* is used to start a sentence that is different from the previous, and *Namedly* is used to emphasize the reader to understand what the author means.

DISCUSSION

First and Last Impressions of the Book of Tarjuman al-Mustafid

In this study the researcher limited to the first surah (*al-fatihah*) and the last letter (al-Nas) as well as to the opening and closing of the Tafsir Tarjuman al-Mustafid. This book is the first complete Tafsir from juz 1 to juz 30 in Nusantara, this becomes very interesting to be researched and considered howna impression of writing a book of tafsir when first and last writing a book of tafsir. The author of the book is certainly not a random person, but someone with high knowledge and intelligence.

Referring to the book Tafsir Tarjuman Al-Mustafid that researchers use, which is a print from Raja Publishing, Jakarta in 2010. *The first impression* of the researcher was done by looking at how Shaykh Abd ar-Rauf pwas when he first wrote the tafsir, in the book it is known that he did not include the opening sentence or preface as the book of Jalalain tafsir which Abdur Rauf used as one of the Referral sources. Instead, he immediately wrote a sentence of basmallah to begin interpreting by giving information about Surat Ak-Fatihah from the number of verses, asbab al-nuzul and fadhilah surat. Then pthere when interpreting the meaning of the verse from surah *al-Fatihah* he interpreted it to look more complete and gave more additional explanations, there were also some key words used such as *Faidah* and *Bermula*. Here is a picture of the interpretation of Surat *al-Fatihah*:



Figure 1 : First page and Tafsir of Surat al-Fatihah

The last impression of Tarjuman al-Mustafid, can be seen from the last few things Shaykh Abd Rauf wrote in his tafsir, *first* when interpreting the last surah of the Qur'an, namely in Surat al-Nas. At the beginning of the letter he was still consistent with writing techniques ranging from the number of verses, the place where the surah descended, asbab an-nuzul, and fadhilah surat. Here is his interpretation:

سورة الناس مدنية وهي ست آيات. اين سورة الناس ترنت دمكه اتو دمدينه دان يانت انم
اية مك ترسبت ددالم بيضاوي حديث حاصلت بار غسياف مغاج دوا سره قل اعوذ برب الفلق
دان قل اعوذ برب الناس مك اداله اي سونله – اوله مغاج سكل كتاب يغ ديتورنكان

Furthermore, when interpreting the meaning of the verse seems more concise, concise and even very global, verses 1-6 are interpreted into one interpretation. Here is his interpretation:

بسم الله الرحمن الرحيم. (قل أعوذ بربِّ النَّاسِ. ملك النَّاسِ. إله النَّاسِ. من شرِّ أُلوسوس
الْخناسِ. أُلذى يوسوس فى صدور النَّاسِ. من أَلجنة وَاَلناسِ) كات اولهم يا محمد كام برلندغ
كفد توهان يغ منجديكان سكا مانسى دان ياغ مريكنت مميلىكن توهان سكل مانسي برلندغ
كوايت درفد كجاهتان واسواس شيطان يغ كفر كمدين يعنى داي درفد تيف-تيف ذكر الله يغ
اي ممبرى واسواس فدا سكل هات مانسى.³⁴

Secondly, it can be seen from the conclusion after interpreting Surat al-Nas. He wrote a long closing with a close in Arabic and then translated into Malay.

(وقد كل تفسير القرآن المجيد المسمى بترجمان المستفيد ترجمة شيخان وقدوتنا الى الله تعالى
العالم العلامة الولي الفاني فى الله تعالى....) دن تله سمفرناله تفسير قرآن يغ امة مليا لاي
يغ دنمى دغن ترجمان المستفيد يغ دجاويكن اكندى اوله شيخ كيت دان ايكوتان كيت كفد الله
تعالى.....

³⁴ Abd Rauf ibn Ali al-fanshuri al-jawi, "Tarjuman al-Mustafid", p. 610.

After closing he gave an additional Qur'an khatmil prayer. Furthermore, below there are forewords from three figures who edited before being printed and published in Ista, namely Sheikh Ahmad Fathoni, Sheikh Idris Kalantani, and Sheikh Dawud Fathoni.

Here is a picture of Tarjuman al-mustafid's tafsir at the closing of Surat al-Nas and Khatmil's prayer:

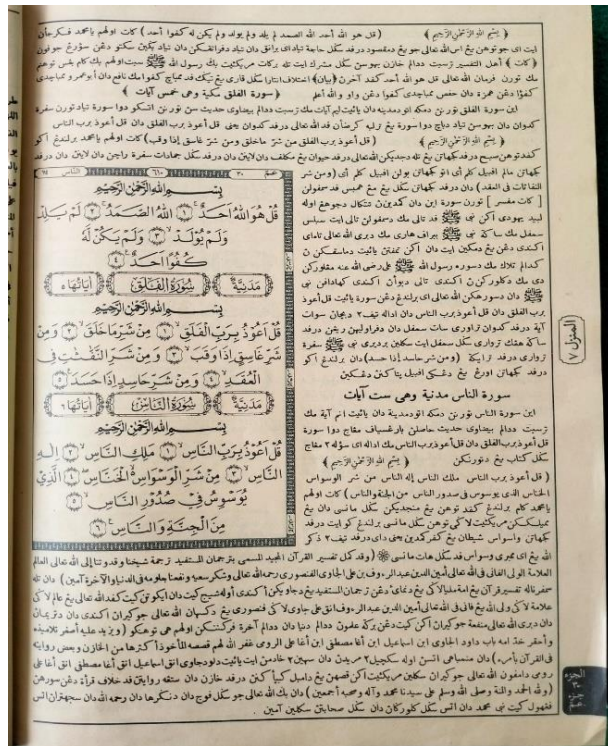


Figure 2.1: Tafsir Surat al-Nas and Concluding

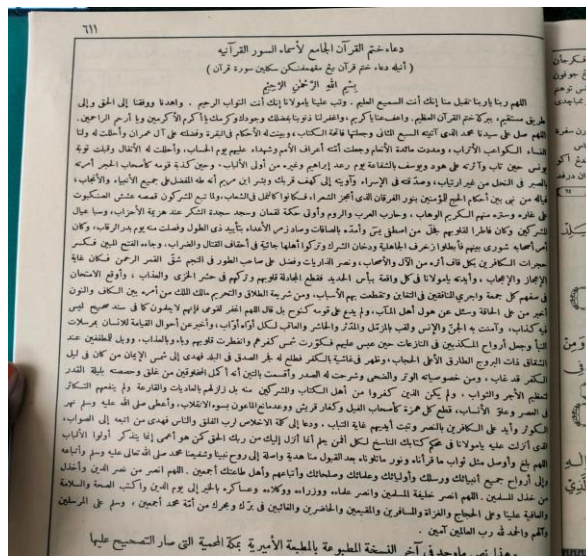


Figure 2.2: Khatmil's Prayer and First Editor's Preface

Third, judging from the additional information he wrote to complete the needs of readers in reading the Qur'an and studying tafsir. 1). Additional information is Do'a khatmil Qur'an, 2). The prayer of the prostration of the shahwi along with the description of the place of the surah in the Qur'an and the prayer of prostration of Tilawah, 3). The Book of Tajweed is in the form of mapping a complete explanation of tajweed material from understanding, examples and the location of the place of the letter, 3). Explanation of Gharib Material, 4). Explanation of Punctuation in the Qur'an, including the sign المنزل how to recite the Qur'an in seven days, the sign of ruku', al-Hizb etc., 5). Makharij al-Surat, 6). Maqra's formula, 7). Fadhilah of the Qur'an and 8). Adab Read the Qur'an which refers to the book Ihya' ulum ad-Din by Imam Ghazali. and 9) Mail page. These additional information actually still need further research about the authenticity of the writing whether it is the writing of Sheikh Abd ar-Rauf or written by the editors of the manuscript before printing, namely Sheikh Ahmad Fathoni, Sheikh Idris Kalantani, and Sheikh Dawud Fathoni or the publisher and team of Indonesian lajnah.

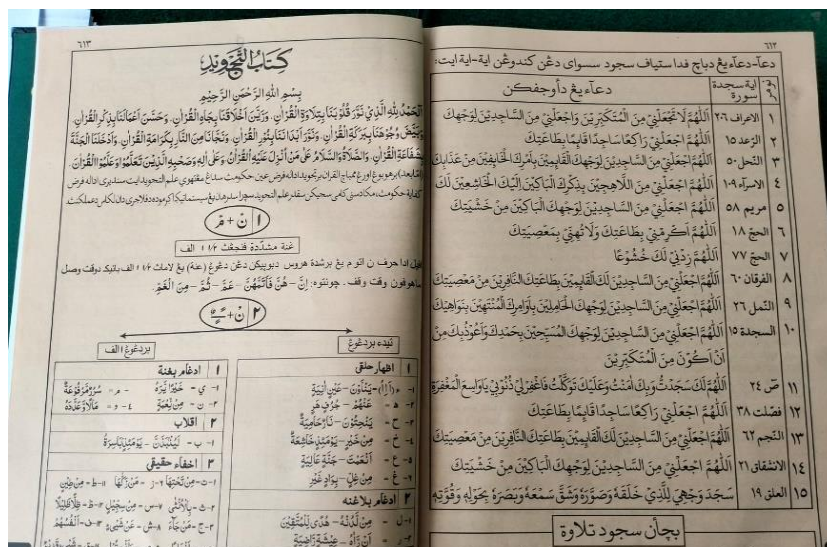


Figure 3.1 : Sample Additional Information

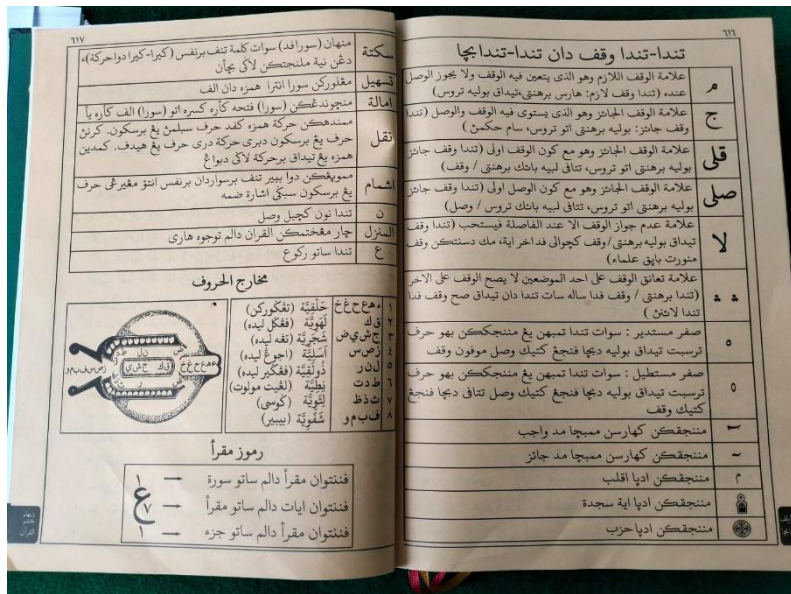


Figure 3.2 : Sample Additional Information

CONCLUSION

Abd ar-Rauf as-Singkili was an important scholar figure as well as a pioneer in spreading Islam in the 11th / 17th century AD, especially through his monumental tafsir *Tarjuman al-Mustafid*, using the complete Malay Arabic pegon language 30 juz, and became the first complete book in the archipelago. Even the book was first printed in the Turkey country, this shows that Indonesia's intellectual relationship with eastern countries at that time was very strong and had proven the influence of ulama' archipelago in the world.

Kitab *Tarjuman al-Mustafid* has its own characteristics compared to other books of tafsir. The source of interpretation is included in the category of tafsir *bi ar-Ra'yi* because in his tafsir many quotes from several books of tafsir such as *Tafsir al-Baidhawi*, *Tafsir Jalalain*, *Tafsir al-Khazin*, *Manafi' al-Qur'an* and *Tafsir Tsa'labi*. In terms of writing methods, there are two methods that apply, namely *ijmali* and *tablili*. *Ijmaly* when interpreting the meaning of verses, while *tablili* when in

writing techniques, in addition to also using *the technique of tartib Mushafî*. In writing there are many keywords that are used repeatedly such as *Faidah, Qishab, Tanbih, Bermula, As* and *or as for*. In terms of the style of interpretation, Abd ar-Rauf interprets verses using general patterns, his interpretation includes various patterns according to the content of the interpreted verses. This shows the breadth of scholarship of an Abd ar-Rauf.

After examining the book of Tarjuman al-Mustafid in the first and last parts it is known that Shaykh Abd ar-Rauf in the technique of writing the beginning and end still maintained his consistency. But there are differences when interpreting the meaning of verses, in Surat al-Fatihah the interpretation is still done a lot of interpretation in each verse, this is different when interpreting the meaning of verses from Surat an-Nas which seems more concise, concise and even too global. This gives the impression of a less consistent and *balanced* interpretation.

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