

## DYNAMICS OF THE STUDY OF THE QURAN IN INDONESIA: LANGUAGE AND PARADIGM

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### Abstract

This paper describes the development of the study of the Quran in Indonesia. Through historical-analytical approach, it shows that since the arrival of Islam in Indonesia, the study of the Quran has always been developing. They were starting from oral translation until the birth of interpretive products with various dynamics in them. The research question is, what are the forms of the dynamics of the study of the Quran in Indonesia. This study shows that the study of the Quran in Indonesia is moving dynamically, especially in terms of language characters and paradigms. The languages and characters used vary, ranging from Arabic and Arabic script to local-national languages and scripts (Indonesian and Latin characters), such as *jawi*, *lontara*, and *pegon*. Furthermore, the paradigm is also dynamic, such as textual and contextual approaches. The textual approach has characteristics dealing with the linguistic area and historical context of the Quran, not touching the context in which the Quranic verse is studied. Then the contextual approach, which is not only a linguistic aspect but also pays attention to the context both when the Quran was revealed and the context in which the Quran lives, to see the universal meaning of the Quran. In Indonesia, contextual approaches have started in the reformative or modern-contemporary era, at the end of the 20th century AD, and have developed until now.

**Keywords:** Dynamics, Study of the Qur'an, Local-National, Textual-Contextual

### Abstrak

*Tulisan ini menjelaskan tentang perkembangan kajian al Quran di Indonesia. Melalui pendekatan historis-analitis dapat diketahui bahwa sejak masuknya Islam ke Indonesia, kajian al Quran selalu mengalami perkembangan. Berawal dari terjemahan secara lisan, hingga lahirnya produk-produk tafsir dengan berbagai dinamika di dalamnya. Pertanyaan yang ingin dijawab dalam penelitian ini adalah terkait apa saja bentuk dinamika kajian al Quran yang terjadi di Indonesia. Hasil penelitian ini menunjukkan bahwa kajian al Quran di Indonesia bergerak dinamis, terutama dalam aspek bahasa-aksara dan paradigma. Bahasa dan aksara yang dipakai beragam, mulai dari bahasa dan aksara Arab sampai pada bahasa dan aksara lokal-nasional (bahasa Indonesia dan aksara latin), seperti aksara jawi, lontara, dan pegon. Sedangkan paradigmapun juga dinamis, yaitu pendekatan tekstual dan kontekstual. Pendekatan tekstual memiliki karakteristik berfokus pada wilayah linguistik dan konteks sejarah al Quran, tidak menyinggung konteks di mana ayat al Quran itu dikaji. Kemudian pendekatan kontekstual yang tidak hanya aspek linguistiknya saja, tetapi juga memerhatikan konteks saat al Quran itu diturunkan maupun konteks dimana al Quran itu hidup untuk melihat makna universal al Quran. Di Indonesia, Pendekatan kontekstual sudah mulai terjadi di era reformatif atau modern-kontemporer, akhir abad ke-20 M dan berkembang sampai sekarang.*

**KataKunci:** Dinamika, Kajian al Quran, Lokal-Nasional, Tekstual-Kontekstual

### Background

History has proven that the study of the Quran continues to grow and never knows the end. Since the Quran was revealed to the Prophet Muhammad as well

as being the first commentator, the study of the Quran with interpretation continues to be carried out. Even though the Quran is the last holy book revealed, the universal

principle of the Quran as *shalih li kulli Zaman wa Makan* will always apply at any time and place as the times progress.

Indonesia has also felt the spirit of studying the Quran since Islam began to enter around the 7th century AD.<sup>1</sup> As Islam developed in Indonesia, the Quran began to be studied and taught in places of activity related to Islamic teachings, such as mosques, *surau*, *langgar*, *mushalla*, Islamic boarding school and other places. The existence of Islam in Indonesia in a relatively long period of time is due to Allah's guarantee and evidence that his teachings are in line with the needs of humankind and the development of their civilization on this earth. Muslims believe that the purpose of the Quran was revealed as a guide and guidance to achieve happiness in life in this world and the hereafter. So it is necessary to study in the form of interpretation to understand it.

The study of the Quran in Indonesia moves dynamically from time to time. They were starting from the era of the discovery of the manuscript interpretation in the early 16th century AD *Tafsir Surat al Kahf*: 9<sup>2</sup> and

<sup>1</sup> There are several opinions regarding the early entry of Islam into Indonesia, one of which was in the 7th century AD. This was based on the agreement of a seminar held in Medan, 1963 on the history of the entry of Islam into Indonesia. Look in Nashuruddin Baidan, *Perkembangan Tafsir al-Qur'an di Indonesia* (Solo: Tiga Serangkai, 2003), 2.

<sup>2</sup> In a study, it was stated that this manuscript was written by an Acehese cleric whose author was unknown, this interpretation was written only partially (partially) based on a certain letter. In addition, the nuances of the interpretation (style) of *Tafsir Surat al-Kahfi* is mystical. Historically, this manuscript was written during the reign of Sultan Iskandar Muda (1607-1636 AD), who at that time was the mufti of the Sultanate was Syams al-Din al-Sumatrani, or it could be during the time of Hamzah Fansuri. Furthermore, at the beginning of the 17th century AD, this manuscript moved to the Netherlands which was brought by an Arabic linguist from the Netherlands, Erpinus (d.1642 AD). Now the manuscript is a collection at *Cambridge University Library*. Islah Gusmian, *Khazanah Tafsir*

the era of *Tarjuman al Mustafid* by Abd. Al Rauf Al Sinkili under the era of *al Misbah* by M. Quraish Shihab. *Tafsir Tarjuman al Mustafid* and *al Misbah* are examples of how Indonesian scholars are able to write a complete commentary of thirty juz. This is proof that there is a good response from the Indonesian people to the study of the Quran.<sup>3</sup>

The dynamic movement of the study of the Quran in Indonesia can be seen from two aspects, namely the activity of writing and understanding.<sup>4</sup> To examine these two aspects, this research uses a historical-analytical approach. The historical approach is carried out to see the history of the study of the Quran in Indonesia from time to time, from the beginning to the present. Then, it is analyzed to see the forms of dynamics that occur. Through these two approaches, it is shown that the study of the Quran in Indonesia moves dynamically, from one form of writing to another. Likewise, the systematics of writing is always evolving, from the traditional form to a more modern form by using an interpretive methodology that the commentators have introduced.<sup>5</sup> This also has an impact on the shift in the form of language and script studies, as well as the paradigm used by activists of the study of the Quran. Therefore, in this paper, the author examines the dynamics of the study of the Quran in Indonesia from several of these aspects from the early (classical) period to the present (modern-contemporary) with reference to the

*Indonesia: Dari Hermeneutika Hingga Ideologi* (Yogyakarta: LKiS, 2013), 41.

<sup>3</sup>Ahmad Atabik, "Perkembangan Tafsir Modern Indonesia," *Hermeneutik* 8, no. 2 (2014): 307.

<sup>4</sup>Mustaffa bin Abdullah, "Khazanah Tafsir di Nusantara: Penelitian terhadap Tokoh dan Karyanya di Malaysia, Brunei Darussalam, Singapura, dan Thailand," *Kontekstualita* 25, no. 1 (2009):31.

<sup>5</sup>Atabik, "Perkembangan Tafsir Modern Indonesia.", 307.

periodization introduced by Abdul Mustaqim, namely the formative, affirmative, and reformative eras.<sup>6</sup>

### A Brief History of the Study of the Quran in Indonesia

The issue of the early history of the entry of Islam into Indonesia is still a polemic to this day, there are several theories that say that Islam began to enter Indonesia in the 7th century AD, the 12th century AD, and there are also those who argue that the 13th century AD.<sup>7</sup> That

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<sup>6</sup>Abdul Mustaqim divides the paradigm shift in the epistemology of interpretation into three periods: The formative era, an era based on mythic reasoning, where the interpretation of the Qur'an is dominated by the *tafsir bi al-ma'tsur* model which is thick with bayani reasoning. At that time, it was as if the Prophet SAW was mythized as being the only authority on the truth of interpretation, so that all the products of his interpretation were taken for granted by the Companions. Thus, the product of interpretation that is not based on the prophet or his companions who have studied interpretation from the prophet is not considered an interpretation, but only an opinion (ra'yu). The affirmative era, an era based on ideological reasoning, which initially departed from dissatisfaction with the *bi al-ma'tsur* interpretation model which was deemed inadequate and did not interpret all the verses of the Qur'an. Therefore, the tradition of *bi al-ra'yi* emerged which puts forward reason or reason. The reformative era, an era based on critical reasoning, which criticizes conventional interpretation products that are considered no longer relevant to the demands of the times. In this era, interpretation is a product of interpretation resulting from the human process (interpreter) in understanding the Qur'an which requires a dialectic between revelation, reason, and reality (context). Interpretation is actually the result of the interaction between a limited text and an unlimited context, through the role of the interpreter's mind according to its level of ability. Look in Abdul Mustaqim, *Pergeseran Epistemologi Tafsir* (Yogyakarta: Pustaka Pelajar, 2008), vi-vii.

<sup>7</sup>There are at least three main problems related to the theory of the spread of Islam in the archipelago, namely the place of origin of Islam, its carriers, and the time of arrival. There are several theories; first. The theory that says Islam was brought directly from Arabia through the West-East trade route in the early hijriyah century or the 7th and 8th centuries AD. This theory is supported by Arnold, Crawford, Niemann, Hollander, and Naquib al-Attas. Second, the theory that says from the Indian subcontinent such as Gujarat and Malabar in

difference, in conducting the periodization of the development of the study of the Quran in Indonesia, the author uses the opinion that says the 7th century AD As supporting evidence, in a document from China it is stated that around the year 625 AD (a distance of about 15 years from the prophethood of Muhammad SAW) was found a Muslim Arab Village on the Sumatran Coast, where at that time it was still under the jurisdiction of the Sriwijaya Buddhist Kingdom. This is in line with the opinion of Buya Hamka who said that a Chinese historian who wandered in 674 AD found a group of Arabs living on the West Coast of Sumatra.<sup>8</sup>

#### Formative Era (About 7th Century s.d 15 AD)

The formative era is also known as the classical era. According to Nahsruddin Baidan, what is meant by the classical period in the Indonesian context is from the beginning of Islam to Indonesia around the first and second centuries Hijriyah or the 7th or 8th century AD.<sup>9</sup> In this era, Indonesia was not yet a country with a majority Muslim population. let alone gave birth to great scholars who are experts in the study of the interpretation of the Quran. In this era, Islam was just beginning to enter Indonesia. Although it is not known for sure the beginning of the study or interpretation of the Quran, it is clear that

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the 12th century AD which is supported by Pijnappel, Snouck Hurgonje and Moquette. Third, according to Marrison, Islam in the archipelago was brought by Muslim spreaders from the Coromandel coast at the end of the 13th century AD. Azyumardi Azra, *Jaringan Ulama: Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII* (Jakarta: Kencana, 2008), 2-19.

<sup>8</sup>Bayu Widiyatmoko, *Kronik Peralihan Nusantara Liga Raja-raja Hingga Kolonial* (Yogyakarta: Matapadi Pressindo, 2014), 42.

<sup>9</sup>Baidan, *Perkembangan Tafsir al-Qur'an di Indonesia*, 32.

this interpretation came at the same time as the arrival of Islam to this region.<sup>10</sup>

The study of the Quran in this era was in the form of a translation carried out orally (*shafahiyah*). Because, at that time the Indonesian people were not familiar with the tradition of writing.<sup>11</sup> This translation is not in the form of a complete book of 30 juz of the Quran but is fragmented from a collection of verses selected based on the topic of conversation for da'wah material and at the same time to be taught to the community according to their needs. When the Quran was functioned as a guide and guide for Muslims, of course, Indonesian Muslims to understand the verses of the Quran itself needed to use their language, so the scholars at that time translated it. So this initial study is not oriented to the interpretation of the Quran but mainly to conveying the message or teachings of Islam so that people can embrace Islam. Because, at that time the people who were the target did not understand Arabic, while the Quran and hadith which were the guidelines for life used Arabic.<sup>12</sup>

In addition, the study of the Quran in this era is only limited to how to read the Quran and understand it literal (textual) in general or basically. According to Baidan, the style of the study is still general in nature which does not refer to a particular pattern as happened in subsequent periods and this translation of the Quran is oral/*shafahiyah* (mouth to mouth) not in written form. That is the picture of the forerunner or embryo of the interpretation of the Quran in this period. This kind of

<sup>10</sup>Nashurddin Baidan, *Perkembangan Tafsir Al-Qur'an di Asia Tenggara* (Yogyakarta: Pustaka Pelajar, 2019), 48.

<sup>11</sup>Cholid Maarif, "Kajian Al-Quran di Indonesia: Telaah Historis," *QOF* 1, no. 1 (2017): 123.

<sup>12</sup>Baidan, *Perkembangan Tafsir Al-Qur'an di Asia Tenggara*, 37.

model lasted until the middle of the 17th century AD.<sup>13</sup>

#### *Affirmative Era (circa 16th century s.d 19 AD)*

The affirmative era in the context of the study of the Quran in Indonesia is also called the medieval era, where the study of the Quran began to develop, namely the introduction of interpretations imported from the Middle East, such as *Tafsir Jalalayn*, *al Nasafi*, and others. These books are taught in educational institutions both formal and non-formal institutions such as mosques, surau, langgar, madrasa, taklim assemblies, wirid-wirid recitation, houses and so on. The bandongan method is taught, where the teacher reads the book in front of the students. This method is used in Islamic boarding schools when the kyai teaches his book. In this era, the understanding taught by the teachers of commentary is limited to a textual understanding of the books of interpretation that already exist, so that there is no initiative in developing an understanding of a verse or letter that is read.<sup>14</sup>

In addition, in this period interpretive activities have begun, as evidenced by the discovery of the manuscript of the *Tafsir Surah al Kahf: 9* in the 16th century AD. A century after that, the Book of *Tarjuman al Mustafid* written by Abd Al-Rauf Al-Sinkili. He is also known as the first Indonesian commentator to write a complete book of 30 juz of commentary.<sup>15</sup> Then, a Sufistic

<sup>13</sup>Baidan, *Perkembangan Tafsir Al-Qur'an di Asia Tenggara*, 50.

<sup>14</sup>Maarif, "Kajian Al-Quran di Indonesia: Telaah Historis.", 123.

<sup>15</sup>The existence of the book *Tarjuman al Mustafid* caused debate. As said by an orientalist named Snouck Hurgronje, without examining it carefully, he concluded that the work was the result of a translation of *Tafsir al Baidhowi*, Anwar al Tanzil. Meanwhile, according to Riddel and Harun, in their analysis they proved that the work was a translation of the *Jalalayn* interpretation. Al-Sinkili



nuanced commentary was also found in Sampon Aceh, namely *Tasdiq al Maarif*, but the author was not found.<sup>16</sup>

Then, in the 19th century AD, a book of interpretation entitled the book *Fara'idul Quran* was found whose author is not known. This work contains the interpretation of Annisa's letter, verses 11-12, which relates to inheritance law. The absence of data on this matter makes it difficult for the author to analyze more deeply. However, according to Moch. Nur Ichwan there are at least three things that need to be noted. First, this work was written by a fiqh scholar, especially a fara'id expert. Second, it is very likely that this work was used with the intention of being taught in a madrasa, surau or pesantren. Third, it was published in the Bulaq of Egypt, this work became widespread in the Middle East, both in Egypt, Mecca and Medina.<sup>17</sup>

In the same century, Arabic commentary literature was found, namely *Tafsir Marab Labib*, or also known as *Muniri li Ma'alim al Tanzil's* interpretation written by Imam Muhammad al Nawawi al Bantani (1815-1879 AD). Unlike the previous commentaries written in Malay, the Arabic commentaries were written in Makkah al

Mukarramah. Before the manuscript was printed, it was first given to the ulama for research and then printed in that country. Thanks to his intelligence in writing commentaries, he received a title from an Egyptian cleric named *Sayyid Ulama Hija*.<sup>18</sup>

#### *Reformation Era (20th century to 21 AD)*

This era emerged in the modern-contemporary century. The context in Indonesia is that the writing of commentary books has been carried out on a massive scale, it seems to be more dynamic with various aspects, such as various methodologies, writing techniques, language, approaches, and other aspects. To find out more about the works of interpretation of this era, they can be classified in terms of writing techniques:

- a. Tafsir al-Quranul Karim Surat al-Fatihah, *Tafsir al Qur'anul Karim Surat al Fatihah* (1955) by Muhammad Idris, *Kandungan al Fatihah* (1960) by Bahroem Rangkuti, *Tafsir Surat al Fatihah* (1969) by H. Hasri, *Samudera al Fatihah* (1972) by Bey Arifin, *Tafsir Ummul Qur'an* (1981) by M. Abdul Hakim Malik. *Second*, works of commentary discussing Yasin's, for example, *Tafsir Surat Yasiendengan Keterangan* (1951) by A. Hassan, *Tafsir Surat Yaasien* (1978) by Zainal Abidin Ahmad, *Kandungan Surat Yasin* (1978) by Mahfudli Sahli, *Memahami Surat Yaa Siin* (1998) by Radiks Purba, *Menerapkan Surat Yasin dalam Kehidupan Sehari-hari* (2008) by Achmad Chadjim. *Third*, works of interpretation examine Annisa's *Tafsir Hijri: Kajian Tafsir Al Quran Surat Annisa* (2000) by Didin Hafidhuddin, and others.<sup>19</sup>

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uses Tafsir al-Baidhowi and al-Khazin interpretations only in certain places. Apart from all that, it is clear that the purpose of the book is to make it easier for people to understand the content of the Qur'an and become practical instructions in everyday life. Look in Azyumardi Azra, *Jaringan Ulama: Timur Tengah Dan Kepulauan Nusantara Abad XVII Dan XVIII* (Jakarta: Kencana, 2008), 258-259.

<sup>16</sup>Nurdin Zuhdi, *Pasaraya Tafsir Indonesia: Dari Kontestasi Metodologi Hingga Kontekstualisasi* (Yogyakarta: Kaukaba, 2014), 63.

<sup>17</sup>The manuscript is in the library of the University of Amsterdam published by Bulaq, t.th, under the code: Amst. I. T. 481/96 (2), 30-31. This commentary is only two pages long, with small letters and tightly spaced comments briefly on verses related to fara'id (inheritance law). Look in Gusmian, *Khazanah Tafsir Indonesia: dari Hermeneutika Hingga Ideologi*, 45.

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<sup>18</sup>Mursalim, "Vernakulisasi Al-Qur'an di Indonesia: Suatu Kajian Sejarah Tafsir A-Qur'an," *Jurnal Komunikasi dan Sosial Keagamaan* XVI, no. 1 (2014): 57.

<sup>19</sup>Gusmian, *Khazanah Tafsir Indonesia: dari Hermeneutika Hingga Ideologi*, 59-64.

- b. Interpretation of certain chapters: for example the interpretation of *al Burhan Tafsir Juz 'Amma* (1922) by H. Abdul Karim Amrullah, *al Hidayah Tafsir Juz 'Amma* (1930) by A. Hassan, *Tafsir Djuż 'Amma* (1954) by Adnan Yahya Lubis, *Tafsir al Qur'anul Karim: Djuż 'Amma* (1955) by Zuber Usman, *Tafsir Juz 'Amma dalam Bahasa Indonesia* (1958) by Iskandar Idris, *al Abroor: Tafsir Djuż 'Amma* (1960) by Mustafa Baisa, and *Tafsir Djuż 'Amma dalam Bahasa Indonesia* (1960) by M. Said, *Tafsir Juz 'Amma Disertai Asbabun Nużul* (2000) by Rafi'udin dan Edham Syifa'i<sup>20</sup>, *Tafsir al Quran Juz 30* (2007) by H. Zaini Dahlan, *Tafsir Salman: Tafsir Ilmiah atas Juz 'Amma* (2014) by Tim Tafsir Ilmiah Salman ITB.
- c. Complete interpretation of 30 chapters, for example *Tafsir Qur'an Karim* (the VII printed, 1957) by Mahmud Yunus, *al Furqon: Tafsir al Quran* (1962) by Ahmad Hassan, *Tafsir al Bayan* (1966) by T.M. Hasbi Ash-Shiddieqy, *Tafsir al-Azhar* (1967) by Haji Abdul Malik Karim Amrullah (Hamka), *Tafsir Rahmat* (II printed, 1983), *al Quran dan Tafsirnya* by Ministry of Religion of the Republic of Indonesia, *Ayat Suci dalam Renungan 1-30 Juz* (1998) by Moh. E. Hasim, *Tafsir al Misbah: Pesan, Kesan, dan Keserasian al Quran* (2000) by M. Quraish Shihab.<sup>21</sup> *Tafsir Qur'an Per Kata: dilengkapi dengan Asbab al Nużul dan Terjemah* (2009) by Ahmad Hatta, *Tafsir Inspirasi: Inspirasi Seputar Kitab Suci al Quran* (2012).<sup>22</sup>
- d. Thematic model interpretation: for example *Ayat-ayat Hukum, Tafsir, dan Uraian Perintah-Perintah dalam al Quran* (1976) by Q.A. Dahlan Saleh dan M. D. Dahlan, *Gizī dalam al Quran* (1985) by M. Ali Huseini, *Konsep Kufr dalam al Quran: Suatu Kajian Teologis dengan Pendekatan Tafsir Tematik* (1991) by Harifuddin Cawidu, *Wawasan al Quran, Tafsir Maudhu'i Pelbagai Persoalan Umat* (1996) by M. Quraish Shihab, *Abl al Kitab, Makna, dan Cakupannya* (1998) by Muhammad Ghalib, *Tafsir Kebencian, Studi Bias Jender dalam Tafsir* (1999) by Zaituna Subhan<sup>23</sup>, *Konsep Sabar dalam al Quran: Pendekatan Tafsir Tematik* (2005) by M. Fajrul Munawwir, *Tipologi Manusia Menurut al Quran* (2007) by Yunahar Ilyas, *Menyingkap Rahasia al Quran: Merayakan Tafsir Kontekstual* (2009) by Waryono Abdul Ghafur, *Tafsir Al Quran Tematik* (2010) by Kemenag RI, *Samudera dalam Perspektif al Quran dan Sains* (2013) by Lajnah Pentashihan Mushaf al Quran, *Konsepsi Taqwa Perspektif al Quran* (2015) by Nashruddin Baidan, and others.

In this period, precisely at the end of the 20th century AD until now, the thematic model has become the favorite and the best choice for commentators in Indonesia by carrying out certain themes which are the main topics of discussion. The topics include social, political, economic, and social themes, pluralism, gender and others. By featuring the thematic model, it is motivated by the emergence of problems in society that demand easy-to-understand problem-solving. In this case, the method is considered more capable of exploring the problem in-depth and detail.

<sup>20</sup>Gusmian, *Khazanah Tafsir Indonesia: dari Hermeneutika Hingga Ideologi*, 59-64.

<sup>21</sup>Gusmian, *Khazanah Tafsir Indonesia: dari Hermeneutika Hingga Ideologi*, 59-64.

<sup>22</sup>Sofyan Saha, "Perkembangan Penulisan Tafsir Qur'an di Indonesia Era Reformasi," *Jurnal Lektur Keagamaan* 13, no. 1 (2015): 80-81.

<sup>23</sup>Gusmian, *Khazanah Tafsir Indonesia: dari Hermeneutika Hingga Ideologi*, 62-64.

**The Dynamics of the Study of the Quran in Indonesia**

*From Arabic to Local-National*

The tradition of interpreting the Quran in Indonesia is written using a variety of languages and scripts depending on each region's cultural context and needs. Based on research conducted by Anthony H. Johns at the end of the 16th century AD, the interpretation of the Quran took place in local discussions using Arabic script which was then called the *jawi* and *pegon* script. Nur Ichwan also stated that the interpretation of the Quran in Indonesia had experienced developments marked by the emergence of works in Javanese, Malay, Bugis, Sundanese, and other local languages.<sup>24</sup>

In the 17th century AD, one of the famous scholars was Abd al Rauf al Sinkili in his *Tarjuman al-Mustafid*, written in Malay and in Arabic script. This commentary work was also widely circulated in the Malay-Indonesian region. The printed editions are published in the Malay region, Bombay, and the Middle East.<sup>25</sup> Likewise with the interpretation work that first appeared a century before *Tarjuman al Mustafid's* interpretation, called *Tafsir Surah al Kahf: 9* which was found in Aceh. Then, the Malay interpretation works with Jawi letters (Malay-Jawi) were still developing until the early 20th century AD. As found in several works of interpretation, for example, *Tafsir Surat al Kahf* in the *melajoe language* (1920) by Abdoel Wahid Kari moeda bin Muhammad Siddik, and the first three juz of *Tafsir al-Quran* by Mahmud Yunus which was published separately in

1922 AD in Egypt. In addition, works of Malay-Jawi commentary are also found in H. Ilyas and Abdul Jalily entitled *Alqoeranel Hakim* and *Toejoean and Maksoednya, Juz I* (1925) and *Tafsir al Quran al Karim, chapters I-III* by Jamain bin Abd al-Murad (1926).<sup>26</sup>

In the 18th to 20th centuries AD, the commentary works in Indonesia progressing significantly, and Java island is one of them. Such as the text of interpretation written by Sheikh Imam Arga with the title *Tafsir al Quran, Primbon*. This manuscript is written in Javanese and Arabic script (*pegon*) which contains interpretations of several surahs of the Quran, such as letters *al Patekah, Dakan, Rahman, Watangat, Anabail, Anaza'at, Abbas, Antaqat, Buresj, Syamsi, and Takasur*.<sup>27</sup> In addition, the interpretation of al Quran Pegon is also found in *Faid ar-Rahman fi Tarjamah Kalam Malik al-Dayyan* by Kiai Saleh Darat (1820-1903), *al-Ibriḫ li Ma'rifa, Tafsir al Quran al Azīz* (1960) by KH. Bisri Mustafa, *Ikhlil fi Ma'anī al Tanzīl* (1980s) by K.H. Misbah Zainul Mustofa, *Tafsir al Quran saba Pethikan Warna-warni* which is currently stored in the Sonobudoyo Museum, Yogyakarta, and *Tafsir al Quran Jawen* (1930) by Bagus Ngarpah.<sup>28</sup>

ج	ث	ت	ب	ا
ج	th	ta	ba	alif
ح	ح	ح	ح	ح
h	h	h	h	h
خ	خ	خ	خ	خ
x	x	x	x	x
د	د	د	د	د
d	d	d	d	d
ذ	ذ	ذ	ذ	ذ
dh	dh	dh	dh	dh
ر	ر	ر	ر	ر
r	r	r	r	r
ز	ز	ز	ز	ز
z	z	z	z	z
س	س	س	س	س
s	s	s	s	s
ش	ش	ش	ش	ش
sh	sh	sh	sh	sh
ص	ص	ص	ص	ص
sh	sh	sh	sh	sh
ض	ض	ض	ض	ض
sh	sh	sh	sh	sh
ط	ط	ط	ط	ط
sh	sh	sh	sh	sh
ظ	ظ	ظ	ظ	ظ
sh	sh	sh	sh	sh
ق	ق	ق	ق	ق
q	q	q	q	q
ك	ك	ك	ك	ك
k	k	k	k	k
گ	گ	گ	گ	گ
g	g	g	g	g
خ	خ	خ	خ	خ
h	h	h	h	h
ح	ح	ح	ح	ح
h	h	h	h	h
ج	ج	ج	ج	ج
h	h	h	h	h

Gambar 1. Aksara Arab-Jawi (Pegon)<sup>29</sup>

<sup>26</sup>Islah Gusmian, "Bahasa dan Aksara Tafsir Al-Qur'an di Indonesia: Dari Tradisi, Hierarki Hingga Kepentingan Pembaca", 7.

<sup>27</sup>Gusmian, "Bahasa dan Aksara Tafsir Al-Qur'an di Indonesia: Dari Tradisi, Hierarki Hingga Kepentingan Pembaca", 8.

<sup>28</sup>Islah Gusmian, "Tafsir Al-Qur'an di Indonesia: Sejarah dan Dinamika," *NUN* 1, no. 1 (2015): 20.

<sup>29</sup>Mursalim, "Vernakulisasi Al-Qur'an di Indonesia: Suatu Kajian Sejarah Tafsir Al-Qur'an", 64.

<sup>24</sup>Mursalim, "Vernakulisasi Al-Qur'an di Indonesia: Suatu Kajian Sejarah Tafsir Al-Qur'an", 58.

<sup>25</sup>Islah Gusmian, "Bahasa dan Aksara Tafsir Al-Qur'an di Indonesia: dari Tradisi, Hierarki Hingga Kepentingan Pembaca," *TSAQAFAH* 6, no. 1 (2010): 5.

Subsequent developments, since the arrival of the Dutch to Indonesia, began to introduce Latin or Roman script, which also had an impact on commentary works, especially for the Javanese Muslim community who wrote Javanese interpretations in Latin script. One example is the *Tafsir Qur'an Hidaajat-Rahman* written by Moenawar Chalil (1908-1961). After that, works of interpretation in Javanese and Latin script began to be in great demand by Indonesian commentators, such as *Tafsir al Quran Suci Basa Jawi* (1965) by Raden Muhammad Adnan, *al Huda Tafsir Quran Basa Jawi* (1970s) by Bakri Shahid, which at that time was in great demand and needed by the Islamic community of Suriname. In addition, a commentary work related to macapat art and culture was published by Ahmad Djawahir Anomwidjaja, entitled *Sekar Sari Kidung Rabayu, Sekar Macapat Terjemahanipun Juz Amma* (1992).

Besides Javanese, there are also works of interpretation using other local languages, such as Sundanese, which has two versions of writing, Sundanese and Latin pegon. Tafsir works using pegon writing, can be seen in the interpretations of *Randlatul 'Irfan fi Ma'rifatil Qur'an* and *Tafriju Qulub al- Mu'min fi Tafsir Kalimah Surat al- Yasin* written by Kiai Ahmad Sanusi Sukabumi. In addition, for the Latin version, for example, the interpretation of *Nurul Bajan: Tafsir Qur'an Basa Sunda* (1960) by KH. Md. Romli and H.N.S. Midjajadan *Ayat Suci Lenyepaneun* (1984) by Moh. E. Hasim.<sup>30</sup>

The island of Sulawesi participated in grounding local interpretations by using the Bugis language with the lontara script. For example, in the province of South Sulawesi, at least two local commentaries and one

translation of the Quran in Bugis language were found, namely *Tafsir al Munir: Tarjumana Neniya Tafserena* (1980-1994) by AG. Daud Ismail and *Tafsir Al Quran al- Karim (tafsere akorang mabbasa ugi)* (1988-1996) by the MUI of South Sulawesi. For a complete translation of the Quran into Bugis, 30 chapters, such as the book *Tarjumah al Quran al Karim* (1978) by KH. Hamza Manguluang.<sup>31</sup>



Gambar 2. Aksara Lontara<sup>32</sup>

Then, in addition to using the local language, several Indonesian commentators use Arabic in interpreting the Quran, such as his commentary work KH. Ahmad Yasin Asymuni who interpreted several letters, namely, *Tafsir Bismillahir rahmanirrahim Muqaddimah Tafsir al Fatihah, Tafsir al Fatihah, Tafsir Ayat al Kursi, Tafsir Ma Asabak, Tafsir Hasbunallah, Tafsir Surah al- Ikhlās, dan Tafsir al- Mu'anwidatain*.<sup>33</sup> In addition, the text of the interpretation entitled *Tafsir al Asrar* (1782 AD) was written by Haji Habib bin 'Arifuddin. In addition to these two works, KH. Muhammad bin Sulaiman from Solo also wrote an Arabic commentary entitled *Jami' al-Bayan min Khusasab suwar Al Quran al-*

<sup>31</sup>Mursalim, "Vernakulisasi Al-Qur'an di Indonesia: Suatu Kajian Sejarah Tafsir A-Qur'an", 60.

<sup>32</sup>Aksara *lontara* yang digunakan dalam bahasa Bugis terdiri dari 23 huruf. Lihat dalam Muhammad Yusuf, "Bahasa Bugis dan Penulisan Tafsir di Sulawesi Selatan," *Jurnal Al-Ulum* 12, no. 1 (2012):84.

<sup>33</sup>Penggunaan Bahasa Arab dalam karya-karya tafsir tersebut, pada dasarnya digunakan sebagai bahan pengajian di beberapa pesantren yang ada di Kediri, Jombang, dan Yogyakarta. Lihat dalam Gusmian, "Tafsir Al-Qur'an di Indonesia: Sejarah dan Dinamika", 22.

<sup>30</sup>Gusmian, "Tafsir Al-Qur'an di Indonesia: Sejarah dan Dinamika", 21.



'Adim. This commentary is complete with 30 chapters published in two volumes.

Apart from the local languages and scripts above, Indonesian and Latin scripts have become a common choice by Indonesian commentators of the Quran. Since the youth oath event in 1928 that upholds unity and integrity, one of which is by using Indonesian as a unifying language of the nation.<sup>34</sup> In addition, Indonesian is the choice of commentators to make it easy to read and learn for all Indonesian Muslim communities. However, some of the Indonesian commentators are still using the local language and script. The vast diversity of languages and characters is a form of local wisdom from Indonesia. The commentators try to provide convenience for local people who still have difficulty speaking Indonesian by using the local language.

#### *From Textual to Contextual*

The commentators of the Quran have their paradigm in revealing the meaning and intent contained in the verses of the Quran. Generally, the paradigm can be categorized into two approaches. A textual approach understands the text literally (according to the sound of the text). A contextual approach considers the context of the situation and conditions when the text is understood.

*First, the textual approach:* means that the commentators in understanding, interpreting and applying the Quran today must be following what has been interpreted and applied to the situation where the Quran was then delivered to Muslims. Simply put, the text of the Quran is understood according to what is stated in the text and then understood and practiced

<sup>34</sup>Rifa Roifa, Rosihon Anwar, and Dadang Darmawan, "Perkembangan Tafsir di Indonesia: Pra Kemerdekaan 1900-1945," *Al-Bayan: Jurnal Studi Al-Qur'an dan Tafsir* 1, no. 2 (2017): 22.

following the conditions when the verse was revealed.

This textual approach has the characteristics of being too focused and dwelling on the linguistic area only to ignore the universal value or moral message behind the interpreted verse. Therefore, the debate that arises from this approach is only about language. So do not be surprised if the interpretation product cannot develop and cannot solve current problems. Although this approach has advantages, namely being able and clear enough to reveal the meaning of the text from a linguistic point of view, its weakness lies in the neglected universal meaning of the verse.<sup>35</sup> According to Abdullah Saeed, a textual interpretation that is only based on linguistics, this interpretation indirectly ignores or rejects the socio-historical context of the Quran in the interpretation.<sup>36</sup>

In addition, in the interpretation paradigm with a textual approach, rational analysis is used only to explain linguistic meanings born from the context of the relationship between verses and suras. The logic used to talk about things related to God and humans and the relationship between them, but is abstract, not concrete and is used to explain the validity of a history. Historical data becomes the primary basis for reference to give meaning to a verse. However, it is not associated with social-humanitarian problems when the practice of interpretation is carried out. The text of the Quran is positioned as an object. In contrast, the reality of social life and the existence of the interpreter are not

<sup>35</sup>Nurdin Zuhdi, "Hermeneutika A-Qur'an: Tipologi Tafsir Sebagai Solusi dalam Memecahkan Isu-Isu Budaya Lokal Keindonesiaan," *Esensia* XIII, no. 2 (2012): 246.

<sup>36</sup>Abdullah Saeed, *Penafsiran Kontekstualis Dalam Al-Qur'an* (Yogyakarta: Baitul Hikmah Press, 2016), 99.

positioned as objects that must be understood together.<sup>37</sup>

Meanwhile, in the Indonesian context, among the works of interpretation that use a textual approach according to the analysis conducted by Islah Gusmian, among them is *Tafsir al-Hidayah: Ayat-ayat Akidah Jilid I dan II* written by Sa'ad Abdul Wahid, *Tafsir Ibadah* by Abd Khaliq Hasan, *Tafsir Ayat-Ayat Abkam* by H. E Syibli Syarjaya, *Tafsir Ayat Abkam* by Lutfi Hadi Aminuddin, *Tafsir Ayat-Ayat Haji: Menuju Baitullah Berbekal Al Quran* by Muzhtar Adam, and *Tafsir Al Quran Juz 30* by H. Zaini Dahlan.<sup>38</sup> In addition, according to Islah Gusmian, works of textual interpretation include the translation and *Terjemah dan Tafsir Al Quran* by Bahtiar Surin, *Al Quran dan Tafsirnya* by the Ministry of Religion of the Republic of Indonesia, *Tarjamah Al Quran Al-Ikhlash* by Muchtar Yusuf Usman, and others.<sup>39</sup>

*Second, the contextual approach:* meaning that the commentators in interpreting the Quran still use conventional methods such as *nasikh-mansukh*, *muhkam-mutasyabbih*, *asbab al-nuzul* and others, and are strengthened by using new modern-contemporary methods to seek universal meaning of the Quran so that it can be answered and applied according to the context of the time and place where the Quran was studied.<sup>40</sup> In Sahiron Syamsuddin's view, the original meaning in the language and historical context of the Quran was revealed only as a starting point for the reading of the Quran today, and the literal meaning is no longer

seen as the main message of the Quran.<sup>41</sup> It is very clear that this approach in no way ignores the text and contextuality of the Quran.

The paradigm with a contextual approach also uses an interdisciplinary approach by utilizing modern scientific tools, such as philosophy of language, semantics, semiotics, anthropology, sociology, and science.<sup>42</sup> Moreover, it is also necessary to consider the social, political, economic, intellectual, and cultural context of the revelation, and at the same time to consider the current conditions of interpretation.<sup>43</sup>

Furthermore, in the context of Indonesia, the contextual approach has begun to occur in the reformative or modern-contemporary era, namely at the end of the 20th century AD. The contextual approach has become a new direction to build a new tradition of Quran interpretation. During this period, many Indonesian commentators began to write commentary works that raised certain themes (thematics) related to actual issues in the Indonesian context. In Indonesia, several issues are needed to be concerned of, such as cultural diversity, natural disasters, corruption, gambling and prostitution, polygamy, gender equality, pluralism, law, democracy, and other issues.<sup>44</sup> One of the advantages of the thematic model according to Abdul Mustaqim is understanding the verses of the Quran into a single unit not partially and requires one to understand the verses of the

<sup>37</sup>Islah Gusmian, *Tafsir Al-Quran dan Kekuasaan di Indonesia* (Yogyakarta: Salwa, 2019), 294.

<sup>38</sup>Zuhdi, "Hermeneutika Al-Qur'an: Tipologi Tafsir Sebagai Solusi dalam Memecahkan Isu-Isu Budaya Lokal Keindonesiaan", 246.

<sup>39</sup>Gusmian, *Tafsir Al-Quran dan Kekuasaan di Indonesia*, 295.

<sup>40</sup>Zuhdi, "Hermeneutika Al-Qur'an: Tipologi Tafsir Sebagai Solusi dalam Memecahkan Isu-Isu Budaya Lokal Keindonesiaan", 252.

<sup>41</sup>Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Umum Qur'an* (Yogyakarta: Pesantren Nawesea Press, 2009), 75.

<sup>42</sup>Abdul Mustaqim, *Epistemologi Tafsir Kontemporer* (Yogyakarta: LKiS, 2011), 63.

<sup>43</sup>Abdullah Saeed, *Al-Qur'an Abad 21: Tafsir Kontekstual* (Bandung: Mizan, 2016), 43.

<sup>44</sup>Zuhdi, "Hermeneutika Al-Qur'an: Tipologi Tafsir Sebagai Solusi dalam Memecahkan Isu-Isu Budaya Lokal Keindonesiaan", 255.

Quran comprehensively and effectively to avoid misperceptions of the verses of the Quran.<sup>45</sup>

In Indonesia itself, there are several works of interpretation that have emerged using a contextual approach according to research conducted by Nurdin Zuhdi, among them are *Social Tafsir Sosial: Mendialogkan Teks dengan Konteks* by Waryono Abdul Ghafur, *Kontekstualitas Al Qur'an: Kajian Tematik atas Ayat-ayat Hukum dalam Al Quran* by Umar Shihab, *Tafsir Maudhu'i: Solusi Qur'ani atas Masalah Sosial Kontemporer* by Nashruddin Baidan, *Tafsir Tematik Al Quran dan Masyarakat: Membangun Demokrasi dalam Peradaban Nusantara* by Hasyim Muhammad, *Metode Ayat-ayat Sains dan Sosial* by Andi Rosadisatra, *Tafsir Tarbawi: Kajian Analisis dan Penerapan Ayat-ayat Pendidikan* by Rohimin, *Menyingkap Rahasia Al Qur'an: Merayakan Tafsir Kontekstual* by Waryono Abdul Ghafur, *Tafsir Kebahagiaan* by Jalaluddin Rahmat, and *Tipologi Manusia dalam Al Qur'an* by Yunahar Ilyas.<sup>46</sup>

To find out more and at the same time distinguish between the interpretation of textual and contextual approaches, you can look at one example of the interpretation of Surah al Zukhruf: 36-37:

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ  
قَرِينٌ - ٣٦ - وَإِنَّهُمْ لَيَصُدُّوهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ  
مُهْتَدُونَ - ٣٧

(36) Whoever turns away from the teaching of the Most Gracious God (al-Quran), We have created for him the devil (who misleads) then the devil is a friend who always accompanies him.

(37) And verily the devils hinder them from the right path and they think that they are guided.

<sup>45</sup>Mustaqim, *Epistemologi Tafsir Kontemporer*, 69.

<sup>46</sup>Zuhdi, *Pasaraya Tafsir Indonesia: dari Kontestasi Metodologi Hingga Kontekstualisasi*, 274.

Interpretation with a textual approach, the author takes the interpretation in *al Quran dan Tafsirnya* by the Ministry of Religion of the Republic of Indonesia. In the book, the interpretation carried out by the Ministry of Religion of the Republic of Indonesia only reveals the meaning of the linguistic verse which is reinterpreted as an explanation and then concluded, as if the interpretation is re-explaining the meaning of the translation of the verse by adding a history to support it. Briefly, it can be seen the form of interpretation:

(36) This verse explains that whoever does not want to get used to remembering Allah and turns away from the teachings of the Quran which was revealed to the Prophet Muhammad and then they try to ignore it, then Allah makes for them close friends with the devil, both from the jinn and humans, so that their minds will always be planted with bad thoughts from good deeds, and consider good from bad deeds. This will make their hearts more and more closed and hardened, so that there is no opening for divine light to enter. Then, then the interpretation is strengthened by other supporting verses and hadiths.

(37) The context of this verse explains the impact of someone whom Satan always accompanies. Satan always tries to prevent them from going to the straight path, namely the path pleasing to Allah, and tries to convince them to think that the misguided path they are taking is the right path. and the truth that is conveyed to them is always considered a way that can lead them astray.<sup>47</sup>

Interpreting with a contextual approach the author takes the interpretation of Waryono Abdul Ghafur in his work *Menyingkap Rahasia Al Qur'an: Merayakan*

<sup>47</sup>Departemen Agama RI, *Al-Qur'an dan Tafsirnya* (Yogyakarta: UII, 1991), 117-119.

*Tafsir Kontekstual*. In the context of the verse, he argues that the verse talks about dhikr. Before entering the contextual interpretation, he first discussed the meaning of *mufradat*, *munasabah* verse, or the content of the verse as was done by classical scholars with their textual approach. Then, proceed to the universal interpretation such as the object of dhikr, methods and media of dhikr, the glorious time of dhikr, and the impact of dhikr for the perpetrator. In addition, as for the contextual interpretation, he also explained the problems in dhikr, which are still being debated in the community, especially in Indonesia, such as the problem of dhikr together whether it is heresy or not. Then the media of dhikr using tasbeih is also a heresy or not. Then the last issue is about dhikr and prayer as an alternative medicine wasilah, is it justified and is it permissible to charge a fee in return.<sup>48</sup>

With the problems above, it shows that contemporary commentators use a contextual approach to be able to respond and answer problems that develop in society based on Islamic religious teachings in the form of the Quran and the Hadith of the Prophet SAW by looking at the context that occurs, so that he is able to reveal the moral ideas or universal values of the Quran and make the Quran always relevant to every time and place.

## Conclusion

This paper conclude that, the study of the Quran or interpretation in Indonesia has developed from every decade. Starting from the formative (classical) era in which the study was in the form of a simple oral translation. The affirmative (middle) era is

<sup>48</sup>Untuk mengetahui lanjut bagaimana hasil penafsirannya, dapat dilihat dalam Waryono Abdul Ghafur, *Menyingkap Rahasia Al-Qur'an: Merayakan Tafsir Kontekstual* (Yogyakarta: eLSAQ Press, 2009), p. 39-79.

when the writing of commentaries started, to the reformative era (modern-contemporary) in which the writing of commentaries had been carried out. Overall, it has looked more dynamic with various aspects, such as the variety of languages and scripts used, ranging from Arabic to local-national languages and scripts, such as Jawi, Pegon, Lontara, and Latin scripts. Developments also occurred in the mufassir paradigm, from the textual approach to the introduction of the contextual approach, which was deemed able to answer various problems that occurred in the community. It is this contextual approach that can bring to life the universal principle of the Quran which is always shalih li kulli Zaman wa eat according to the situation and conditions of the Al-Quran.

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