

The Chain of Tafsir Scholars Transmission Network in Nusantara

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Abstract--- *This study will portrait the chain of tafsir (exegesis) scholars network transmission in Nusantara ranging. We have recorded the networks of Hijaz or Haramayn connection that is now in Saudi Arabia, Egyptian connection through al-Azhar University or Azhari lines, Indian subcontinent of India and Pakistan in nowadays, and even western connection through the students who studied in the western universities either Europe or America prior to 20th century until recently study. The style and the typology of the archipelago's Tafsir cannot be separated from the transmission of the tradition of Tafsir of the Hijazi, Azhari, Indian Sub-continent, and Western scholars. Hijazi, here means the transmission of writing, thought and Tafsir traditions that developed in Mecca and Medina. Then, the Tafsir of the archipelago also has the connectivity and the strong attachment with the mindset of al-Azhar of Egypt that gave birth to many scholars in the archipelago that indirectly or directly contributed to the archipelago exegesis. More ever, Hijazi and Azhar are more viscous sticking of the exegesis in the sixteenth century until the early twentieth century here.*

Keywords--- *Tafsir Scholars, Transmission, Nusantara, Hijazi, Azhari.*

I. BACKGROUND

Tafsir of Qur'an (exegesis) in the Nusantara archipelago developed rapidly from time to time. The emergence of the *tafsir* works in the hemisphere archipelago negates that the study of the Qur'an in the region continues to experience its growth.

Thus, it does not only to this extent, but the *tafsir* which is often served with the original Arabic culture, the Nusantara *tafsir* presented in the local culture.

History records tells us that the written commentaries in Indonesia has existed since the mid of 16th century AD marked by the rise of the Acehnese scholars: Hamzah Fansuri, who has a complete name is Shaykh 'Amir al-Din'

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Abdurrauf bin 'Ali al-Fansuri,² who is the son of Hamzah Fansuri's nephew (b. 1592 AD), which is also the birthday of al-Singkel in South Aceh.³ Then continued by his student namely *Shamsuddin Sumatrani* in his work *al-Jauhar al-Haqaiq* which is regarded under the author of Malay Arabic script. And its manuscripts is being stored at Cambridge University under the code: MS li.1.45 majoring of commentary Q.S. *al-Kahf*/18: 9. It was obtained from Aceh in the 17th century by Erpenis (d.1624), an Arabic language expert from Netherland.⁴

At the early transmission to Nusantara, Aceh which is in Samudra Pasai sultanate that is in Sumatra Indonesia, is firstly recorded as the chain of network of *tafsir* in Nusantara. It is important to note and clarified that the network of exegesis scholars actually related to each other. In Nusantara, the exegesis could not be actually seen from the different schools of thought, worldview, or method and approach, but it seen from the similarities in the spirit to spread the teachings of Islam through Qur'anic exegesis and its relation to the states philosophy. Nevertheless, it does not mean that there are differences in the *tafsir* adapted to the local Nusantara, but this is the way Qur'an is interpreted in the region by the scholars to preaching it smoothly. Of course it would be interesting if it is viewed from various aspects either socio-cultural or in relation to the national states in the region.

In the 20th century the development of *Tafsir* in Nusantara has been influenced by the interpretation of Egyptian scholars triggered by Sheikh Muhammad 'Abduh (1849-1905), which later developed by his students who spread his ideas within Islamic world through the reformist figures. In Malaysia, to mention some of the figures who influenced by Abduh, and spread his ideas, such as Sheikh Tahir Jalaluddin (1869-1956). At Thailand is not so influenced by the spread of this Egyptian interpretation, yet Thailand is much influenced by the interpretation of the Hijazi scholars. While Brunei is not affected by the interpretation of both scholars [i.e., Egyptian and Hijazian], because Brunei is using its own since the first approach.⁵ In Singapore in its history, the arrival of Islam to Singapore starting from some Islamic preachers and scholars, such as Sheikh Khatib Minangkabau and others.⁶ And the famous Singapore interpretation is *Abr Al-Athir* by *Tuengguru* KH. Sonhaji which is phenomenal and very significant contribution for exegesis in Southeast Asia.⁷

This research report will highlight the two important issues, these are: *First*, the transmission network of exegesis scholars in the Nusantara archipelago, which includes Indonesia, Malaysia, Brunei Darussalam, Singapore, and Thailand. *Secondly*, in relation to those exegesis figures, it would like to give a briefly comment on *the magnum opus* produced by every commentator in these country respectively to see their outstanding contribution.

² His tafsir work could be seen in the poem of traditional Sufis of Ibnu 'Arabi; and various style of prosa with the translation of Qur'anic verses into Malay language. For example, one of his quadratic poem about the translation of *Surah Al-Ikhlash*, as "*Laut itulah yang bernama ahad, terlalu lengkap pada ash-samad, olehnya itulah lam yalid wa lam yulad, wa lam yakun lahu kufu'an ahad* (*The sea, that is the name of Al-Ahad (The Oneness); and the most completes is in As-Samad (The Dependence), therefore nor He be gotten and nor He be born) and none equal to Him*) See: AH. Johns, *Qur'anic Exegesis in the Malay World: in Search of a Profile*, in Andrew Rippin ed., *Approaches to The History of The Interpretation of the Qur'an* (Oxford: Clarendon House, 1988), 260. See also: Anthony H. Johns. "Tafsir al-Qur'an di Dunia Indonesia-Melayu." Translated by Syahrullah Iskandar, *Jurnal Studi al-Qur'an*, I, no. 3 (2006), p. 463.

³ See: Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII*, (Bandung: Mizan, 2004), p. 229-258.

⁴ AH. Johns, *Qur'anic Exegesis in the Malay World*, 257-287. See also: Islah Gusmian, *Khazanah Tafsir Indonesia; dari Hermeneutika hingga Idiologi* (Jakarta: Teraju, 2003).

⁵ See: Abdullah Alwi Hassan, *Islam di Singapura: Sustu Pengenalan*, (Kuala Lumpur: Sarjana Enterprise, 1981), p. 163-164.

⁶ See Abdullah Alwi Hassan, *Islam di Singapura...*, p. 163-164.

⁷ Zulkifli Haji Mohd Yusoff, *A Study of Tafsir 'Abr al-Athir and Sonhadji's Methodology in Tafsir al-Qur'an*, (Singapore: Ahmad Sonhadji Mohammad, 2002), p. 4. *Tuengguru* means religious teacher.

II. THE NUSANTARA *TAFSIR* CHAIN OF TRANSMISSION HIJAZI CONNECTION

The chain of networking of Hijazi, that is Middle East with the land of Nusantara has actually occurred along time before the rise of Prophet Muhammad SAW.⁸ The relationship between the Middle East involving the Nusantara with a long history because of economic and sosial interaction. Azyumardi azra believes that the earliest contacts between both areas, is particularly because of trading, and began since the time of Phoenicians and Shyba.⁹ This relationship lasted until after the appearance of Islam. Since the 7th century AD or the first century of Hijrah, Nusantara has built good relations with the Middle East in the fields of economics, politics and religion.¹⁰ This relationship is getting stronger in the 16th century. It could be recorded in the diplomatic relation and cooperation between the Sultanate of Aceh with a dynasty Ottoman.¹¹

Additionally, Azra expressed that Aceh has a rapport connection with the center of Islam, Makkah and Medina.¹² The relationship between the sultanates of Nusantara and the Middle East is not only limited to the Ottomans. In fact, in the 1670s, Aceh regularly received prominent scholars from Hijaz, Egypt and Gujarat.¹³

Moreover, the tradition of the Malay Islamic intellectual transmission, particularly Indonesia, in the 19th century, for example, many scholars experienced living strive to develop Islam in Indonesia. Historical record, stated that many scholars who had received their highest studies in the land of the Prophet (*Haramayn*), for example Ahmad Khatib of Minangkabau, Muhammad Nawawi al-Bantentany, Diponegoro, Ahmad Rifa'i of Central Java, Kiai Khalil from Madura, and Arsyad al- Banjari of Borneo where all these scholars are belongs to Mecca based and among the jurists of Shafie school of jurisprudence. Throughout the 19th century, the influent of these scholars fought locally and movements are typical at the time, though later on were pieces of their thoughts recognized nationally, and even internationally. By taking on certain criteria, such as scientific qualifications, personal integrity and solvers to the *muslims* problem.

From the transmission aspect the spread of Islam in Nusantara was initially carried out by Muslim traders who conducted trading activities up to Nusantara. They are perhaps, not only the traders, but the scholars who specialized in spreading Islam. The development of Islam in the Nusantara was initially also been relatively slow. Although traders from the Middle East has been through the Straits of Melaka since before the advent of Islam in Arabia, Islam spread across the Nusantara in a relatively slow. This is due to the factor of distance between the center of the growth of Islam in the Arabian Peninsula with the Nusantara. As Geoffrey Blainey describe how the tyranny of distance (tyranny of distance) has shaped the history of his country, Australia, the tyranny of distance also actually helped shape the history of the development of Islam in the Nusantara.

Apart from great distances and slow development of Islam in Nusantara, a steadily growing influence of religion is strong and widespread in the Nusantara. The existence of Muslim traders were well received by the public authorities and Hindu-Buddhist kingdom in the Nusantara. Since the 7th century the coast of Sumatra has had a

⁸ Ahmad Mansur Suryanegara, *Api Sejarah 1*, (Bandung: Penerbit Salamadani, 2012), p. 2.

⁹ Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII*, (Bandung: Mizan, 2004), p. 19-20.

¹⁰ Azyumardi Azra, *Jaringan Ulama Timur Tengah*, p. 23

¹¹ Azyumardi Azra, *Jaringan Ulama Timur Tengah*, p. 39.

¹² See: Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII*, (Bandung: Mizan, 2004), p. 55.

¹³ Azyumardi Azra, *Jaringan Ulama Timur Tengah*, p. 55. See R.H. Djajadiningrat, *Kesultanan Aceh*, translated by Hamid, (Banda Aceh: Departemen D&P, 1982/3), p. 29-30.

Muslim Arab settlement, and some of these traders do marriages with local women.¹⁴

As a network of scholars in the previous century, the network of scholars in about the 19th century was inseparable from the role of the middle east like Mecca in the Arabian Peninsula and Egypt in view of the close relationship between the ideas of the scholars in the region with students of the Nusantara who were studied in the region.

Aceh in history had a very intense relationship with the Middle East, especially in terms of political and diplomatic relations were so intense with the Ottomans. However, since the 17th century are in close contact with the Hijaz. This is evident from Bantam ruler who came to power in 1037-63/1626-51), which received the title of sultan from the Sharif of Mecca -- called Azra as a special mission being sent from the holy land. As a form of appreciation and transmission of Makkah and the Banten sultanate, the Sultan of Banten accept "flag and the sacred garments and what is believed to be the footprints of the Prophet" of the ruling Haramayn. Not just stop here, Banten Sultan also received the award of Sharif Makkah. Because the Banten sultan accept this title, then this excitement in welcoming the procession around the city of Banten on the occasion of the celebration of the Prophet's Birthday. Banten-Haramayn relationship continues and reciprocated by sending each letter until the end of the 17th century.

Besides Aceh and Banten, those kingdoms in the Nusantara which has a close relationship with the rulers of the Holy Land is Mataram which became the largest Muslim empire in the heart of Java island, and had links with the ruling stems from Makkah, Prince Rangsang which sent a messenger to Makkah in the year 1051/1641. The Mataram delegation then met Sharif Makkah, from this meeting then Sharif of Mecca give him the title of Sultan. From that meeting Prince Rangsang which is more familiarly known as Sultan Agung become the greatest ruler of Muslim Mataram.¹⁵

Not only Aceh, Banten, and Mataram in Azyumardi notes, and also the Kingdom of Makassar are known to never get letters from the ruler of Haramayn. On another note, the Sultan of Palembang also had received some letters from Makkah delivered by a ship in Aceh.

III. THE AZHAR OF EGYPT CONNECTION

In the perspective of the history of the scientific world, Al-Azhar is the oldest university, not only in the Islamic world, but also around the world. That's because the universities in America and Europe can only founded two centuries after the founding of Al-Azhar, such as the University of Paris founded in the 12th century AD, the University of Oxford in England in the 13th century, as well as other European universities. University of Al-Azhar is offset in terms of its history is Qairawan university in the city of Fez, Morocco. Some even say that the Jami 'Al-Qairawan is the oldest university in the world, because the teaching has been started since the establishment, since the year 245 AH / 859 AD, and it still exists. When Morocco became independent in 1956 AD, Jami 'Al-Qairawan set to become university comprises three faculties: Faculty of Letters, Shari'ah and general science. Even if Jami 'Al-Qairawan is the oldest university in the world, but Al Azhar is the first university that the teachers are funded by the

¹⁴ Azyumardi Azra, *Jaringan Ulama Timur Tengah*, p. 29.

¹⁵ Azyumardi Azra, *Jaringan Ulama Timur Tengah*, p. 56.

state.¹⁶

In addition to Egypt's strategic location amid the Islamic world, making Al-Azhar religious points of gaining knowledge of the *masyaikh* here. However, the magnitude of the position of Al-Azhar is not because the oldest, but rather because of the great role that the purity of religious sciences, Islamic civilization and Arabic as the language of the Qur'an and the Sunnah of the Prophet are alive here.

Speaking about network of scholars *tafsir* in Nusantara in early 20th century, Egypt has the role of the most influential on the development of *tafsir* in Nusantara. *Mufasssir* who became an idol figure both in terms of his thinking and of his work is the Grand Sheikh Muhammad Abduh (1849-1905 AD) which is then transmitted and developed his ideas by his students as Muhammad Rashid Rida (1865 AD-1935 AD) and Mustafa al-Maraghi (1881-1945 AD). At least three characters of this great commentators sparks thoughts inflame the spirit change and renewal into Nusantara. Like vitamins which give the power of renewal, many brought to Nusantara mainly by students who graduated from Azhar.

Stretching resurgence modern *tafsir* arising in the Middle East, especially in Egypt pioneered by Muhammad Abduh received rave previously rarely Egyptians were famous as commentators. Look just like Ahmad Mustafa Al-Marghiy with his *Tafsir al-Maraghiy*, Sayyid Quthub (1903-1966) author of *Tafsir Fi Zhilal Qur'an*, Mahmud Syaltut constituent *Ila tafsir of the Qur'an al-Karim*; and perhaps the modern *Tafsir al-Sya'rawiy Mutawally*, the compiler commentary *al-Sha 'rawiy* and Aisyah Binti Abd al-Rahman Syati constituent *Bayany li Tafsir al-Qur'an al-Karim*. Muhammad Abduh performing with his writings, including Tafsir Al-Manar. Tafsir Al-Manar is a *tafsir* which popular among enthusiasts study of the Qur'an. Al-Manar magazine containing this commentary on a regular basis, in the 20th century spread to all corners of the Islamic world, and has a big role in the enlightenment of thought and religious counseling.¹⁷

It all cannot be separated from the influence of Muhammad Abduh, the more the disciple of Sayyid Muhammad Rashid Rida, a leader and owner of the magazine and the author of Tafsir Al-Manar, which is very famous religious thought in Indonesia. Of course, every *mufasssir* (commentators) including Muhammad Abduh had privileges and disadvantages. Each reflections and thoughts are influenced by many factors, such as the level of intelligence, personal tendencies, educational background, knowledge of science and society social conditions.

Understanding these things is essential in order to understand the results of his thinking, which in turn can lead to an assessment of the opinions put forward as well as the limits reasonable limits to be followed or rejected, but still appreciate against its ideas and respect him. Muhammad Abduh this line of thinking produces two basic foundation raised understanding and *tafsir* of the verses of the Qur'an that is the role of reason and the role of social conditions.

Abduh's thought in the field of *tafsir* distributed in the premises of scholars, amongst them are Hamka (1908 AD-1981 AD), A. Hasan (1887 AD-1958 AD), Hasbi as-Siddiqi (1904 AD-1975 AD), Quraish Shihab (1944 AD -

¹⁶ Syahrul Afrizal Sitorus, "Sejarah al-Azhar al-Syarif", dalam dari <http://alumnialazharmesir.blogspot.co.id>, accessed on December 2015.

¹⁷ Dudung Abdullah, "Pemikiran Muhammad Abduh dalam Tafsir al-Manar", Jurnal Al-Risalah, Volume 1, Nomor 2 Nopember, 2011, p. 203.

present) etc. In addition to the names of popular authors mentioned this could be a lot of character before Hamka who was influenced by an Egyptian alumni Mahmud Yunus. According to Hamka, in the beginning of scholarly in Indonesia is still expecting the translation of the Qur'an.¹⁸ In this case, Mahmud Yunus in 1922 had published three chapters of his commentary that began with the translation of the Jawi script, which in Malay or Indonesian written in the form of Arabic script (Arabic Malay) are commonly used by scholars in the 20th century.¹⁹ Even Mahmud Yunus lecture in Egypt gained a boost from a lecturer who then secures it in writing and translating the Qur'an tafsir.²⁰

Besides Mahmud Yunus, the influence of Egyptian commentators also contributed Hamka's Juz Amma in her work entitled al-Burhan (testimony). He combines the opinions of commentators of classical and medieval Islam, such as al-Baghdadi, al-Razi, Ibn Kathir and al-Thibi, with the opinions of the Egyptian modernists such as Muhammad Abduh and Thantawi Jauhari.²¹

Not only in Indonesia, but also Malaysia, Abdullah Mustaffa said at least four characters to make changes in the tafsir of the Qur'an, namely: Tahir Jalaluddin (1869-1956 AD), Syed Sheikh al-Hadi (1867 AD-1934 AD), Mustafa 'Abdurrahman (1918-1968 AD), and Abu Bakr al-Ash'ari (1904 AD-1970 AD) etc.²² There are at least three aspects of why Egypt is very influential on the development of a network of scholars commentary in the Nusantara? It should be recognized at the beginning of the 20th century became an important part in the transmission of knowledge.

First, Egypt became an important part of world heritage, the land of the prophets, many scholars figure were born in the land of Egypt. Additionally, the role model of al-Azhar education became most important part that is not biased forgotten, besides Egypt adheres to Islamic moderation. Fascination is apparently a magnet for Muslim communities the world, even non-Muslims to examine and study in Egypt later taken and transmitted in the country respectively.

Second, sending ambassadors of Egyptian scientists and scholars from several universities are popular such as al-Azhar into the realm of land Nusantara. Besides having similarities in school of thought, the Shafi'i school of the majority of schools in their respective countries. Moreover, not a few good lecturer exchange contracts sent by the State and the university as well as through cooperation between universities.

Third, in the early days of colonization up to the pre-independence, the print media, especially information from the baby something rare. This certainly makes the stagnation of reforming ideas in the Nusantara. The presence of al-Manar magazine would be an oasis in itself, but on the other hand there are those who feel disturbed by the thought of the ideas initiated at the magazine. The emergence of al-Manar magazine is not liked by the invaders who master the realm of the Islamic world. For the moment the Dutch colonized Indonesia and English who was widely

¹⁸ Hamka, *Ayahku: Riwayat Hidup Dr. Abdullah Karim Amrullah dan Perjuangan Kaum Agama*, (Jakarta: Wijaya, 1950), h. 36.

¹⁹ Howard M. Federspiel, *Kajian al-Quran di Indonesia Dari Mahmud Yunus Hingga Quraish Shihab*, terj., Tajul Arifin, (Bandung: Mizan, 1996), h. 34.

²⁰ Howard M. Federspiel, *Kajian al-Quran di Indonesia*, h. 6.

²¹ Howard M. Federspiel, *Kajian al-Quran di Indonesia*, h. 38.

²² Mustaffa Abdullah, "Pengaruh Reformis Mesir dan Kesannya Terhadap Perkembangan Penulisan Karya-karya Tafsir di Nusantara", dalam *Khazanah al-Qur'an dan al-Hadith Nusantara*, ed. Mustaffa Abdullah, Fauzi Deraman, Faisal Ahmad Shah, (Kuala Lumpur: BS Print (M) Sdn. Bhd, 2009), h. 1.

colonized countries in the Nusantara a frightening specter that the presence of al-Manar magazine unpopular. The Magazines which are almost the same with al-Manar is Nur al-Islam, Minbar al-Islam, all were born in Egypt. In some countries there are also magazines that have the same spirit of renewal of Wa'yu such as al-al-Islami in Kuwait, al-Manar al-Islami in Abu Dhabi, and al-Shabab at the Beirut, Lebanon.²³

The Nusantara Magazines that were almost the same with the magazine of al-Manar were, in Singapore there was a magazine al-Imam, published on July 23, 1906 with the motto: Magazine lesson, "*pngetahuan*" (knowledge) and "*penghabaran*" (news sender). The managers of this magazines are Mohd. Salim Kalali (1906), Hj. Abbas Mohd Toha (1906-1908), Mohd Tahir Jalaluddin al-Azhari, Sheikh al-Hadi (1906-1908), and Abbas Mohd Taha.²⁴ In addition to al-Imam, there was also the magazine al-Huda in Singapore, al-Munir in Padang, West Sumatra,²⁵ Al-Mir'ah al-Muhammadiyah in Yogyakarta, al-Tadzkira al-Islamiyya and al-Irsyad in Pekalongan.²⁶

Munir al-magazine was published by Hamka, who was born in Padang is a metamorphosis of the ideas contained in the magazine al-'Urwah al-Wusqa and al-Manar scattered throughout Sumatra, Java, Sulawesi, Borneo and Malaya.²⁷

Fourth, ambassadors of educators from the Nusantara were studying in Egypt at both strata-1, stratum-2, stratum-3 as well as through the public teaching (*majlis ta'lim*). There are countless number of student of knowledge from different parts of the Nusantara. This bias is understandable because Egyptians still be excellent for anyone prosecution of science to study at the world's oldest university, al-Azhar and universities around.

The seriousness of the reviewers and researchers from the land of the Nusantara over a new leaf and would own color in the development of science in the ground level of the Nusantara. In Indonesia, many of us know the figure that characterizes the religious complexion of Indonesia.

IV. INDIAN SUBCONTINENT CONNECTION

As many previous reviews, the network and the development of early foothold in the Nusantara commentary appeared in the 16th century, or there is also the opinion of the 17th century, it is based on the discovery of one sura, ie surah al-Khafi stored in Cambridge, after it emerged Tarjuman al-Mustafid works' Abdurrauf Singkel. This is what is said by Azyumardi Azra as evidence of the earliest models of tafsir of the Qur'anic Nusantara, and manifested through Muslim community began to bring them into the political power after a span of 300 years.²⁸

Many researchers believe that this one fact even the tradition of tafsir of the Qur'an in Nusantara have a vacancy that is long enough, however, not with analysis of Peter Riddell, which seeks to provide an alternative understanding attempts to compare with Islamization in India. In the analysis were reviewed by Edvan Riddell who said that the Muslim Arabs overran Sind in northwestern India in the 8th century AD, Islam is not successful in establishing its presence in the area until the rise of the Delhi Sultanate in the 12th century. The best proof strengthened by Riddell

²³ Yusuf al-Qaradhwai, *Al-Ijtihad fi al-Syari'ah al-Islamiyyah ma'a Nazharat Tahliliyyah fi al-Ijtihad al-Mu'ashir*, (Kuwait: Dar al-Qalam, 1996), h. 137-138.

²⁴ Mustaffa Abdullah, "Pengaruh Reformis Mesir...", h. 2.

²⁵ Hamka, *Ayahku*, (Jakarta: Penerbit Djaya Murni, 1967), h. 95.

²⁶ Mustaffa Abdullah, "Pengaruh Reformis Mesir...", h. 3.

²⁷ Hamka, *Ayahku*, (Jakarta: Penerbit Djaya Murni, 1967), h. 97.

²⁸ See: Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII*, (Bandung: Mizan, 2004).

said that within the scholars Delhi in the 12th century and the 13th Tafsir al-Zamakhshari and al-Baydhawi become a reference in India.²⁹

From the early above detection of Riddell and Azyumardi, in the development of the Muslim community of India, it was showing the interest towards the Islamic study. For example Indian Muslims demonstrated his interest in the works of Persian Muslim compared with the works of Arabic. Thus, peak during the Shah Waliullah al-Dihlawi (d. 1762 AD) made a translation of the Qur'an of Persian-speaking Muslim community of India who make direct access to this work compared with the works of other Arabic-speaking. Works of Persian language translation of the Qur'an which is initiated by Dihlawi make out two figures her son was inspired to create works that are equal to transfer my Qur'an translated into another language.³⁰

Maulana Rafi al-Din Shah in 1776 AD makes the work is nearly equal to his father that translating the Qur'an complete with Urdu that the first edition was published in Calcutta in 1840. Not inferior to Rafi al-Din Shah, the son of al-Dihlawi other named Shah 'Abd al-Qadir in 1790 AD, the first edition printed in Delhi in 1829 AD from these two works, which got good response and even the most popular in Indian Muslim society is the work of Shah 'Abd al-Qadir due to the use of Urdu language equivalent to Arabic.³¹

The above analysis, certainly suggests that India in the *tafsir* of the Qur'an was little more advanced than natural or Malay Nusantara. In India, the translation of the Qur'an into local languages has been done at the time of the establishment of the Sultanate of Delhi in the 13th century AD. Unlike in the Nusantara, in the 13th century tradition of tafsir of the Qur'an was undiscovered in local language. The new century that is the 17th century translation into Bahasa Melayu was found. Thus, hundreds of years of Malay world a vacancy occurred in the Qur'an commentaries of India appealed. However, Riddell said, this data remains gave the major contribution to our initial assumption about the tradition of tafsir of the Qur'an that is still in the early Malay society which is still in the early Malay society which is not make it entirely clear.³²

On the other hand, Howard M. Federspiel quoting Mukti Ali wrote that in 1920 Tjokroaminoto has introduced a bouquet tafsir translation of Maulvi Mohammad Ali of the Lahore Ahmadiyya branch. Although for the journey, many Indonesian people reject this presence of the work, due to the translation is too free and more at odds with the authentic hadith (traditions).³³

On the other hand, Mahmud Yunus wrote that there were also some commentary in Indonesian translation under the title of Tarikh al-Qur'an published in Medan in 1941 by Adnan Lubis who also graduated from Nadwa College, Lucknow, India although the mentioned edition and printed work was very limited in its distribution.³⁴

Azyumardi when explaining tarikat Qadarites said that Muhammad Yusuf bin 'Abdullah Abu al-Mahasin al-Taj al-Khalwati al-Makassari follow al-Raniri to India, he also studied with 'Umar ibn 'Abd Allah Ba Syaiban al-Tarimi

²⁹ Edvan Nurtawab, *Tafsir Nusantara Tempo Doeloe*, (Jakarta: Ushul Press, 2009), h. 58.

³⁰ Edvan Nurtawab, *Tafsir Nusantara*, h. 59.

³¹ See: Peter Riddell, "Earliest Quranic Exegesis Activity in The Malay-Speaking States," *Archipel* 38, (Paris Centre National de la Recherche Scientifique, 1989), p. 109.

³² Peter Riddell, "Earliest Quranic Exegesis...", p. 110.

³³ Howard M. Federspiel, *Kajian al-Quran di Indonesia*, p.38.

³⁴ Mahmud Yunus, *Sejarah Pendidikan Islam di Indonesia*, (Jakarta: Mutiara, 1979), p. iii.

al-Hadrami (d. 1066/1656), the teacher of al-Raniry.³⁵ The teachers al-Raniri in which one of the most famous in f India is Abu Hafs 'Umar bin Abdullah as well known in the region of Gujarat as Sayyid' Umar al-Alaydrus. Ba Syaiban as well as al-Makassari, both derived from the Hadrami, rather than Aydarussiyah in Tarim, one of the centers of Islamic learning in South Arabia. Ba Syaiban al-Raniri teacher is one important link, which connects the various traditions of Islamic knowledge. Through two of his students, such as al-Raniri and al-Makassari he spread religious ideas of the Tarim and Haramayn to India and Indonesian Malay region.³⁶ Above all, exegesis also not only from the east but also from western circle as we have mentioned above but it has no attraction in the region.

V. ACEH AS THE CENTER OF DISSEMINATION OF TAFSIR IN NUSANTARA

It was inevitable, the main link of the network of scholars in the Malay-Indonesian, which is derived from al-Raniri and al-Sinkili, and it's growing in the sultanate of Aceh.³⁷ Aceh, a province on the western tip of the island of Sumatra, is also known as the porch of Mecca, a place where great scholars ever born. Aceh was once also the first center of Islamic religion in the Nusantara. First Islamic kingdom in the Nusantara was established in this area, namely the Kingdom of Samudra Pasai. Ahead of the 12th century studies centers in Aceh and Palembang in Sumatra, East Java, Sulawesi and Goa have produced important works.³⁸

In the historiography of Aceh as Djadjadiningrat quoted Azra provide information that the ancestors of the sultan of Aceh was an Arab named Shaykh al-Jalam knows best, which was sent by sultan Ottoman to Islamize the Acehnese.³⁹ Since Islam first came to Aceh, in 1290 AD, the teaching of Islam began to be born and grow, especially after the establishment of the kingdom of Pasai. At that time, many scholars founded the mosque, such as Tengku Cot Mamplan, Teungku in Geureudog, and others. At the time of Sultan Iskandar Muda Mahkota Alam Aceh, in the early 17th century AD, mosque (*surau*) in Aceh got high progress. In that period appeared many famous scholars such as Nuruddin al-Raniri, Ahmad Khatib Langin, Shamsuddin al-Sumatrani, Hamzah Fansuri, 'Abd al-Rauf al-Sinkili, and Burhanuddin.⁴⁰

According to Karel A. Steenbrink, the teaching of the Qur'an is a lesson that how to read Qur'an. For the starters, the child is taught the surah al-Fatihah and then short letters in a juz 'amma (consisting of surah by surah 78 to 114). In this study, the students learned Arabic letters and memorized the texts that exist in the Qur'an. In addition, it was also taught the rules and regulations of prayer, taking the holy water (*wudlu*), and some prayers. The Subjects taught were all depends on the skill of the Qur'an teacher, who also teaches some useful elements of science recitation to recite verses of the Qur'an well.⁴¹

The Islamic Sultanate of Aceh Darussalam (1516-1904) in Sumatra and the kingdom of Gowa in South Sulawesi in the 16th century and 17 M had great influences in the teaching of Qur'an. Aceh is the first major of Islamic kingdom in the Nusantara who contributed more in this field. His dominion was almost covering the entire portion

³⁵ Azyumardi Azra, *Jaringan Ulama...*, p. 314.

³⁶ Azyumardi Azra, *Jaringan Ulama...*, p. 174.

³⁷ Azyumardi Azra, *Jaringan Ulama...*, p. 166.

³⁸ Howard M. Federspiel, *Kajian al-Quran di Indonesia*, p. 17.

³⁹ Azyumardi Azra, *Jaringan Ulama...*, p. 29; lihat pula, R.H. Djadjadiningrat, *Kesultanan Aceh*, (Banda Aceh: Departemen P&K, 1982/3), p. 12.

⁴⁰ Mahmud Yunus, *Sejarah Pendidikan Islam di Indonesia*, (Jakarta : Hidakarya, 1984), p. 24.

⁴¹ Karel A. Steenbrink, *Pesantren Madrasah Sekolah*, (Jakarta : LP3ES, 1994), p. 10.

of the Malay Peninsula and Sumatra. At the end of the 16th century the Aceh Sultanate emerged as a center of international trade and the center of a large spread of Islam in Southeast Asia. From here the symbols of Islam extends throughout the Nusantara. The presence of European nations like Portugal and the Netherlands who have built colonies with a fleet and a powerful army, did not deter the spread of Islam to the region-wide Nusantara.

VI. CONCLUSION

History has recorded that the recitation of the Qur'an is the basic lesson that was introduced after the spread of Islam in the archipelago. It can be seen through the activities in mosques and groups of recitation before the emergence the modern teaching system. Although the study has not materialized any *tafsir* formally on the record of early history of the coming of Islam compared to other sciences, its existence was recognized as the arrival of Islam, because Islam itself was basically derived from Qur'an and Hadith.

Historical relationship influx of archipelago scholar is inseparable from the network of Islamic *ulemas*. This is understandable because in the 16th century and into the 17th, Aceh at the peak of harmony in Aceh Sultanate era that had previously been achieved by the Sultanate of Pasai. During that period, Aceh became the center of science, scientific development, and international trade. Evidence of this can be seen in *warizan* treasury of manuscripts written by the scholars of Aceh and Indonesia with a variety of disciplines.

Phase is at 16 century until the second half of the 17th century. In this period the relation that existed is more political in addition to the earlier religious. Entering the 18th century, a network of scholars in the holy land of Java was followed by many leaders who had an influence both on the ground and in the holy land of Java. Entering the end of the 19th century and early 20th century, more and more the scholars were studying the Java land. The Information about their biography were more and recorded with sufficient detail in the books of *sanad* (chain of narration) and Arabian scholars biographies.

The golden age of 19-20 century scholars into the heyday of the scholars in the English author getting rolling like a snowball, the bigger and many of his works. The tafsir of 20-21 century which is popular today is one of them is Tafsir al-Mishbah in which it was born from the hands of a prominent figures, the doctorate student of Egypt and former Minister of Religion in the Age of President Soeharto, and Indonesian Ambassador to The Republic of Arab Egypt is M. Quraish Shihab.

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