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Heritage of Nusantara specializes in religious studies in the field of literature either contemporarily or classically and heritage located in Southeast Asia. This journal warmly welcomes contributions from scholars of related disciplines.

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Table of Contents

Articles

- MODERN GNOSTICS:
THE PURSUIT OF THE SACRED IN INDONESIAN ISLAM
Joel S. Kahn 171
- SAYYID: “THE STRANGER KING”,
RELIGION AND TRADITION THE CASE OF CIKOANG
Muhammad Hisyam 195
- TAFSIR AL-MISHBAH* IN THE FRAME WORK OF
INDONESIAN GOLDEN TRIANGLE *TAFSIRS*:
A REVIEW ON THE CORRELATION STUDY
(*MUNASABAH*) OF QUR’AN
Hasani Ahmad Said 211
- BALINESE MINORITY VERSUS SASAK MAJORITY:
MANAGING ETHNO RELIGIOUS DIVERSITY AND
DISPUTES IN WESTERN LOMBOK
Erni Budiwanti 233
- MAINTAINING CULTURAL HERITAGE OF NUSANTARA
AND ITS RELATIONS TO THE WORLD HERITAGE
Lukmanul Hakim 251
- THE EARLY DEVELOPMENT OF SUNNISM AND ITS
RELATION WITH JAVANESE SUFIS
Abd. Rachman Mas’ud 271
- DIALECTIC BETWEEN ISLAMIC LAW AND ADAT LAW
IN THE NUSANTARA: A REINTERPRETATION OF THE
TERENGGANU INSCRIPTION IN THE 14TH CENTURY
Ayang Utriza Yakin 293

الشيخ متولى الشعراوي وأفكاره حول آيات الجلباب في تفسيره

المعروف وآثاره في إندونيسيا

*ASY SYAIKH MUTAWWALLĪ ASY SYA'RĀWĪ WA AFKĀRUHU
ḤAULA ĀYĀT AL JILBĀBI FĪ TAFSĪRIHI AL MA'RŪFI WA
ĀŠĀRIHI FĪ INDŪNĪSIA*

Zainal Arifin

313

Book Review

UNDERSTANDING MARITAL DISPUTES MANAGEMENT
IN RELIGIOUS OFFICE AND SYARIAH COURT
IN MALAYSIA

Zakiyah

327

***TAFSIR AL-MISHBAH* IN THE FRAME WORK OF
INDONESIAN GOLDEN TRIANGLE *TAFSIRS*:
A REVIEW ON THE CORRELATION STUDY
(*MUNASABAH*) OF QURAN**

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Abstract

This study elaborates and puts M. Quraish Shihab and Tafsir al-Mishbah in the discourse of Indonesian exegesis (Tafsir). This paper also tries to place Tafsir al-Mishbah which is currently the most comprehensive interpretation among other Indonesian mufassirs's work that have a complete interpretation. Further explanation on Tafsir al-Mishbah and other mufassirs are considered necessary, so that Tafsir al-Mishbah will have a clearer position in the academic world. Besides mapping and positioning Tafsir al-Mishbah among other Indonesian interpretations, this paper will also look in depth at the correlation of the study of the Al-Qur`an in the previous interpretations. The result of the study shows that the work of M. Quraish Shihab is the most serious interpretation elaborating the Quranic verses in detail and trying to seek the correlation among the verses or chapters (surah).

Keywords: *Tafsir al-Mishbah, Nusantara interpretations, the correlation study of Al-Qur`an (munāsabah)*

Abstrak

Tafsir Al-Mishbah dalam Bingkai Segitiga Emas Tafsir Nusantara: Kajian atas Munāsabah Al-Qur'an. Kajian ini mengurai sekaligus mendudukan M. Quraish Shihab dan Tafsir al-Mishbah dalam wilayah tafsir di Indonesia. Tulisan ini juga berupaya memosisikan Tafsir al-Mishbah, yang saat ini merupakan tafsir terlengkap di antara karya mufasssir Indonesia lain yang memiliki tafsir lengkap. Penjelasan seputar Tafsir al-Mishbah dan mufasssir lain dipandang penting agar posisi Tafsir al-Mishbah di tengah perkembangan tafsir di Indonesia menjadi jelas dan punya porsi di masyarakat akademik. Selain memetakan dan memosisikan Tafsir al-Mishbah di antara tafsir nusantara yang lainnya, tulisan ini juga melihat secara mendalam kajian munasabah dalam bahasan tafsir-tafsir sebelumnya. Dari hasil telaah penulis, menunjukkan bahwa karya M. Quraish Shihab adalah Tafsir yang paling serius mengurai ayat-ayatnya dengan detil dan berupaya mencari korelasi antara ayat atau surah.

Kata Kunci: *Tafsir al-Mishbah, tafsir Nusantara, munāsabah Al-Qur'an*

Background

Historically, writing in Indonesia flourished since the mid of the 16th century. This writing activity came into being through the activities of the Acehnese Ulamas. The most prominent figure among them was Hamzah Fansuri (Johns, 2006: 463).¹ Further, his student, Shamsuddin Sumatrani followed Hamzah by writing the work entitled *Jauhār al-ḥaqā'iq*. Shamsuddin thus was regarded as the writer of Arabic-speaking Tafsir of Malay. Additionally, a manuscript with the code of MS Li. 1.45 in the form of tafsir Q.S. al-Kahfi/18: 9 was found in Aceh in the 17th century by Erpenis (died in 1624), an Arabic expert from the Netherlands, and the work was stored in Cambridge University (Johns, 2006: 257-287; Gusmian, 2003). Subsequently, there was *Tarjuman al-Muṣṭafid* written by 'Abd Ra'uf Singkel (1615-1693 AD), in 1675 and published for the first time in Istanbul. Although this work is regarded as a translation of *Anwār al-Tanzīl wa Asrār al-Ta'wīl* by al-Baidāwī [d. 685H./1286AD] (Johns, 2006: 263-265), but, some scholars oppose this opinion. Nevertheless, some scholars admitted that the *Tarjuman al-Muṣṭafid* used *Baidāwī*, *Jalālain*, and *Khāzin* interpretations for its references. However it is worth noting that *Tafsīr Jalālain* was the most quoted in *Tarjuman* (Riddel, 1984: 113-118; Harun, 1988). The works mentioned above showed that at that time Indonesians had already had great thoughts which were generated

from traditional sciences and the works were spread out widely to South East Asia and other Islamic world.

In the subsequent period, during the next three and a quarter centuries, precisely in the Dutch colonial period (circa 1600-1942), an Ulama from Banten named Shaykh Imam Nawawi Banten (1230 H/1813-1314 H/1897) wrote an interpretation entitled *Marrah Labīd li Kasyf Ma'nā al-Qur'ān al-Majīd*. At the same time, an anonymous interpretation entitled *Farā'id al-Qur'ān* was found. The information is known from the collection of the manuscripts being stored at the University of Amsterdam with the catalog code: Amst.IT.481/92 (2), published in Bulaq and edited by 'Abd al-Muṭālib al-'Aṣī in his work *Jāmi' al-Jawāmi' al-Muṣannafāt*, a compilation of books written by Ulamas of Aceh (Riddel, 1984: 107-124; Hasan, 2009: 45-46).

The development of Islamic scientific tradition continues to thrive and show significant progress in the 20th century. At present, Indonesian Muslim writers have generated many interpretations that lead into local, Southeast Asia, and other regions. Some figures of the exegetes (Mufassirs) are Shaykh Nawawi Banten, Mahmud Yunus, Hamka, Hasbi as-Shiddieqi, Abdul Halim Hassan, and M. Quraish Shihab. As has been mentioned above, this paper will show the significant position of *Tafsir al-Mishbah* by M. Quraish Shihab among the *works of interpretation by Indonesians*. Therefore, the selected works of interpretation presented in this writing are *Marrah Labīd li Kasyf Ma'nā al-Qur'ān al-Majīd* by Shaykh Nawawi Banten, al-Azhar by Hamka as well as *Al-Qur'an and Tafsir* by Ministry of Religious Affair. Due to the large number of the works of Indonesian *mufassirs*, the scope of the discussion in this paper will only be on those three interpretations. It is based on the consideration that the three interpretations *are popular* both in society and the academic world.

M. Quraish Shihab and the Correlation Study of Al-Qur'an (Munāsabah)

It should be noted that Quraish Shihab was the first person in Southeast Asia achieving doctorate degree in the science of Qur'an from al-Azhar University in Cairo. His dissertation focuses on the

correlation of Qur'anic verses. For the case of his study, he chose *Naẓm al-Durār fī Tanāsub al-āyāt wa al-Suwar* written by a distinguished controversial *mufassir*; Ibrahīm Ibn ‘Umar al-Biqā‘ī (809 H/1406H/1480M-885 M).

M. Quraih Shihab said “I was interested in this character because he was almost killed because of his interpretation work.” Al-Biqā‘ī is also considered by many experts as a *mufassir* who worked on the correlation between the verses and suras (chapter) of the Qur'an. There is also an opinion that his interpretation is an encyclopedia of the Qur'anic harmony (Subhan, 2003: 81).

He continued his words saying:

”The majority of the ulama in the past did not pay attention to the secret order of utterance namely the verses and chapters of the Qur'an. There were some ulamas who paid a great attention to the Qur'an such as al-Imam Fakhr al-Rāzi, al-Imam Abu Ja'far bin al-Zabir, al-Imam al-Suyuti, and Burhān al-Dān Abū al-Ḥasan Ibrāhīm Ibnu ‘Umar al-Biqā‘ī. Fakhr al-Rāzi was more dominant in terms of scholarly attention on philosophical nature, so he did not achieve what was expected” (Shihab, 1982: ب)

As for al-Imam Abu Ja'far bin al-Zabir and al-Imam al-Suyuti were only limited to the explanation of the Qur'anic verses (*munāsabah*). They did not reveal the secret in the sequence of the sentences and the relationship between the utterances in one surah and another one. Finally, Burhān al-Dīn Abū al-Ḥasan Ibrāhīm Ibnu ‘Umar al-Biqā‘ī (809 H/1406 H/1480 - 885), who had special attention to the problem of correlation among the Qur'anic verses. He revealed the detail of the secret sequence of the Qur'anic verses and narration to achieve perfection. His work is recognized as an encyclopedia which is dedicated to the problem of correlation among the verses of the Qur'an titled “*Naẓm al-Durār fī Tanāsub al-āyāt wa al-Suwar*” (Shihab, 1982: ج , د).

Quraish Shihab argues that the problem of correlation among these Qur'anic verses deserves to get a special attention. It was at least motivated by two things. First, it is one of the issues of the Qur'an that frequently sounds discordant. Secondly, it is partial interpretation of the Quran. The implications of such interpretation models, as can be observed in the history of Islam have raised the

endless conflicts, particularly in the field of theology. Sunni and Mu'tazilah are the examples of the groups having the different interpretations of the Quran on the problem of theology. Therefore, by using the method of the correlation of the verses in the Qur'an, it is hoped that one can get a better understanding on the problems of the interrelationship of the Qur'anic verses (Subhan, 2003: 87).

To analyze the issue of interrelationship (*munasabah*) in Quranic verses, many ulamas had different interpretations. These interpretations, usually are in accord with their own intention and interest to reveal the meaning of the Al-Qur'an. Al-Rāzī for instance, in 'Abd al-Qadīr Aḥmad Aṭa' study stated in the introduction of the book entitled *Asrār Tartīb al-Qur'ān* that there are five steps to understand the interrelationship of the verses or suras (chapters) in the Qur'an. The Five steps are; seeing the central theme of certain surah; seeing the premise needed to support the central theme; categorizing the premises based on its relevance to the objective and looking for supporting sentences in the premises (Atha', 1978: 45).

When reviewing the above five steps applied by al-Razi, it is possible that the meaning of each verse or surah of the Quran will be scattered. In this case, al-Razi tried to obtain the intended meaning of the word of Allah, so that it can be understood by the readers. This is important in order to provide an understanding of God's purpose and the intention of the mufassir and the readers.

As cited above, in terms of understanding and explaining the purpose of God, there are many paths to choose. This also happened in understanding the interrelations among the Quranic verses or *munāsabah*. There are many different views and these different views generate diversity in the interpretation of the Quran. In relation to this, when examining the manuscript of al-Biqā'i, Quraish Shihab proposed the four steps to get better understanding of the interrelation of the Quranic verses (*munāsabah*). Those are: the first, categorizing the verses into groups; the second, explaining the relationship among the verses in the groups; the third finding the central theme of the surah and fourth, resuming the description of the group of verses based on the category and the last is connecting one verse to the preceding verses by explaining their harmony (Shihab, 1998:

23).

Further, according to Qurays, the steps could be more highlighted by implementing the three ways. Quraish Shihab explained that previous ulama generally took one of the following three ways in clarifying the relationship between the verses as follows: a) classifying the many verses into one group themes, and explaining the relationship with the group of next verses. For example *Tafsir al-Manār* and *Tafsir al-Marāḡī*; b) finding the central theme of the surah and restoring the group of verses description to the central theme. For example *Maḡmūd Ṣaltūt*; c) connecting one verse with the preceeding ones by explaining its harmony.

According to Rasyid Riḡā, Al-Biqā'ī chose the third step in a very interesting and broad discussion, not simply explaining and connecting verse to verse, but clarifying the relationship of each word in one verse. Based on his method, Quraish Shihab called Al-Biqā'ī as an expert mufassir who had successfully done a great job that has not been done by any ulamas who lived before.

In the introduction of the *Tafsir al-Mishbah*, M. Quraish Shihab suggests that there are at least six types of the harmonious relationships of Quranic parts: 1) harmony of word by word in one sura; 2) harmony of the content of the verse with its *Fashilat* (ending of the verse); 3) harmonious relationship between one verse and the next verse; 4) harmony of the introduction of one sura with its ending; 5) harmony of surah ending with introduction (*muqaddimah*) of the following surah; 6) harmony of the theme of sura and its name (Shihab, 2011: xx-xxi).

In the other explanation of *munasabah* or harmony, Quraish Shihab adds one more description of the relationship with the content of the next sura, and eliminates point 6th described above. Those relationships are; harmony of word by word in one surah; harmony of the content of verse with its *Fuṣṣilat* (ending of the verse); Harmonious relationship between one verse and the next verse; Harmony of initial description/*muqaddimah* one sura with its ending; Harmony of surah ending with initial description (*muqaddimah*) of the following the surah (Shihab, 2007: 248).

Portrait of Golden Triangle of the Indonesian Interpretations

1. *Tafsīr Marrah Labīd* by *Imām Nawāwī al-Jāwī*

The interpretation is well known as *al-Tafsīr al-Munīr* written by Nawawi Banten whose full name is Abu ‘Abd al-Mu‘ti Muhammad ibn ‘Umar al-Tanara al-Bantani (s.a.), or known as Muhammad Nawawi al-Jawi al-Bantani (Tihami, 2001: 205; Omar, 2010: 26; Latif, 2010: 69-73) who has the title Hijaz ulama [*Master of the teachers of the Hijaz*] (Singh, 2010: 103). He was born in Tanara, Serang, Banten in 1815 / 1230 H.) His father is KH. Umar, an ulama who led the mosque and served Islamic education in Tanara and his mother’s name is Jubaidah (Burhanuddin, 2003: 25).

On 25 Syawal 1314 H / 1897, Nawawi died at the age of 84 years. He was buried in Ma’la, close to the grave of Siti Khadijah, the Prophet’s wife (Chaidar, 1979: 51; Ambari, n.a.). As the tradition in that month, every year in Tanara Banten, the *hawl* is held to commemorate Imam Nawawi Banten which is attended by thousands of pilgrims from the lower layers of the society to the highest officials. This interpretation was written in response to the request of his several colleagues. It was written in Arabic and was completed in the last period of his life (H. 1305 / 1884) and was first published in Makkah after being presented to the ulamas of Makkah in 1887 (Hafiduddin, 1987: 44). Concerning the name in the interpretation, Steenbrink argued that “There is no certainty why this interpretation has two names: ”*Marrah Labīd* and *al-Munīr*. Further, the interpretation was re-published in 1887 by al-Halabi publisher in Kairo with *al-Wajiz fī Tafsīr Al-Qur`ān al-‘Azīz* written by al-Wahidi [d. 486/ 1076] (Steenbrink, 1984: 122).

The reference used to discuss al-Nawawi interpretation in order to put the correlation study of the Quran (*munāsabah*) in Indonesian mufassirs in this paper is *Dār Ihyā’ al-Kutūb al-‘Arabiyyah*, which consists of two volumes. The cover of *Tafsīr Marrah Labīd* was written as follows:

مراح لبید - تفسیر النواوی
التفسیر المنیر لمعالم التنزیل عن وجوه محاسن التأویل
المسمى مراح لبید لكشف معنى قران مجید

“*Marrah Labīd – al-Nawāwī Tafsīr*
Interpretation that shines the Quran verses brought down (for
human) explaining the beauty of ta’wil.
It is called Marrah Labīd li Kasyfi Ma’na Qur’an Majīd”

According to the explanation above, there were two names that was given by al-Nawawī. First, *Marrah Labīd* and the second *al-Tafsīr al-Munīr*.² However, in his preface (*muqaddimah*) Nawawī only called his work *Marrah Labīd* as his saying:

(al-Jawī, n.a.) (وسميته) مع الموافقة لتاريخه مراح لبيد لكشف معنى قران مجيد

“And I give the name to this *Tafsīr Marrah Labīd li Kasyfi Ma’na Qur’an Majīd* in compliance with the context of its time”

In order to see the approach [ittijah] (Iyazi, 1415: 31-32; Syarif, 1982: 68; Harun,1988),³ method (*tariqah*),⁴ technique [*manhaj*] (Harun, 1988),⁵ color (*lawn*),⁶ and school (*mazhab*),⁷ it is imperative to look at the example of the work of Nawawī as follows:

سورة يوسف عليه السلام مكية وهي مائة وحدي عشوة أية وألف وتسع مائة وست
وتسعون كلمة وسبع آلاف ومائة وستة وسبعون حرفا (بسم الله الرحمن الرحيم) وعن
ابن عباس انه قالت سالت اليهودي النبي صلى الله عليه وسلم فقالوا حدثنا عن أمر
يعقوب وولده وشأن يوسف فنزلت هذه سورة (الر تلك آيات الكتاب المبين) اي
تلك الآيات التي نزلت اليك في هذه السورة المسماة الرهي آيات الكتاب المبين
وهو القران الذي بين الهدي وقصص الاولين (انا انزلناه) اي هذه الكتاب الذي فيه
قصص يوسف في حول كونه (قرانا عربيا لعلكم تعقلون) اي لكي تفقهوا معانيه في
امر الدين فتعلموا ان قصه كذلك ممن لم يتعلم القصص معجز لايتصور الا
بالاحياء. (al-Jawī, n.a.)⁸

Looking at the interpretation by Nawawī above, it can be seen clearly that his style is almost the same as *Tafsīr Jalālain*, employing brief and concise interpretation method. Before interpreting, he firstly explained or mentioned the name of the surah, category of surah; Makiyyah or Madaniyyah, number of verses, sentences and letters. In the above sura, Nawawī mentions "Surah Yūsuf, Makiyyah, paragraph 113, 1976 and 7176 letters sentence." Then he quot-

ed the hadith which complements its interpretation by revealing *asbāb al-nuzūl*.

Glimpsing al-Nawawi model of interpretation, based on the description above, the approach he employed was *bi al-ma'sūr* approach, while his interpretation method used *ijmalī* method, though he did not exclude *tahlilī*. Then, in terms of *manhāj* or interpretation technique, he began by mentioning the name of the sura, verse number, sentence to the letter, and then out lines *asbāb al-nuzūl*. However, he scarcely discussed munasabah in his interpretation. As for the *lawn* (tendency), it seems that he was sufistic and some even called him as *Ahl al-Sunnah wa al-Jamā'ah* follower in terms of theology and *Syafi'iyah* in terms of *Fiqh* (Ahmad, 1989).

2. *Tafsir al-Azhar by Hamka*

Hamka was born in Tanah Sirah, Sungai Batang, on 13 Muharram 1362 H/ February 16th 1908 (Hamka, 1979: 9; Yusuf, 2003: 40; Steenbrink, "Hamka, 1994: 127-130; Rasyad, 1982). Interestingly, the writing of *Tafsir al-Azhar* was originated from his morning (*subuh*) lecture delivered in the Great Mosque of al-Azhar since 1959 (Hamka, 1994: 4, 42).⁹ In addition to that, he also did a lot of the writing in prison since Monday of 12 Ramadan 1383 H./January 27th 1964. Although his health was getting worse, Hamka continued the writing of his interpretation and revised it in his house in Kebayoran Baru until August 1975 (Yusuf, 2003: 55).¹⁰

Below is the example of Hamka's interpretation on the command of war from Q.S. al-Baqarah/2: 216:

"*Jihad* (holy fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know." Hamka explained the command of war by categorizing the verse starting from verse 216-218, he stated that heaven is not easy to get. Then he interpreted the above verse by saying: "The Command of war has been ordered by the Lord. This command comes in Madinah while in Makkah period, there was no order to fight. No matter how severe the Prophet and his community suffered from the treatment of the unbelievers in Mecca, they were commanded to forgive, be tolerant and do not fight with violence. The point is war is not favored. Indeed, in general people do not like war. War changed the peaceful living habit, in war it is to kill or be

killed. What people want in general is to die in a natural way” (Hamka, 1994: 179-180).

From the above interpretation, it seems that Hamka would not support war. So, he explained as much as possible, if it could be avoided then it does not have to happen. He even recommended to forgive more and be tolerant. Because if war happens it will affect peace and resulting on murdering one another. In Hamka explanation it is expected that if possible death only comes in a fair and natural way. Then, in terms of the study *munasabah*, the interpretation of the above verse, the authors find almost no relationship (*munāsabah*) between verse by verse, and verse with sura before or after that. Thus in the above verse, Hamka did not reveal many *munāsabah* aspects.

However, on the other aspect, it can be seen that Hamka put *munāsabah* aspect in his interpretation. In the preface of volume 2 he said that: “The second Juz of Al-Qur`an is still related to *al-Baqarah* surah (female cow). Some part of this initial surah still focuses on constructing Muslim society.” Then he continued: “By reading the verses of the second *juz* or the second part of *al-Baqarah* surah and follow it thoroughly, it is very apparent how this *ummat* is formed” In the other description of this initial part of the surah, Hamka explained that: “By following comprehensively the verses in the second *juz* then continued by the previous *juz*, it can be seen that Al-Qur`an leads our soul to go through this combat. One big combat to rise *in the* path of Allah are hatred, intimidation, dirty games, lies and untruth created by the devil and his family in the attempt to put barrier for Muslims to glorify Allah words” (Hamka, 1994: ix, xi-xii).

At first glance, Hamka interpretation seemed full of *munāsabah*, but when we try to cross check the *munāsabah* in his interpretation, it will be slightly difficult because he did not put it in a special discussion. However, in some verses *munasabah* (interrelation) among the verses can be found although the description of *munāsabah* was only mentioning the connection among the verses and or surah. Hamka did not explain the interrelation (*munāsabah*), until the level of contextualization of the circumstances that he experienced at that time. However, his

interpretation now can be regarded contextual.

3. *Tafsir of MORA Revised Edition*

This interpretation originally comes from an advanced project of the preparation and interpretation of the Quran based on MORA RI (Ministry of Religious Affairs Republic of Indonesia) commitment to meet the need of Indonesia's Muslim population of the holy book (Surur, 2003: 54-55). As it is known that *Tafsir of MORA* was firstly printed in 1980/1981. It was started from the Convention of the Council of Quran Experts that lasted for 2 days and was attended by 56 participants, consisting of scholars, academicians, experts in social sciences, medical sciences and observers. Then the decree of MORA 280 of 2003 was issued and gave mandates on the establishment of the team for revising the *Quran and Tafsir* (Departemen Agama RI, 2004: xiii-xix). Bafadhal, the team leader of *Lajnah Pentashih Mushaf Al-Qur'an* in his preface said that:

"Aspects that are enhanced and revised in the improvements will include: aspects of language, substance, munasabah and asbāb al-nuzūl, transliteration, Quranic verse text using Rasm Uṣmanī which is taken from the standard of the rewriting of the Muṣhaf Quran, translation of Quran using Qur'an and Translation of MoRA (2002 revised edition), giving the vocabulary, giving index at the end of each volume, distinguishing the Arabic text characteristics between the interpreted verse groups and supporting paragraphs as well as hadith text writing."(Departemen Agama, 2004: xviii)

Ahsin Sakho added in his preface that at least there were eight things that has to be revised by the team: *First*, the title; *second*, group of verses writing; *third*, the translation; *fourth*, the vocabulary; *fifth*, *munāsabah*; *sixth*, *asbāb nuzūl*; *seventh*, interpretation; and *eighth*, the conclusion. With regard to what the method issued in *Tafsir of MORA*, Ahsin M. Sakho, *Tafsir of MORA Revised Edition* the team leader said that *Quran and Tafsir* of MORA employed a comparative moderate method known as *taḥlilī* method, which is not too encyclopedic. While the approach used a combination of *al-ma'sūr* and *al-ra'y*. In this case, the method of *bi al-ma'sūr* has a more dominant part (Departemen Agama RI, 2004: xxiii-xxvi, 161).

From the description above, *Qur'an and Tafsir of MORA*

Revised Edition has more advantages compared to the previous one and may have the lead among other Indonesian interpretations. As has been mentioned earlier, regarding to the improvement aspects, this interpretation has more advantages because, besides its interpretation method follows the method of other interpretations, it is also very consistent and at the same time has the study of interrelations of the verses or *munāsabah*, *Asbāb al-nuzūl* and vocabulary (*mufradat*). These elements have given more strength to this interpretation. For example, the beginning of Q.S. al-Baqarah until verse 20. Before starting with verse 1, this interpretation explains the naming of sura, number of the verse, Makiyyah or Madaniyyah and mentions the specifics contents. For example: "Surah al-Baqarah consisting of 286 verses, included in the group of Madaniyyah surah, named "al-Baqarah" which means" a cow ", because in the content of the surah there is a story of cow slaughtering ordered by God to the Bani Isra'il. In the slaughtering of cows, the nature and character of the Jewish people in general was clearly shown. Among the main points of the content are: faith, laws, stories, and others" (Departemen Agama RI, 2004: 29).

Next, categorizing the verses starting from verse 1 to 5. In commencing the interpretation, the interpretation firstly states the vocabulary¹¹, interpretation, and then conclusion. There are 3 points of conclusions in the group of verses, namely: "*First*, the existence and truth of Al-Qur'an as the guidance is undoubtful; *Second*, Al-Qur'an is the guidance for those who believe in Allah. Among the characteristics of the believers are: a) believe in the supernatural, i.e. God, the angels, heaven and hell; b) doing the obligatory prayers five times a day; c) give alms (*infaq*) most treasured God bestowed; d. believe in the books that God had sent to His prophets. Believe in the existence of the Hereafter; *Third*, people who have those characteristic are guided and achieve happiness both in the world and the hereafter (*akhirat*)" (Departemen Agama RI, 2004: 31, 37).

The next verse mentions the group consisting of 2 verses are verses 6-7, which was given the title of the unbelievers. The first, it mentions the vocabulary, *munāsabah*,¹² interpretations, and conclusions. At the conclusion of this paragraph group, there are two con-

clusions: *First*, the infidels who refuse God, for they are the same, the given instructions or not given instructions, they do not believe, because the hearts, ears, and eyes are closed. *Second*, response to the disbelievers is the torment extreme pain (Departemen Agama RI, 2004: 38, 39).

The interpretation model of *Qur'an and Tafsir of MoRA* of the revised edition seems very systematic. The meaning of vocabulary, *munāsabah*, interpretation and conclusion will be easily found because each has particular parts. So there is no need to read all the interpretation in order to look for *munāsabah* or vocabulary, for example. For the reviewer and beginner, this interpretation is very suitable because of its easiness.

Tafsir of MORA revised edition highly promotes *munāsabah* studies. It can be concluded from the data above that there are two models of *munāsabah* in this interpretation. *First*, *munāsabah* of the introduction of the surah with the next surah, and the *second*, *munāsabah* of group of verses with the next ones.

The Position of *Tafsir Al-Mishbah* in Indonesian Tafsir Tradition

This paper tries to set the position *Tafsir al-Mishbah* by Quraish Shihab among the three interpretations discussed above. So it is imperative to summarize the position of the interpretation. *First*, *Tafsir Marrah Labīd*, written by Nawawi Banten. By looking at the background of the writing that has been stated above, this interpretation was originated from the request of many of his colleagues to write a complete interpretation of the Qur'an. Additionally, there is no doubt that this interpretation has the best epistemology that no one has surpassed it. Hitherto, it is still sufficiently taken into account at the level of both Indonesia and international.

This interpretation has inspired the emergence of other interpretations. However, Nawawi Banten's interpretation seems does not explore much about the correlation study of the Quran both verses and surahs. In addition, his interpretation is quite short and full; therefore, to explore the interpretation is done through global approach (*ijmalī*). In brief, this interpretation seems to be concise and does not require volumes.

The *second* is *Tafsir al-Azhar* written by Hamka who was born in Muhammadiyah and Masyumi culture. Referring to Deliar Noer terms that, the period in which Hamka lived was the time of Indonesian Islamic thought developments in the colonial period from 1900 to 1945. The first independence period was from 1945 to 1965, and a second independent period was from 1966 to 1985. The two cultures mentioned above tended to Islamic purification with its slogan “Back to the Qur’an and Hadis”. The aim of the purification movement was to eliminate the superstition and the influence of Hinduism, animism, dynamism, and Buddhahism (Noer, 1990: 95; Benda, 1989: 68).

That movement might inspire Hamka thoughts in giving lectures at al-Azhar Mosque, which was then taken seriously into work of interpretation. In addition being in prison Hamka experience also gave significant influence on his thoughts and is reflected and portrayed in his interpretation. According to Syafi’i Ma’arif, Hamka’s activities and life experience gave much influence on his interpretation. It is for example worth mentioning that his experience in receiving interpretation lessons from Ki Bagus Hadikusumo in Yogyakarta in 1924-1925 might become one of the reasons of the driving force for Hamka to write his interpretation (Ma’arif, 1993: 104).

Hamka was known as a speaker whose words are evocative that was also combined with his mastery in writing. Therefore, this interpretation has uniqueness in the presentation, content and Islamic development as Hamka wrote it. However, Hamka’s effort to insert *munāsabah* in his interpretation seems to be covered by the beauty of his language style or in other words Hamka did not particularly discuss about *munāsabah* in his work.

Third, discussing and revealing Al-Qur’an and its interpretation published by MoRA is like talking about Indonesian scholars and experts in Al-Qur’an since the interpretation was written as the result of the collaboration of some experts. In this connection, Howard M. Federspiel argued that *Al-Qur’an and Tafsir*, in 1975 edition was the work of nationalist (Federspiel, 1996: 144) but this statement seems to be not valid anymore nowadays.¹³ It is more appropriate to say that *Tafsir of MORA* was written by ulama or Al-

Qur'an experts who have a great sense of nationalism and great attention on the development of interpretation in Indonesia. Lays in its easiness and comfort to read. It has better outline and the appearance. The weakness of this interpretation is that it looks like common books in that it does not have the interpretation nuance like the previous edition. *Tafsir of MORA* designed the correlation of al Quranic study in one separate part, so that a reader can quickly find the section for each verse, group of verses an surah. This is relatively new model and has not been implemented yet in the previous interpretations.

So, where is the position of *Tafsir al-Mishbah* by M. Quraish Shihab? The first impression of *Tafsir al-Mishbah* when it was firstly launched in 2002, that al-Misbah becomes the most complete interpretation in the 20th century in Indonesia. The impression was stemming the number of its volume that exceeds the existing interpretations.¹⁴ *Tafsir al-Mishbah* has 15 big luxurious thick colorful and hard covered volumes. It attracts Indonesian people to collect all of them to be the reference of answering their problems in life.

For example, in some occasions of in sermon or religious speech, the questions of the audience often referred to *Tafsir al-Mishbah*. The reason is the popularity of *Tafsir al-Mishbah*. It was triggered by the program in Metro TV on religious issues in *Ramadan* discussing the interpretation. People are very impressed by M. Quraish Shihab's pleasant, gentle and systematic explanation. His expertise in *Tafsir Al-Qur'an* is reflected by the fact that Qurays has experienced many academic and political positions such as became the Rector of IAIN (State Institute of Islamic Studies, Minister of Religious, Indonesia Ambassador of Egypt, distinction alumnae of al-Azhar University. The other reason is because this interpretation is written in Indonesian so that it can be understood by Indonesian people. The excellence of *Tafsir al-Mishbah*, makes it as ubiquitous as other Indonesian interpretations. Furthermore, the glorious reputation of *Tafsir al-Mishbah* does not only present in society but also in academic world both in national and international level. However, it does not necessarily means that this interpretation has no flaws. For example, Quraish Shihab is accused as a Syiah follower.¹⁵ He was also accused of having liberal view on certain things

liberal so that some of his works become controversial. One example can be taken from his explanation on the obligation of wearing *hijab*, the limitation of *hijab* and *ulama* debates on *hijab*. According to Quraish Shihab, *hijab* is intended to be polite and well-mannered cloth. So the message of *hijab* is to wear the polite and well-mannered cloth. In his opinion, the substance of the message for the women is to wear polite and well-mannered outfit cloth. So that the politeness of the cloth woman wear is actually what required by religious teachings. Nevertheless, despite all the debatable issues, the expertise of Quraish Shihab in his interpretation has been widely accepted by the society.

M. Quraish Shihab named his great work *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an* (*Tafsir al-Mishbah: Message, Comment and Harmony of Al-Qur'an*). He puts enormous room on the correlation of the Quranic study. It can be seen from the theme of his work "harmony" which means *munāsabah* (the correlation of the Quran study). Furthermore, his dissertation also explored the correlation of the Quranic study on the great work of al-Biqā'ī in *Nazm al-Durār fī Tanāsub al-Āyāt wa al-Suwar*.

Conclusion

The major conclusion of this study shows that M. Quraish Shihab has great awareness on the correlation of the Quranic study. It can be seen from his significant work, known as *Tafsir al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an* (*Tafsir al-Mishbah: Message, Comment and Harmony of Al-Qur'an*). In connection to the study of Indonesian interpretation, this writing has also tried to give a description and analysis on the early Indonesian interpretations that have already existed or the so called Indonesian Golden Triangle Interpretations namely *Tafsir Marrah Labid*, *Tafsir al-Azhār* and *Tafsir Ministry of Religious Affair*. It can be concluded that the third book of commentary is less than the maximum in elaborating and linking the meaning of sura or verse in the Qur'an. Although the *Tafsir Ministry of Religious Affair* has stronger elaboration on the Qur'an correlation than the other two, but still have not been able to produce a study that is comprehensive, as *Tafsir Al-Mishbah* written by Quraish Shihab.

Endnotes

- ¹ The work of his *tafsir* can be observed from Sufism poetry of Ibn 'Arabi and various forms of prose passages with a translation of Alquran into Malay. For example, one row of the quatrains taken from the *Q.S. al-Ikhlās* is the "Sea that is called *ahad*, too full on as *hussamad*, it is him that *lam yalid walam yūlad walam yakun lahu kufuwan ahad*."
- ² In naming *Tafsīr al-Munīr* at least there were two possibilities. First it came from the publisher; second, the name came from the readers and al-Nawawitafsir analysts.
- ³ As has been explained, the approach used to solve the problems are the faith, philosophy and belief. The term definition is closer to *ittijah*, as what is believed by *Iyazi* as believe, faith, and school or *mazhab* of the *mufassir*. Tendency in arabic is called *Ittijāh* meaning collection of view and thought that influence a *tafsir* as well depict the intellectual background of the *mufassir*. The term *ittijah* is more appropriate to use in *al-tafsīr bi al-ma'sūr*, *al-tafsīr bi al-ra'y*, dan *al-tafsīr al-ishari* because the *mufassir* believe that the precise *tafsir* can be achieved by *athar*, logic, or intuition. So, *ittijah al-tafsīr bi al-ma'sūr* is belief that meaning can be achieved by *atsar* approach. *Ittijah al-tafsīr bi al-ra'yi* is the belief that the meaning can be achieved through the ratio. And *ittijah al-tafsīr al-isyāri* is a belief obtained by intuition.
- ⁴ *Ittijah* is employed by certain method (*tariqah*). *Tariqah* is categorized by what al-Farmawi called as *taḥlilī*, *ijmalī*, *muqāran*, dan *mauḍu'ī*. *Tariqah taḥlilī* is a consecutive interpretation method by each verse from every aspects: *munāsabah*, vocabulary, *asbāb al-nuzūl*, etc. *Tariqah ijmalī* is a brief Alquran interpretation method which is only explaining the main message of the verse. *Tariqah muqāran* is a brief interpretation method by comparing verses or verse with *hadīṣ* or opinions from other *tafsirs*. And *tariqah mauḍu'ī* is a comprehensive Alquran interpretation method about one certain *surah* or *tittle*. See, Salman Harun, "Kerancuan-kerancuan Istilah-istilah dalam Metodologi Tafsir."
- ⁵ *Manhaj* is technique of interpreting the Quran. For example did *mufassir* firstly explain the meaning of the vocabulary, then *munāsabah* or *asbāb al-nuzūl*, etc.
- ⁶ *Lawn* is the tendency of *mufassir* that colored his *tafsir* related to the level of knowledge. The term is appropriate to be implemented in *tafsīr kalāmī*, *tafsīr ṣūfī*, *tafsīr falsafī*, *tafsīr fiqhī*, and *tafsīr 'ilmī*. *Lawn kalāmī* means that the *mufassir* has more knowledge and skill in *kalam* so that it influences his interpretation. *Lawn fiqhī* means that the *mufassir* has more knowledge and skill in *fiqh* so that it influences his interpretation.
- ⁷ *Iyazi* mentioned about *Sunni*, *Syī'ī*, *Muktazilah*, *Asy'ariyah* etc. However, it is more appropriate to consider it as *mazhab*.
- ⁸ *Surah Yusuf* as. *Makiyyah*, 112 verses, 1976 sentences, and 7176 letters. (In the Name of Allah, the Most Beneficent, the Most Merciful) From Ibn 'Abbas, Jews ask question about prophet they said: Tell us a story about *Yakub* and his son. Then came this *surah (Alif-Lām-Rā)*. [These letters are one of the miracles of the *Qur'an*, and none but Allah (Alone) knows their meanings]. Namely verses handed down to you in this *surah*, named *Alif lam ra* namely *Scripture* is clear, that is the *Qur'an* that explains the clues, and stories of the past. (Verily, We sent it down) which is the book in which there is the story of *Yusuf* (as the *Qur'an* in Arabic, that you may understand) so that you

understand the meaning. That way you know the stories derived from people who do not study the problem story is a miracle that can only be described by revelation.

⁹ In 1960, Shaykh Mahmud Shaltut, Rector of al-Azhar University visited the mosque and gave the name of it “al-Azhar” located in Kebayoran Baru, Jakarta. That was the background of the origin of the mosque’s name as well as Hamka’s *tafsir*.

¹⁰ The description is contained in the volumes of his *tafsir*, for example volume 1, 2, 3, 5, and others. *Tafsir Al-Azhar* was printed by *Pembimbing Masa* lead by Haji Mahmud from volume I-IV, then volume XV-XXIX was published by *Pustaka Islam*, Surabaya, while volume XIV was published by Nurul Islam Foundation Jakarta.

¹¹ In the vocabulary of the *verseal-muttaqin* word is discussed. For example it is said that *al-muttaqin* is *ism fa’l* in the plural form of *ittaqa-yattaqi*, meaning protect one self from any danger. *Taqwa* also means precaution or protecting from something. According to etymology, *taqwa* means taking care of one self from any sin and not doing what has been forbidden by Allah Swt. and do what have been ordered by Him. Alquran called the believer as *muttaqi*, the plural form is *muttaqin*. *al-Muttaqin* word is mentioned in Al-Qur’an for 43 times.

¹² In elaborating *munasabah* of group of verses with the next ones this *Tafsir* explains that: “*In the previous verse it has been explained that the characteristics of the heart of the believer received Allah guidance and return for what they did. This verse explain the characteristics of the disbeliever that have closed heart for they would not received Allah guidance and they deserve painful return (azab) for what they did*”.

¹³ Compare the composition of the *tafsir* team based on KMA No. 90 1972 which was named *Dewan Penyelenggara Pentafsir al-Qur’an* leader by Prof. R.H.A. Soenarjo, S.H., then improved by MoRA Decree No. 8 1973 leader by Prof. H. Abdul Gani and more improved by MoRA Decree No. 30 1980 with team leader Prof. K.H. Ibrahim Hosen, LML, K.H. Syukri Ghazali as vice leader and member, R.H. Hosein Thoib secretary as well as member, Prof. H. Bustami A. Gani, Prof. K.H. Muchtar Yahya, Drs. Kamal Muchtar, Prof. K.H. Anwar Musaddad, K.H. Sapari, Prof. K.H.M. Salim Fachri, K.H. Muchtar Lutfi El-Anshari, Dr. J.S. Badudu, K.H.M. Amin Nashir, H.A. Aziz Darmawijaya, K.H.M. Nur Asjik, M.A., K.H.A. Rajak all were member. Then as the follow up of Alquran Ulama Meeting on April 28-30 2003, MoRA founded a team with MoRA DecreeNo. 2003 with the committee as follows: Guidance: MoRA, Supervisor: K.H. Sahal Mahfudz, Prof. K.H. Ali Yafie, Prof. Drs. H. Asmuni Abd. Rahman, Prof. Drs. H. Kamal Muchtar, K.H.M. Syafi’i Hazami, expert consultant: Prof. Dr. H. Said Agil Husin al-Munawwar, M.A., Prof. Dr. H.M. Quraish Shihab, M.A., Director: Prof. Dr. H.M. Atho Mudzhar (Head of MoRA Badan Litbang Agama dan Diklat Keagamaan), Drs. H. Fadhal A.R. Bafadhal, M.Sc. (leader of *lajnah pentashih mushaf Alquran*), Leader: Dr. H. Ahsin Sakhoh Muhammad, M.A., Vice leader Prof. K.H. Ali Musthofa Ya’kub, M.A., sekretaris: Drs. H.M. Shohib Tahar, M.A., members: Prof. Dr. H. Rif’at Syauqi Nawawi, M.A., Prof. Dr. H. Salman Harun, Dr. Hj. Faizah Sibro Malisi, Dr. H. Mushlih Abdul Karim, M.A., Dr. H. Ali Audah, Drs. H. Agus salim Dasuki, M. Eng., Prof. Dr. Hj. Huzaimah T. Yango, M.A., Prof. Dr. H. Salim Umar, M.A., Prof. Dr. H. Hamdani Anwar,

M.A., Drs. H. Sibli Sarjaya, LML., Drs. H. Mazmur sya'roni and Drs. H. Syatibi AH., that had target to finish 6 *juz* each year, so hopefully the project would be finished 1997.

- ¹⁴ Compare to the number of volumes of *Marrāh Labid Tafsir* by Nawawi Banten which has 2 big volume, *al-Azhar Tafsir* by Hamka contains of 30 *juz* but in small size like common books and, *MoRA Tafsir* which has 4 big volumes, each contains of 6 *juz*.
- ¹⁵ M Quraish Shihab is accused as a syiah follower but it has been answered trough his work *Sunni-Syiah Hand in hand*. Although in some occasions he explained that the accusation on him is normal as all people has the right to justify, he does not admit it and he even denies it. Comment and strong rejection on the accusation has been delivered recently on the media in the *International Confrence on Quranic Studies* held by Pusat Studi al-Qur'an Study (PSQ) in Prof. Dr. Harun Nasution Auditorium UIN Syarif Hidayatullah, Jakarta, Saturday-Sunday, 15-16 Februari 2014. See, <http://www.republika.co.id/berita/dunia-islam/islam-nusantara/14/02/17/n14ozl-quraish-shihab-jawab-tudingan-syiah>.

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Author Guidelines

Heritage of Nusantara is a specific journal for the studies of Nusantara heritage. Nusantara meant in this journal is the areas covering Indonesia, Malaysia, Brunai, Southern Part of Thailand, Southern Part of the Philipines and also Timor Leste.

Heritage of Nusantara is a peer reviewed journal using bilingual (English and Arabic). The aims of the journal is to introduce the richness of the cultural legacies or heritage of Nusantara in particular and to show its relations as well as contributions to the world heritage in general by publishing the research papers, articles and literary criticism or book reviews concerned. It is hopefully intended to give a better and wider outlook and understanding to the readers concerning the heritage of Nusantara, and above all offers a wide variety of analysis on how to preserve and develop the heritage of Nusantara.

Therefore, the journal welcomes the papers from the scholars and experts from all disciplines of humanity, social sciences, and religious studies related to the mission of the journal.

The journal requires the article submitted to be original based on academic works (academic writing and research). In addition to that, the article submitted is never published before in any journal or is being reviewed for possible publication in certain time in other journal. All the articles submitted will be reviewed by certain editors, editorial board as well as blind reviewers appointed by the journal. Any article does not meet the requirement of the guidelines will not be considered and will be declined.

The number of the words of the article is between 10000 to 15.000 words at length. References, tables, figures, appendices and notes are included in those words. As for the abstract, it must not exceed from 150 words with 5 key words. The articles with quotations and passages from local or foreign language should be translated into English. Electronic submissions are welcome and should be sent to mail journal.

Referencing Guidelines

Referencing is the very important system in the academic writing to show that the work has a high quality of academic writing. Therefore referencing is required for the article submitted to this journal. The journal uses the Harvard referencing system as follow:

A. Citation in the Text (Author-date method)

All statements, opinions, conclusions etc. taken from another writer's work should be cited, whether the work is directly quoted, paraphrased or summarised. In the Harvard System, cited publications are referred to in the text by giving the author's surname and the year of publication in one of the forms shown below. If details of particular parts of a document are required, e.g. page numbers, they should be given after the year within the parentheses.

1. If the author's name occurs naturally in the sentence the year is given in the parentheses:- e.g. In a popular study, Harvey (1992, P.556) argued that....
2. If however, the name does not occur naturally in the sentence, both name and year are given in the parentheses:- e.g. More recent studies (Bartlett 1996; James 1998) show that....

3. When an author has published more than one cited document in the same year, these are distinguished by adding lower case letters (a,b,c, etc) after the year and within the parentheses:-e.g. Johnson (1994a) discussed the subject....
4. If there are two authors, the surnames of both should be given:- e.g. Matthews and Jones (1993) have proposed that....
5. If there are more than two authors the surname of the first author only should be given, followed by et al:- e.g. Wilson et al. (1997) conclude that....
6. If there is no originator then "Anon" should be used:-e.g. A recent article (Anon 1993) stated that....
7. If you refer to a source quoted in another work you cite both in the text:-e.g. A study by Smith (1960 cited Jones 1994 p. 24) showed that.... (You need to list the work you have used, i.e. Jones, in the main bibliography)
8. Page Number: If you are referring to the overall argument of a book or article, do not use page numbers, e.g. "Nunan (1986) presents many different varieties of syllabus." If, however, you are referring to a specific point within a book or article, mention the page number(s), e.g. "Allwright (1982 p. 56) provides an example of intervention in a lesson."
9. Quotations:- A short quotation of less than a line may be included in the body of the text in quotation marks. e.g. ...so "good practices must be taught" (Smith 1996, P. 15) and we should... But if it is longer, start a new line and indent it. You must include the page number. Theory rises out of practice, and once validated, returns to direct or explain the practice (Stevens 1997, p. 92).
10. Diagrams:- Diagrams should be referenced as though they were a quotation, with the author and date given alongside and full details in the list of references.

B. Additional Notes about Citations

Personal communications:-Taken from: APA, 1983, *Publication Manual of the American Psychological Association*. 3rd ed. Washington: APA.

These do not provide recoverable data and so are not included in the reference list. Cite personal communications in the text only.

Give initials as well as the surname of the communicator and provide as exact a date as possible. e.g. Many designers do not understand the needs of disabled people, according to J.O. Reiss (personal communication, April 18, 1997).

C. The Bibliography at the End of a Piece of Work

The term bibliography describes references to cited documents given in a list at the end of the text. These are usually described as bibliographic references.

(In some departments the bibliography is called a references list and there is a separate bibliography of works that have been read but not cited.)

In the Harvard System, the references are listed in *alphabetical order of authors' surnames*.

If you have cited more than one item by a specific author they should be listed chronologically (earliest first), and by letter (1993a, 1993b) if more than one item has been published during a specific year.

Whenever possible, elements of a bibliographical reference should be taken from the title page of the publication.

Each reference should use the elements and punctuation given in the following examples for the different types of published work you may have cited.

Reference to a book

Elements to cite:

Author's Surname, Initials.,

Year of publication.

Title.

Edition. (if not the first).

Place of publication:

Publisher.

e.g. Mercer, P.A. and Smith, G., 1993. Private viewdata in the UK. 2nd ed. London: Longman.

Reference to a contribution in a book

Elements to cite:

Contributing author's Surname, Initials.,
Year of publication.

Title of contribution. Followed by *In*.

Initials. Surname, of author or editor of publication by ed. or eds if relevant

Title of book.

Place of publication:

Publisher,

Page number(s) of contribution.

e.g. Bantz, C.R., 1995. Social dimensions of software development.
In. J.A. Anderson, ed. Annual review of software management and development. Newbury Park, C: Sage, 502-510.

Reference to an article in a journal

Elements to cite:

Author's Surname, Initials.,

Year of publication.

Title of journal

Volume number and (part number),

Page numbers of contribution.

e.g. Evans, W.A., 1994, Approaches to intelligent information retrieval. Information processing and management, 7 (2), 147-168.

Reference to a conference paper

Elements to cite:

Contributing author's Surname, Initials.,

Year of publication.

Title of contribution. Followed by *In*:

Initials. Surname, of editor of conference proceedings (if applicable) followed by ed. or eds.

Title of conference proceedings including date and place of conference.

Place of publication:

Publisher.

Page numbers of contribution.

e.g. Silver, K., 1991. Electronic mail: the new way to communicate.
In: D.I. Raitt, ed 9th international online information meeting,
London 3-5 December 1990. Oxford: Learned Information, 323-330.

**Reference to a publication from a corporate body
(e.g. a government department or other organisation).**

Elements to cite:

Name Of Issuing Body,

Year of publication.

Title of publication.

Place of publication:

Publisher,

Report Number (where relevant).

e.g. Unesco, 1993. *General information programme and UNISIST*.
Paris: Unesco, (PGI-93/WS/22).

Reference to a thesis

Elements to cite:

Author's Surname, Initials.,

Year of publication.

Title of thesis.

Designation, (any type).

Name of institution to which submitted.

e.g. Agutter, A.J., 1995. The linguistic significance of current
British slang.

Thesis (PhD). Edinburgh University.

Electronic material - following the Harvard System

No standard method for citing electronic sources of information has yet been agreed upon. The recommendations in this document follow the practices most likely to be adopted and are intended as guidance for those needing to cite electronic sources of information now. Those intending to use such citations in papers submitted to scholarly journals should check whether an alternative method is used by that journal.

This section taken from:

Holland, M. (1996). Harvard system [online]. Bournemouth University.

Available from:

<http://www.bournemouth.ac.uk/service-depts/newslis/LISGen.citation/harvardsystint.html> [15 Apr 1996].

Elements to include in the list of references at the end of a work

1. Reference to individual works

Author/editor. (Year). *Title* [online]. (Edition). Place of publication, Publisher (if ascertainable). Available from: URL [Accessed Date].

e.g. Holland, M. (1996). *Harvard system* [online]. Poole, Bournemouth University. Available from: <http://www.bournemouth.ac.uk/service-depts/lis/LISPub/harvardsyst.html> [Accessed 15 Apr 1996].

Library Services. (1995). *Internet user glossary* [online]. North Carolina, North Carolina State University. Available from:-

<gopher://dewey.lib.ncsu.edu:70/7waisrc%3A/.wais/Internet-user-glossary> [Accessed 15 Apr 1996].

2. Reference to E-Journals

Author. (Year). Title. *Journal Title* [online], volume (issue), location within host. Available from : URL [Accessed Date].

e.g. Korb, K.B. (1995). Persons and things: book review of Bringsjord on Robot-Consciousness. *Psychology* [online], 6 (15). Available from: <gopher://wachau.ai.univie.ac.at:70/00/-archives/psychology/95.V6/0162> [Accessed 17 Jun 1996].

3. Reference to mailbase/listserv e-mail lists

Author. (Day Month Year). Subject of message. *Discussion List* [online] Available from: list e-mail address [Accessed Date].

e.g. Brack, E.V. (2 May 1995). Re: Computing short courses. *Lis-link* [online]. Available from: mailbase@mailbase.ac.uk [Accessed 17 Apr 1996].

Jensen, L.R. (12 Dec 1995). Recommendation of student radio/tv in English. *LASTAR* [online]. Available from: Listserv@ftp.nrg.dtu.dk [Accessed 29 Apr 1996].

It should be noted that items may only be kept on discussion group servers for a short time and hence may not be suitable for referencing. A local copy could be kept by the author who is giving the citation, with a note to this effect.

4. Reference to personal electronic communications (E-mail)

Sender (Sender's E-mail address). (Day Month Year). *Subject of Message*. E-mail to Recipient (Recipient's E-mail address).
Lowman, D. (deborah-lowman@pbsinc.com). (4 Apr 1996). RE>>ProCite and Internet Refere. E-mail to P. Cross (pcross@bournemouth.ac.uk)

5. Reference to CD-ROMs

This section refers to CD-ROMS which are works in their own right and non bibliographic databases.

Author/editor. (Year). *Title* [type of medium CD-ROM]. (Edition). Place of publication, publisher (if ascertainable). Available from: Supplier/Database identifier or number (optional) [Accessed Date] (optional).

e.g. Hawking, S.W. (1994). *A Brief history of time: an interactive adventure* [CD-ROM]. Crunch Media (See Harvard Referencing style)

Detail of the requirement of the writing system in this journal is as follow:

1. Articles should be written in the format of 1.5 space
2. Articles should be written in standard Letter (8.5x11) margin: top 1.2 cm, below: 0.6, left: 0.8 and right: 0.6.
3. The capital letter and bold must be used for the title with 12 Times New Roman
4. The name of the author should be written in Capital and bold with 10 times New Roman
5. The affiliation of the institute should be written with the capital letter with 10 Times New Roman
6. If the article has Sub title, 10 point (Times New Roman) with capital letter should be used

7. The distance between title and the author as well as the affiliation of the author is 1.5 space
8. The space of the paragraph is 1.5
9. The writing should be begun with the abstract and key words
10. Title of the article, the author, affiliation abstract and key word has the format of 1 space.
11. If the author is more than one, they should be written as follow: The first author, the second and so on. Each has the foot note explain the name of the university, institution/organization, region, state as well as the email address.
12. The author should not more than 5 persons.
13. Sub title should be numbered and separated with 1 space if another sub title appears.
14. The structure of the article should consist of the following:
 - a. Title, author, email and the affiliation of the author
Abstract and key words
 - b. Introduction
 - c. Method of the writing
 - d. Theoretical Framework (the theory used by the author in the writing.) In this case, the author is able to demonstrate the accuracy of the theory used to analyze the problem with accurate arguments.
 - e. Discussion (including the analysis from the author on the problem)
 - f. Conclusion
 - g. Acknowledgement if any
 - h. List of References

Authors Obligation

1. Author should be able to show the accuracy of the data in the research done. It should be done honestly to avoid deception and plagiarism.
2. The corresponding author must have the permission from other authors for every publication.
3. Ghost authorships and gift authorships are forbidden, i.e., the author mentions all people without explaining their roles and contributions in helping the research.

4. Originality of the article submitted is the most important thing. Thus, the paper submitted must be original from the author's work. The author wants to submit the previous article that has not been published yet for some reasons, the materials used needs to be renewed to have different perspective and result. Therefore it will be different from the previous version.
5. All material which is based on prior work, including from the same authors, must be properly attributed to the prior publication by proper citation.
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7. The author is permitted to make academic criticism based on accurate academic arguments and on the contrary is strictly forbidden to make personal criticism.
8. The research itself, as reported in the manuscript, should have been conducted in accordance with commonly accepted ethical standards.
9. The authors have the obligation to notify the editor immediately should any of the statements in this list cease to be true.

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Heritage of Nusantara is a peer-reviewed international journal. The Journal is available in print and online and is published twice in a year. This statement is based on COPE's Best Practice Guidelines for Journal.

The Board of Research of the Ministry of Religious affairs of the Republic of Indonesia as the publisher of this journal, will takes all the responsibilities for all the process of the publication of the journal. The committee appointed by the Board of Research will be independent in making editorial process of the article. Any financial policies from the Board of Research will have not any impact at all on editorial decisions.

Publication decisions

The editor of the Heritage of Nusantara has the authority to select the article to be published in the Heritage of Nusantara. However, it is worth noting that the authority is based on academic responsibility to present high academic standard of International Journal. It is for that reasons, the heritage of Nusantra has some criteria in making the academic rules.

Fair play

The board of the editors will treat all the articles submitted fairly by disregarding the race, gender, sexual orientation, religious belief, and ethnic origin, citizenship, or political philosophy, gender, religious belief of the authors. Further, the board of the editors will stick to the agreed rules to give equal treatment to all those who want to submit the paper.

Confidentiality

The editor and any editorial staff must keep all the data and any relevant information concerning the data, author and reviewers confidential to avoid bias in the process of judging the article.

Disclosure and conflicts of interest

To keep the intellectual property rights of the author, the editor will not use the unpublished material without the permission from the author formally in written letter.

Duties of Reviewers

The reviewers are supposed to help the editors to give valuable comment on the article to make it easy for the editor to select the appropriate paper to be published in the journal. As for the Peer reviewer, help the editor by building communication with the author for the betterment of the article.

Time

All the reviewers are hoped to pay a great attention to the time decided for the collection of the paper after being reviewed. Under special circumstances, for example the reviewers need more time or

cannot perform the duty to review the article, and have an objection or excuse concerning the time, should notify the editors.

Confidentiality

Any manuscripts received for review must be treated as confidential documents. They must not be shown to or discussed with others except as authorized by the editor.

Objectivity

Reviews must give an objective comments and critics on the quality of the article and not on the author's personality. It is worth noting that the comments and critics given should be based on academic arguments.

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السنة الثالثة، العدد 2، 2014

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كوسانتو

عارف شيرا ملسي

الصورة (The Terengganu Inscription) في الغلاف الأمامي مأخوذة من الصورة في المقالة *Dialectic Between Islamic Law and Adat Law in the Nusantara: A Reinterpretation of the Terengganu Inscription in the 14th Century*

محور هذه المجلة هو تزويد القراء بمعلومات حول خطة إندونيسية ودولية في تطوير المؤلفات والتراث الديني من خلال نشر المقالات والتقارير البحثية ومراجعات الكتب.

تركزت هريتيج اوف نوسانتارا للبحث في المؤلفات الدينية سواء كانت معاصرة أو قديمة، والتراث الديني الواقع في جنوب شرق آسيا، وترحب بمساهمات المثقفين والعلماء المتخصصين في هذا المجال.

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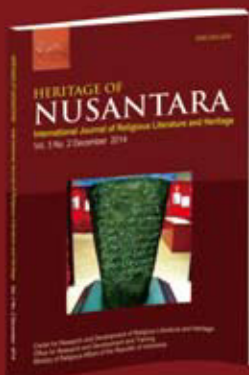
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