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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
ASH SYAIKH MUTAWALLI ASY SYA’RAWI WA AFKÁRUHU ḤAULA ʿAYÁT AL JILBÁBI FÍ TAFSÍRIHI AL MA’RÚFI WA ĀŠÁRIHI FÍ INDÚNÍSIA
Zainal Arifin 313

Book Review

UNDERSTANDING MARITAL DISPUTES MANAGEMENT IN RELIGIOUS OFFICE AND SYARIAH COURT IN MALAYSIA
Zakiyah 327
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


Kata Kunci: Tafsir al-Mishbah, tafsir Nusantara, munásabah 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). 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-Baiḍāwī [d. 685H./1286AD] (Johns, 2006: 263-265), but, some scholars oppose this opinion. Nevertheless, some scholars admitted that the Tarjumān al-Muṣṭafid used Baiḍāwī, Jalālāin, and Khāzin interpretations for its references. However it is worth noting that Tafsīr Jalālāin 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 Tanara Banten (1230 H/1813-1314 H/1897) wrote an interpretation entitled Marrah Labîd lî Kasyf Ma‘nâ al-Qur’ân al-Majîd. At the same time, an anonymous interpretation entitled Farâ‘îd al-Qur‘ân 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-Mu‘tâlib al-‘Aṣî in his work Jâmi‘ al-Jawâmi‘ al-Muṣannafât, 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 Labîd lî Kasyf Ma‘nâ al-Qur‘ân al-Majîd by Shaykh Nawawi Banten, al-Azhar by Hamka as well as Al-Qur‘ân 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 Tanāṣub al-ʿāyāt wa al-Suwar* written by a distinguished controversial *mufassir*, Ibrāhīm 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-Rāzī, al-Imam Abu Ja'far bin al-Zabir, al-Imam al-Suyūtī,and Burhān al-Dān Abū al-Ḥasan Ibrāhīm Ibnū ‘Umar al-Biqā‘ī. Fakhr al-Rāzī was more dominant in terms of scholarly attention on philosophical nature, so he did not achieve what was expected” (Shihab, 1982: بً

As for al-Imam Abu Ja'far bin al-Zabir and al-Imam al-Suyūtī 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-Dān Abū al-Ḥasan Ibrāhīm Ibnū ‘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 Tanāṣub al-ʿāyāt wa al-Suwar*” (Shihab, 1982: دً, ج).

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-Râzî for instance, in 'Abd al-Qâdir Aḩmad Aţa' study stated in the introduction of the book entitled *Asrâr Târtîb al-Qur‘ân* 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 munâsabah. 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-Biqa'i, Quraish Shihab proposed the four steps to get better understanding of the interrelation of the Quranic verses (munâsabah). 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: 45).
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 *Tafsîr al-Manâr* and *Tafsîr al-Marâgî*; b) finding the central theme of the surah and restoring the group of verses description to the central theme. For example *Mâhmûd Şaltût*; c) connecting one verse with the preceding ones by explaining its harmony.

According to Rasyid Riţâ, Al-Biqa‘î 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-Biqa‘î 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 *Tafsîr 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 *Fussilat* (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).
1. *Tafsîr Marrah Labîd by Imâm Nawâwi al-Jâwi*

The interpretation is well known as *al-Tafsîr al-Munîr* written by Nawawi Banten whose full name is Abu ‘Abd al-Mu‘tî 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 Labîd* and *al-Munîr*. Further, the interpretation was re-published in 1887 by al-Halabi publisher in Kairo with *al-Wajiz fî Tafsîr Al-Qur’ân al-‘Azîz* 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 (*munâsabah*) in Indonesian mufassirs in this paper is *Dâr Ihyâ’ al-Kutub al-‘Arabiyyah*, which consists of two volumes. The cover of *Tafsîr Marrah Labîd* was written as follows:

مراح لبيد – تفسير النواوي
التفسير المثير لمعالم التنزيل عن وجهاء محاسن التأويل
المسمى مراح لبيد لكشف معنى قران مجيد

Heritage of Nusantara | 217
“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 Kasyfī Maʿna Qurʾān Majīd”

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

(ال-Jawi, n.a.)

“And I give the name to this Tafsīr Marrah Labīd li Kasyfī Maʿna
Qurʾān 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), method (tariqah),
technique [manhaj] (Harun, 1988), color (lawn),
and school (mazhab) it is
imperative to look at the example of the work of Nawawi as
follows:

Looking at the interpretation by Nawawi above, it can be seen
clearly that his style is almost the same as Tafsīr Jalālāin, employ-
ing 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, Nawawi mentions "Surah Yūsuf, Makiy-
yah, 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 *taḥlīlī*. 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‘i‘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 (*suhb*) lecture delivered in the Great Mosque of al-Azhar since 1959 (Hamka, 1994: 4, 42). 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 Kebyoran Baru until August 1975 (Yusuf, 2003: 55).

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 (munāṣabah) between verse by verse, and verse with sura before or after that. Thus in the above verse, Hamka did not reveal many munāṣabah aspects.

However, on the other aspect, it can be seen that Hamka put munāṣabah 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 munāṣabah, but when we try to cross check the munāṣabah 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 munāṣabah was only mentioning the connection among the verses and or surah. Hamka did not explain the interrelation (munāṣabah), 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 Affair 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 Uṣmani which is taken from the standard of the rewriting of the Mushaf 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 tittle; 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 *taḥlīl* method, which is not too encyclopedic. While the approach used a combination of *al-mašūr* and *al-ra'y*. In this case, the method of *bi al-mašūr* 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 slaughter ordered by God to the Bani Isra’il. In the slaughter 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 vocabulary\textsuperscript{11}, 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,\textsuperscript{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-Misbah* by Quraish Shihab among the three interpretations discussed above. So it is imperative to summarize the position of the interpretation. *First, Tafsir Marrah Labid*, 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 (*ijmālī*). 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 Hadiq”. 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. 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. 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. 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 *Naẓm al-Durār fī Tānāsib 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 *Tafsīr Marrah Labīd, Tafsīr 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-Ikhlas* is the “Sea that is called ahad, too full on as hussamad, it is him that lam yalid walam yūlad walam yahu lahu kufuwan ahad.

2 In naming *Tafsir al-Munir* at least there were two possibilities. First it came from the publisher; second, the name came from the readers and al-Nawawitsafir 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 influencea tafsir as well depict the intelectual background of the mufassir. The term *ittijah* is more appropriate to use in *al-tafsir bi al-ma’sūr; al-tafsir bi al-ra’y,* dan *al-tafsir al-ishari* because the mufassir believe that the precise tafsir can be achieved by atsar, logic, or intuition. So, *ittijah al-tafsir* bi al-*ma’sūr* is belief that meaning can be achieved by atsar approach. *Ittijah al-tafsir bi al-ra’y* is the belief that the meaning can be achieved through the ratio. And *ittijah al-tafsir al-isyā±r* is a belief obtained by intuition.

4 *Ittijah* is employed by certain method (*tariqah*). *Tariqah* is categorized by what al-Farmawi called as *ta±lil³, ijmal³, muq±ran,* dan *mau«u’³. *Tar±qah ta±lil³* is a consecutive interpretation method by each verse from every aspects: mun±sabah, vocabulary, asb±b al-nuzµl,* etc. *Tar±qah ijmal³* is a brief Alquran interpretation method which is only explaining the main message of the verse. *Tar±qah muq±ran* is a brief interpretation method by comparing verses or verse with hadi£ or opinions from other tafsirs. An d *tar±qah mau«u’³* 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 mun±sabah or *asb±b al-nuzul,* 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 *tafsir kal±m³, tafsir ¡µf³, tafsir falsaf³, tafsir fiqh³,* and *tafsir ‘ilm³. Lawn kal±m³* means that the mufassir has more knowledge and skill in kalam so that it influences his interpretation. *Lawn fiqh³* means that the mufassir has more knowledge and skill in *fiqh* so that it influences his interpretation.

7 Iyazi mentioned about Sunni, Syi‘i, 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-L±m-R±*).[ 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 ofhepast. (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 Fondation Jakarta.

11 In the vocabulary of the verse al-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 etimology, 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. Alqur’an 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 munâsabah 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. Seoerang, 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 Sakhho 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. Yanggo, 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.

Compare to the number of volumes of Marrah 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.

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 Conference 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 Febru ari 2014. See, [http://www.republika.co.id/berita/dunia-islam/islam-nusantara/14/02/17/n14ozl-quraish-shihab-jawab-tudingan-syiah](http://www.republika.co.id/berita/dunia-islam/islam-nusantara/14/02/17/n14ozl-quraish-shihab-jawab-tudingan-syiah).

References


____. “Kerancuan-kerancuan Istilah-istilah dalam Metodologi Tafsir”, retrieved from: www.salmanharuninstitute.com


Hasani Ahmad Said


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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, Brunei, Southern Part of Thailand, Southern Part of the Philippines 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.
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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.

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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.

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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. 

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These do not provide recoverable data and so are not included in the reference list. Cite personal communications in the text only.
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Title.
Edition. (if not the first).
Place of publication:
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Title of contribution. Followed by In.
Initials. Surname, of author or editor of publication by ed. or eds if relevant
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Publisher,
Page number(s) of contribution.


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Title of journal
Volume number and (part number),
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2. **Reference to E-Journals**
   Author. (Year). *Title*. *Journal Title* [online], volume (issue), location within host. Available from: URL [Accessed Date].

3. **Reference to mailbase/listserve 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].

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Lowman, D. *(deborah-lowman@pbsinc.com)*. (4 Apr 1996). RE>>-*ProCite and Internet Refere*. E-mail to P. Cross *(pcross@bournemouth.ac.uk)*

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

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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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