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Testimony in Debt (Comparative Study of QS. al-Baqarah [2]: 282 Perspective of Interpretation of Jalalain and Tarjuman al-Mustafid)

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Abstract

In debts, testimony is important. Often, conflicts and disputes arise in society because there is no testimony in the agreements made. Departing from this problem, the author is interested in exploring the concept of testimony contained in QS. al-Baqarah [2]: 282 the interpretation perspective of Jalalain and Tarjuman al-Mustafid. These two books were chosen because Tarjuman al-Mustafid is the first book of exegesis written in full and intact in Malay land. Meanwhile, Jalalain's book was chosen because this book is widely used by the majority of Islamic boarding schools in Indonesia in the study of interpretation, and it is recognized by some experts that it has a close relationship with Tarjuman al-Mustafid. This paper uses the comparative method as a building framework, namely comparing the concept of testimony offered by the two interpretations, then analyzing it with a socio-historical approach. The results of the study show that there are differences in interpretation. In Jalalain's interpretation, the witness is required to be a Muslim who has reached puberty and is independent. Meanwhile, in the interpretation of Tarjuman al-Mustafid, as-Sinkili does not provide any conditions for witnesses. However, for the rules of gender and number that must be presented in testimony, these two commentary books mention the same thing. This difference in interpretation is due to differences in the socio-historical conditions surrounding the two authors. Jalalain added that the conditions for reaching puberty and independence are because they live in an area where slavery is still a culture. While as-Sinkili wrote his interpretation in Aceh which does not adhere to the slavery system. Keywords : **Jalalain, Tarjuman al-Mustafid, testimony, slavery**

Abstrak

Dalam utang-piutang, kesaksian merupakan hal yang penting. Seringkali, konflik dan pertikaian muncul dimasyarakat karena tidak adanya kesaksian dalam kesepakatan yang dibuat. Berangkat dari masalah ini, penulis tertarik untuk menyelami kembali konsep persaksian yang terdapat di dalam QS. al-Baqarah [2]:282 perspektif tafsir Jalalain dan Tarjuman al-Mustafid. Kedua kitab ini dipilih karena kitab Tarjuman al-Mustafid adalah kitab tafsir yang pertama kali ditulis secara lengkap dan utuh di tanah melayu. Sedangkan, kitab Jalalain dipilih karenakitab ini banyak dipakai oleh mayoritas

pesantren di Indonesia dalam kajian tafsir, serta diakui oleh beberapa ahli memiliki hubungan erat dengan Tarjuman al- Mustafid. Tulisan ini menggunakan metode komparatif sebagai kerangka pembangun, yaitu membandingkan antara konsep kesaksian yang ditawarkan oleh kedua tafsir, kemudian dianalisis dengan pendekatan sosio-historis. Hasil penelitian menunjukkan adanya perbedaan penafsiran. Dalam tafsir Jalalain, saksi disyaratkan sebagai orang Islam yang telah baligh dan merdeka. Sedangkan dalam tafsir Tarjuman al-Mustafid, as-Sinkili tidak memberikan syarat apapun untuk saksi. Namun, untuk aturan jenis kelamin dan jumlah yang harus dihadirkan dalam persaksian, kedua kitab tafsir ini menyebutkan hal yang sama. Perbedaan penafsiran ini dilatarbelakangi adanya perbedaan kondisi sosio-historis yang melingkupi kedua pengarang. Jalalain menambahkan syarat baligh dan merdeka karena hidup di wilayah yang masih menjadikan perbudakan sebagai budaya. Sementara as-Sinkili menulis tafsirnya di Aceh yang tidak menganut sistem perbudakan.

Keywords: Jalalain, Tarjuman al-Mustafid, Kesaksian, Perbudakan

Introduction

In Islam, the concept of testimony occupies an urgent and vital position in regulating human relations. This is reasonable, because one of the functions of having a witness is to maintain the validity and legitimacy of a data or event, which in this case might involve the rights of one human being towards another human being (Rasyid, 2020). For example, in criminal justice activities, the presence of witnesses is a necessity. With the information from witnesses, this will help the authorities to uncover all forms of crime and tyranny. Making it easier for officers to determine the appropriate punishment according to what was carried out by the defendant (Kawengian, 2016).

Testimony is not only at court, but also in muamalah relationships between one human being and another human being, such as in weddings, distribution of wills (Mahmud, 2019), debts and many more. In theory, there are several general criteria that a person must meet in order to become a witness, including embracing Islam, being mature, having good sense, being independent, not blind and dumb, fair and neutral (Aisyah, 2015). But sometimes, these general conditions may experience additions and subtractions according to the needs of the Islamic community in certain areas and conditions. In marriage, for example, according to Hambaliyyah and Syafi'iyah clerics, the conditions for a witness to be presented are not enough to only be able to see and speak, but also need good listening skills during the contract process. Meanwhile, according to Hanafiyyah scholars, being able to hear is enough and their testimony can be used as a legal basis (Rinwanto & Arianto, 2020).

As for the matter of wills, it is necessary to know beforehand that the concept of testament in this will is not part of the pillars, but its existence is the result of renewal adapted to the conditions of the people at the end of time

as a preventive measure for disputes between family members in the future. In a will, the main requirement for a witness who must be present is a person who is Muslim and has fair character. However, if in practice a Muslim cannot be found and there are only non-Muslims there, then there is nothing wrong with making that person a witness (Mahmud, 2019).

In addition to testimonies in marriages and wills, testimonies that are often found in the community are testimonies in debts. Debt-receivable activities are very entrenched in people's lives. But sadly, a debt is considered to be something trivial and small so that many people are complacent in paying it, especially if the debt is made to a close friend. As a result, in everyday life, disputes often arise because someone tries to escape the obligation to pay them, even leading to bloodshed. Quoted from Kompas.com (2016), as happened in Serang Regency, Banten. A 50-year-old man had the heart to kill his close friend, NS (a pseudonym) because he was annoyed that his debt was not paid. From this brief news presentation, it can be concluded that the presence of witnesses is necessary both in the relationship of debts with small or large amounts of money. Because apart from acting as a "reminder" (Arifin, 2019), the witnesses who were present could also double as "separators" if a dispute started between the two people carrying out the debt relationship.

After getting a glimpse of the urgency of the role of witnesses and the frequent occurrence of disputes in debt-receivable relations in society, the author feels the need to write an article that focuses on the discussion of the requirements for witnesses to be brought in in debt-receivable relations based on QS. al-Baqarah [2]: 282 by comparing the products of interpretation by Indonesian scholars, namely the book of commentary Tarjuman al-Mustafid and the interpretation of Egyptian scholars, namely the book of commentary Jalalain. The background for raising this topic is due to the lack of articles that discuss the problem of testimony that exists in muamalah debt-receivable relations from the point of view of interpretation.

Based on the readings that have been made of previous studies, the authors find that the discussion of testimony is still dominated by the issue of the testimony of a woman in Islam which is discussed using certain approaches and in certain cases. Among them, articles were written by Mohammad Deny Irawan (2016-03-01) who examined women's testimonies in financial transactions, Abdul Syukur Abu Bakar (2020-03-10) who researched gender relations in women's testimonies, Setio Budi and Muchlisin (2022 -07-01) discussing the meaning of femininity in testimony, Yuldi Hendri (2009-01-22) discussing women's testimony in the Qur'an, especially in QS. al-Baqarah [2]: 282, Anshori (2014-09-01) who examines women's testimony in the view of

interpretation scholars, Asriaty (2016) who examines women's testimony from the perspective of Islamic law, Abdul Rahim and Kasman Bakri (2020) who compares the position of women's testimony in Islamic Criminal Law and Islamic Civil Law, and the thesis of Nanik Maysuroh (2017) which analyzes women's testimony in Islamic law with the thought approach of Amina Wadud.

Then, the author also found several previous studies which made the commentary book *Tarjuman al-Mustafid* or *Abdur Rauf as-Sinkili* (author of the book *Tarjuman ak-Mustafid*) the object of study including, the article Nurul Wardah et al (2018) which examined that *Tarjuman* is a combination book between translation and interpretation, Gunawan et al (2020) who discuss the position of husband and wife in the book *Tarjuman al-Mustafid*, Misbahuddin Jamal (2019) and Suarni (2015) who examine the methodology and characteristics of the book of interpretation *Tarjuman al-Mustafid*, Nurul Huda (2019) which seeks to compare the products of *Abdur Rauf as-Sinkili's* interpretation with Quraish Shihab regarding the verse "a thousand dinars", Andi Miswar (2016) who focuses his discussion on the style of thought of *Abdur Rauf as-Sinkili's* interpretation and Abid Syahni (2020) who discusses biography *Abdur Rauf as-Sinkili* and his description of his book which includes methods, techniques, styles of interpretation as well as the advantages and disadvantages of this book of interpretation.

Based on the data above, it can be seen that what distinguishes between previous studies and the research that the author conducted lies in the focus of the discussion and the disciplines used. In this study, the testimony will be discussed through the lens of interpretation by using the comparative method as a framework by comparing the commentary of *Tarjuman al-Mustafid* and *Jalalain's* interpretation. The comparative method itself is a research method that compares two or more variables that are considered to have similarities (Mustaqim, 2014). Thus, the formulation of the problem that will arise in this study is how the concept of testimony is offered in the two books of interpretation and what lies behind the differences in the results of their interpretation. It should be known beforehand that the selection of these two commentary books was because the book of interpretation *Tarjuman al-Mustafid* was predicted to be the product of the first interpretation of Indonesian scholars (Suarni, 2015). Meanwhile, the book of *Jalalain's* interpretation was chosen as a comparison to the book of *Tarjuman* because according to some experts, the book of *Tarjuman al-Mustafid* is a combination of translations from *Jalalain's* book of interpretations and interpretation of the Qur'an itself (Ahmad et al., 2018, p. 24) and is the book that was first used as teaching material at the beginning of the spread of the science of interpretation

in Indonesia (Wahyu Ari, 2020). Then, the data obtained was analyzed using a socio-historical approach, namely by looking at the historical, social and cultural conditions in which the interpreter lived (Hamzah, 2021). So it is hoped that with this approach, the background of an interpretation or thought of a character can be known. Because, one's thoughts cannot be separated from the context that surrounds it (Mustaqim, 2014).

Theory Study

In this study the author will use a method with a historical approach to the thoughts of figures. In Kuntowijoyo's view, there are three methods that can be used in character thinking, namely: text studies, historical context studies, and studies of the relationship between texts and society (Kuntowijoyo, 2003). Where in this text study the author tries to dig up data from books, essays and scientific papers that have been written by the two figures. The study of the historical context of the author analyzes the historical background in the lives of these two figures. Meanwhile, in the study of the relationship between texts and society, the writer analyzes by linking the writings and scientific works written by the two figures to the lives of the people around them.

Method

The research method used in this study is the Muqarran method (comparison). The type of research used is library research. Then, in analyzing the collected data, the writer uses the muqarran method with a socio-historical approach. Initially, the author tries to provide a general description of the testimony. Then, describes the interpretation of the testimony based on QS. al-Baqarah [2]: 282 between Jalalain's commentary and Tarjuman al-Mustafid's commentary.

Discussion

Tafsir Tarjuman al-Mustafid

The author of the commentary book Tarjuman al-Mustafid has the full name, namely Aminuddin Abdul Ra'uf bin Ali al-Jawi Tsumal Fansuri as-Sinkili (Rosyadi, 2018). He is a prominent Indonesian scholar who is of Malay descent from Fansur, Sinkil, the northwestern coast of Aceh and laid the first foundation stone of the Syaththariyah congregation in the archipelago (Purwanto, 2018). In his daily life in society, he is better known as Tengku Syiah Kuala (Syekh Ulama in Kuala) (Syahni, 2020). Regarding the year of his birth, there are various opinions. According to Harun Nasution, Abdurrauf as-

Sinkili was born in 1001 H/1593 AD There are also those who say that he was born in 1620 AD in Suro, a village on the banks of the Simpang Kanan River, Singkil (Arivaie Rahman, 2018). Meanwhile, according to several Western scholars such as Peter Riddel, D. A. Rinkes, and Anthony H. Jons stated that this Acehese scholar was born in 1024 H or 1615 AD and died in 1693 AD and made this opinion the most widely accepted and recognized opinion. by historians (Arivaie Rahman, 2018).

The first education he got was from his own parents, namely his father who owned a dayah (madrasa) in the Simpang Kanan area. Then, he also studied at an educational institution at that time which was directly led by Hamzah Fansuri and then took lessons from Sheikh Syamsuddin al-Sumatrani before traveling to the Middle East to study (Rosyadi, 2018). Entering 1642 AD, when he was 27 years old, as-Sinkili began his journey in thalabul ilm to the Arabian Peninsula. Several places such as Doha, Qatar, Yemen, Jeddah, Mecca and Medina were recorded as silent witnesses that this Malay-blooded scholar had once set foot there. In his work entitled *Umdat al-Muhtajin ila Suluk Maslak al-Mufridin*, as-Sinkili mentioned that he had studied directly with 19 teachers in various scientific disciplines during his journey in the Middle East (Syahni, 2020). According to Denys Lombard, there were 15 teachers who became as-Sinkili's place of study while in Mecca (Muhammad, 2019). In fact, he has also studied with Sheikh Ahmad Kusyasyi and Ibrahim al-Kurani (Arivaie Rahman, 2018) and his son, Muhammad Thahir in Medina (Rosyadi, 2018).

Upon returning to Aceh in 1661, he became a well-known jurist and Sufi expert. In fact, he was appointed an Acehese mufti during the time of Sultanah Safiatuddin and Kamalatuddin (Khairun, 2021). His expertise in solving problems was seen when there was political upheaval in the kingdom. Sultanah Safiatuddin, who at that time was appointed as the next ruler after replacing Sultan Iskandar Tsani, faced strong opposition from the Wujudiah Group. They tried to overthrow the official government of Sultanah Safiatuddin. However, this coup attempt was mollified due to fatwas issued by several well-known scholars at the time. One of them is a fatwa issued by Abdurrauf as-Singkili which states that a woman can hold the position of king (Baqi et al., 2022).

Even though there were groups that tried to coup against the kingdom, the social life of the community and the development of science during the reign of Sultanah Safiatuddin were classified as advanced. Progress in the social field occurred as one of the effects of the Sultanah's policy which tried to equalize the position of women with men. She does this by providing

qualified education to women, so that the dignity of a woman is high. This is marked by the presence of women who occupy important positions, even becoming royal soldiers (Baqi et al., 2022).

As for progress in the field of science, it can be marked by the presence of papers written by as-Singkili. According to Azyumardi Azra, who quoted Voorhove and Hasjimi's opinion, said that the number of works by as-Singkili reached 22. Meanwhile, according to Oman Faturrahman, during his lifetime as-Singkili had nearly 36 works covering various disciplines, such as fiqh, tasawuf, hadith and interpretation (Arivaie Rahman, 2018). According to the author, the second opinion is more acceptable, because it is known that there are 23 books written by as-Singkili with Sufism nuances including *Tanbih al-Masyi al-Mansub ila Thariq al-Qusyasi*, *'Umdah al-Muhtajin ila Suluk Maslak al-Mufarridin*, *Sullam al -Mustafidin* and others (Muhammad, 2019), 10 pieces in the field of jurisprudence, including *Bayan al-Arkan*, *Bidayah al-Balighah*, *Majmu' al-Masa'il* and many others (Arivaie Rahman, 2018) and other products famous in the field of interpretation, namely the book of commentary *Tarjuman al-Mustafid*. Thus, the opinion that there are 22 works by as-Singkili is deemed inappropriate.

The Book of *Tarjuman al-Mustafid* (Instruction for Recipients of Knowledge) (Yusoff, 2005) is believed to be the complete commentary book of the first 30 chapters of the work of Indonesian scholars. This book was created by Abdur Rauf as-Singkili when he had completed his education in the Middle East, to be precise in Aceh during the time of Sultanah Ratu Tajul Alam Safiatuddin (Gunawan et al., 2020). Regarding when and where this book was written, there are 2 opinions by experts. The first opinion, which was conveyed by A. Hasjmi, said that the book *Tarjuman al-Mustafid* was written in India, when as-Singkili traveled there. However, according to Azyumardi Azra this opinion is an opinion that cannot be held. This is because historical records have never been found stating that as-Singkili had ever visited the area. While the second opinion was conveyed by Peter Riddel. He stated that the book *Tarjuman al-Mustafid* was written in 1675 (Miftahuddin, 2017) and at the same time became the opinion most widely used by people.

As for the sources of interpretation used by as-Singkili in his book of interpretations, experts have different opinions. According to Snouck Hurgronje, the *Tarjuman* book is a translation of al-Baydhawi's commentary into Malay. This opinion was supported by Rinkes who stated that, in addition to al-Baydhawi's interpretation, the book of *Tarjuman al-Mustafid*'s interpretation also took from Jalalain's interpretation. As for Riddel and Harun, said that the majority of this book was taken from the book of Jalalain's

commentary and the book of al-Khazin's interpretation in small portions (Syahni, 2020). This opinion is supported by Azyumardi Azra on the grounds that as-Sinkili himself has a scientific chain that continues with Jalaluddin as-Suyuthi, both through Ahmad al-Qusyasyi and Ibrahim al-Kurani. Meanwhile, Voorhoeve stated that the book *Tarjuman al-Mustafid* was sourced from various Arabic commentary books (Suarni, 2015).

Regarding the characteristics of this book of interpretation, as-Sinkili uses the *ijmali* method in explaining the verses being interpreted (Suarni, 2015). The *ijmali* method itself is a method that seeks to explain verses as briefly as possible or only the important points (Yahya et al., 2022). Then, he applies the systematics of the manuscripts in his interpretation, namely interpreting according to the order of verses and letters in the manuscript (Gunawan et al., 2020). Do not forget, as-Sinkili also accompanied a brief explanation of the letter to be interpreted, including the number of verses, the classification of *makki-madani*, *fadilah* verses, *asbabun nuzul*, *munasabah* and complemented by descriptions of the readings of the *Qiraat* priests (Suarni, 2015). For the style of interpretation used, as-Sinkili, who is a polymath (Suarni, 2015), chooses a style of interpretation that is general in his interpretation. This means that the verse will be interpreted by approaching a certain scientific field, according to the verse being discussed (Gunawan et al., 2020).

Tafsir Jalalain

This interpretation was written by two scholars, namely Jalaluddin al-Mahally and Jalaluddin as-Suyuthi. The first author, Jalaluddin al-Mahalli has the full name Muhammad bin Ahmad bin Muhammad bin Ibrahim al-Mahalli ash-Shafi'i. He was born in Egypt in 791 H and died in 864 H. Since childhood, al-Mahalli had a high enthusiasm for learning. It is recorded that he once studied with several famous scholars at that time. Among them are Mahmud al-Aqsharani, Burhan al-Bayjuri, Shams al-Bisthi, al-'Ala' al-Bukhari and many more (Dzahabi, 2000). Thanks to his high enthusiasm for studying knowledge, eventually al-Mahalli grew to become a polymath, that is, a person who has knowledge that is not limited to just one field, but in many scientific disciplines (Siauw, 2022). Some of the scientific fields controlled by al-Mahally include the fields of jurisprudence, speech, theology, grammar, *mantiq* (logic), and many more. Because of his high scientific degree, he was nicknamed Jalaluddin (Zulfikar, 2019) and many people came to take knowledge from him, one of whom was as-Suyuthi, that is, someone who would later continue the writing relay of commentary books that he had not had time to finish (Kholily, 2021).

As-Suyuthi, who is the second writer or who continues his teacher's writings has the full name Abdurrahman bin Kamaluddin Abu Bakr bin Muhammad bin Sabiquddin Jalaluddin al-Misri as-Suyuthi. He was born in the era of the Mamluk dynasty at Maghrib at the beginning of the month of Rajab in 846 H and died on Friday night before dawn 19 Jumadil Ula 911 H at his residence Roudhotil Miqyas, after suffering from illness for 1 week (Husnaini, 2021). In other sources, it is also stated that as-Suyuthi was born in the Suyuth area, Egypt in Rajab 849 H/October 1445 AD (Fajar & Luthfi, 2022). He is called Abdul Fadhal in everyday life and has two main titles, namely Jalaluddin and Ibn al-Kutub (Mahrani, 2011).

During the process of growing up towards adulthood, little as-Suyuthi had shown some of his features as a candidate for scholars. Even though at that time he grew up when Egypt could be said to be quite degenerate, because at that time the government could not stabilize the state of the country, slavery was practiced everywhere, people could not voice their opinions because they were always being watched by spies (A. Ahmad & Eldi, 2012) but he still grows optimally and above average. When he was less than five years old, as-Suyuthi had succeeded in memorizing the Qur'an to sura at-Tahrim and memorized the whole thing before he was eight years old (Yeni, 2018), and had memorized many hadith matans when he was eight years old (Misbah, 2017). Entering the age of 17, as-Suyuthi was given permission by his teachers to teach Arabic literature. He also became a teacher in the field of religious law and began giving his fatwas at the age of 27 (Husnaini, 2021). However, when as-Suyuthi turned 40, he decided to no longer be active in teaching activities and giving legal edicts. He prefers to focus on getting closer to the Creator until his death (Misbah, 2017).

According to ad-Dawudi, one of the many students of Imam Suyuthi said that as-Suyuthi had up to 51 teachers (Misbah, 2017). Among them are Imam Sirajuddin al-Qalyubi and Shaykh al-Islam Ilmu al-Din al-Buqaini in the field of Jurisprudence, Taqiyuddin al-Samni and Syihabuddin in the field of Faraid or inheritance, Taqiyuddin al-Hanafi in the field of hadith and Arabic, Muhammad Ibn al-Dawani in the medical field and several of her teachers were women, including Aisyah bint Ali, Niswan bint Abdullah al-Kanani and Hajar bint Muhammad al-Misriyah, and Imam Jalaluddin al-Mahalli in the field of interpretation (Yeni, 2018).

Regarding the number of works produced by as-Suyuthi during his lifetime, there is a difference of opinion between one expert and another. According to al-Dawudi, his teacher has approximately 500 book titles which are divided into several scientific genres (Misbah, 2017). As for Ibn Iyas, who

was also one of as-Suyuthi's students, stated that as-Suyuthi had 600 works that he managed to write during his lifetime. Not to forget, an orientalist from Germany, Brockelman stated that the number of books written by as-Suyuthi totaled 415 titles (Yeni, 2018). As for the well-known books, the fruits of as-Suyuthi include the book *Lubab al-Hadis* (Fajar & Luthfi, 2022), *al-Itqan*, *ad-Durr al-Mantsur* (Misbah, 2017), *Tafsir Jalalain* and many more .

Tafsir Jalalain is a book of exegesis written by Jalaluddin al-Mahally in 870 H (Kholily, 2021) which starts from surah al-Kahf to an-Nas. Then, proceed with interpreting surah al-Fatihah and Surah al-Baqarah from verses 1-26. Before he could finish his interpretation, death approached him. The effort to compile the book was then continued by a student who was also an expert in many scientific fields, namely Jalaluddin as-Suyuthi. He was the one who continued the interpretation of surahs that had not been interpreted by al-Mahally before (Al-Mahally & as-Suyuthi, 2003).

The background for writing this book of interpretation is the decline in the values of the Arabic language. This happened because of the vast area of Islamic rule, thus making native Arabs interact a lot with non-Arabic nations so that the vocabulary of 'ajam or conditions where the rules of nahwu and sharaf were widely used inappropriately (Kariminah, 2019).

Regarding the method of interpretation, this book of interpretations uses the ijmal method, so that the messages of interpretation are conveyed simply (Fatika, 2022). This book of interpretations also has a bi ar-Ra'yi style because it uses a lot of rational arguments. Even so, this book of interpretations also contains many hadiths of the Prophet ﷺ which are used as references in interpretation (Aziz, 2022). For its own characteristics *Jalalain's* interpretation begins with the muqaddimah and is written according to the order of the mushafi. However, in old prints, the initial interpretation starts from Surah al-Baqarah and Surah al-Fatihah is written at the end of the book (Kholily, 2021).

The Concept of Testimony in the Book of Tafsir Tarjuman al-Mustafid and Tafsir Jalalain

Regarding the role of witnesses in muamalah debts, Allah swt. explicitly explained in the QS. al-Baqarah [2]: 282,

...وَأَسْتَشْهَدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتٌ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَصِلَ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَى ...

Mintalah kesaksian dua orang saksi laki-laki di antara kamu. Jika tidak ada (saksi) dua orang laki-laki, (boleh) seorang laki-laki dan dua orang perempuan di antara orang-orang yang kamu sukai dari para saksi (yang

ada) sehingga jika salah seorang (saksi perempuan) lupa, yang lain mengingatkannya..

Tafsir *Tarjuman al-Mustafid*:

...وَأَسْتَشْهَدُوا شَهِيدَيْنِ مِنْ رَجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَيْنِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَى...

Dipersaksikan oleh kamu hutang itu akan dua orang saksi daripada laki-laki kamu. Maka jika tiada akan dua saksi itu laki-laki, maka seorang laki-laki serta dua orang perempuan daripada dua jenis orang yang kamu ridhai. Karena tatkala lupa salah seorang daripada keduanya maka memberi ingat yang ingat itu akan yang lupa..." (as-Singkili, 1951)

Differences in the interpretation of the interpretations of Tarjuman al-Mustafid and Tafsir Jalalain regarding the concept of testimony.

Based on the description above, it can be seen that there are differences in interpretation when talking about witnesses between Jalalain's commentary and Tarjuman al-Mustafid's interpretation. The difference does not lie in the quantity of witnesses that must be presented. Both agree in their interpretation that the witnesses who must be present are two men, or one man and two women. However, there is a special classification in Jalalain's book of interpretation regarding people who become witnesses, namely they must be mature and independent. Meanwhile, in the interpretation of Tarjuman al-Mustafid there are no special requirements regarding witnesses who must be presented.

Of course this becomes an interesting problem to solve, why is the interpretation of Tarjuman which is said by some experts to be a translation of the book of interpretations of Jalalain, not one hundred percent the same in its interpretation. From this it can be seen that there were as-Singkili modifications to his commentary products which were adapted to the conditions of society at that time.

In theory, one way to see someone's thoughts on a product of their interpretation is by looking at the environmental conditions that surrounded them at that time (Yeni, 2018). If traced, the entry of the science of interpretation to the archipelago (Indonesia) occurred in the 7th century H or simultaneously with the entry of Islam brought by traders who stopped at port cities (Baidan, Tth) and its development was divided into several periods, including the period classical (VII-XV AD centuries), middle period (XVI-XVIII AD centuries), pre-modern period (XIX AD) and modern period (XX century AD) (Revelation Ari, 2020).

In the classical period, the science of interpretation was still conveyed in a simple form, namely in the form of practices in everyday life. As for the use

of complex theories, as is the case today, the scholars at that time avoided it. This is due to several factors, namely the number of Muslims who are still very small, the understanding of native people about Arabic which can be said to be still zero and the mindset of indigenous people who are still simple (Wahyu Ari, 2020).

Entering the middle period, the activities of the science of interpretation in Indonesia can be said to be more developed. Because, in general, there are two things that happen in the archipelago. First, it is marked by the use of the Jalalain interpretation book as a learning material object. A cleric/teacher/kyai will read Jalalain's commentary in a certain local language according to the language of his students at that time. The method of interpretation also follows the pattern in the book of interpretation that is being taught, namely *ijmali* (Wahyu Ari, 2020). Second, during this period the first commentary book produced by Indonesian scholars appeared, namely *Tarjuman al-Mustafid* which is estimated to have been written in 1675.

From the explanations above, the writer can assume that when as-Singkili wrote his commentary, the people around him still had a simple mindset. So even written interpretation products only represent the main points of a verse. It is not surprising, if you look at a few of as-Singkili's interpretations of other verses of the Koran, it just seems like the translation by as-Singkili from Arabic into Malay. For example, when speaking QS. an-Nisa verse 34.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ...

Tafsir *Tarjuman al-Mustafid*:

“Bermula segala laki-laki itu, dikarasakan (Lebih diutamakan) mereka itu atas segala perempuan dengan sebab dlebihkan Allah Ta'ala segala laki-laki itu atas segala perempuan dengan ilmu dan akal dan wilayah dan dengan sebab dibiakkan mereka itu atas mereka itu daripada segala arti mereka itu.” (As-Singkili, 1951)

In his commentary, as-Singkili said that a man is indeed superior to a woman. This is because Allah Ta'ala has given several advantages to men so that men also carry out more difficult tasks. However, if we return to history, wasn't this interpretation written at the same time as Sultanah Syafiatuddin's reign on the royal throne? In fact, when Sultanah Syafiatuddin was in power, as-Singkili appeared to be a mufti and supported the power of a woman (Irfanullah & Fuad, 2022). Not only as-Singkili, other scholars also support the government run by Sultanah Syafiatuddin, such as Nuruddin ar-Raniri and Syekh Abdur Rauf al-Fansury (Subkhana Adzim Baqi, 2020). So, it can be concluded that even though the commentary products were written in the form of important points and did not discuss much about a verse in detail, in

their daily application, people received direct guidance from competent scholars at that time. The understanding will be fully explained by the scholars and the book of interpretation will become the main guideline which contains the main values of the verses of the Koran. This is the first assumption.

On this second assumption, the author tries to trace the condition of the people, especially in the kingdom of Aceh Darussalam. According to historians, as-Singkili returned to Aceh after making his intellectual journey in 1661 AD. That means, he returned to his homeland where at that time Aceh Darussalam was being led by a Sultanah named Safiatuddin. Sultanah Safiatuddin herself was the daughter of Iskandar Muda who ruled from 1641-1675 AD (Ilham & Merry, 2021).

One of the policies implemented by Sultanah Safiatuddin is equalizing the position between men and women by holding compulsory education programs for all women so that their dignity can increase in all aspects of life. The effect of this policy is that more and more women occupy vital places in everyday life, even filling the role of a soldier. Thus, little by little patriarchal understanding began to erode in the land of Aceh Darussalam (Subkhana Adzim Baqi, 2020).

Based on the author's analysis of Sultanah Safiatuddin's attempts to equalize the position between men and women and seeing the results of this policy, in the author's opinion, Sultanah Safiatuddin was quite successful in making major changes in the social sector. Thus, it can be said that patriarchal practices were more or less eliminated at that time.

When it is connected between the condition of the people of Aceh Darussalam at that time, whose lives for the most part no longer had differences/discrimination against the position of women, and the process of writing the interpretation book *Tarjuman al-Mustafid*, it is only natural that as-Singkili did not provide specific details regarding who was presented as a witness. In contrast to as-Suyuthi, which includes the conditions for witnesses who must be present in debt-receivable activities. Because, he lived in the era of the mamluk dynasty (Egypt). The Mamluk dynasty itself was a dynasty founded by military forces who were formerly slaves of the Ayubiyah dynasty (Syukur & Mastanning, 2018). When the dynasty was established, the condition of the Egyptian people at that time lived far from peaceful. The people are always being watched by spies or known as *bassasins*, so it is difficult to express opinions. At that time, economic activity experienced a drastic decline and the practice of slavery occurred everywhere (Eldi, 2012). This tells us information that the phenomenon of slavery will always exist, even though Islam was present several centuries ago to abolish this system,

slavery will always exist in various models and forms. This happens because humans have a tendency towards homo homini lupus, which is a desire to dominate others (Firdaus, 2018). In fact, in the Isra'iliyat story, Egypt is a silent witness to the occurrence of slavery against the children of Israel (Mary, 2020). Thus, it can be concluded that as-Suyuthi's background in adding conditions in the matter of testimony in debt was due to the thick practice of slavery in his homeland, namely Egypt.

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