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Tafsir Nusantara : A Brief History of Mufasssir Nusantara and His Works Before and After the Independence Period

Abu Nasir

*Institut Agama Islam Cirebon, Cirebon, Indonesia
abunasir.fahmacell@gmail.com*

Ahmad Luthfi Hidayat

*Institut Agama Islam Cirebon, Cirebon, Indonesia
2014luthfi@gmail.com*

Abstract

Al-Qur'an is one of the sources of Islamic teachings. The existence of the Qur'an is seen as very urgent for Muslim communities in practicing religious teachings in their daily lives. To practice what is contained in the Qur'an, of course, requires a deep understanding of the messages contained in it. Tafsir scholars seek to realize people's expectations to be able to understand the Qur'an with a number of works in the form of Qur'anic exegesis. Efforts to interpret the Qur'an are also carried out by nusantara scholars with various approaches. Their later interpretation is often referred to as the tafsir nusantara. Tafsir nusantara is considered sufficient to help the Indonesian people to understand well the contents of the Qur'an. This research is intended to present several tafsir nusantara that have been written by Indonesian scholars both before and after Indonesian independence with the hope that the people of the archipelago will become more familiar with the works of tafsir nusantara. The method used in this study is a qualitative descriptive method.

Keywords: nusantara, messages, tafsir

Abstrak

Al-Qur'an merupakan salah satu sumber ajaran Islam. Keberadaan Al-Qur'an dipandang sangat urgen bagi masyarakat muslim dalam mengamalkan ajaran agama di kehidupan sehari-hari mereka. Untuk mengamalkan apa yang terkandung dalam Al-Qur'an tentunya dibutuhkan pemahaman mendalam terhadap pesan-pesan yang termuat di dalamnya. Para sarjana tafsir berupaya untuk mewujudkan harapan masyarakat untuk bisa memahami Al-Qur'an dengan sejumlah karya berupa tafsir Al-Qur'an. Upaya menafsirkan Al-Qur'an juga dilakukan oleh ulama nusantara dengan pendekatan yang beragam. Tafsir mereka di kemudian hari sering disebut dengan tafsir nusantara. Tafsir nusantara dipandang cukup membantu masyarakat Indonesia untuk memahami dengan baik isi kandungan Al-Qur'an. Penelitian ini dimaksudkan untuk menyajikan beberapa tafsir nusantara yang telah ditulis oleh ulama Indonesia baik sebelum dan sesudah kemerdekaan Indonesia dengan harapan agar masyarakat nusantara semakin mengenal baik karya-karya tafsir nusantara.

Metode yang dilakukan pada penelitian ini adalah metode deskriptif kualitatif.

Kata kunci: nusantara, pesan, tafsir.

Introduction

Islamic teachings are present in society with a number of sharia that adherents must follow. In principle, the shari'a contained in Islamic teachings, some of which are complementary and complement the previous shari'a. In Islamic teachings, the primary source that adheres to its people is the Qur'an. The Qur'an is seen as the main guide which is always used as a reference in every problem of the people, especially when it relates to a certain legal decision.

In its journey, the application of Islamic teachings is closely related to the widespread spread of Islam in many areas (Ari, 2019). The spread of Islam which is increasingly widespread, cannot be separated from the main foundation of Islamic teachings, namely the Qur'an. The Qur'an, which has become an integral part of this ummah, of course, is always read and understood and always practiced in their daily lives by Muslims. In practicing the contents of the contents of the Qur'an, Muslims certainly really need some explanations contained in the interpretations of the Qur'an. From here, scholars began to appear who tried to explain the Qur'an in their works in the form of Qur'anic interpretations (Dahlan, Hasbunallah, & Hidayat, 2022).

Scholars of interpretation, who have recently appeared more and more, come from quite diverse backgrounds. That way Muslims are given many choices in choosing an interpretation according to their individual needs. The unique thing about these commentators is that they come from different circles, both from Arab circles and vice versa. Indonesian clerics, who have recently been called Indonesian clerics, have also participated in interpreting the Qur'an. Their work is in turn popular as the interpretation of the archipelago (Gusmian, 2015). Indonesian people who want to deepen their understanding of the Qur'an, of course, will find it very easy to study and study their interpretations. In this paper, the author will explain the interpretation of Indonesian scholars between periods and generations.

Method

In this study, the approach used is a qualitative approach with descriptive methods. The data in this study were obtained through a literature review by tracing several related writings either through sources in the form of books or sources in the form of writings spread in the form of journals. The data that has been obtained is then packaged in such a way as to be presented in this study. The exposure in this study is presented objectively with the addition of several analyses.

Result and Discussion

Mufasir Pre-Independence

The conditions of the Indonesian nation before independence were in very difficult and quite complicated situations and circumstances, including the

mufassir at that time. Mufassir Nusantara can only try and try to raise the spirit of fighting to get rid of the shackles of colonialism which causes suffering in all walks of life, Mufassir Nusantara continues to fight even if only with vague statements in order to awaken the spirit of struggle for the Indonesian nation to be free from the shackles of colonialism.

The Indonesian nation at that time, before the independence era to be precise, was in a very complicated situation, as explained above, because the condition of the Indonesian nation at that time was colonized by the Japanese and also, before that, by the Dutch for about three and a half centuries. , which of course greatly affects the psychology of the Indonesian people, and this condition can certainly affect the treasures of interpretation in the archipelago. Added to this were the internal problems of the emergence of nationalist movements, one of which was currently booming, coupled with Indonesia's problems which were facing various problems in preparing the proclamation of independence.

Thus, the existence of commentary books written by Indonesian interpreters was a form of effort to arouse the enthusiasm of the Indonesian people to fight against colonialism, even if only with vague statements, also aimed at responding or answering the challenges of the times, which at that time were in a difficult situation. This is one of the reasons for the author's interest in conveying further how the development of mufassir Nusantara before independence and after the independence period of the Republic of Indonesia.

The interpretation of the Al-Qur'an has started since the Al-Qur'an was conveyed by the Prophet Muhammad to his people. At that time the interpretation of the verses of the Qur'an became his authority. However, the Prophet Muhammad SAW only interpreted the verses of the Qur'an which he considered important and which his companions always asked about.

The history of the development of Al-Qur'an interpretation in the archipelago is very different from the Arab world where this knowledge was born. This difference occurs because Indonesia has a culture and language that is different from the Arab world. The people of the Archipelago who are known to be friendly, helpful and glorify every guest who comes have made the spread of Islamic teachings grow rapidly, as well as the knowledge of interpretation as one of the core knowledge of Islamic religious teachings. This condition provides a great opportunity for religious proponents to spread their religion on Indonesian soil, this is no exception for Muslim clerics and preachers at the beginning of the arrival of Islam to Indonesia in the past. That is why in the process of Islamization of the indigenous people in general, they accept it without a fight. This similar condition is also seen in accepting the interpretation of the holy Qur'an (Atabik, 2014).

A number of scholars, mostly from the Netherlands, hold the theory that the origin of Islam in the archipelago is the Indian subcontinent, not Persia or Arabia. The first scholar to put forward this theory was Pinapple, an expert from Leiden University. He linked the origins of Islam in the archipelago with

the Gujarat and Malabar regions. According to him, it was the Arabs with the Shafi'i school of thought who migrated and settled in the Indian region who then brought Islam to the archipelago (Azra, 1994).

The efforts of mufassir Nusantara have been carried out since long before the independence era, starting from the work of a mufassir named Abdurrauf as- Singkili who lived in 1615-1693. The author conveys here a brief history of the commentators before the independence period based on years, so that it is easier to read and understand.

Mufasir Nusantara Before Independence

In 1615-1693

Syekh Abdurrauf bin Ali al-Fansuri as-Singkili (Singkil, Aceh 1024 H/1615 AD) his full name is Aminuddin Abdul Rauf bin Ali Al-Jawi Tsumal Fansuri As- Singkili (Abdullah & Masduki, 2015). According to community history, his family is thought to have come from Persia or Arabia who came and settled in Singkil Aceh at the end of the 13th century. However, this cannot be ascertained because of the lack of family history records, and there is no support for family names that characterize Arab or Persian descent. Some experts argue that he is the original son of the Minang Pesisir ethnic in Singkil who had embraced and embraced the teachings of Islam at that time.

Another opinion says that the Batak Singkil ethnicity is Muslim whose surname is no longer known. In his youth he studied first with his own father. He then also studied with the clerics in Fansur and Banda Aceh. Next he went to perform the Hajj and in the process of his visit he studied with various scholars in the Middle East to explore the teachings of Islam.

Besides being a well-known Acehnese great scholar, he also had considerable influence in the spread of Islam in Sumatra and the archipelago in general. Also as a pioneer of interpretation in the archipelago even including Nusantara scholars who have an international reputation. His title designation is also well-known, namely Teungku Syiah Kuala (Acehnese: Syekh Ulama in Kuala).

Abdurrauf Singkil died in 1693, aged 73, he was buried next to the mosque he built in Kuala Aceh, Deyah Raya Village, Kuala District, about 25 KM from Banda Aceh. During his life he has produced several works/books of commentary, his works which have been successfully recorded as follows: 1. Tarjuman al-Mustafid is the book of interpretation of the most famous works, using Malay-Jawi or Pegon Arabic, which at that time was Malay used in the bureaucratic language of government, intellectual language, the language of diplomatic relations between countries to trade. Apart from the works mentioned above, according to Azyumardi Azra, many of Abdurrauf Singkil's

works were published by his students, including: 2. *Mir'at al-Thullab fi Tasyil Mawa'iz al-Badi'rifat al- Ahkam al- Syar'iyyah li Malik al-Wahhab*, works in the field of fiqh or Islamic law written at the request of Sultanah Safiyatudin. 3. Translation of the *Arbain Hadith* by Imam Al-Nawawi, written at the request of Sultanah Zakiyyatuddin. 4. *Mawa'iz al-Badi'*, contains a number of important advice in moral development. 5. *Tanbih al-Masyi*, is a tasawuf text which contains teachings about the dignity of seven. 6. *Kifayat al- Muhtajin ila Masyrah al-Muwahhidin al-Qailin bi Wahdatul Wujud*, contains an explanation of the concept of wahdatul existing. 7. *Daqaia al-Hurf*, teachings on Sufism and theology.

In 1894-1903

Subsequent developments in the efforts of the mufasssirs to be able to publish their works and make them into books have been carried out by KH. Muhammad Soleh in 1894. In that year the book *Tafsir Nusantara* was first printed in Singapore. Is KH. Muhammad Soleh bin Umar As-Samarani. He was a teacher of the clergy at the end of the 19th century. He has the nickname Kiai Soleh. KH Sholeh Darat was born in Kedung Jumbleng Hamlet, Ngroto Village, Mayong District, Jepara in 1820 AD As the son of a kiai, Kiai Sholeh Darat spent much of his youth studying religion.

At the beginning of the story, Kyai Soleh wanted to write down his interpretation thanks to the encouragement of R.A. Kartini who is also his student, daughter of the Regent of Jepara. This girl is always interested in listening to the commentary lectures delivered by KH. Muhammad Soleh, because of the enthusiasm and enthusiasm of this girl to follow Kyai Soleh's recitation to Demak. In some of the recitations that Kartini attended, one of the recitations was held at the Demak Regency pavilion ward. Kartini felt dissatisfied with Kyai Soleh's explanation and description of Al-Fatiha's interpretation. Kartini asked and hoped that her teacher, whom she respected, would be willing and willing to translate and interpret the Koran in Javanese. Kyai Soleh feels reluctant to interpret the Qur'an, he understands that the requirements of being a mufasir are very heavy.

While hoping while saying "Isn't Romo Guru already an expert and mastering those sciences? So now Ananda asks if Father Guru would be willing to immediately write for our nation in general in the form of a book of translations and interpretations of the Koran in Javanese. Because it will make them understand the holy whispers of their life guidance book. And Romo Guru will be of great service." This is how Kartini and Kyai Soleh play (Masrur, 2016).

Upon what was heard and Kartini's request, instantly the expression on

Kyai Soleh's face from Darat Semarang brightened. Instantly, Kyai Soleh's tears spilled, crying because he was moved to hear the request of a noble virgin. However, after persuasion from his student, Kyai Soleh finally agreed and gave in and was willing to write a book of interpretation in Javanese.

Starting from Kartini's request at the district pavilion, the following year the book that Kartini hoped for and coveted was published. This folio-sized book was first printed in Singapore in 1894. Consisting of 2 volumes, this book became a reference for native Javanese who lived in Malay lands. Even Muslims in Pattani, Southern Thailand also use this book as a reference. Written in Pegon Arabic script, the book was presented to Kartini as a wedding gift to RM. Joyodiningrat who served as Regent of Rembang.

Kyai Soleh who is more familiar with the title Kyai Soleh Darat is also a teacher of KH. Hasyim Asy'ari and KH. Ahmad Dahlan has marked one of the phases in the development of Al-Qur'an interpretation in the archipelago. Almost contemporary with Kyai Soleh, there is the name of Sheikh Muhammad Nawawi al-Bantani (1813-1897), a Banten scholar who became a professor at Haramain. Syekh Nawawi wrote a book entitled Tafsir al-Munir li Ma'alim at-Tanzil which was completed on Wednesday, 5 Rabiul Awal 1305 H when he lived in Mecca. Previously, the text of this interpretation was presented to the Meccan and Medinan scholars for research, then the text was printed in that country. For his extraordinary reputation and scientific dedication, the scholars gave him the title "Sayyid Ulama of the Hijaz".

Kyai Soleh Darat died on 28 Ramadan 1321 H or coinciding with 18 December 1903. This prolific writer was buried in the Bergota Public Cemetery complex in Semarang. During his life he was very active and productive in producing his commentary works such as: Kitab Fa'idh al-Rahman fi Tafsir Al-Qur'an. May Allah give the best place for him.

In 1915-1923

The next Mufassir Nusantara who contributed to the development of Interpretation of the Archipelago was KH. Bisri Mustofa, his real name is Mashadi, it was only in 1923 after returning from Mecca to perform the Hajj that he changed his name to Bisri Mustofa, which also marked the development of Tafsir Nusantara, he is from Rembang, Central Java. The book of interpretations of his most monumental work, numbering 30 chapters and worked on for approximately 4 years from 1957 to 1960, used the Javanese language which until now has been widely translated into various languages such as Sundanese, Indonesian, even Dutch, English and German.

The commentary book by KH Bisri Mustofa (ROKHMAD, 2011) received many positive responses and praise from several scholars such as

Habsy Ash- Shiddiqi, Khadijah Nasution and Dutch scholar Martin van Bruinessen, also a young professor of interpretation and hadith expert of Indian descent, Muhammad Shahab Ahmed also interested in studying the Tafsir Al-Ibriz Book and even recommended the book as one of the library collections at Harvard University.

This move by a prominent scholar from Muhammadiyah almost coincided with the release of Tafsir Ibriz in Javanese, written by NU scholar, KH. Bisri Mustafa, father of KH. Mustofa Bisri (Gus Mus). KH's younger brother. Misbah Mustofa, Tuban did not want to be outdone, he also published Tafsir Iklil which was also in Javanese.

During his life he produced many works of his commentary, which is very monumental is Kitab al-Ibriz li Ma'rifat Tafsir Al-Qur'an al-Aziz, may Allah be pleased with him and place him among pious people, aamiin

1930

Scholar from Sukabumi KH. A. Sanusi (Nazarudin, 2007) wrote a book of

commentaries on the Koran in Sundanese complete with 30 chapters, Kyai Sanusi wrote other works on interpretations of the Koran with different styles, in total there are 75 books written with various scientific perspectives produced by clerics from Sukabumi who were active in Sarekat Islam and BPUPKI at that time.

Kyai Sanusi is the son of Ajengan Haji Abdurrahim bin Yasin, caretaker of the Cantayan Sukabumi Islamic boarding school. As the son of Ajengan (kyai), he has studied Islamic sciences since he was a child, besides that he also learned a lot from the senior students at his father's boarding school.

When he was a teenager, Kyai Sanusi began to recite the Koran at several Islamic boarding schools in West Java, and at the age of 20 he married Siti Juwariyah bint Haji Afandi who came from Kebon Pedes, Baros, Sukabumi. After his marriage he was sent by his father to Mecca to perform the Hajj and at the same time deepen his Islamic knowledge. He studied in Mecca for seven years. There Kyai Sanusi received the title of High Priest of the Grand Mosque. He studied with famous scholars, especially from al-Jawi (Malay) scholars.

In 1915, after studying from the forbidden land of Mecca, Kyai Sanusi returned to his hometown to help his father teach and educate students at the Cantayan Islamic boarding school. After three years of helping his father, Kyai Sanusi started to build his own Islamic boarding school which is located in the village of Genteng north of Cantayan Village, so that he became known as Ajengan Genteng and his Islamic boarding school was named Pondok

Pesantren Babakan Sirna Genteng.

While studying to gain knowledge in the holy land of Mecca, Kyai Sanusi had become acquainted with many renewal ideas from Sheikh Muhammad 'Abduh, and Sheikh Muhammad Rasyid Ridla as well as Jamaluddin al-Afghani, through books and magazines of reform schools in Egypt, so that this influence made him reformer scholars when they return to their homeland. However, Kyai Sanusi still does not leave his school, he continues to follow the Shafi'i school as did his two teachers, namely Sheikh Ahmad Khatib and Sheikh Mukhtar at-Tarid. Even in the field of fiqh which is also his expertise, Kyai Sanusi is known to be very critical of anything in determining Islamic law.

Kyai Sanusi's works include the following: Field of Interpretation: (1) Kanzur ar-Rahman wa Luth fi Tafsir Surah al-Kahf (2) Tajrij Qulub al-Mu'minin fi Tafsir Surah Yasin (3) Kasyf as-Sa'adah fi Tafsir of Surah Waqi'ah (4) Hidayah Qulub as Shibyan fi Fadlail Surah Tabarak al-Mulk min al-Qur'an (5) Kasyf adz- Dzunnun fi Tafsir Layamassuhu ilaa al-Muthahharun (6) Tafsir of Surah al-Falaq (7) Tafsir Surah an-Nas (8) Raudlatul Irfan fi Ma'rifat Al-Qur'an (9) Maljau at-Thalibin (Meilan, Al-Walid, & Solehudin, 2017) (10) Tamsiyatul Muslimin fi Tafsir Kalam Rabb al- 'Alamin (11) Usul al-Islam fi Tafsir Kalam al-Muluk al-Alamfi Tafsir Surah al-Fatihah.

Jurisprudence: (1) Tahdzir al-'Awam fi Mufiariyat Cahaya Islam (2) Al-Mufhamat fi Daf'l al-Khayalat (3) At-Tanbih al-Mahir fi al-Mukhalith (4) Tarjamah Fiqh al-Akbar as -Shafi'i (5) Al-Jauhar al-Mardliyah fi Mukhtar al-Furu as-Syafi'iyah (6) Nurul Yaqin fi Mahwi Madzhab al-Li'ayn wa al-Mutanabbi'in wa al-Mubtadi'in (7) Tasyfif al-Auham fi ar-Radd'an at-Thaqham.

Field of Sufism: (1) Mathla'ul al-Anwar fi Fadhilah al-Istighfar, (2) Al-Tamsiyah al-Islam fi Manaqib al-Aimmah, (3) Fakh al-Albab fi Manaqib Quthub al- Aqthab, (4) Siraj al-Adzkiya fi Tarjamah al-Azkiyah, (5) Al-Audiyah as-Syafi'iyah fi Bayan Shalat al-Hajah wa al-Istikharah, (6) Siraj al-Afkar, (7) Dalil as-Sairin, (8) Jauhar al-Bahiyah fi Adab al-Mar'ah al-Mutazawwiyah.

Field of Kalam: (1) Miftah al-Jannah fi Bayan ahl as-Sunnah wa al-Jama'ah, (2) Tauhid al-Muslimin wa 'Aqaid al-Mu'minin, (3) Alu'lu an-Nadhid, (4) Al-Mufid fi Bayan 'ilm al-Tauhid, (5) Siraj al-Wahaj fi al-Isra wa al-Mi'raj, (6) Al-'Uhud wa al- Hudud, (7) Bahr al-Midad fi Tarjamah Ayyuha al-Walad, (8) Haliyat al-'Aql wa al- Fikr fi Bayan Muqtadiyat as-Syirk wa al-Fikr, (9) Thariq as-Sa'adah fi al-Farq al- Islamiyah, (10) Maj'ma al-Fawaid fi Qawaid al-'Aqaid,

(11) Tanwir ad-Dzalam fi Farq al-Islam.

Magazines: (1) al-Hidayah al-Islamiyah (Islamic Instructions) magazine, (2) at-Tabligh al-Islami (Islamic Da'wah) magazine.

1936

Ustadz A. Halim Hassan, Zainal Arifin Abbas and Abdurrahim Haitami (al-

Hamidy, 2009). These three sets of Mufasir come from the womb of the land of Sumatra, the writing of their commentaries began in the month of Ramadan 1355 H in Langkat. Several times his writing efforts were stopped due to the consequences of World War II and the scarcity of raw materials, namely paper. However, there was something special about his work, namely juz 1 and juz 2 were published in Malay using Arabic script to be taught in the Nine Kingdoms in Malaysia at that time.

Zainal Arifin Abbas was born on 23 Rabiul Awal 1330 H coinciding with 12 March 1912 in Kampung Lalang, Serbanyaman district, Deli Hilir East Sumatra, now known as Lalang Village, Sunggal District, Deli Serdang Regency, North Sumatra Province (Thaib, 2011).

Ulama Tiga Serangkai is the title given to three prominent figures from North Sumatra for their contributions to Islamic education as well as for the collective work of the three of them, namely Tafsir Al-Qur'an. The aspiration of the three of them was to revive understanding of Islamic teachings among the Malay people at that time. In addition to his work on interpreting the Koran, these three figures also presented their collections on Islamic knowledge in Malay. The triumvirate's writings revolve around faith, worship, monotheism as well as issues of struggle reform and modernization. Among these three figures Abdul Halim Hasan was a figure who made many major contributions in composing and building schools and Islamic education in the context of efforts to stem the interference of the colonialists.

His works: (1) Tafsir al-Qur'an al-Karim, (2) Gifts of Adab and Wisdom, (3) History of Jurisprudence, (4) Women and Islam, (5) Lessons from Fasting, (6) Lailatul Qadar, (7) How to Wash a Dead Body, (8) Islamic Civilization Date, (9) History of Islamic Literature, (10) History of Syara' Genesis, (11) Abi Hasan Ash'ari Date, (12) Polygamy in Islam, (13) Tafsir al-Ahkam.

1938

Sheikh Mahmud Yunus, a contemporary of Kyai Sanusi. Syekh Mahmud

Yunus, apart from being famous for his Arabic-Malay dictionary, seems to still

have a work of interpretation of the Qur'an called Tafsir Al-Qur'an al-Karim in Indonesian (Igisani, 2018).

As explained by Sheikh Mahmud Yunus himself in the preface to his commentary, he began writing in November 1922 and finished in 1938. Sheikh Mahmud Yunus was one of the pioneers of coherent interpretation of 30 chapters according to the order of the Mushaf.

Of the many works of Tafsir al-Qur'an in the archipelago, one of the works that needs attention is the interpretation of Al-Qur'an al-Karim by Mahmud Yunus, an intellectual from Minangkabau. This is because this interpretation has its own character according to developments and conditions at that time and is thick with nuances of Indonesian insight, moreover this interpretation is one of the first complete interpretations in Indonesian. On January 16, 1982, he died aged 82.

His work: Throughout his life Mahmud Yunus wrote more than 75 book titles, 49 book titles were written in Indonesian and 26 book titles were written in Arabic. Most of Mahmud Yunus's works in the form of religious books are still used for teaching purposes in madrasas and universities. The Arabic-Indonesian dictionary that he compiled is still easy to find in various bookstores today. Some of the titles of his books which are used as handbooks for religious education include three volumes (1) al-Fiqh al-Wadhih and three volumes at-Tarbiyah wa at- Ta'lim. His influential work is Tafsir Qur'an Karim, which was published in 1938. This interpretation was recorded as a pioneer of Indonesian-language commentary works since it was made the unified language. The first two printings sold out within months. This interpretation has been printed 200,000 copies until 1983 and has been reprinted 23 times. In his autobiography, which was published after he died, Yunus said that he started writing this interpretation in 1921.

Mufassir Archipelago After Independence

The development of Post-Independence Archipelago Interpretation can be divided into several periods, the periodization of the development of Al-Qur'an interpretation in Indonesia, especially in the modern era, can be divided into four parts, namely: First: The period between 1900-1950, Second: The period between 1951- 1980, Third: Period between 1981-1990 and Fourth: Period between 1991- present.

The First Period, 1900-1950, during this period the development and progress of the interpretation of the Qur'an were inseparable from the influence and renewal movements carried out by reformist scholars from the Middle East, such as Muhammad bin Abdul Wahhab, Jamaluddin al-Afgani and Muhammad Abduh. It is because of their thinking that it is the Middle Eastern reformist

clerics who motivate or influence the Ulama Nusantara, especially their mufassirs, to establish educational institutions and organizations that are expected to unite steps and movements to achieve a goal and ideals. During this period several commentary books were produced by Nusantara mufassir, including A. Hassan al- Furqab fi al tafsir al-Qur'an, Iskandar Idris, Tafsir Hibarna (Aziz, 1992), Prof. Dr. Mahmud Yunus, commentary on the Qur'an al-Karim and several other books.

Furthermore, in the second period, namely between 1951-1980 the development of Al-Qur'an studies was very good, caused by three things. First Indonesia has proclaimed its independence. The second is the establishment of universities, and the third is that the intellectual level is getting better. Based on the above, the teaching of Al-Qur'an interpretation or study of the Qur'an began to be carried out formally.

In the third period, namely between 1981-1990 the development of Al-Qur'an interpretation was not too much different from the previous period, it was just that the teaching system and the productivity of the works of interpretation made a difference. So the works produced in this period were related to methodology or in the form of thematic interpretations.

In the fourth period, namely between 1990-present, the development of the interpretation of the Koran is currently found in various forms of analysis of the interpretation of the Koran. Where the Indonesian mufasir scholars try to explore the Koran comprehensively, both thematically and resumes. One of the works of scholars that appeared and was thematic-analytical in nature that was born in this period was Tafsir al-Misbah by Prof. Dr. Quraysh Shihab.

The tradition of writing and interpreting the Qur'an by mufassir Nusantara continues to develop along with the times, as short as the author searches in various references or literature, the author finds various works produced by post- independence mufassir of the Republic of Indonesia, including:

1956

Mufasir A. Hassan is the founder of the Islamic Unity organization, starting to write his work in the month of Muharram 1347 H to coincide with July 1928, because of his busy life as an organizational activist and preacher, he was only able to finish writing in 1956 AD.

The real name of Ahmad Hasan is Hasan bin Ahmad and later he was better known as Hassan Bandung when he lived in the city of Bandung. When he was still living in Bangil, he was usually called Ahmad Hasan Bangil, he was born in Singapore in 1887. A work of his which we should be grateful for is the book Tafsir al-Furqan. His work has become a collection of treasures of Indonesian interpretation. This book of Tafsir al-Furqan was written from 1920

to 1950.

Some of the juz that had been interpreted were published for the first time in 1928. At the urging of the Persis members, he re-published his commentary in 1941, 30 chapters incomplete, only up to Maryam's letter. It was only in 1953, with the help of a businessman, namely Sa'ad Nabhan, that the interpretation of al- Furqan was continued in its entirety from the first to the last chapter, namely juz 30, and finally published in 1956. His work: al-Furqan: Tafsir al- Qur'an (Bazith, 2020).

1958

Buya Hamka had the first name Abdul Malik, born on February 17 1908/13

Muharram 1326 H in Tanah Sirah, now part of the Nagari Sungai Batang area, Agam Regency, West Sumatra Province. He was the first child of four children, his father's name was Abdul Karim Amrullah "Haji Rasul" and his mother was named Safiyah, Hamka's younger siblings were named: Abdul Kuddus, Asma, and Abdul Mu'thi. In Maninjau, small Hamka lives with his family, listening to the hum of rhymes that describe the natural beauty of Minangkabau. His father was a preacher and often left little Hamka to go around conveying Islamic teachings. When he was four years old, Malik followed his parents' move to Padang Panjang, learning to read the Koran and reading prayers under the guidance of Fatimah, his half sister.

Little Malik, who was 12 years old at the time, had to accept the fact, witnessing the divorce of his parents. Even though his father was a devout believer in religion, his mother's siblings still carried out traditional practices that were not in accordance with Islamic law. The first days after his parents divorced, Malik skipped school. He spent time traveling around the village in Padang Panjang. While walking in the market, he saw a blind man asking for alms. Compassionate Malik guides and guides the beggar to walk to crowded places to get alms, until he takes him home. However, his stepmother was angry when she found Malik in the market the next day, "What you did is an embarrassment to your father." Malik had been absent for fifteen days straight until a teacher at Thawalib came to the house to find out about Malik's condition. Knowing that Malik had skipped classes, his father got angry and slapped him.

Problem after problem befalls teenage Malik, a family that is not harmonious anymore makes Malik often travel far away alone. He left school and traveled to Maninjau to meet his mother. However, in Malik's mind, he was confused whether to live with his mother or father. "Go to father's house to meet stepmother, to mother's house, there is stepfather." He often spends time

hanging out with parewa circles (Minangkabau people who are far from social and religious norms/customs). He also continued his passion for listening to kaba (traditional Minang literature), stories sung along with traditional Minangkabau musical instruments.

While continuing to spend time with parewa circles, Malik often traveled long distances alone, traveling to a number of places in Minangkabau. So it is appropriate that his father gave Malik the nickname "The Faraway Single" because he always stayed away from his own parents. At the age of just 15 years, Malik has intended to go to the island of Java. He ran away from home, without his father knowing and only said goodbye to his anduang in Maninjau.

Abdul Malik started his journey back to Java in July 1924, when he happened to meet his father's younger brother, Ja'far Amrullah in Yogyakarta. His uncle took Abdul Malik to Ki Bagus Hadikusumo's place to study Al-Quran interpretation. Hamka found learning fun with Ki Bagus, who explored the meaning of Al-Quran verses in depth. From Ki Bagus, Malik knew Sarekat Islam and became a member. Through courses held by Sarekat Islam, he received ideas about social and political movements. Among his teachers at that time were HOS Tjokroaminoto and Suryopranoto. Cokroaminoto paid attention to Malik because of his passion in studying. Malik attended class diligently, often asking questions and copying what he had learned.

For Malik, the Islamic movement in Java has given him a big influence. Based on the experience in Yogyakarta, he found Islam as something alive, a struggle and a dynamic attitude. When the attention of Muslims in Minangkabau was drawn to the debate on Islamic ritual practices, he found movement organizations and figures in Java focused on the struggle to advance Muslims from backwardness and oppression. After spending six months in Yogyakarta, Malik left for Pekalongan to meet and study with his brother-in-law, Ahmad Rasyid Sutan Mansur. His meeting with Sutan Mansur confirmed his determination to get involved in the missionary struggle. From his brother-in-law, Malik had the opportunity to attend various Muhammadiyah meetings and practice public speaking.

In Pekalongan, Malik meets his father, who has been unable to leave for Egypt after the International Caliphate Congress was postponed. Muhammadiyah's activities attracted Haji Rasul's attention so that when he returned to Minangkabau with Jafar Amrullah and Marah Intan, Haji Rasul initiated the establishment of Muhammadiyah in Sungai Batang. The association that had been established before was named Sendi Aman changed its name to Muhammadiyah to be recognized as a branch of Yogyakarta.

At the age of 73, Hamka died on Friday 24 July 1981, his body was laid

to rest at his home on Jalan Rade Fatah III. Among the mourners who were present to pay their last respects were President Soeharto and Deputy President Adam Malik, State Minister for the Environment Emil Salim, and the Minister of Transportation Azwar Anas who was the priest for the funeral prayer. Hamka's body was taken to the Al-Azhar Grand Mosque and offered prayers again, before being buried at the Tanah Kusir Public Cemetery, South Jakarta, led by Minister of Religion Alamsyah Ratu Perwiranegara.

After the independence of the Republic of Indonesia, it was as if this nation had never had a shortage of commentators. The figure of Buya Hamka emerged, an Indonesian interpreter who had written several commentary books. He started writing commentary in 1958 through dawn recitations at the al-Azhar Mosque, Kebayoran Baru, Jakarta. When Buya Hamka was imprisoned during the Old Order era, he was able to focus more on completing his work. His monumental work was published in 1967.

His work: *Kitab Tafsir al-Azhar* (Alviyah, 2016), a phenomenal work resulting from a self-taught person in various fields of science, Hamka is listed as the most prolific Islamic writer in modern Indonesian history. His works have been reprinted many times and have been studied by Indonesian, Malaysian and Singaporean researchers. His writings have appeared in various magazines and newspapers. Yunan Nasution noted, in a span of approximately 57 years, Hamka produced 84 book titles. His interest in language is evident in many of his works. Under the Protection of the Ka'bah, the Sinking of the Van Der Wijck Ship, and Migrating to Deli, which were published in Medan, catapulted Hamka's name as a writer. All three stem from a serial story published by the People's Guide magazine. In addition, Hamka left writings concerning history, culture, and fields of Islamic studies. May Allah swt give him taufik and guidance as well as a good place and be gathered with pious people, amen.

1969

Quraish Shihab full name Muhammad Quraish Shihab, people used to call

Mr. Quraish Shihab, was born in Rappang, Sidenreng Rappang Regency, South Sulawesi, he was born on February 16, 1944 to the couple Abdurrahman Shihab and Asma Aburisyi. Quraish Shihab is the fourth child of 12 siblings. He comes from a family of educated Quraysh-Bugis Arab descent. His father, Abdurrahman Shihab is a scholar and professor in the field of interpretation. Abdurrahman Shihab is seen as a scholar, businessman, and politician who has a good reputation among the people of South Sulawesi.

His formal education started from elementary school in Makassar to grade 2 junior high school in 1956, when he was little Quraish Shihab he was

sent to the city of Malang to "study" at the Darul Hadis al-Faqihyah Islamic Boarding School. Because of his persistence in studying at the Islamic boarding school, 2 years later he was already proficient in Arabic. Seeing his talent for the Arabic language, and his perseverance to explore his Islamic studies, little Quraish and his younger brother Alwi Shihab were sent by his father to al-Azhar Cairo through a scholarship from Sulawesi Province, in 1958 and were accepted in the second grade of I'dadiyah Al Azhar (junior high school level). /Tsanawiyah in Indonesia) until completing Tsanawiyah Al Azhar. After that, he continued his studies at al- Azhar University at the Ushuluddin Faculty, Department of Interpretation and Hadith. In 1967 he earned his LC title. Two years later (1969), Quraish Shihab won his M.A. in the same major as the thesis entitled "al-I'jaz at-Tasryri'i al-Qur'an al- Karim (miracles of the Qur'an al-Karim from a Legal Perspective)". In 1973 he was called back to Makassar by his father, who was then the rector, to help manage education at IAIN Alauddin.

He is known as a contemporary commentator who graduated from Al-Azhar University in Cairo, Egypt. He also includes a row of Indonesian scholars with an international reputation. In interpreting the Qur'an KH. Quraish Shihab always compares the opinions of one expert to another. Some of the experts who often become his references when interpreting the Koran include Ibn Faris, Tabatabai and several Shaykhs from Al-Azhar.

His work: Tafsir Al-Misbah (Wartini, 2014), consisting of 15 titles, can be said to be his most monumental work. Apart from publishing Tafsir Al-Misbah there are many other works such as: (1) Tafsir al-Manar, (2) Revealing the Divine Veil; Asma al-Husna in the Perspective of the Koran, (3) Jewels for My Son, (4) Bride of the Qur'an, (5) Hajj with Quraish Shihab, (6) Sahur with Quraish Shihab, (7) Guide Fasting with Quraish Shihab, (8) Prayer Guide with Quraish Shihab, (9) One Islam, A Dilemma, (10) Philosophy of Islamic Law, and many more of his works on his fatwas. Hopefully his works will become a charity field and be useful for the people, amen.

Conclusion

Reading history books is often seen as boring and uninteresting. Indonesia is a pluralistic country rich in history and culture. However, today, we are faced with the problem of the millennial generation's low interest in history. Even though history has become an important part of human civilization to this day. With history, we can know events that happened in the past and learn many things from them to be applied to the present.

With the rapid development of the times, history seems to be forgotten and denied. Many think that history is synonymous with studying the past. The reason is, history plays an important role in millennial generation education. So, why is history important for the millennial generation to learn?

Indonesia is a country whose people are mostly Muslim, so it is appropriate to place oneself in building Islamic civilization. Like it or not, a

civilization will be formed by its people. The development of Al-Qur'an interpretation in Indonesia cannot be separated from the influence of Islamic developments in other parts of the world. Reading Islam in Indonesia is quite important. Because, from the results of the reading, we as Muslims can find out how the development of Islam in Indonesia is after Islam has undergone several phases of change from time to time. If we want to observe in depth the development of Islam in Indonesia, we must observe starting from the entry of Islam, its spread, practice, development, and the conditions we are currently experiencing in Indonesia. This is because historical events are problematic which includes the past, present and future dimensions of time.

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