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**The Epistemology of Archipelago (Nusantara) Interpretation
(Study of the Book of al-Tibyan fi Tafsir Ayat al-Ahkam min al-Qur'an)**

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Abstract

Kitab *al-Tibyan fi Tafsir Ayat al-Ahkam min al-Qur'an* by K.H. Achmad Nasrullah Abdurrochim added to the treasures of books of interpretation of Ahkam by Nusantara scholars whose existence was still minimal. This book was written when Nasrullah encountered many cases when he was a judge at the Jombang District Court. In addition, he is also a kiyai who actively takes care of the pesantren in Tambakberas, Jombang. It is interesting to examine whether the book of interpretation produced by combining two backgrounds, namely kiyai pesantren and legal practitioners in religious courts, does it produce a more contextual pattern of ahkam interpretation and provides answers to socio-religious problems that are practically faced in society. The epistemology of interpretation is the main study in this article to find out how the sources, methods, approaches, procedures and validity of interpretation are. The method used in this research is descriptive analysis using the book *al-Tibyan fi Tafsir Ayat al-Ahkam min al-Qur'an* as the primary source. Meanwhile, to test the validity of using the theory of coherence, correspondence and pragmatism. Finally, this article shows that Nasrulloh in his interpretation prefers historical sources over his own opinion. The method he uses is *maudhu'i* which is dominant in discussing the theme of marriage. The procedure for his interpretation first explains the vocabulary of the verse, then the *asbabul nuzul*, then he interprets the verse with a question and answer model, then ends with a conclusion. As for the validity, all aspects of validity theory are applied in its interpretation.

Keywords : Kata Kunci : Epistemologi Tafsir, Tafsir Nusantara, Tafsir Ahkam

Abstrak

Kitab *al-Tibyan fi Tafsir Ayat al-Ahkam min al-Qur'an* karangan K.H. Achmad Nasrullah Abdurrochim menambah khazanah kitab tafsir ahkam karya ulama Nusantara yang keberadaannya masih minim. Kitab ini ditulis ketika Nasrullah banyak menemui kasus saat menjadi hakim di pengadilan negeri Jombang. Selain itu, ia juga menjadi kiyai yang aktif mengasuh pesantren di Tambakberas Jombang. Hal ini menjadi menarik untuk diteliti bahwa kitab tafsir yang diproduksi dengan menggabungkan dua latar belakang yakni kiyai pesantren dan praktisi hukum di pengadilan agama apakah menghasilkan corak tafsir ahkam yang lebih kontekstual dan memberi jawaban terhadap problem-problem

sosial keagamaan yang dihadapi secara praktis di masyarakat. Epistemologi penafsiran menjadi kajian pokok dalam artikel ini untuk mengetahui bagaimana sumber, metode, pendekatan, prosedur dan validitas penafsirannya. Adapun metode yang digunakan dalam penelitian ini adalah deskriptif analisis dengan menggunakan kitab *al-Tibyan fi Tafsir Ayat al-Ahkam min al-Qur'an* sebagai sumber primer. Sedangkan untuk menguji validitasnya menggunakan teori koherensi, korespondensi dan pragmatisme. Akhirnya, artikel ini menunjukkan bahwa Nasrulloh dalam penafsirannya lebih memilih sumber riwayat dari pada pendapatnya sendiri. Metode yang ia gunakan adalah maudhu'i yang dominan membahas tema pernikahan. Prosedur penafsirannya mula-mula ia menjelaskan kosa kata ayat, lalu *asbabul nuzulnya*, selanjutnya ia tafsirkan ayat dengan model tanya jawab, kemudian diakhiri kesimpulan. Adapun validitasnya, semua aspek teori validitas teraplikasikan dalam penafsirannya.

Kata Kunci : Epistemologi Tafsir, Tafsir Nusantara, Tafsir Ahkam.

Introduction

The existence of a style of interpretation book on ahkam in Indonesia, amidst the many works of interpretation from the archipelago, can be said to be still relatively rare, both in the 18th and 21st centuries. In Islamic boarding schools themselves, handbooks for the study of ahkam interpretation often use the book *Rawai' al-bayan* by Ali ash-Shabuni and the book of Tafsir verse al-Ahkam by ali as-Sayis. Therefore, in his article, el-Saha said that interpretations of ahkam by Indonesian scholars are still relatively rare. Part of the reason is that the dominant interpreters in Indonesia use adabi ijtima'i style in interpreting the Qur'an (El-Saha, 2010, p.229).

Many studies have been conducted regarding the review and mapping of interpretation books by Indonesian scholars, including Islah Gusmian. He classified the commentary books of Indonesian scholars into several periods. However, there are only two books with an ahkam interpretation style, namely the book *Ayats Hukum: Explanation of Commandments in the Koran* by Saleh and *Tafsir Ayat Ahkam: Several Criminal Acts in Islamic Law* by Nasikun (Gusmian, 2013, p.60). Mafri Amir also conducted a review of commentary books by Indonesian scholars. None of the 14 books that he studied had an ahkam interpretation style, but the dominant ones were lughawi and adab ijtima'i styles (Amir, 2013).

The author found the book of interpretations of Ahkam by K.H. Achmad Nasrullah Abdurrochim from Tambakberas Jombang. This book is entitled *al-Tibyan fi Tafsir Ayat al-Ahkam min al-Qur'an* written in Arabic in three volumes. The writing of this book is closely related to the life of Nasrullah who served as a judge at the Jombang district court. Apart from that, he is also a kiyai who is active in caring for the Bahrul Ulum Tambakberas Jombang Islamic boarding school. When Nasrullah served as a judge, many cases occurred in the community of Jombang, especially problems related to marriage. This then prompted him to write a book of interpretations of Ahkam. Then the book he wrote was used as teaching material at the Islamic educational institution he cared for.

Kitab al-Tibyan fi Tafsir Ayat al-Ahkam min al-Qur'an is still being used and taught in Islamic boarding schools that are raised by children of Nasrullah descent, namely the as-Sa'idiyah Bahrul Ulum Islamic Boarding School and are also taught at Madrasah Aliyah I'dadiyah Bahrul Ulum. Both of these institutions were founded by Nasrullah. Therefore it is interesting for the author to examine this book further to find out the epistemological side (Mustaqim, 2010, p.83), both in terms of sources, methods, approaches, procedures and the validity of the interpretation. Given Nasrullah's background, the author wants to test whether the interpretation of ahkam which is produced by combining two backgrounds, namely Islamic boarding school chaplains and legal practitioners in religious courts, does it produce a more contextual style of interpretation of ahkam and provide answers to the socio-religious problems that are faced practically in society? public. Finally, it is hoped that this paper will add to the paramai of the interpretations of Indonesian scholars, especially those with the style of ahkam interpretation.

Theoretical review

Epistemology of Interpretation

The term epistemology of interpretation is the notion of the study of the sources, methods and validity of interpretation. In the context of this interpretation study, epistemology also includes the study of processes, procedures, and products of copies of interpretation books (Mustaqim, 2010, p.22).

The source of interpretation is the basic reference for interpreters in explaining the meaning of each verse of the Qur'an. In general, sources that are used as references cannot be separated from naqli and aqli sources. Khalid al-Sabt explained that the meaning of naqli is a source taken from the Qur'an, hadith, the opinions of friends and tabi'in. While the source of aqli is derived from ijtihad reasoning and human creation in understanding the Qur'an (As-Sabt, 1997, p.794). From these two sources, Ridlwan Nasir provides an additional source of iqtirani, namely the combination of naqli and aqli (Nasir, 2003, p.20).

Mapping of methods and styles of interpretation in studying commentary books has so far used the model initiated by al-Farmawi. He classified the methods of interpretation into four, namely Ijmali, Tahlili, Muqarin and Maudhu'i. In addition, he also explained about the various styles of interpretation including, the pattern of interpretation of bi al-ma'thur or history, bi al-ra'i or ijtihad, fiqhi, shufi, ilmi, philosophy and adab al-ijtima'i (Al -Farmawi, 1999, p.19).

The validity is a criterion used to find the truth of a knowledge. In other words, an interpretation is said to be correct if it follows or does not violate a predetermined concept. Referring to the theory of validity that has been formulated by epistemologists, the theory of the validity of knowledge is divided into three types, namely the theory of coherence, theory of correspondence, and theory of

pragmatism. These three theories are currently popular and are used as a measure of truth in building a scientific system (Mustaqim, 2010, p.83). The three theories are used by the author as a theoretical framework to see the validity of the truth in the interpretation of *al-Tibyan fi Tafsir Ayat al-Ahkam min al-Qur'an*. For this reason, in this study the author will focus on reviewing and analyzing the sources, methods and validity of the book.

K.H. Biography Portrait Achmad Nasrallah

Nasrul or Nasrullah is the nickname of K.H. Achmad Nasrullah Abdurrochim since childhood. He was born in 1935 in Tambakberas, Jombang. The third son of the couple Abdurrochim Hasbullah and Mas Wardiyah has grown into a smart and healthy child (Tambakberas, 2018, p.246). Unfortunately, when he was little his father passed away. So that he and his five siblings became orphans by living a life of deprivation. This made Nasrullah's mother, Mas Wardiyah, struggle alone to care for her six children. She sells food and batik to meet the economic needs of her family (Tambakberas, 2018, p.44).

Nasrullah's childhood was spent in Tambakberas while receiving basic education at Madrasah Ibtidaiyah. Unlike his other brothers, Nasrullah spent almost all of his youth reciting the Koran in Tambakberas. Madrasah ibtidaiyah graduates in their own village were not an obstacle for Nasrullah to stimulate interest in learning. He also studied outside of school (Tambakberas, 2018, p.326).

At the age of 23, Nasrullah married Zubaidah, a girl who graduated from the Tambakberas Islamic boarding school. Zubaidah is the daughter of Sulaiman Qosim from the village of Keboan, Jombang. After marriage, Nasrullah lived in his in-laws' house. He was also active in preaching until he was able to build mosques and madrasas in Keboan. However, the madrasa that he founded did not last long and disbanded due to many obstacles, especially in terms of facilities. So many of his students were brought along to continue their education to Tambakberas. Some of his students were placed in his mother's dormitory, Mas Wardiyah. Some of them were entrusted to his uncle, Abdul Wahab Hasbullah. Nasrullah was also willing to set aside some of his money to give pocket money to his students, because many of them come from underprivileged families (Tambakberas, 2018, p.327).

After several years of living in Keboan with his in-laws, Nasrullah decided to live in his own house in Tambakberas. In 1975, he bought a house that had not been inhabited for a long time. He also performs various penances for a long time and is full of temptations. Finally the house is safe to live in. Then in 1978 some of the students started living with Nasrullah. Due to the increasing number of santri living, Nasrullah built a hut in his house which was named Pondok Pesantren As-Saidiyah (Tambakberas, 2018, p.327).

Nasrullah spends a lot of time teaching his students and santri at Tambakberas. Even so, he can also take the time to do a lot of activities outside the Islamic boarding school. He was noted to have been active as a cadre of the Golkar party. He is included in the ranks of the East Java PWN (Nahdharul Ulama Regional Management) Syuriah board. He has also been on the Jombang Regency Legislative council. He also served as a judge at the Jombang District Court (Nasrullah, n.d. p. Ta'). When he became a judge, he encountered many problems in society. So that finally he was compelled to write a book of interpretations of ahkam specifically for the learning of his students and santri. He has been busy teaching and contributing to the struggle outside the Islamic boarding school for a long time. He also died on June 12, 2002. He left many services for the development of the Tambakberas Islamic boarding school. Apart from that, the relics in the form of the book *al-Tibyan fi Tafsir Ayat al-Ahkam min al-Qur'an* are proof of his attention to scientific treasures. This book is a valuable relic because in the 20th century, books on interpretations of ahkam that used the thematic method were still relatively rare.

Profile of the Book of al-Tibyan fi Tafsir Ayat al-Ahkam min al-Qur'an

Kitab *al-Tibyan fi Tafsir Ayat al-Ahkam min al-Qur'an* is the work of K.H. Achmad Nasrullah Abdurrochim who was successfully inventoried and then recorded. This book is a commentary that discusses legal verses using the thematic method which consists of 3 volumes and is written in Arabic. There are a total of 29 themes in 3 volumes. The following details the themes of each volume:

No.	Volume 1 Theme	Volume 2 Theme	Volume 3 Theme
1.	Al-fatimah al-kitab (pembuka kitab)	Al-nahyu fi kathrah al-halfi (larangan memperbanyak sumpah)	Qadhaf al-muhsanat min al-kabair (menuduh perempuan melakukan dosa besar)
2.	Al-sa'yu baina al-safa wa al-marwah (sa'i antara bukit Shafa dan Marwah)	Masyru'iyah al-talaq fi al-islam (disyariatkannya talak dalam Islam)	Al-li'an baina al-zawjaini (li'an antara suami istri)
3.	Salat al-jama'ah wa al-amru bi al-ma'ruf wa al-nahyu 'an al-munkar (salat jamaah dan amar ma'ruf nahi munkar)	Ahkam al-rada' (hukum-hukum penyusuan)	Fi a'qabi hadithihi al-ifki (balasan bagi orang yang berbohong)
4.	Hukmu ta'allama al-sihri wa ta'limihi	'Iddah al-wafat (iddahnya perempuan)	Al-targhib fi al-zawaj wa al-tahdhir min al-

	(hukum mempelajari dan mengamalkan sihir)	yang ditinggal mati suami)	baghai (keinginan menikah dan peringatan dari hal yang menyimpang)
5.	Ibahah al-tayyibat wa tahrimu al-khabaith (makanan yang diperbolehkan dan diharamkan)	Khitbah al-nisa' wa istihqaqiha al-mar'ah (meminang perempuan dan hak mas kawin perempuan)	Al-talaq qabla masahin (talak sebelum disetubuhi)
6.	Fi al-qasas hayat al-nufus (qishash menjamin kehidupan manusia)	Ta'addud al-zawjah wa hikmatuhu fi al-islam (bilangan istri [poligami] dan hikmahnya dalam Islam)	Min adab al-walimah (tata cara menghadiri undangan)
7.	Faridah al-siyam 'ala al-muslimin (kewajiban berpuasa bagi Muslim)	Ri'ayah al-islam li ihwal al-aytam (kepedulian Islam terhadap keadaan anak-anak yatim)	Al-zihar wa kaffaratihi fi al-islam (dzihar dan kafaratnya dalam Islam)
8.	Tahrim al-khamru wa al-maisir (keharaman khamr dan judi)	Al-muharrimah al-nisa' (perempuan-perempuan yang haram dinikah)	Al-tazawaju baina al-muslimin wa al-musyrikin (pernikahan antara muslim dan musyrik)
9.	Nikah al-musyrikat (menikahi perempuan-perempuan musyrik)	Wasail mu'alijah al-syiqaq baina al-zawjaini (cara penyelesaian permusuhan antara suami istri)	Ahkam al-talaq (hukum-hukum talak)
10.	I'zal al-nisa' fi al-mahidi (menjauhi istri yang sedang haid)		Ahkam al-'iddah (hukum-hukum iddah)

The interpretation presented by Nasullah does not directly explain the meaning of a verse. However, he interprets verses through several procedures. Initially he grouped by making several themes. Then he mentions verses related to the theme. Only after that explained the contents of the verse with several sub-headings such as the first law, the second law, and so on. In discussing each law, he makes a question and answer model. He mentions the question first, then he mentions the answer which returns to the verse being interpreted. The presentation

model of discussion in the form of questions and answers is similar to several books that are commonly studied in Islamic boarding schools such as the book of *Mabadi'ul Fiqh*.

Nasrullah wrote the book *al-Tibyan fi Tafsir Ayat al-Ahkam min al-Qur'an* in 1985-1987. At that time, besides being a *kiyai*, he served as a judge at the Jombang district court. Being a judge certainly often encounters many problems, especially those related to family, such as divorce. Due to the many problems he encountered when he became a judge, this is what prompted Nasrullah to write a book of interpretations on *ahkam* which tends to discuss social verses and especially family (marriage) issues. Apart from that, this book was also used by Nasrullah as the handbook for his students when studying interpretation. At first, before writing this book, Nasrullah used the book of interpretations of *al-Jalalain* as a handle. Gradually Nasrullah felt that his students and students could not learn it until they finished it (read: thoroughly). This is because when the *santri* and their students have graduated from *Madrasah Aliyah*, they are often brought directly from the *pesantren* and have not had time to finish studying the interpretation of *al-Jalalain* until the end. So Nasrullah also took the initiative to write a more concise thematic interpretation so that his students and students could study and understand the book of interpretations until they finished before they were taken away. Apart from that, through this book, Nasrullah also introduced them to the legal views of the four schools of *fiqh*. Nasrullah also hopes that by studying this book, his students and students can understand social issues, especially those related to marriage. So that the problems that Nasrullah often encounters in court do not happen to his students and students (Fahmi, 2022).

Kitab al-Tibyan fi Tafsir Ayat al-Ahkam min al-Qur'an was compiled through three stages. First, it was rewritten by one of Nasrullah's students in 1990. Second, it was rewritten again by one of his other students in 1997. Third, gradually, because writing began to fade, finally in 2021 it was rewritten using a digital device and then printed with a more modern print to make it easier for a wider circle of people who want to read it (Nasrullah, n.d.).

Method

This research can be categorized into the type of library research (libRARY research), because the object of this research is literature, namely the book of *al-Tibyan fi Tafsir Ayat al-Ahkam min al-Qur'an*. While the method used is descriptive analysis method, namely the author seeks to describe the data and analyze the contents of the texts related to research. The research data sources are divided into two, namely primary data sources and secondary data sources. The primary data source is taken directly from the book *al-Tibyan fi Tafsir Ayat al-Ahkam min al-Qur'an*. While secondary data sources include journal articles,

commentary books and various books that have relevance to research. The topic of study discussed in this study is to review the epistemological side of the book *al-Tibyan fi Tafsir Ayat al-Ahkam min al-Qur'an* both from the source, method, approach, procedure and validity of the interpretation.

Results and Discussion

Epistemology of Interpretation: Sources of Interpretation

In the study of epistemology, sources of knowledge or sources of interpretation are important aspects in forming a building of thought. A thinker or interpreter will certainly need materials that are used in constructing his interpretation of the Qur'an. Likewise a contractor needs materials, both materials in the form of cement, sand, bricks, and immaterial in the form of building construction ideas, this is to build an ideal and useful building (Iwanebel, 2013, p.108).

Likewise with K.H. Achmad Nasrullah, in building an interpretation also requires sources that are used as material to construct his interpretation. In interpreting the Qur'an, Nasrul is very careful in explaining and taking references. This is evidenced by the lack of opinion of Nasrallah himself in his commentary. He prefers to use sources of historical interpretation rather than his own opinion. This is the main principle of Nasrullah which makes his book of commentaries classified as the book of exegesis *bi al-ma'tsur*. In more detail, the following will describe the sources of his interpretation.

Interpretation of verses of the Quran with verses of the Quran

This interpretation is like what Nasrullah used to interpret in interpreting Q.S. *al-Fatihah* verse 7. He interprets this verse with another verse in Q.S. *an-Nisa'* verse 96 (Nasrullah, n.d. p.6).

قال ابن عباس: "هم النبيون ، والصديقون، والشهداء، والصالحون". وإلى هذا ذهب جمهور المفسرين، وانتزعوا ذلك من قوله: (ومن يطع هلا والرسول فاولئك مع الذين أنعم هلا عليهم من النبيي والصدقي والشهداء والصالحي وحسن أولئك رفيقا). النساء: 96

Ibnu Abbas berkata: "Mereka adalah para nabi, orang-orang jujur, para syuhada, dan orang-orang saleh." Inilah pendapat sebagian besar ahli tafsir, berdasarkan firman Allah: "Dan barang siapa yang mentaati Allah dan Rasul-Nya, maka mereka akan bersama orang-orang yang diberi nikmat oleh Allah, (yaitu) para nabi, pecinta kebenaran, orang mati syahid dan orang-orang saleh. Mereka adalah teman terbaik" (*an-Nisa':96*).

According to the writer's opinion, the interpretation as described above is very strong in the interpretation of Nasrullah's works. Although it is based on the

text of the Qur'an, the direction of its interpretation is to reveal the values and spirit implied in the text of the Qur'an. He relies on his interpretation by presenting other Qur'anic verses as interpreters and arguments or reinforcements.

Interpretation of verses of the Qur'an with hadith.

In the hierarchy of sources of Islamic law, hadith is the second source after the Qur'an. Ontologically, hadith is the words of the apostle which has a function as an explanation of the Qur'an. From a historical point of view, hadith has an important role in providing an overview of the history of the Qur'an. Therefore, the majority of scholars agree to make hadith as one of the sources in the interpretation of the Qur'an (Iwanebel, 2013, p.116). An example of interpretation originating from the hadith is when Nasullah interprets the letter al-Baqarah verse 183 which talks about determining the beginning of Ramadan fasting, as follows:

يثبت شهر رمضان برؤية اهلال، ولو من واحد عدل أو إكمال عدة شعبان ثلاثي يوماً، ول عربية باحلساب وعلم النجوم. لقوله صلى هلا عليه وسلم: (صوموا لرؤيته وأفطروا لرؤيته فإن غم عليكم فأكملوا عدة شعبان ثلاثي يوماً)

Penentuan awal bulan Ramadhan didasarkan pada proses melihat hilal, meskipun hanya satu orang yang melihatnya atau dengan menyempurnakan hitungan bulan Sya'ban tiga puluh hari. Dalam hal ini ilmu hisab dan ilmu perhitungan tidak dapat dijadikan landasan, karena ada hadits Nabi SAW yang berbunyi: (Puasa karena melihat hilal (Ramadan) dan berbuka karena melihat bulan baru (Syawal) Jika terhalang oleh awan, maka selesaikan hitungan tiga puluh hari Sya'ban).

In almost every interpretation of legal verses, Nasrullah always mentions a hadith. However, in every hadith he wrote, Nasrullah did not include the hadith link. In fact, he also never listed the quality of the hadith he referred to. Is the hadith authentic or not? If we return to the purpose of writing this book, namely as learning material for santri and their students, Nasrullah should have included the quality of the hadiths and the hadith sanad he mentioned. Even though this interpretation is not used as material for learning the science of hadith, information about the quality of hadith can make students and their students know whether the hadith contained in Nasrullah's book is valid, hasan, or daif. Likewise, having a chain of hadiths will enable them to understand the path of transmission of hadiths.

Interpretation of verses of the Qur'an with the opinion of the Companions.

An example of interpretation in this section is for example when interpreting the letter al-Baqarah verse 187 which explains the issue of whether or not a person

who is in a junub state may fast, Nasrullah explains as follows (Nasrullah, n.d. p.61):

دلّت أليّة الكرمية وهي (فالان باشرورهن و ابتغوا ماكتب هلا لكم...) أليّة. على أن ابة ل تناييف ناجل صحة الصوم، ملا فيه من إباحة الأكل والشرب و اجلماع من أول الليل امعرف أن اجمل إبل آخره، مع العلم يآخر الل ل إذا صادف فراغه من اجلماع طلوع الفجر يصبح جنبا، وقد أمره هلا بإتام صومه إبل الليل (ث أتوا الصيام إبل الليل) فدل على صحة صومه، ولو م يكن الصوم صحيحا ملا أمره بإتامه. وف الصحيحي عن عائشة رضي هلا عنها: "أن النبي صلى هلا عليه و سلم كان يصبح جنبا وهو صائم تُ يغتسل". وجيب الإغتسال من أجل الصلاة.

Ayat yang mulia ini, yaitu: (Maka sekarang campurilah mereka dan ikutilah apa yang telah Allah tetapkan bagimu...), menunjukkan bahwa orang yang junub tidak membatalkan puasa, karena dibolehkan makan, minum, dan bersetubuh dengan istri dari awal malam sampai akhir, dengan mengetahui bahwa orang yang menyetubuhi istrinya di akhir malam, jika selesai tepat setelah fajar, maka dia memasuki fajar dalam keadaan junub. Sementara itu, Allah memerintahkan dia untuk menyelesaikan puasanya sampai malam. Dia berkata: (Kemudian lengkapi puasa sampai malam). Jadi ini menunjukkan bahwa puasa itu sah. Jika puasanya tidak sah, maka Allah tidak memerintahkannya untuk menyelesaikan puasanya. Dan dalam hadits Sahih Bukhari dan Sahih Muslim dari Aisyah ra: "Sesungguhnya Nabi SAW pernah masuk waktu subuh dalam keadaan junub, padahal dia sedang berpuasa, lalu dia mandi besar." Dan mandi itu hukumnya wajib karena akan menunaikan shalat.

Interpretation of verses of the Qur'an with tabi'in opinion.

In this section, an example of interpretation is found in Surah an-Nisa' verse 21 which tells about the purpose of a strong agreement. Nasrullah took the opinion of ad-Dhaha' and Qatadah (Nasrullah, n.d. p.53):

قال الضحاك وقتادة: امراد بامليثاق الغليظ هو (عقد النكاح) وقد دل عليه قوله عليه السالم: (اتقوا لله تلسنل فروجهن بكلمة هلا مأمانة هلا واستحللتب ء فإنكم أخذتوهنا)

Adh-Dhahak dan Qatadah mengatakan bahwa yang dimaksud dengan perjanjian yang kuat adalah 'akad nikah', sebagaimana yang ditunjukkan oleh sabda Nabi SAW: "Takutlah kepada Allah dalam perkara wanita. Sesungguhnya engkau mengambil mereka dengan amanat Allah dan kamu minta dihalalkan farji mereka dengan kalimat Allah".

Interpretation of verses of the Qur'an by quoting the opinion of the madzhab priests.

As written in the title of this book *al-Tibyan fi Tafsir Ayat al-Ahkam min al-Qur'an* that Nasrulloh takes reference from the opinion of the madzhab priest. It is true that in each of his interpretations, Nasrullah always includes the opinions of the madhhab priests. This is what makes this book of interpretation unique, which always emphasizes comparisons between schools of thought. Examples of this kind of interpretation can be seen, for example in Surah al-Baqarah verse 158 regarding the explanation of the law of performing sa'i, Nasrullah expressed the opinion of the madzhab priest as follows (Nasrullah, n.d. p.31):

اختلف الفقهاء في حكم لسعي بني الصفا واملروة على ثلاثة أقوال:
 القول الأول: أنه ركن من أركان الحج، من تركه يبطل حجه وهو مذهب (الشافعية
 واملاكية) وإحدى الروايتي عن الإمام أحمد، وهو مروى عن ابن عمر، وجابر،
 وعائشة من الصحابة .
 القول الثاى : أنه واجب وليس بركن، وإذا تركه وجب عليه دم، وهو مذهب (أب
 حنيفة وور).
 القول الثالث : أنه تطوع (سنة) لجيب برتكة شئى، وهو مذهب ابن عباس، وأنس،
 ورواية عن الإمام أحمد.

Para fuqoha berbeda pendapat mengenai hukum sa'i antara bukit Safa dan Marwah. Dalam hal ini ada 3 pendapat: Pendapat pertama menyatakan bahwa sa'i adalah salah satu rukun haji. Barang siapa yang meninggalkan Sa'i, maka batal hajinya. Ini adalah mazhab Syafi'iyah dan Malikiyah dan salah satu dari dua riwayat Imam Ahmad. Pendapat ini juga diriwayatkan dari Abdullah bin Umar, Jabir dan Aisyah dari kelompok sahabat Nabi Muhammad. Pendapat kedua menyatakan bahwa sa'i antara bukit Safa dan Marwah adalah wajib dan tidak termasuk rukun haji. Jika salah satu jamaah meninggalkannya maka wajib membayar denda. Ini adalah madzhab Abu Hanifah dan Imam ats-Tsauri. Pendapat ketiga menyatakan bahwa sa'i antara bukit Safa dan Marwah adalah sunnah yang tidak ada kewajiban apapun untuk meninggalkannya. Ini adalah mazhab Ibnu Abbas, Anas, dan salah satu riwayat Imam Ahmad.

Kitab *al-Tibyan fi Tafsir Ayat al-Ahkam min al-Qur'an* is indeed a book of interpretations on ahkam, so it is not surprising that Nasrullah always elaborates on the opinions of scholars across schools of fiqh regarding the legal issues he explains. However, it is very unfortunate because Nasrullah only presented their opinion without providing an assessment or tarjih, so that it is not known what Nasrullah's own opinion is regarding this legal issue.

Interpretation of verses of the Qur'an by quoting the opinion of the mufassir.

An example in this section is in the letter an-nisa' verse 20 which explains the size of the dowry, Nasrullah takes references from the opinions of al-Qurthubi and ash-Shabuni (Nasrullah, n.d. p.51).

قال العالم القرطبي هذه الآية دليل على جواز املد ف امله أن هلا ر
تعادل لميثل إل باح. وذكر قصة عمر وفيها قول ه أصابت امرأة وأخطأ عمر. وقال
قوم ل تعطي آية جواز املد ف ن التمثيل هر أل امل لفتنطراب إنا هو على جهة
امل بالغة، كأنه قال: وأتب تم هذا القدر العظيم الذي ل يؤتبه أحمد.

Al-Allamah al-Qurtubi berkata bahwa dalam ayat ini menunjukkan kebolehan harga mahal dalam hal mahar karena Allah SWT tidak memberikan 'tamtsil' kecuali dalam hal-hal yang diperbolehkan. Dan ingat kisah Umar dimana dia berkata, "Wanita itu benar dan Umar salah." Kemudian sekelompok orang juga berkata, "Ayat itu tidak membolehkan mahal dalam hal mahar. Karena perumpamaan dengan 'harta yang banyak' hanya untuk tujuan maksud penegasan. Seolah-olah Allah SWT berfirman: 'Dan kamu memberi ini dengan kadar jumlah besar yang tidak diberikan oleh siapa pun'."

After presenting al-Qurtubi's opinion, Nasrullah tried to explain the opinion of fiqh experts regarding the minimum dowry limit. First, the minimum dowry is three dirhams or a quarter of a dinar. This is the opinion of Imam Malik. Second, the minimum dowry is ten dirhams or one dinar. This is the opinion of Abu Hanifah. Third, there is no minimum dowry limit. This is the opinion of Imam Shafi'i and Ahmad. Responding to the three differences in the minimum dowry limits, Nasrul again took a reference from one of the commentators, namely ash-Shabuni (Nasrullah, n.d. p.52).

وقال الصبوى: أقول ما ذهب إليه الشافعية أرجح فقد زوج عليه السلام أحد الصحابة
على م فظه ا حي من القرآن (زوجتكها ا معك من القرآن) وقال لشخص: (التمس
ولو خاتا من حديد) وزج سيد التابعي (سعيد ابن املسيب) ابنته على درهمينوم ينكر
عليه.

Ash-Shabuni berpendapat bahwa pendapat yang dipilih oleh para ulama Syafi'iyah lebih unggul. Sesungguhnya Nabi SAW pernah menikah dengan seorang sahabat dengan mahar hafalan al-Qur'an. Dan Nabi berkata kepada seseorang, "Berikan walau hanya cincin besi." Bahkan Sayyidut tabi'in (Said bin Musayyab) menikahi putrinya dengan dua dirham dan tidak ada yang menyangkalnya.

As stated in the introductory part of the book al-Tibyan fi Tafsir Ayat al-Ahkam min al-Qur'an, Nasrullah has written a statement that he refers to sources of interpretation from mufassir mu'tabarah, aka well-known mufassir. And after further investigation of Nasrullah's interpretation in this book, 8 references were found from mufassir mu'tabarah, namely:

- a. At-Tabari
- b. Al-Alusi
- c. Al-Farra'
- d. Al-Qurtubi
- e. Ibn Kathir
- f. Ar-Razi
- g. As-Shabuni
- h. Al-Khazin

Judging from the reference sources for Nasrullah's interpretation, it seems that the interpretation in this book is the same as the source of interpretation in the book *Rawai' al-Bayan* by Ali Ash-Shabuni. After further investigation, it turns out that the references taken by Nasrullah are exactly the same as Ash-Shabuni's, only that Nasrullah does not include footnotes in his interpretation as did Ash-Shabuni's.

Interpretation Methods and Approaches

The method used by Nasrullah in his book is the *maudhui* (thematic) method. While the approach used by Nasrullah is the *fiqh* approach. From this it can be said that the thematic method used by Nasrullah is an elaboration of the *fiqh* approach.

With the *fiqh* approach, Nasrullah tries to collect verses with a certain legal theme to interpret. The marriage verses in the Qur'an are the verses that are more dominantly interpreted by Nasrullah. He makes marriage themes a study in his coherent interpretation, starting from proposing a woman to the *iddah* period for people who are divorced or abandoned by their husbands. Of the 29 themes in this book, 18 of them are verses about marriage.

This book also includes the book of interpretations of *ahkam* with the *muqaran* method. It is said to be the *muqaran* method because in his legal explanations, Nasrullah always presents a comparison of the opinions of the priests of the schools of thought. This is one of the characteristics of the book of interpretation.

In the *muqaran* method, usually the interpreter will try to find a middle way between the opinions that have been described previously. But not with Nasrullah, he did not evaluate or even express his own opinion regarding the arguments of the Imam of that school. So he merely mentions the opinion of the *madhhab* priests about the verses he interprets.

The procedure used by Nasrullah in interpreting legal verses is as follows:

1. Determine the theme to be discussed. Most of the themes used by Nasrullah refer to aspects of marriage. Because as previously explained, the writing of this book was because Nasrullah encountered many household problems

when he became a judge. So that the marriage verse becomes dominant in his interpretation.

2. Write down the verses of the Koran according to a predetermined theme.
3. Explain the linguistic aspect.
4. Mention the reason for the revelation of the verse (if any).
5. Explain the Shari'a laws related to the verse, by explaining the various opinions of fiqh experts and commentators. Then in discussing each law, Nasrullah mentioned a question and answered with an answer that returned to the verse being interpreted. This interpretation model seems to be similar to some books commonly studied in Islamic boarding schools such as the book *Mabadi'ul Fiqh*.
6. Finally, briefly summarize the opinions that have been stated previously.

Interpretation Validity

In this section the author will look at the validity of the interpretation of the book *al-Tibyan fi Tafsir Ayat al-Ahkam min al-Qur'an* using three theories of validity namely coherence, correspondence, and pragmatism.

a. Coherence Theory

This theory says that an interpretation is considered correct if it is in accordance with the previous proposition and consistently applies the built methodology. If there is consistency in interpretation using philosophical thinking, then the interpretation can be said to be coherently correct (Mustaqim, 2010, p.83). In simple terms, it can be said that based on the theory of coherence, a statement can be considered true if the statement is coherent or consistent with previous statements (Suriasumantri, 2005, p.55).

Consistency and coherence in building knowledge of *Tafsir al-Tibyan fi Tafsir Ayat al-Ahkam min al-Qur'an* can be seen from the consistency between theory and practice. In his theory of interpretation, Nasrullah emphasized that he wrote a book of interpretations with a tendency towards social and family verses (marriage) with the hope that his students and students could understand social conditions and family problems well, so that the problems that Nasrullah often encounters when serving as a judge in court are not will happen to the santri and his students. This can be seen from the 29 themes in the book *al-Tibyan fi Tafsir Ayat al-Ahkam min al-Qur'an*, 18 of which are verses about marriage, starting from proposing to women to the iddah period for those who are divorced or their husbands have died.

b. Correspondence Theory

Correspondence theory states that a proposition is considered true if there are facts that agree with what it says. There are also those who define truth in the

correspondence theory as agreement or conformity between the statement and the environmental situation in question (Suriasumantri, 2005, p.57). If theory is drawn into the study of interpretation, then an interpretation can be said to be correct if it is in accordance with empirical reality. Usually this theory is used to measure the validity of scientific interpretation. So that the interpretation is said to be correct if it is in accordance with and matches the empirical facts in the field, both through laboratory tests and statistics (Mustaqim, 2010, p.293).

Departing from this theory, the writer sees that the product of Nasrallah's commentary does not apply the correspondence theory perfectly (that does not mean it does not apply) in his commentary. That's because he's not from the scientific community, but just an expert judge with strong legal nuances. Therefore, Nasrallah's interpretation of the verses of the Qur'an only encourages readers to carry out God's commands and stay away from Allah's prohibitions in the corridors of everyday fiqh. However, if it is seen that this book seeks to provide an interpretation of the Qur'an that is in accordance with the demands of the conditions of the times of society, so that the adage of the Qur'an *Sahih li kulli Zaman wa Makan* can truly be proven empirically, not only at the metaphysical ideal level, then the interpretation of this book is in accordance with the correspondence theory.

c. Pragmatism Theory

This theory was coined by Charles S. Pierce (1839-1914). According to him, a proposition is considered true if it is able to provide a solution for solving social and humanitarian problems. If drawn into the study of interpretation, the yardstick of truth is the extent to which the work of interpretation contributes to and solves the problems faced by society (Mustaqim, 2010, p.297).

However, a new question arises, how to measure the truth of an interpretation while the interpretation itself is a product of its era. An interpretation may be useful for certain communities and may not be acceptable in other communities due to differences in situations and conditions encountered. In other words, an interpretation may be very relevant in a certain era but may not be relevant in another era (Mustaqim, 2010, p.298).

Therefore, in using this theory, the writer tries to see the harmony between the interpretation and the existing reality, and also sees it with the era in which the interpretation was born. Thus, at least one can see the pragmatism of the interpreters in compiling their interpretations. If you look at the validity theory framework above, theoretically Nasrallah is a scholar who has a pragmatic soul.

But it's good, as an interpretation of *ahkam* in Islamic boarding schools, the themes in the book *al-Tibyan fi Tafsir Ayat al-Ahkam min al-Qur'an* must be balanced between discussing religious, social and marriage verses. This is because the community, especially the *santri*, does not only need the interpretation of the

verses about marriage, but also the interpretation of the verses of worship. For example, in the theme of worship, Nasrullah must first explain the obligations of Hajj and Umrah before he explains the theme of sa'i. Likewise with congregational prayers, it is better if Nasrul also discusses the law of ablution and tayammum, the prohibition of praying for people who are junub.

Conclusion

Achmad Nasrullah Abdurrochim's principle in interpreting the Koran is to view the Koran as the answer to various problems faced by the ummah. With these principles, he tried to interpret the legal verses in the Qur'an to answer the problems that were happening at that time. Apart from that, Nasrul also has the precautionary principle in taking references, so that very few opinions can be found in his book. Nasrullah prefers to use sources of interpretation of the riwayat in his interpretation rather than his own opinion. The sources used by Nasrul in his book are the Koran, hadith, the opinions of his companions, the opinions of tabi'in, the opinions of the madzhab priests, and the opinions of famous commentators. This book is classified as a book of exegesis that uses the maudhu'i method because Nasrullah does not interpret all the verses of the Qur'an, but only limited legal verses with certain themes. Nasrullah chose the theme of worship, social, and family (marriage). As for the validity of the interpretation, all aspects of the theory of validity including coherence, correspondence, and pragmatism are appropriate in the interpretation.

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