

# The Transmission of Fundamentalist Ideology in the Method of Legal Ijtihad: A Study of Ahmad Hassan's Interpretation of the Qur'an in the Book al-Furqon

Abd Muhaimin, Indal Abror

Universitas Islam Negeri Sunan Kalijaga Yogyakarta, Indonesia  
muhaiminazora@gmail.com, indal.abror@uin-suka.ac.id

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**Keywords:**

A. Hassan; al-Furqan; Fundamentalism; Ijtihad

**Abstract**

This article is the result of a literature review on the book "al-Furqan" by Ahmad Hassan, focusing on how fundamentalist ideologies are transmitted through the method of legal ijtihad in his interpretation. The research explores two main aspects: first, how A. Hassan's fundamentalist ideology is transmitted through the method of legal ijtihad, and second, how A. Hassan's interpretation practices of legal verses are presented in the book. Using a qualitative method, the researcher collected and analyzed the book "al-Furqan" as the primary data source. Additionally, a review of related books, scholarly articles, and other literature was conducted as secondary data sources. The research findings indicate that A. Hassan, while leaning towards textual interpretation, does not deny contextual approaches in some cases, particularly concerning Islamic law. It is noteworthy that his arguments are often based on opinions from various legal schools (mazhab). He also integrates various approaches according to the context of Islamic law, demonstrating the dynamic and adaptive nature of his ijtihad. The legal ijtihad method developed by Hassan offers a flexible framework rooted in fundamental Islamic principles, allowing its application in various contexts and situations. The study provides insights into how A. Hassan's interpretative approach can enhance understanding of religious texts and their application in modern contexts, showcasing the diversity and richness of thought within the Islamic intellectual tradition.

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**Kata Kunci:**

A. Hassan; al-Furqan; Fundamentalisme; Ijtihad

**Abstrak**

Artikel ini merupakan hasil studi pustaka terhadap kitab "al-Furqan" karya Ahmad Hassan, difokuskan pada bagaimana transmisi ideologi fundamentalis melalui metode ijtihad hukum dalam tafsirnya. Penelitian ini mengeksplorasi dua aspek utama: pertama, bagaimana ideologi fundamentalis A. Hassan ditransmisikan dalam metode ijtihad hukum. Kedua, bagaimana praktik penafsiran A. Hassan terhadap ayat-ayat hukum disajikan dalam kitab tersebut. Dengan menggunakan metode kualitatif, peneliti mengumpulkan dan menganalisis kitab "al-Furqan" sebagai sumber data primer. Dilanjutkan telaah buku, artikel ilmiah dan karya Pustaka lain yang terkait sebagai sumber data skunder. Hasil penelitian menunjukkan bahwa A. Hassan, meskipun cenderung tekstual dalam penafsiran, namun tidak menafikan pendekatan kontekstual dalam beberapa kasus, khususnya terkait hukum Islam, bahkan tidak jarang argumentasinya didasarkan pada pendapat dari berbagai mazhab. Dia juga mengintegrasikan berbagai pendekatan sesuai dengan konteks hukum Islam. Hal itu menunjukkan sifat dinamis dan adaptif dari ijtihadnya. Metode ijtihad hukum yang Hassan kembangkan menawarkan kerangka kerja yang fleksibel namun tetap berakar pada prinsip-prinsip fundamental Islam, memungkinkannya diterapkan dalam berbagai konteks dan situasi. Penelitian ini juga memberikan wawasan tentang bagaimana pendekatan tafsir A. Hassan dapat meningkatkan pemahaman tentang teks-teks keagamaan dan aplikasinya dalam konteks modern sebagai keragaman dan kekayaan pemikiran dalam tradisi intelektual Islam.

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## Introduction

The history of Quranic interpretation proves that a commentator cannot escape orientation. The term "orientation" in the discourse of interpretive studies originates from the word "*ittijāh*".<sup>1</sup> The orientation of a commentator is shaped by diverse factors spanning social, political, cultural, and intellectual realms. Abdul Mustaqim's classification of the history of interpretation into three eras—Formative, Affirmative, and Reformative—underscores this influence. Each era embodies distinct characteristics and truths inherent in interpretive works during its respective historical period. Consequently, this categorization aids in comprehending the evolution of interpretation by highlighting shifts in key features across these three eras. By examining how interpretive approaches and products have evolved over time, scholars gain insight into the dynamic interplay between societal contexts, intellectual currents, and interpretive methodologies. This analysis underscores the importance of contextualizing interpretive traditions within their historical milieus to discern underlying motivations and conceptual frameworks guiding commentators throughout different epochs.<sup>2</sup>

The changes in time and different geographical contexts prove that interpretation, both as a process and as an end result, becomes an inevitable phenomenon. This evolution reflects the adaptation of interpretation to the dynamics of society, culture, and shifting thoughts over time. Interpretation as a process depicts continuous activity in interpreting religious texts, while interpretation as a product creates an intellectual legacy reflecting understanding and values of a particular period. Thus, understanding interpretation is not only as an activity but also as a result that reflects the diversity of interpretations and responses to changes in the continuously evolving social and cultural environment.<sup>3</sup>

The infiltration of ideological beliefs by a commentator into their interpretation also becomes part of this phenomenon. Ideological predispositions, shaped by personal convictions, religious affiliations, or philosophical frameworks, can significantly influence the way commentators approach and understand textual sources. These ideological undercurrents often manifest in the selection and prioritization of certain interpretations over others, as well as in the framing of arguments and the emphasis placed on particular themes or concepts. Additionally, commentators may employ interpretive strategies that align with their ideological leanings, leading to divergent interpretations of the same text. Recognizing the role of ideology in interpretation is essential for understanding the multifaceted nature of scholarly discourse and the complexities inherent in the pursuit of meaning within religious texts. By acknowledging the influence of ideological perspectives, scholars can engage in more nuanced analyses and foster dialogue that transcends rigid

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<sup>1</sup> Abdul Rohman, 'ORIENTASI TAFSIR AL-FURQÂN TAFSIR AL-QUR'AN KARYA AHMAD HASSAN', *Manarul Qur'an: Jurnal Ilmiah Studi Islam*, 21.2 (2021), 125–48 <<https://doi.org/10.32699/mq.v21i2.2160>>.

<sup>2</sup> Abdul Mustaqim, 'Epistemologi Tafsir Kontemporer (Studi Komparatif Antara Fazlur Rahman Dan Muhammad Syahrur)', *Disertasi*, 2007, 45.

<sup>3</sup> Ihsan Nurmansyah, 'Tafsir Al-Qur'an Bahasa Melayu-Jawi Di Kalimantan Barat (Kajian Kodikologi Dan Historis-Periodik Naskah Tafsir Tūjuh Sūrah Dan Āyāt Aṣ-Ṣiyām Karya Muhammad Basiuni Imran)', *Substantia Jurnal Ilmu-Ilmu Ushuluddin*, 2021 <<https://doi.org/10.22373/substantia.v23i1.8719>>; Parluhutan Siregar and others, 'TAFSIR PASE DALAM PUSARAN TAFSIR NUSANTARA Konstruksi Metodologi Pada Surat Al-Fatihah Dan Juz'Amma', *Nusantara; Journal for Southeast Asian Islamic Studies*, 17.1 (2021), 32 <<https://doi.org/10.24014/nusantara.v17i1.13865>>..

ideological boundaries, ultimately enriching our collective understanding of religious texts and traditions.<sup>4</sup>

The orientation towards schools of thought in interpretation, with the use of ideological reasoning, at least occurred in the Middle Ages, and then continued into the reformative period with the use of critical reasoning. The critical reasoning employed by commentators during that time served as a rejection of the ideological reasoning of commentators in the affirmative era. However, it cannot be denied that the spirit of reforming tradition still often occurred in interpretations. Responses to tradition, as done by orthodox groups desiring the return of Islam to its "rightful" path, influenced interpretative models that emphasized ideological fervor.<sup>5</sup> In Indonesia, as stated by Islah Gusmian, "interpretive works arise from the social and cultural space that surrounds them".<sup>6</sup> Islamic social groups or organizations constitute one of the many highly dominant bases of interpretation. This can be seen in the 1990s, where Islamic organizations continued to dedicate themselves to the writing and publication of interpretations. "Al-Furqan" (Qur'anic Exegesis) is one example of the fruitful works that emerged during that time.

Thus far, research on Ahmad Hassan's exegesis book - hereafter referred to as A. Hassan in this article - has been conducted by numerous researchers. These studies cover a wide range of topics, from depictions of interpretation with general themes such as education and statehood to specific themes regarding the orientation of interpretation, ideology, the background of the Islamic Unity organization (Persis) and its influence, as well as local elements in the interpretations of this figure.<sup>7</sup> Another specific study that examines the transmission of ideological ideas into interpretation and its integration as a propagational tool of the stream is the article titled "Al-Qur'an and Ideological Reasoning: Integration of Stream Propagation in the Interpretation of al-Furqan by A. Hassan," authored by Mahbub Ghozali and Achmad Yafik Mursyid.<sup>8</sup> In this article, despite the similar research spirit to the previous one, the material object used differs. The researchers aim to explore the transmission of fundamentalist or "puritan" ideologies in the method used by A. Hassan when interpreting legal verses, with the goal of uncovering a depiction of legal *istinbâṭ* backed by fundamentalist Islamic ideology; which notably rejects *taqlīd* and promotes the practice of *ijtihād*. Furthermore, he explicitly prohibits blind adherence (*taqlīd*), including to the imams of the schools of jurisprudence.

The connection between interpretation and texts that are autonomous and open-ended has an impact on a more objective interpretation of the Quran. According to Abou El-

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<sup>4</sup> Aldomi Putra, Hamdani Anwar, and Muhammad Hariyadi, 'Lokalitas Tafsir Al-Qur'an Minangkabau (Studi Tafsir Minangkabau Abad Ke-20)', *Al Quds Jurnal Studi Alquran Dan Hadis*, 2021 <<https://doi.org/10.29240/alquds.v5i1.2550>>.

<sup>5</sup> Mahbub Ghozali and Achmad Yafik Mursyid, 'Al-Qur'ân Dan Nalar Ideologis: Integrasi Dakwah Aliran Dalam Tafsir Al-Furqan Karya A. Hassan', *SHAHIH: Journal of Islamicate Multidisciplinary*, 6.2 (2021), 151-63 <<https://doi.org/10.22515/shahih.v6i2.3963>>.

<sup>6</sup> Islah Gusmian, 'TAFSIR AL-QUR'AN DI INDONESIA: SEJARAH DAN DINAMIKA', *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara*, 1.1 (2015), 1-32 <<https://doi.org/10.32495/nun.v1i1.8>>.

<sup>7</sup> Ghozali and Mursyid.

<sup>8</sup> Suladi, 'Pengaruh Firqah Teologi Islam Terhadap Penafsiran Ulama Nusantara (Analisis Ayat-Ayat Mutasyâbihât)', *Tesis*, 2021, 92.

Fadl, the Quran's openness to being continually read and understood will always remain active, dynamic, and progressive. The assumption that the text will continue to change and remain open to each interpretation provides a path for commentators to not establish fixed, stable, unchanging meanings of the text, which tend to be closed. In this regard, A. Hassan's position seems to justify the importance of text autonomy and radical reading efforts. As stated in the preface of his interpretation book, "*yang saya pentingkan dalam tulisan ini ialah menerangkan arti tiap-tiap ayat supaya pembaca bisa faham dengan mudah* (What I prioritize in this writing is to explain the meaning of each verse so that readers can easily understand)".<sup>9</sup>

The difference regarding the significance of the terminology of Islamic fundamentalism results in two directions of understanding: as an ideological movement and as a purification movement of faith. Automatically, these two different directions of understanding will have implications for certain ideas and strongly emphasize the importance of returning to the Quran and Hadith in order to re-establish social order.<sup>10</sup> Based on that argument, this research aims to examine the influence of the ideology held by Hassan in the method of *ijtihad* he employs when interpreting legal verses. This study utilizes a qualitative literature review method. The data sources consist of primary data from the interpretation book "al-Furqan" (Qur'anic Exegesis) and secondary data from journal articles, books, and other documents related to the material and formal objects that can support the analytical process.

### **Life History of A. Hassan: Thoughts and the Movement of Persatuan Islam (Persis)**

A. Hassan was of mixed Indonesian-Indian descent, born to a woman named Muznah (from Indonesia) and a man named Ahmad (from India). His full name was Hassan Ahmad ibn Ahmad, born in Singapore (then known as the Malay Peninsula) in the year 1887 AD.<sup>11</sup> In terms of scholarship, family influence was the primary factor shaping Hassan's thought patterns.<sup>12</sup> From a young age, he received a rather strict education from his father, which influenced his continuously growing and developing intellectual passion. In terms of the inclination towards schools of thought, his family followed traditionalist views, as his father was among the staunch sympathizers of Wahhabism. Hassan never completed his formal education, not even in elementary school. He only studied for 4 years at a Malay school, where he learned various languages such as Malay, English, and Arabic. Besides education, he was also taught to live independently at the age of 12 by assisting in the business of his brother-in-law, Sulaiman. However, despite his work, he continued to delve into knowledge

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<sup>9</sup> A. Hassan, *Al-Furqan: Tafsir Al-Qur'an* (Jakarta: Tintamas, 1956), ix.

<sup>10</sup> Ummu Sa'adah, 'TAFSIR FUNDAMENTALIS', *MAQASHID Jurnal Hukum Islam*, 4.1 (2021), 18–30 <<https://doi.org/10.35897/maqashid.v4i1.615>>.

<sup>11</sup> Placing the word Ahmad in front of Hassan is influenced by the Malay tradition, which commonly places the family name at the beginning of a name.

<sup>12</sup> His own father was an author as well as the editor-in-chief of the Nurul Islam newspaper, which was published in Singapore alongside two of his friends, Ahmad Ghani and Abdul Wahid. One of his passions was to continuously discuss religious matters, so he organized a question and answer column in the newspaper. His mother, Muznah, came from a religious family in Egypt. He later met Ahmad in Surabaya and married him. Then they departed to Singapore and settled there permanently. Mughni Syafiq, *Ahmad Hassan: Pemikir Islam Radikal* (Bandung: PT. Bina Ilmu, 1994), p. 11.

in his spare time, such as studying grammar, morphology, and jurisprudence under Ahmad (in Bukit Tinggi) and Mohammad Thaib (in Minto Road).<sup>13</sup>

Hassan did not have a broad enough understanding in the fields of exegesis (*tafsīr*), jurisprudence (*fiqh*), inheritance laws (*farā'id*), logic (*mantiq*), and other sciences at that time. However, armed with the knowledge of Arabic grammar (*nahwu*), he engaged in self-study by reading religious texts on his own. By 1910, Hassan began to take on teaching responsibilities at Madrasah As-saqaf in Malaya and in Pontian Kecil, Sanglang, Johor Bahru.<sup>14</sup> His intellectual journey continued when he moved to Surabaya in 1921. Initially, his aim was solely to take over his uncle Abdul Latif's business. However, he eventually became deeply involved in the intellectual struggles of that time. Before departing, his uncle advised him not to associate with Faqih Hasyim, a traditionalist figure. This was because there was a debate ongoing at that time between modernist and traditionalist groups. The disagreement stemmed from simple jurisprudential issues but later expanded to more crucial matters, such as the issue of the Islamic reform movement.<sup>15</sup>

One of the issues related to secondary matters (*furū'iyah*) that sparked debate at that time was regarding the ruling on reciting "*uṣallī*" before performing the prayer. For the traditionalists, reciting this intention statement should be done audibly. However, according to the younger generation, this practice lacked evidence from both the Quran and Hadith. Ahmad Hassan himself leaned towards the modernist camp, which was predominantly composed of young people. This inclination was the result of his encounter with K. Wahab Hasbullah (1888-1971), one of the founders of the Nahdlatul Ulama (NU) organization. In one instance, K. Wahab asked Hassan about the ruling on reciting "*uṣallī*". Hassan responded, "Sir, reciting '*uṣallī*' is recommended (*sunnah*)."<sup>16</sup> When K. Wahab asked for the evidence, Hassan mentioned that it could be found in various books. K. Wahab then requested him to search for the evidence for this issue while also advising him that there was an ideological struggle between the older and younger generations in Surabaya. Hassan asked for a day to search for evidence in the books Sahih al-Bukhari and Muslim as well as the verses of the Quran. However, all his efforts were in vain; he couldn't find the textual evidence he was looking for. This led him to synthesize the belief that the view of the younger generation was correct. Thus, he began to befriend Faqih Hasyim, one of the leaders of the modernist faction.<sup>16</sup>

Long before that, his interaction with several Islamic renewal magazines, such as *al-Manār* (Cairo), *al-Imām* (Singapore), and *al-Munīr* (West Sumatra), laid the groundwork for his interest in Islamic renewal thought.<sup>17</sup> He then joined a group called Persatuan Islam (Persis) in Bandung, which was declared on September 12, 1923 AD, or Wednesday, 1 Safar 1342 H, in a small alley in Pakgede. This movement advocated *tajdīd*, an effort to eliminate

<sup>13</sup> Kasan Bisri, Moh Erfan Soebahar, and A. Hassan Asy'ari Ulama'i, 'Unsur Lokal Nusantara Dalam Syarah Hadis: Studi Kitab Tarjamah Bulughul Maram Karya Ahmad Hassan', *Mutawatir: Jurnal Keilmuan Tafsir Hadith*, 11.2 (221AD), 253–82 (p. 259).

<sup>14</sup> Akhmad Bazith, 'Metodologi Tafsir "Al-Furqan Tafsir Qur'an"' (Membaca Karya A. Hassan 1887-1958)', *Education and Learning Journal*, 1.1 (2020), 19–33 (p. 21) <<https://doi.org/10.33096/eljour.v1i1.34>>.

<sup>15</sup> Suladi.

<sup>16</sup> Mila Aulia and Imam Muhajir Dwi Putra, 'Melacak Unsur Reformisme Melalui Terjemah Al-Qur'an Ahmad Hassan Dalam Tafsir Al-Furqan', *Dirosat: Journal of Islamic Studies*, 7.1 (2022), 1–16 (p. 5).

<sup>17</sup> Ghozali and Mursyid.

customs and old habits that had become entrenched traditions and to realign them with the texts of the Quran and Hadith. This was done with the aim of distancing Islam from all forms of innovation (*bid'ah*), superstition (*khurafāt*), and polytheism (*shirk*).<sup>18</sup>

A. Hassan began his association with Persis in 1926, exactly 3 years after its declaration. In principle, the members of Persis were fervently spreading the discourse of returning to the Quran and Sunnah to be applied in the social life of the community. Persis became the catalyst for the expression of living according to Shariah in accordance with the guidance of the Prophet Muhammad (peace be upon him). For them, the nature of the Quran being suitable for every time and place was inevitable (*ṣālīh li kulli zaman wa makān*), as it encompassed all aspects of life and interconnected with the social, political, and cultural systems.<sup>19</sup> In Persis, there was no doubt about A. Hassan's capabilities, which led him to become an exemplary figure. Thanks to his contributions, Persis became widely known as a strong force of modernist Muslims.

During his 17 years with Persis in Bandung, Hassan made significant contributions to the organization's development. Indeed, Persis's status as a modernist organization became more pronounced after being influenced by Hassan's ideas. Hassan also became a regular speaker at forums such as the *Majelis Fatwa wa Tarjih al-Irsyad* and the *Majelis Tarjih Muhammadiyah*, which discussed religious issues. However, at the same time, opposition to Persis emerged from groups that rejected their nationalist ideology. In fact, Sukarno banned this organization in 1960 because it was seen as rebellious due to the increasing conflict between secular and Islamic groups, an implication of Sukarno's concept of Pancasila.<sup>20</sup> In his writings, Hassan clearly depicted his disagreement with Soekarno as a figure of secular nationalism. He believed that this movement was solely based on nationalism and regarded religion only as a political view, hence it was banned from participating. This can be seen in his book, "Islam and Nationalism" (1984).<sup>21</sup>

The concept of fundamentalism, when viewed from its historical development, did not purely originate from within the Muslim community. The terms fundamentalism and modernism actually did not come from the Islamic tradition, as stated by Rifyal Ka'bah. This concept emerged from the Western world, particularly from Christianity. The entry of the term fundamentalism into the Islamic world was influenced by the strong hegemony of the West. However, when viewed from their respective contexts (Christian tradition and Islamic tradition), they are quite different. On the other hand, this concept also underwent an expansion of meaning, initially limited to religious aspects, extending to social, political, and cultural domains. Liberal-Modernist theology, in practice, is a theology that seeks to adapt to the developments of modern science and provides a counter-response to secularism.<sup>22</sup>

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<sup>18</sup> Aulia and Putra.

<sup>19</sup> Ghozali and Mursyid.

<sup>20</sup> Muhammad Natsir rejected this, stating that the principle was unsuitable to be considered an ideology because it was seen as relative and not to be regarded as absolute. Unlike what is revealed by Allah, Islam deals with human affairs.

<sup>21</sup> Raisa Zuhra Salsabila Awaluddin and Aldy Pangestu, 'PENGARUH TAFSIR DAN KONDISI SOSIAL TAFSIR AHMAD HASSAN BANDUNG DALAM KHAZANAH KEILMUAN TAFSIR DI INDONESIA', *Jurnal Al Burhan*, 2.2 (2022), 11–21 (p. 14) <<https://doi.org/10.58988/jab.v2i2.70>>.

<sup>22</sup> Sa'adah.

Western perceptions of Muslim fundamentalists tend to view them as overly zealous, arrogant, and inclined to interpret the Quran too literally, while striving to implement and propagate its teachings vigorously. This gives the impression of being "backward" because they are seen as closed-minded in their interpretation of the verses and resistant to modernity.<sup>23</sup> However, Seyyed Hossein Nasr rejects this view and states that, in essence, fundamentalism is concerned with the preservation of Islamic tradition, humanity, and social freedom. However, such accusations arise because Muslims in politics vehemently oppose Western culture.<sup>24</sup>

In this regard, Hassan's fundamentalist thought cannot be separated from at least two influences. First, the influence of his family, which notably adhered to a traditionalist (Wahhabi) orientation that tended to understand Islam radically. Second, the influence of progressive literature he read. Abdul Ghani, one of Hassan's in-laws, subscribed to the *Al-Manar* magazine published in Cairo, Egypt. Hassan also consumed the ideas and thoughts presented in that magazine.<sup>25</sup> From these two significant influences, he became a thinker who was also actively writing works. Among his works that were well received are "*Soal-Jawab Tentang Berbagai Masalah Agama*" (published in the *Pembela Islam* magazine), "*Tarjamah Bulughul Maram*," "*Debat Riba*" (1931), "*al-Jawāhir*" (1950), "*What is Islam?*" (1951), and "*al-Furqan*" (Qur'anic Exegesis), among others.<sup>26</sup>

### **Al-Qur'an, Translation, and Vernacularization of Exegesis in Indonesia**

After Islam spread to various parts of the world, the Qur'an was no longer confined to Arab society. The Qur'an, which is predominantly in Arabic, posed difficulties for non-Arab communities in understanding its meanings, especially among the laypeople. Therefore, the demand to translate the language of the Qur'an into local languages became a necessity. Siti Rohmanatin, quoting Almakin and Indal Abror, mentioned that Indonesian society (non-Arab) may not necessarily understand the meanings of the Qur'an when reading it; they may only enjoy the recitation. Departing from this problem, scholars in Indonesia were driven to facilitate the understanding of the Qur'an for the community, taking into account the diverse socio-cultural conditions in different regions. The material and presentation of the meanings of the Qur'an have varied from the early period to the present.<sup>27</sup>

The debate on the translation of the Qur'an and exegesis revolves around two main issues: whether translation is included in exegesis or not. Edi Komaruddin et al., citing Manna al-Qathan, stated that translation is explaining the meaning of speech (*kalam*) in another language without imprisoning it in the original language. In general terminology, translation is defined as "transferring a word from one language to another where each language structure must be preserved, as well as its sequence of words." On the other hand,

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<sup>23</sup> Rifyal Ka'bah, 'Modernisme Dan Fundamentalisme Ditinjau Dari Konteks Islam', *Jurnal Ilmu Dan Kebudayaan Ulumul Qur'an*, 4.3 (1993), 25-31 (p. 34).

<sup>24</sup> Sa'adah.

<sup>25</sup> Bisri, Soebahar, and Ulama'i.

<sup>26</sup> Bisri, Soebahar, and Ulama'i.

<sup>27</sup> Siti Rohmatin Fitriani, 'Perbandingan Metodologi Penafsiran A. Hassan Dalam Tafsir Al-Furqan Dan H.B. Jassin Dalam Al-Qur'an Al-Karim Bacaan Mulia', *Skripsi* (IAIN Sunan Kalijaga, 2003), 4.

there is also a difference of opinion with the previous argument: that translation is included in the scope of the definition of exegesis. This is because when someone attempts to translate a language (e.g., the Qur'an) into another language, they are attempting to explain the sacred text in the target language. At the same time, this opens up the possibility of differences in perception of the meaning of the text.<sup>28</sup>

Some data suggests that the Walisongo, around the 17th century, translated the Qur'an into local languages. Their characteristic was the spirit of adapting the meanings of the Qur'anic text to the needs of their missionary work. The translation of the original text into the local language (Arabic-local) was adjusted to the language of the local people who were the target of the missionary work. This practice was also carried out by scholars in the following period, such as Abd al-Ra'uf al-Sinkli, in the 17th century CE in Aceh. He translated the book "*Tafsir al-Bayḍawī*" into the Malay language with the title "*Tarjumān al-Mustafīd*".<sup>29</sup> This data serves as evidence that the translation of the Qur'an has been carried out since the early development of Islam in Indonesia (Nusantara).

During the same period, Qur'anic exegesis in Arabic was also conducted, such as the works of Sheikh Nawawi al-Bantani (1898), "*Marah Labīd li Kashfī Ma'āni Qur'ānil Majīd*," Sheikh Muhammad bin Sulaiman (1911-1991), "*Jāmi' Al-Bayān*," and KH. Toifur Ali Wafa (1963) "*Firdaus An-Na'im*." In the subsequent period, the first half of the 20th century, translation efforts became increasingly vigorous.<sup>30</sup> One of them is A. Hassan, along with several other figures such as Munawwar Chalil with his "*Tafsir al-Qur'an Hidāyat al-Rahmān*," Mahmud Yunus, and M.A. Bakri with "*Tafsir al-Qur'an al-Karīm*," among others. The proliferation of Qur'an translations along with their exegesis in Indonesian as well as local languages is evidence that translations in Indonesia are also considered part of exegesis because in doing so, the mentioned figures also provide interpretations related to the text.

Exegesis, as both a process and a product, is derived from the Qur'an itself, which is in Arabic. In this regard, exegesis must also use the original language of the text to avoid misunderstandings - because differences in language also entail differences in meaning. At least, that was the belief of early Islamic scholars.<sup>31</sup> As time went on, the strong socio-cultural influence caused that perception to fade among exegetes. The Qur'an began to be interpreted using the language of the exegete's homeland. This process was then referred to as vernacularization,<sup>32</sup> That is the process of translating the language of the Qur'an into the

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<sup>28</sup> Edi Komarudin and others, "Tafsir Qur'an Berbahasa Nusantara (Studi Historis Terhadap Tafsir Berbahasa Sunda, Jawa Dan Aceh)", *Al-Tsaqafa: Jurnal Peradaban Islam*, 15.2 (2018), 181-96.

<sup>29</sup> Nashruddin Baidan, 'Problematika Penerjemahan Al-Qur'an Dalam Bahasa Indonesia', *Indonesian Journal of Islamic Literature and Muslim Society*, 2.1 (2017), 1-20 <<https://doi.org/10.22515/islimus.v2i1.787>>.

<sup>30</sup> Baidan.

<sup>31</sup> Maulana Achmad Hasan, Abdul Khoлиq, and Saifuddin Mustofa, 'Vernakularisasi Tafsir Faid Al-Rahman Dalam Segi Bahasa Lokalitas (Pengupo Jiwo, Nyumet Damar, Dan Saklas)', *Proceeding International Conference on Quranic Studies*, 1.1 (2023), 203-11.

<sup>32</sup> This term was coined by Snouck Hurgronje in his research project in Aceh. He discovered efforts to strategically incorporate elements of Islamic tradition, represented by Arab tradition, into local Indonesian traditions. According to this theory, the insertion of these traditions occurs through the use of borrowed terms. Upon further examination, it appears that this element is not only present in Aceh but also in various regions across Indonesia. Muhammad Barir, 'Istilah Islam Nusantara Dalam Polemik Dan Fungsinya',

local language. There are two fundamental reasons in the Qur'anic tradition in the Nusantara: first, as a form of socialization, assimilation, or grounding of the Qur'an among the laypeople who do not understand Arabic. And second, as a way of preserving local culture, namely the regional language, to ensure its continuity.<sup>33</sup>

### Portrait of "al-Furqan" (*Tafsir Qur'an*): A Methodological Review

In the history of exegesis development in the Nusantara,<sup>34</sup> One of the figures who completed his comprehensive exegesis of the entire 30 juz was Ahmad Hassan with his work titled "al-Furqan" (Qur'anic Exegesis) (1920-1950). Along his journey, this exegesis was initially left unfinished, only published up to the chapter of Maryam, due to pressure from members of Persis in 1941. However, with the assistance of Saad Nabhan, a businessman who supported its financing, Ahmad Hassan resumed his exegesis writing until completion, and it was published for the second time in 1956.<sup>35</sup> This significant work is one of several in the history of translating the Qur'an into Indonesian during the period from 1920 to 1950 AD.

From a methodological perspective, Ahmad Hassan employed a concise (global) method in his exegesis. This is because Hassan did not extensively interpret the Qur'anic text. As for his sources of interpretation, they are not explicitly stated, although in the introduction he explained that the sources of Qur'anic exegesis must be based on the Qur'an and Sunnah. Broadly speaking, there are two types of sources for Qur'anic interpretation: 1) *Bi al-ma'thūr* (narrations derived from the Prophet, companions, and successors); and 2) *Bi al-ra'yi* (using reasoning and thought). In terms of the characteristics of the exegesis, they lie in the introduction which outlines various important aspects needed for those who want to get closer to the Qur'an. Footnotes are a distinctive feature of Hassan's interpretation. Therefore, this exegesis is both a literal translation and an interpretive translation, meaning that the text is interpreted literally, and then footnotes are provided for certain verses as their interpretive translation.<sup>36</sup>

### Ijtihad in the Narratives of Islamic Purification

The influence of a commentator's ideology impacts the style of interpretation produced. As a teacher in the Islamic Union (Persis), A. Hassan believed that the pure sources of Islamic law are only found in the Qur'an and Hadith. The idea of purifying Islam is

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*Prupangjati Institute*, 2016 <<https://prupangjati.blogspot.com/2016/05/islam-nusantara-dalam-keberlangsungan.html>> [accessed 7 April 2023].

<sup>33</sup> Hasan, Kholiq, and Mustofa.

<sup>34</sup> After the introduction of Islam to Indonesia, Quranic education has been implemented from an early age for generations. Parents typically introduce their children to Quranic recitation at surau or langgar before they start learning religious sciences such as fiqh, theology, mysticism, and exegesis from the kyai (Islamic scholars) at Pondok Pesantren. Over time, interpretation of the Quran began to be undertaken by several figures in the archipelago. This emergence reflects the positive response of Indonesian Muslims to the Quran. Although not as widespread as in Arab society, it is commendable that local scholars have provided complete interpretations of the Quran's 30 juz. Ahmad Atabik, 'Perkembangan Tafsir Modern Di Indonesia', *Hermeneutik*, 8.2 (2014), 306.

<sup>35</sup> Rithon Igisani, 'Kajian Tafsir Mufassir Di Indonesia', *Potret Pemikiran*, 22.1 (2018), 11-31 <<https://doi.org/10.30984/pp.v22i1.757>>.

<sup>36</sup> Suladi.

evident in his criticism of using legal sources that are far from the text of the Qur'an. In his view, these two sources are likened to flashes that pass by occasionally. This interpretation is found in Surah al-Baqarah (2):20. According to Hassan, the descriptions in the Qur'an or in the teachings of Prophet Muhammad are like flashes that pass by occasionally, but they are very sharp, dazzling the human sight. For the hypocrites, it seems that these flashes are useless, and they do not become true Muslims; only when the Book enlightens them, meaning they benefit from it in warfare, for example, they profess Islam. But when they do not gain any advantage, or when Islam suffers defeat, they stop, meaning they do not support the Muslims.<sup>37</sup>

In this regard, A. Hassan's spirit of Islamic renewal stems from his view of Indonesian society's tendency to deviate from the text and context of the Qur'an. Therefore, the idea of returning to the original source, namely the Qur'an, is emphasized in his interpretation. Hassan's view aligns with the majority of scholars' opinions regarding the principle of the urgent use of the Qur'an as a legal source. According to Shafwan ibn Adnan Dawudy, in *Qawā'id Uṣūl al-Fiqh wa Taṭbīqātuhā*, which gathers the principles of Islamic jurisprudence, among them are the following: 1) The Qur'an is the primary source in determining Islamic law (*al-Tasyrī*); 2) The evidence for determining Islamic law comes from the Qur'an; and 3) The existence of the Qur'an is definitive, whereas the indication of its evidence may be definitive or presumptive.<sup>38</sup>

However, in the introduction to "al-Furqan" (Qur'an Interpretation), A. Hassan first reminds his readers about the difficulty of finding exact equivalents for the wordings of the Qur'an. It is possible that in his interpretation, he may not be able to express the exact meaning. Therefore, the position of the Sunnah or the sayings of the Prophet is very urgent here. Definitively, the hadith is interpreted as the words, actions, and approvals of the Prophet regarding the words and deeds of the companions. In quoting hadiths, Hassan is very selective in their use as sources of interpretation and legal sources. He writes in the preface of the book. Hassan states that in *muṣṭalaḥ al-Hadīth*, a valid hadith, one of the conditions is that it should not contradict the Quranic verses, and it should not even contradict a stronger hadith. However, some scholars of hadith themselves use hadiths that contradict the Quran, which raises difficult questions that are hard to explain, except to those who understand the principles.<sup>39</sup>

Although prioritizing the Quran and Hadith, A. Hassan still adopts classical opinions. In this regard, Hassan appears to be inconsistent with his stance of firmly rejecting blind adherence (*taqlīd*) to any particular school of thought.<sup>40</sup> In some specific verses, he even refers to what has been formulated by Imam Shafi'i regarding the sources of Islamic law,

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<sup>37</sup> A. Hassan.

<sup>38</sup> Agus Miswanto, *Ushul Fiqh Metode Ijtihad Hukum Islam* (Yogyakarta: UNIMMA Press, 2019), 58-59.

<sup>39</sup> A. Hassan.

<sup>40</sup> Iqbal argues that following a school of thought does not mean ceasing to access the textual evidence, feeling lazy to study it, and being content with following the opinions of mujtahid imams. Instead, adhering to the methodology of mujtahids and using it as a reference in deriving rulings from evidence is an expression of openness to the development of knowledge and its differences, which will lead to a proportional approach to religion. Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam* (Lahore: Kashmiri Bazar, 1971), 148-150; Ibnu Hajar Ansori, 'TRADISI KEMAZHABAN NU DAN PENDIDIKAN PESANTREN', *Idrak*, 1.2 (2019).

namely consensus (*ijmā'*) and analogy (*qiyās*).<sup>41</sup> In the history of Islam's development itself, ijtihad is a narrative that continues and remains an important study of the salaf scholars to the present day regarding the renewal of Islam. However, based on this, it can be concluded that Hassan's definition of ijtihad differs. The textual basis stating that ijtihad is still open at all times includes QS. an-Nisa' (5): 59: "...*Fain tanāza'tum fī syai'in faruddūhu ilā Allāh wa al-Rasūli in kuntum tu'minūn bi Allāhi wa all-yaum al-ākhir...*" The word "al-radd" in this verse indicates the necessity of exercising ijtihad by humans. In his interpretation, Hassan mentions that the word means deducing laws through the Quran, Hadith, consensus, and analogy.<sup>42</sup>

A renewer (*mujaddid*) is one who possesses extensive knowledge (*kafā'ah*) in Shariah law, thereby capable of preserving the Sunnah and eliminating *bid'ah*.<sup>43</sup> In this context, Ahmad Hassan indeed focused on practices that deviate from the texts of the Qur'an and Hadith. He stated that innovation (*bid'ah*) is something that goes beyond limits. For example, when someone performs worship to transfer its rewards to another person in order to alleviate their sins. According to him, no one can bear the sins of another, as such an act constitutes *bid'ah*.<sup>44</sup> Hassan remained steadfast in his convictions. When confronted with opposing views, he did not hesitate to counter them with arguments and his rhetorical skills.

### Transmission of Fundamentalist Ideology in A. Hassan's Method of Ijtihad on Legal Verses

Fundamentalism is an ideology rooted in a tendency toward literalist interpretation that appears atomistic. One underlying factor for such an attitude is that early traditions are seen as binding, from fundamental principles to the most detailed. Puritanical and scripturalist Islam will not disappear in modern conditions; rather, the modern world has stimulated the resurgence of such ideologies. In its development, Islamic law is anchored in the texts of the Qur'an and Hadith as the primary basis for its construction. Consequently, legal products derived from these sources are considered sacred because they originate from sacred sources. Sacred legal products are difficult to change and reinterpret.<sup>45</sup> However, the dynamics of changing times make it imperative to renew Islam. Although Islamic law must remain stable over time, in the context of Islamic law, it is always dynamically moving. This assumption then gives rise to discourses on dynamic and progressive Islamic law, always open to interpretation.

The tendency of legal sources used by A. Hassan is divided into three types, as offered by Mahmud Syaltut, namely the Qur'an, Sunnah, and *ra'y* (reasoning). Normatively, legal scholars provide strict criteria for who is eligible to perform ijtihad. A mujtahid must meet specific qualifications: First, they must be mature, righteous, and understand the legal context. Second, they must master the Arabic language, *usul al-fiqh*, logic (*mantiq*), and the

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<sup>41</sup> Muhammad Iran Simbolon, 'Metode Ijtihad Ahmad Hassan Bandung Dalam Masalah Hukum Keluarga', *Ijtihad*, 36.1 (2020), 77–94.

<sup>42</sup> A. Hassan.

<sup>43</sup> Simbolon.

<sup>44</sup> Ghozali and Mursyid.

<sup>45</sup> Moh Dahlan, 'Hermeneutika Hukum Islam Inklusif Di Indonesia', *Nuansa*, 8.1 (2015), 39–51.

fundamental principles of Islamic law. Third, they must have a deep understanding and mastery of the Qur'an, Sunnah, as well as the intent and purpose of the law.<sup>46</sup>

In this context, the convergence of views between Ahmad Hassan and Wahbah Zuhaili can serve as a basis for discourse on reform in the modern era. Wahbah Zuhaili mentions that the door of *ijtihad* is open to anyone with the necessary capabilities and supported by a sufficient level of intellectual capacity. However, this does not overlook the scope of limitations before embarking on *ijtihad*, namely: first, issues related to creed, worship, ethics, and definitive Shariah rulings (*qaṭ'ī*), as their rulings are clearly stated in the texts; second, matters not explicitly addressed in the texts and are therefore considered speculative (*ẓanni*).<sup>47</sup> A. Hassan's view on the "original ruling" is that the laws in the Qur'an and Hadith can be broadly divided into two categories: - Rituals and worldly matters. Rituals are religious ceremonies that are not part of ordinary human behavior, such as ablution, prayer, fasting, and so on. Humans are not allowed to perform rituals or anything resembling rituals unless commanded by Allah or the Prophet. For example: If asked, "Can we pray *Zhuhr* with five units?" the answer would be: "No," because it is not commanded. Conversely, in worldly matters, if someone asks, "Can we eat jackfruit?" for example, the answer would be: "Yes," because it is not prohibited. Therefore, rituals cannot be performed unless commanded, while other matters apart from rituals can be performed unless there is a prohibition.<sup>48</sup>

In the context mentioned, *ijtihad* on a *zanni* evidence can be conducted. In the study of *Usul al-Fiqh*, *zanni* evidence can be classified into two types: *Zanni al-Wurūd* and *Zanni al-Dalālah*. The first type is evidence that only gives a strong impression that it comes from the Prophet (categorized as *hadith ahad*). The second type is evidence that provides possibilities of intended contexts and prompts an interpretation. To provide a clearer picture of Hassan's interpretation of legal verses, let's take two examples: the verses on *Riba* (usury) and *Qisas* (retaliation). There are many legal verses in the Qur'an, but I'll focus on these two verses to keep the discussion concise and depth in this article; and as foundational examples. Another reason is that these two verses are among those frequently emphasized by fundamentalists. The laws of *riba* and *qisas* in the present era, in fact, are no longer applied and tend to be abandoned. Therefore, from the verse on *riba*, we can see how Hassan criticizes modernist groups, and from the verse on *qisas*, we can observe how he also maintains his ideological reasoning.

#### a. Verse about *Riba*

In Surah An-Nisa' (4): 29, it is explained about the destruction of one's honor through suicide or consuming the wealth of others. In the segment of the verse "*la ta'kulū amwālakum bainakum bi al-bāṭil*", A. Hassan interprets it as "do not consume each other's wealth in an unlawful way". And in the segment "*walā taqtulū anfusakum*", he interprets it as "do not throw yourselves into destruction that kills your soul or your honor by committing suicide or by consuming the rights of others".<sup>49</sup> Hassan regards that trade interaction is an

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<sup>46</sup> Dahlan.

<sup>47</sup> Muhammadun, 'Wahbah Zuhaili Dan Pembaharuan Hukum Islam', *Mahkamah: Jurnal Kajian Hukum Islam*, 1.2 (2016), 232-43.

<sup>48</sup> A. Hassan.

<sup>49</sup> A. Hassan.

honorable matter. The honor he refers to can be achieved when there is no deception between the seller and the buyer.

Among the fraudulent practices in business transactions is usury. In Islam, usury is forbidden. And those who engage in usury are said to be tempted by the devil, meaning they are not standing firm in their principles at that moment. As found in Surah al-Baqarah (2): 275, Hassan interprets that those who are tempted by Satan usually behave cruelly, without mercy, and exhibit other dreadful characteristics. Those who engage in usury are equated with those who are tempted by Satan because they typically display ruthless, cruel, and merciless traits, among other terrifying characteristics. This interpretation underscores the severity of engaging in usury and highlights the moral and ethical implications associated with such practices within Islamic finance, emphasizing the importance of adhering to ethical principles in financial transactions according to Islamic teachings.<sup>50</sup>

This is because of the danger posed by usury itself, so Allah has eradicated (forbidden) the practice of usury from the face of the earth (QS. AL-Baqarah: 276). In this verse, Hassan clearly explains the meaning of Allah's eradication of usury, which means that those who engage in usury do so because they seek wealth, and with that wealth, they seek pleasure, honor, and respect. However, the reality is quite the opposite; those who consume usury are generally disliked and opposed, not respected. According to him, in Europe, a continent considered advanced and whose people claim to have high humanity, in several major cities in this twentieth century, there are inhabitants who burn Jewish villages whose inhabitants consume usury, because people generally dislike and oppose usurers. What is mentioned here is just one of the meanings of "Allah eradicates (blessings) from usury."<sup>51</sup>

From the above exposition, there appears to be a critical sentiment towards modernity, especially towards European society. The exposition reflects dissatisfaction with the choice of Europe as a social example, highlighting the influence of Hassan's fundamentalist ideology. His interpretation tends to critique modernity, particularly European capitalist economics. Although this example is representative, questions arise about the selection of Europe over other societies. Hassan's critical sentiment highlights a negative view of modernity, reinforced by a critical view of the capitalist economic model deemed contradictory to Islamic principles. Thus, Hassan's interpretation reflects a critical view of modernity, particularly in the context of European capitalist economics, indicating a broader skepticism towards Western influence and its compatibility with Islamic values.

#### **b. The Verse of *Qisās***

The verse explaining the law of Qisas is found in Surah Al-Baqarah (2): 178. The word "amanu" is interpreted by Hassan specifically to refer to the leaders of Islam who are believers, not the Muslim community in general, because they are the ones responsible for upholding the law (as judges) to defend the murdered. In determining the law of qisas, Hassan classifies the difference in status of "the law of killing is to be repaid by killing" into several points: (1) A free man who kills a free man is to be killed; (2) A male slave who kills another male slave is to be killed; (3) A free woman who kills another free woman is to be killed; (4) A slave who kills a free man is to be killed, and the master of the slave must pay

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<sup>50</sup> A. Hassan.

<sup>51</sup> A. Hassan.

diyat (compensation) to the heirs; (5) A free man who kills a slave is to be killed, and the master of the slave must pay diyat to the heirs who seek retaliation; (6) A free woman who kills a free man is to be killed, and the heirs of the woman must pay compensation to the heirs of the man; (7) A free man who kills a free woman is to be killed, and the heirs of the woman must pay compensation to the heirs of the man who is retaliated against (*qiṣāṣ*).<sup>52</sup>

Hassan's interpretation appears to be highly textualist here, in line with the ideology he holds. However, some more detailed aspects are overlooked in the explanation. Upon revisiting the fiqh books such as Shafi'i and Hanafi fiqh, some aspects may not be included in his interpretation. Hassan strives to provide interpretations in line with the literal meaning of the text. As in fiqh discourse, Hassan does not see that homicide (*qatl*) has several levels, namely intentional homicide (*qatl al-'amd*), semi-intentional homicide (*qatl shibh al-'amd*), and mistaken homicide (*qatl al-khaṭa*).<sup>53</sup> From this classification, it is evident that the enforced law will also differ. This becomes a weakness of the method used by fundamentalist groups that are anti-madhab, yet simultaneously adopt opinions from certain madhabs that align with their ideology. This can be observed when he says "in the books of hadith or Fiqh", without specifying in detail whose opinion and in which book.

The conceptual framework of the Persatuan Islam organization, which holds modernist views, is characterized by its non-affiliation with any particular school of thought (*mazhab*) and its adherence to *tafsir bi al-ma'thūr*. Since its inception, Persis has asserted itself as an independent Islamic organization not affiliated with any specific school of thought, while remaining committed to the textual circle. Unlike fundamentalist-liberal groups that may take texts out of the circle, Persis maintains its conservative and textual approach. The use of the Qur'an and Hadith as primary sources remains foundational, while the organization also acknowledges secondary sources in the form of fatwas found in fiqh books. This approach reflects Persis's commitment to the authenticity of Islamic teachings, upholding the authority of classical texts, and asserting its independence from the influence of particular schools of thought in interpreting and practicing religious teachings.

Such actions demonstrate a tendency towards the practice of *talfiq*, which involves mixing and matching interpretations from different schools of thought to suit specific desires or objectives. *Talfiq* often occurs when individuals select certain aspects from various schools of thought to arrive at legal solutions that align with particular needs or preferences. This approach may reflect flexibility in responding to specific situations, but it can also generate controversy, especially in the development of Islamic law. The selection and consolidation of views from different schools of thought according to one's preferences can be seen as a strategy to address the complexity of contemporary issues, but it also raises questions about consistency and unity of teachings within Islam. Understanding the implications of *talfiq* is crucial in navigating the diverse landscape of Islamic jurisprudence and ensuring coherence in legal interpretations across different contexts and traditions.<sup>54</sup>

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<sup>52</sup> A. Hassan.

<sup>53</sup> Mira Maulidar, 'Hukuman Qishash Dalam Fiqh Jinayat', *Jurnal Al-Mizan*, 4.1 (2017), 56–81.

<sup>54</sup> Wan Zulkifli Wan Hassan and others, 'Practice in Certain School and Fanatic Inclination to One School: A Study Among Malaysian Shafi'i Mazhab Within Islamic Civilization Context', *Journal of Engineering and Applied Sciences*, 2019 <<https://doi.org/10.36478/jeasci.2020.586.595>>.

The openness to secondary sources, along with the practice of *talfiq*, indicates that this group acknowledges the complexity of Islamic law and seeks to address it with a flexible yet principled approach. Secondary sources are considered in determining legal rulings as long as they align with the intent of the text. Although difficult to generalize, understanding the methodology developed by this modernist group is crucial. The ideology in their interpretation is implicit, making it crucial to understand its methodological formulation. From the explanation above, the founding father A. Hassan, unaffiliated with any specific school of thought; in deriving legal rulings, he selected jurisprudential views that aligned with his thinking and disregarded those that conflicted with it.<sup>55</sup> Here is a conceptual map for analyzing the fundamentalist ideology of A. Hassan and his method of legal ijtihad.

Fundamentalist Ideology of A. Hassan	Method of Legal Ijtihad by A. Hassan	Interpretation Practices of A. Hassan	Presentation of A. Hassan's interpretation	Consistency in Ijtihad by A. Hassan	Concrete Example of A. Hassan's Interpretation
<ul style="list-style-type: none"> <li>• Belief in the validity of the Quran and Hadith as the primary sources of Islamic law.</li> <li>• Rejection of the use of legal sources deemed distant from the text of the Quran.</li> <li>• Purification of Islam by returning to the original sources..</li> </ul>	<ul style="list-style-type: none"> <li>• Literalist and atomistic approach to the texts of the Qur'an and Hadith.</li> <li>• Understanding that Islamic law must directly derive from the sacred texts.</li> <li>• Combination of classical opinions regarding ijtihad considered open at all times.</li> </ul>	<ul style="list-style-type: none"> <li>• Textual interpretation consistent with fundamentalist ideology.</li> <li>• Concrete examples of interpretation in "al-Furqan" (Qur'anic Commentary). - Classification of different statuses of the law of retaliation in various contexts.</li> </ul>	<ul style="list-style-type: none"> <li>• Classification of the legal status of retaliation between free men, slaves, women, etc.</li> <li>• Efforts to provide interpretations in line with the literal meaning of the text.</li> <li>• Limitations in explaining certain detailed aspects.</li> </ul>	<ul style="list-style-type: none"> <li>• Critique of modernist groups, such as Europe, regarding the verse on Riba.</li> <li>• Not always consistent in applying ijtihad, sometimes referring to classical thought, such as Imam Shafi'i.</li> </ul>	<ul style="list-style-type: none"> <li>• Interpretation of riba as something detested for its cruelty and inhumanity. Explanation regarding the law of qisas for homicide with classification of status based on context.</li> </ul>

Furthermore, in understanding the thoughts and intellectual contributions of a figure like A. Hassan, it is important for us to delve into the strengths and weaknesses of his interpretation. In the following table, the results of the analysis of the strengths and weaknesses of A. Hassan's interpretation are presented, reflecting the dynamics and complexity in articulating the vision of Islam in the context of the development of interpretation in the Nusantara Qur'anic Interpretation. Here is the table showing the analysis of the strengths and weaknesses of A. Hassan's interpretation:

Strengths of A. Hassan's Interpretation	Weaknesses of A. Hassan's Interpretation
1. Deep understanding of the sacred texts of the Qur'an and Hadith.	1. Tends to be overly literal and conservative in approach to the texts, overlooking historical and social contexts.
2. Consistency in upholding fundamentalist Islamic ideology.	2. Limited perspective in exploring alternative interpretations that are more contextual and inclusive.
3. Contribution to the renewal of Islamic thought by emphasizing the importance of returning to the original sources.	3. Not always consistent in applying ijtihad, sometimes referring to classical thought without relevant context.
4. Clear classification of Islamic laws such as qisas, providing detailed insights into legal issues.	4. Lack of explanation for some detailed aspects of Islamic law, resulting in limited interpretations.

<sup>55</sup> Dadan Rusmana and Fajar Hamdani Akbar, 'DARI LITERASI HINGGA IDEOLOGI: KAJIAN TAFSIR AL-QURAN PARA AKTIVIS ORMAS PERSATUAN ISLAM', *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an Dan Tafsir*, 2021, p. 112 <<https://doi.org/10.15575/al-bayan.v6i2.16926>>.

## Closing

A. Hassan's fundamentalist ideology is reflected in his method of legal interpretation through a literalist and atomistic approach to the texts of the Qur'an and Hadith. A. Hassan believes that Islamic law must directly derive from these sacred texts, emphasizing the validity of the Qur'an and Hadith as primary sources. His perspective opposes the use of legal sources that he deems distant from the Qur'anic texts and advocates for the purification of Islam by returning to its original sources. Although he emphasizes the Qur'an and Hadith, A. Hassan also integrates classical opinions regarding *ijtihad*, which he considers to remain open at all times.

In his practice of interpreting legal verses, A. Hassan presents interpretations that tend to be textual and consistent with his fundamentalist ideology. In "al-Furqan" (Qur'anic Interpretation), he classifies the different legal statuses regarding retaliation for murder in various contexts, such as between free men, slaves, women, and so on. Although he attempts to provide interpretations in line with the literal meaning of the text, some detailed aspects seem to elude his explanations. It is also evident that A. Hassan is less consistent in applying his *ijtihad*, sometimes referring to classical thinking, such as that of Imam Shafi'i, in certain verses. Concrete examples of A. Hassan's interpretation of verses on Riba and Qisas can be found in his book. Regarding the verse on Riba, he criticizes modernist groups, such as Europeans, and interprets the law on usury as something despised by society due to its cruelty and inhumanity. In the case of the Qisas verse, A. Hassan provides a textual interpretation regarding the law of retaliation for murder, by classifying the legal status of retaliation based on various contexts, such as free men, slaves, and women.

A. Hassan's interpretation reflects openness to *ijtihad* and emphasizes the Quran and Hadith as the primary sources of Islamic law, demonstrating dedication to purifying Islam and criticism of modernity. His flexibility in facing changing times and sharp insights into social and economic developments considered incompatible with Islam are seen as strengths. However, his literalist approach to texts, lack of consistency in *ijtihad*, unclear sources of interpretation, and the influence of fundamentalist ideology are seen as weaknesses that can create overly dogmatic views. Nevertheless, A. Hassan's interpretations remain part of the intellectual heritage in the development of Islamic thought in Indonesia.

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