

Epistemology of Nusantara Exegesis in the 17th Century: A Study of *Tarjumān al-Mustafīd* by Abdurrauf al-Singkili

Moh. Jamalul Lail*, M. Riyan Hidayat**, Roma Wijaya***

Universitas Islam Negeri Walisongo Semarang, Indonesia*, Institut Agama Islam Al-Qur'an Al-Ittifaqiah Indralaya, Indonesia**, Ankara Üniversitesi, Türkiye***
jamalullail_1904026161@student.walisongo.ac.id

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| Keywords : Al-Singkili, 17 th Century, epistemology, Tafsir Nusantara, <i>Tarjumān al-Mustafīd</i> . | Abstract The position of <i>Tarjumān al-Mustafīd</i> by Abdurrauf al-Singkili as a precedent for interpretive literature in Indonesia has ontological problems. Accusations circulated that <i>Tarjumān al-Mustafīd</i> was just a translated copy of al-Baiḍāwī's commentary on <i>Anwār al-Tanzīl wa Asrār al-Ta'wīl</i> . In comparison, other groups consider it a translation of <i>Tafsīr Jalālayn</i> . These two claims seem to cast doubt on <i>Tarjumān Al-Mustafīd</i> as an authentic interpretation work. Every work of interpretation always involves the subjectivity of the interpreter. Through an analysis of the epistemology of interpretation, this research reveals the genealogy, method, and validity of al-Singkili's interpretation in <i>Tarjumān al-Mustafīd</i> . The findings of this research highlight three essential aspects: <i>First</i> , <i>Tarjumān al-Mustafīd</i> is not merely the result of translation (vernacularization) of one particular interpretation as has been alleged so far. Several other tafsir, such as <i>Tafsīr Jalālayn</i> and <i>Tafsīr al-Khāzin</i> , also influenced the presentation pattern of <i>Tarjumān al-Mustafīd</i> . Second, al-Singkili's interpretive method is similar to al-Baiḍāwī but not wholly the same. Al-Singkili also adopted the pattern of writing the Indonesian <i>turath</i> books, which use keywords such as <i>fāidah</i> , <i>tanbīh</i> , the word mufasir, and others. <i>Third</i> , <i>Tarjumān al-Mustafīd</i> qualifies as a valid or authentic interpretation of consistency and correspondence. This research offers a novel contribution by positioning <i>Tarjumān al-Mustafīd</i> as a unique synthesis of classical Islamic exegesis and the scholarly tradition of the Nusantara, demonstrating its originality as an interpretive work that bridges global Islamic scholarship with localized epistemological frameworks. |
| Kata Kunci : Al-Singkili, Abad 17, epistemologi, Tafsir Nusantara, <i>Tarjumān al-Mustafīd</i> . | Abstrak Posisi <i>Tarjumān al-Mustafīd</i> karya Abdurrauf al-Singkili sebagai preseden dari literatur tafsir di Indonesia ternyata memiliki problem ontologis. Beredar tuduhan bahwa <i>Tarjumān al-Mustafīd</i> hanyalah salinan terjemahan dari tafsir <i>Anwār al-Tanzīl wa Asrār al-Ta'wīl</i> karya al-Baiḍāwī. Sementara kelompok lain menilainya sebagai terjemahan dari <i>Tafsīr Jalālayn</i> . Dua klaim tersebut terkesan meragukan <i>Tarjumān Al-Mustafīd</i> sebagai sebuah karya tafsir yang autentik. Padahal, setiap karya tafsir selalu melibatkan subjektifitas penafsirnya. Melalui analisis epistemologi tafsir, penelitian ini mengungkap genealogi, metode dan validitas penafsiran al-Singkili dalam <i>Tarjumān al-Mustafīd</i> . Temuan penelitian ini menyatakan tiga hal penting. Pertama, <i>Tarjumān al-Mustafīd</i> bukan semata hasil penerjemahan (vernakularisasi) dari satu tafsir tertentu sebagaimana tuduhan selama ini. Beberapa tafsir lain seperti <i>Tafsīr Jalālayn</i> dan <i>Tafsīr al-Khāzin</i> juga turut memengaruhi pola penyajian <i>Tarjumān al-Mustafīd</i> . Kedua, metode penafsiran al-Singkili mirip dengan metode penafsiran al-Baiḍāwī, tetapi tidak sepenuhnya sama. Al-Singkili turut mengadopsi pola penulisan kitab-kitab turats Nusantara yang menggunakan kata kunci seperti <i>fāidah</i> , <i>tanbīh</i> , kata mufasir, dan sebagainya. Ketiga, <i>Tarjumān al-Mustafīd</i> memenuhi syarat sebagai sebuah penafsiran yang valid atau autentik dilihat dari aspek konsistensi dan korespondensi. Penelitian ini menawarkan kontribusi baru dengan |

memposisikan *Tarjumān al-Mustafid* sebagai sintesis unik antara tafsir Islam klasik dan tradisi keilmuan Nusantara, yang menunjukkan keasliannya sebagai sebuah karya tafsir yang menjembatani keserjanaan Islam global dengan kerangka epistemologi lokal.

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Introduction

The existence of *Tarjumān al-Mustafid* as a precedent in the heritage of Quranic exegesis in Indonesia does not necessarily establish it as a trendsetter for later Nusantara exegetical discourses.¹ The position of *Tarjumān al-Mustafid* as an authentic tafsir derived from al-Singkili's intellectual endeavor remains a debate among researchers. C. Snouck Hurgronje (d. 1936), D.A. Rinke (d. 1954), Voorhoeve, and A.H. Johns argue that al-Singkili's work is merely a translation of *Anwār al-Tanzīl wa Asrār al-Ta'wīl* by 'Abdullah ibn 'Umar ibn Muḥammad al-Shīrāzī al-Bayḍāwī. This claim is supported by the discovery of a note on the manuscript's front cover that states, '*wa huwa al-tarjamah al-jāwīyyah li al-tafsīr al-musammā Anwār al-Tanzīl wa Asrār al-Ta'wīl*' [(this book) is the Javanese translation of the tafsir titled *Anwār al-Tanzīl wa Asrār al-Ta'wīl*].² On the other hand, Azyumardi Azra and Martin Van Bruinessen³ concur with P.G. Riddell and Salman Harun, who suggest that *Tarjumān al-Mustafid* is more appropriately regarded as a translation of *Tafsīr al-Jalālayn*, even though it incorporates numerous translated excerpts from *Tafsīr al-Bayḍāwī* and *Tafsīr al-Khāzin*.⁴ These two polarized views suggest that al-Singkili merely translated an existing tafsir rather than producing an independent exegesis.

One notable aspect that deserves attention in this issue is the understanding that both translation and interpretation involve processes of knowledge acquisition (cognition). This problem occurs because the paradigm of 'tafsir as a genealogical tradition' requires the emergence of intellectual influence from previous interpreters on interpreters who came after them. In this context, *Tarjumān al-*

¹ The term "Tafsir Nusantara" in this article refers to the "unique exegetical tradition of Nusantara scholars," as proposed by Lukman, who defines it through the perspective of localized interpretation rather than merely as a geographic boundary. In detail, Fadhli Lukman, "Telaah Historiografi Tafsir Indonesia: Analisis Makna Konseptual Terminologi Tafsir Nusantara," *Suhuf* 14, no. 1 (2021): 64, <https://doi.org/10.22548/shf.v14i1.616>.

² See: the front cover of Abdurrauf al-Singkili, *Tarjumān al-Mustafid*, ed. M.Idris Abdurrauf al-Marbawi (Kairo: Musthofa al-Bab al-Halaby, 1952), i.

³ Martin Van Kitab Kuning Bruinessen, *Kitab Kuning, Pesantren dan Tarekat* (Yogyakarta: Gading Publishing, 2012), 179.

⁴ Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & VXIII: Akar Pembaruan Islam Indonesia*. (Jakarta: Kencana, 2013), 258.

Mustafid is believed to carry forward the spirit of *Tafsir al-Bayḍāwī*, which had become a standard discourse for medieval exegesis.⁵ *Tarjumān al-Mustafid* is Indonesia's first complete exegesis (30 *juz*), written in Malay and *pegon* script (Arabic-Jawi). Therefore, it also plays a crucial role in the early phase of establishing a uniquely Indonesian exegetical tradition, particularly in the Malay-Javanese context. These two critical roles merit consideration to trace al-Singkili's epistemology (theory of knowledge) in synthesizing interpretative materials from other exegetical works and to assess the extent of *Tarjumān al-Mustafid*'s influence on subsequent exegeses.

Previous researchers have extensively conducted studies on *Tarjumān al-Mustafid* and can be categorized into three areas based on their formal objects. *First*, studies on its characteristics, including sources, methods, and interpretative styles, were undertaken by Rahman,⁶ Raihan,⁷ and Hasibuan⁸. *Second*, thematic studies, such as those by el-Feyza,⁹ Nabilata,¹⁰ and Rusmana¹¹. *Third*, epistemological studies use a comparative approach, as seen in the research by Huda¹² and Parwanto.¹³

⁵ The prominence of *Tafsir al-Bayḍāwī* is evident from the numerous commentaries (*hāshiyah*) written on it. Walid A. Saleh, "The Qur'an Commentary of Al-Bayḍāwī: A History of Anwār Al-Tanzīl," *Journal of Qur'anic Studies* 23, no. 1 (2021): 71, <https://doi.org/10.3366/jqs.2021.0451>; Another notable feature of this tafsir is, for more., Muhammad Al-Fādhil ibn Āshūr, *Al-Tafsir Wa Rijāluh* (Kairo: Majma' al-Buhuth al-Islamiyyah Al-Azhar, 1970), 99-101.

⁶ Arivaie Rahman, "Tarjumān Al-Mustafid Karya 'Abd Al-Rauf Al-Fanshuri: Diskursus Biografi, Kontestasi Politis-Teologis dan Metodologi Tafsir," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 42, no. 1 (2018): 1-22, <https://doi.org/10.30821/miqot.v42i1.419>.

⁷ Ahmad Safwan Raihan, Mohd Syukri Yeoh Abdullah, and Ros Mahwati Ahmad Zakaria, "Tarjumān Al-Mustafid: Suatu Analisis Rujukan Kitab Tafsir Secara Keseluruhan," *International Journal of the Malay World and Civilization* 9, no. 1 (2021): 75-80.

⁸ Akmal Rizki Gunawan Hasibuan, Luqmanul Hakim, and Rowiyah, "Studi Kritis Terhadap Corak dan Metode Penafsiran Tiga Mufassir Nusantara: Abd Al-Rauf As-Singkili, Syaikh Nawawi Al-Bantani dan Kiai Sholeh Darat," *Reslaj: Religion Education Social Laa Roiba Journal* 6, no. 5 (2024): 2272-83, <https://doi.org/10.47467/reslaj.v6i5.1229>.

⁹ Muhafizah El-Feyza and M.Riyan Hidayat, "Pengaruh Khamr dalam Al-Qur'an (Studi Atas Tafsir Tarjuman Al-Mustafid Karya Abd. Rauf As-Singkili)," *Lathaif: Literasi Tafsir, Hadis dan Filologi* 1, no. 2 (2022): 147-58, <https://doi.org/10.31958/lathaif.v1i2.6868>.

¹⁰ Lub Liyna Nabilata, "Kritik Abdurrouf Al-Singkili Terhadap Paham Wujudiyah dalam Kitab Tarjuman Mustafid," *Spiritualis: Jurnal Pemikiran Islam dan Tasawuf* 8, no. 2 (2022): 229-42, <https://doi.org/10.53429/spiritualis.v8i2.487>.

¹¹ Dadan Rusmana, Nabilah Nuraini, and Yayan Rahtikawati, "Gender Relations on Quranic Interpretation in Indonesia (Interpretation Analysis on Turjuman Al-Mustafid's Tafsir, Al-Azhar's Tafsir, and Al-Misbah's Tafsir)," *Fokus: Jurnal Kajian Keislaman Dan Kemasyarakatan* 10, no. 10 (2022): 1-12, <https://doi.org/10.29240/jf.v8i1.3893>.

¹² Nurul Huda, "Epistemologi Penafsiran Ayat 'Seribu Dinar' (at-Thalaq [65]: 2-3): Studi Komparasi Abdurra'uf as-Singkili dan M. Quraish Shihab," *Medina-Te: Jurnal Studi Islam* 15, no. 1 (2019): 1-154, <https://doi.org/10.19109/medinate.v15i1.3260>.

¹³ Wendi Parwanto, "Epistemologi dan Tendensi Penafsiran dalam Tafsir Melayu-Jawi: Studi Tafsir Q.S. Al-Fatihah dalam Tarjuman al-Mustafid Karya Abdul Rouf al-Singkili dan Tafsir Nur Al-Ihsan Karya Said bin Umar Al-Kedah," *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 7, no. 2 (2023): 75-87.

Huda compared *Tarjumān al-Mustafīd* with *Tafsir Al-Mishbah* by M. Quraish Shihab, while Parwanto compared it with *Tafsīr Nūr al-Iḥsān* by Said bin Umar al-Kedah (Malaysia). However, Huda's epistemological analysis was limited to the theme of the Ayat Seribu Dinar, and Parwanto's analysis was restricted to surah al-Fātihah. On the other hand, the comparative research model tends to reduce the depth of analysis on *Tarjumān al-Mustafīd* as an independent material object.

Based on the mapping above, this study aims to fill the gap in research on the epistemology of *Tarjumān al-Mustafīd* as an independent object of study. The fundamental focus of this research includes an analysis of the sources, methods, and validity of Abdurrauf al-Singkili's interpretations in *Tarjumān al-Mustafīd*. This study is grounded in the perspectives of Riddell, Harun, and Azra, who view *Tarjumān al-Mustafīd* not merely as a vernacularization (translation into a local language) of a single tafsir but as involving multiple tafsirs that were prominent in the Middle East. Through an epistemological lens, this research seeks to examine al-Singkili's patterns of elaboration on repetitive interpretative materials from his predecessors. Thus, this study also provides an overview of the relationship between the exegetical tradition of the Middle East and that of Indonesia in the 17th century.

This study is based on several fundamental assumptions. *First*, the ontological issue of *Tarjumān al-Mustafīd* will have a domino effect on other, more complex issues. The formulation of whether it is considered 'tafsir' or 'translation of tafsir' can lead to different methodological consequences. Tafsir allows for more freedom in elaboration and expression according to the scholarly background of the exegete, potentially giving rise to various methods and styles of exegesis. In contrast, translation tends to be limited by linguistic grammar. *Second*, *Tarjumān al-Mustafīd* filled a gap in Indonesian tafsir literature for three centuries until the publication of *Tafsīr Marāḥ Labīd* by Nawawi al-Bantani in the 20th century. Therefore, an epistemological review becomes essential, considering that the development of tafsir is not only shaped by the conditions and eras but is also influenced by the paradigm or epistemology of the exegete.¹⁴

The Life Journey of Abdurrauf al-Singkili

Abdurrauf al-Singkili (1024 H./1615 M. – 1105 H./1693 M.) was born in Suro, Singkil, with the original name Aminuddin Abdurrauf bin Ali. Al-Singkili, al-Fansuri, or al-Jawi often follow his name. *Al-Singkili* refers to his ethnic group and birthplace, Singkil, in South Aceh, while *al-Fansuri* is attributed to Hamzah Fansuri (d. 1590), a

¹⁴ Abdul Mustaqim, *Epistemologi Tafsir Kontemporer* (Yogyakarta: LKiS, 2010), xiii.

notable Acehnese mufti. Hasjmi's notes reveal that Abdurrauf was the nephew of Hamzah Fansuri. However, according to Azra, no other sources strongly support this claim. Azra emphasizes that there was indeed a familial relationship between Abdurrauf al-Singkili and Hamzah Fansuri.¹⁵ The title *al-Jawi* is used because Abdurrauf was part of a network of Nusantara scholars who studied and lived for extended periods in the Hijaz, thus forming a community network there. After returning to his homeland, al-Singkili was honored with Teungku Syiah Kuala, memorialized by the oldest university in Banda Aceh, *Universitas Syiah Kuala*.¹⁶

Abdurrauf al-Singkili's intellectual journey began with his studies in various parts of Nusantara. Details about this are difficult to trace due to the limited available sources. However, his academic career can be partially reconstructed from an additional note in one of his works, *Umdat al-Muhtajin ilā Sulūk Maslak al-Mufridīn*. It is recorded that al-Singkili traveled to the Arab world around 1052 H./1642 M. He visited several regions, including Doha, Yemen, Jeddah, and Ḥaramain (Mecca and Medina). During his 19 years in the Arab lands, al-Singkili studied under 19 scholars and 27 teachers who were personally close to him.¹⁷ One of the most notable personal influences was his connection with Aḥmad al-Qusyasyi (d. 1661), a master of the Shattariyyah Sufi Order. This close relationship led to al-Singkili being appointed as the new leader (*mursyid*) of the Shattariyyah Order, succeeding al-Qusyasyi. In addition to his Sufi teachings, al-Singkili was heavily influenced by Ibrahim al-Kurani (d. 1690) in other aspects of Islamic thought. These intellectual influences played a significant role in shaping al-Singkili's scholarly contributions and theological perspectives.¹⁸

Al-Singkili was highly productive, producing numerous works across various fields of knowledge. His works in the field of Sufism include *Tanbīh al-Māsyī 'ilā Ṭarīq al-Qusyasyi*, *Sullām al-Mustafidīn*, *Bayān Tajallī*, and *Umdat al-Muhtajin ilā Sulūk Maslak al-Mufridīn*. In the field of fiqh (Islamic jurisprudence), his contributions include *Mir'at al-Ṭullāb fī Tashīl Ma'rifat al-Ahkām al-Syar'iyyah li al-Malik al-Wahhāb*, *Bidāyat al-Bālighah*, and *Bayān al-Arkān*. His works in the field of hadith include *Syarḥ al-Laṭīf 'alā Arba'in Hadīthan li al-Imām an-Nawawī*, and in ethics, he wrote *al-Mawā'iz al-Badī'ah*. Meanwhile, in the field of tafsir, *Tarjumān al-*

¹⁵ Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & VXIII: Akar Pembaruan Islam Indonesia*, 239.

¹⁶ Damanhuri Basyir, *Kemasyhuran Syekh Abdurrauf As-Singkili: Riwayat Hidup, Karya Besar, Kontribusi Intelektual, Pengabdian dan Kepeloporannya* (Banda Aceh: Ar-Raniry Press & Zawiyah Nahjun Najah, 2019), 8.

¹⁷ Muliadi Kurdi, *Abdurrauf As-Singkili: Mufti Besar Aceh Pelopor Tarekat Syattariyyah di Dunia Melayu*, ed. Syafrul Muluk Ruslan and Habiburrahim (Banda Aceh: Lembaga Naskah Aceh (NASA), 2017), 8.

¹⁸ Andi Miswar, "Corak Pemikiran Tafsir Pada Perkembangan Awal Tradisi Tafsir di Nusantara (Hamzah Al-Fansuri, Syamsuddin al-Sumatrani dan Abd Rauf al-Singkel)," *Jurnal Rihlah* 4, no. 1 (2016): 123.

Mustafid stands out as his magnum opus among his other works.¹⁹

***Tarjumān al-Mustafid* and the Social Context of 17th Century Nusantara**

Tarjumān al-Mustafid consists of 612 pages divided into two volumes. The first volume contains the exegesis of *Sūrah al-Fātiḥah* to *Sūrah al-Isrā'*, while the second volume covers *Sūrah Al-Kahfi* to *Sūrah An-Nās*. This work was first published in 1302 H. (1884 M.) in Istanbul (Turkey) by the al-'Utsmaniyyah press. The second edition was printed in 1952 in Cairo (Egypt) by the Sulaiman al-Maraghi press. The third edition was published in the same year in Mecca by the al-Amiriyyah press, with the manuscript edited by three of al-Singkili's students: Ahmad Fathani, Idris Kalantani, and Dawud Fathani. The fourth edition was circulated in Indonesia and published in 1981 in Jakarta.²⁰ On the final page of the second volume of this edition, there is a note indicating that *al-Singkili did not entirely write Tarjumān al-Mustafid*. The note reads as follows:

ويزيد عليه أصغر تلاميذه وأحقر خدامه باب داود الجاوي ابن إسماعيل ابن
أغا مصطفى ابن علي الرومي غفر الله لهم قصصه المأخوذ أكثرها من الخازن
وبعض روايته في القرآن بأمره

The Arabic text is followed by a Malay text (written in *Pegon* script) with the following wording.

*"Dan menambahkan atasnya oleh sekecil-kecil muridnya dan sehina-hina khadimnya itu yaitu Dawud Jawi anak Ismail anak Agha Musthofa anak Agha Ali Rumi –diampuni Allah ta'ālā jua kiranya sekalian mereka itu– akan qishah-nya yang diambil kebanyakan daripada Khāzin dan setengah riwayatnya pada khilaf qira'at dengan suruhnya."*²¹

Tarjumān al-Mustafid emerged in a social context where many figures in Indonesia were pursuing studies in the Middle East. Generally, the development of the network of tafsir scholars in Indonesia can be divided into three periods: the

¹⁹ Basyir, *Kemasyhuran Syekh Abdurrauf As-Singkili: Riwayat Hidup, Karya Besar, Kontribusi Intelektual, Pengabdian dan Kepeloporannya*, 41-42.

²⁰ Rahman, "Tarjumān Al-Mustafid Karya 'Abd Al-Rauf Al-Fanshuri: Diskursus Biografi, Kontestasi Politis-Teologis dan Metodologi Tafsir," 9.

²¹ As-Singkili, *Tarjumān Al-Mustafid*, 610. The Dawud Jawi referred to here was one of al-Singkili's closest disciples in the realm of Sufism. He was even entrusted with the role of al-Singkili's secretary, which included assisting in completing the writing of *Tarjumān al-Mustafid*. As a result, Dawud Jawi earned the title "Baba" (Arabic: "bāb"), which signifies "the door" to knowledge, symbolizing his role as the gateway to the vast intellectual world of al-Singkili. Oman Fathurahman, "Reinforcing Neo-Sufism in the Malay-Indonesian World: Shattariyyah Order in West Sumatra," *Studia Islamika* 10, no. 3 (2003): 43. <https://doi.org/10.15408/sdi.v10i3.623>

period of sowing (16th-17th centuries), the period of consolidation (18th-19th centuries), and the period of contextual tafsir (20th-21st centuries). During the sowing period, a network of scholars from Aceh, known as *Ashāb al-Jāwīyyīn* in Hijaz, emerged. This network included figures such as Nuruddin Ar-Raniri, Abdurrauf al-Singkili, and Muhammad Yusuf al-Maqassari. In this period, *Tarjumān al-Mustafid* was born, alongside other works influenced by alums of the *Ḥaramain* (Mecca and Medina). In the consolidation period, works like *Tafsir Marāh Labīd* by Nawawi al-Bantani and *Faiḍ al-Rahmān* by Soleh Darat emerged. Many tafsir works appeared during the contextual tafsir period, characterized by varied methods, styles, and writing formats. The network of scholars in this period became diverse, with scholars from different backgrounds. They were no longer centered solely around the scholars of Hijaz but expanded to include those from Egypt, with distinctive reformist thought. Some of the tafsir works from this period include *Tafsīr al-Ibrīz* (1960) by Bisri Musthofa, *Tafsir Al-Qur'an Al-Karim* (1983) by Mahmud Yunus, *Tafsir Al-Huda* (1977) by Bakri Syahid, and *Tafsir Al-Mishbah* (2001) by M. Quraish Shihab.²²

In the 17th century, Aceh became a gateway for transmitting the intellectual traditions of “Ḥaramain” (Mecca and Medina), brought by Aḥmad al-Qusyasyi and Ibrahim al-Kurani students.²³ At the same time, the Kingdom of Aceh was forging strong ties with the Ottoman Empire. Initially, the relationship was limited to trade cooperation during the reign of the tenth Sultan of Aceh, Sultan Alauddin Riayat Syah (d. 1605). However, this cooperation expanded to include military and Islamic missionary activities. The strategic position of the Ottoman Empire as the custodian of the Holy Land at the time allowed for greater access for the local people to “Ḥaramain” (Mecca and Medina), both for pilgrimage (Hajj) and for education. This position opened the door for many figures from the archipelago, including Abdurrauf al-Singkili, to travel to “Ḥaramain” for their studies, with Aceh serving as its gateway, often referred to as “Serambi Mekah” (the Porch of Mecca).²⁴

Sources of Abdurrauf al-Singkili's Interpretation

One of the issues to be addressed in the epistemological study of tafsir is the sources from which a mufasir derives their knowledge from previous mufasirs. In general, mufasirs base their expertise on three primary sources of

²² Abdur Rahman nor Afif Hamid, “Jaringan Ulama Al-Quran di Indonesia (Analisis Periodisasi Penafsiran,” *Ulil Albab: Jurnal Ilmiah Multidisiplin* 2, no. 9 (2023): 4254–55.

²³ Yana Priyatna, “Rihlah Ilmiah dan Kitabah dalam Tradisi Intelektualisme Islam Nusantara,” *Muqoddima Jurnal Pemikiran dan Riset Sosiologi* 1, no. 1 (2020): 21, <https://doi.org/10.47776/mjprs.001.01.02>.

²⁴ Hartono, “Diplomasi Aceh Dan Turki Utsmani: Kerja Sama Dakwah Islam Dalam Bingkai Perdagangan Abad XVI-XIX Masehi,” *Al-Tsaqafa : Jurnal Ilmiah Peradaban Islam* 19, no. 2 (2022): 162, <https://doi.org/10.15575/al-tsaqafa.v19i2.19253>.

can also be traced in his other work, *Tanbīh al-Māshī*. *Tanbīh al-Māshī* serves as an *ijazah sanad* (chain of transmission) for the *Tarekat Shattariyyah*, extending through Ahmad al-Qushashi (d. 1661) via Ibrahim al-Kurani (d. 1690), both of whom were tarekat guides and also teachers of al-Singkili. However, the influence of their Sufi thought is not apparent in *Tarjumān al-Mustafīd*. Al-Singkili did not use his tafsir as a tool to legitimize his Sufi beliefs in his practice. His views on Sufism are more explicitly expressed in *Tanbīh al-Māshī*, where he quotes many verses and hadiths to support them.

2) Hadiths

Al-Singkili often quoted hadiths, though not directly referencing authoritative hadith collections (*mu'tabar*). Instead, he cited them through the works of *mufassirūn* (exegetes) such as al-Khāzin and al-Baiḍāwi. He also omitted the *sanad* (chain of transmission); sometimes, he only mentioned the companion or attributed the hadith directly to the Prophet, which can be seen when al-Singkili interprets QS al-Baqarah [2]: 185 with an explanation that reads as follows:

*"[kata Ibn 'Abbās] raḍiyallāh 'anh tersebut di dalam Khāzin adalah yang diturunkan Qur'an itu dengan sekali turun daripada Lauh Mahfuz malam Lailatul Qadar daripada Bulan Ramadan maka dihaturkan ia pada Baitul Maqdis: yakni al-'Izzah pada langit dunia kemudian daripada itu maka menurunkan Dia Jibril 'alaih al-salām atas nabi kita Muhammad ṣalla al-llah 'alaih wa sallam sekali sedikit didalam dua puluh tiga tahun. Wallah a'lam."*²⁹

The hadiths regarding the virtues of reciting certain surahs, found at the end of each surah's interpretation in *Tafsir al-Baiḍāwi*, are also frequently cited by al-Singkili. He places these quotations at the beginning of each surah in *Tarjumān al-Mustafīd*, which can be observed, for example, when explaining the virtues of reciting Surah Yasin as follows.

"Maka tersebut di dalam Baiḍāwi, hadis: bagi tiap-tiap suatu ada hatinya, dan hatinya Qur'an itu Yasin. Barang di mana muslim dibaca di sisinya 'Yasin' tatkala turun kepadanya malak al-maut, niscaya turun bagi tiap-tiap huruf daripadanya sepuluh malaikat, berdiri mereka itu dihadapannya bershaf-shaf menyembahyangkan mereka itu atasnya"

²⁹ Singkili, 29; The quote is al-Singkili's verbatim translation of Ibn "Abbās" narration in *Tafsir al-Khāzin*. Abū al-Ḥasan 'Alī bin Muḥammad bin Ibrāhīm bin 'Amr al-Shaykhī al-Khāzin, *Lubāb al-Ta'wīl fī Ma'āni al-Tanzīl*, ed. Muhammad 'Alī Shāhīr, vol. 1 (Beirut: Daar al-Kutub al-'Ilmiyyah, 1994), 112.

*dan minta ampun mereka itu baginya ...*³⁰

In general, al-Singkili's approach to positioning *riwayat* (narrations) as a source of interpretation reflects what 'Ābid al-Jābiri refers to as *near bayāni*, where *riwayat* holds the most significant position in the interpretive process. In other words, *Tarjumān al-Mustafīd* starts with the assumption that *riwayat* holds the highest authority. Unfortunately, al-Singkili tends to overlook the inclusion of *sanad* (chain of narration) to facilitate readers' understanding. Still, on the other hand, this makes the validity of the quoted *riwayat* open to criticism because interpretations based on *riwayat* sometimes contain inserts of information from foreign sources, such as *isrā'iliyyāt* stories.³¹ In this case, al-Singkili was still heavily influenced by *isrā'iliyyāt* narrations, though he did not elaborate on them in detail.

The influence of *isrā'iliyyāt* narrations is evident, for example, when al-Singkili interprets QS Al-Baqarah[2]: 102 regarding Harut and Marut. Al-Singkili quotes a narration from Ibn 'Abbās as found in *Tafsīr Jalālayn*, which states that Harut and Marut were two humans who taught magic. However, on the other hand, al-Singkili also presents the opinion of other mufassirūn who say that Harut and Marut were two angels.³² The latter view is considered *isrā'iliyyāt* because angels are believed to be sinless (*ma'ṣūm*).³³ Similarly, when explaining the Covenant of Tābūt in QS Al-Baqarah[2]: 248, al-Singkili quotes al-Khāzin, who says that Tābūt was a chest passed down from Prophet Adam to Prophet Moses.³⁴ According to Abū Syuhbah, the detailed description of Tābūt is an unclear report with no identifiable source.³⁵ A similar quotation is found in the story of Ṭālūt and Jālūt in QS Al-Baqarah[2]: 251.³⁶ Al-Singkili explains that Prophet Dawud fulfilled the challenge of King Ṭālūt, who promised to marry his daughter to anyone who could defeat Jālūt. This explanation aligns with the story of Prophet Dawud marrying the daughter of Jālūt, as told in Samuel 18: 20-27.³⁷

³⁰ Singkili, *Tarjumān al-Mustafīd*, 441; The quotation is a verbatim translation by al-Singkili of a narration attributed directly to Prophet Muhammad in *Tafsīr al-Baiḍāwi*. Nāṣir al-Dīn Abū al-Khayr 'Abdullāh bin 'Amr bin Muḥammad al-Baiḍāwi, *Anwār al-Tanzīl wa Asrār al-Ta'wīl*, ed. Muhammad Abdurrahman, vol. 4 (Beirut: Dār al-Ihyā' al-Turath al-'Arabi, 1418), 275.

³¹ *Isrā'iliyyāt* is anything that comes from the People of the Book (Jews and Christians) that is quoted in hadiths or tafsirs by a Muslim. The primary sources of *isrā'iliyyāt* are narrated by the companions such as 'Abdullah ibn Salām and Tamīm al-Dāri and the successors such as Ka'ab al-Aḥbār and Wahab ibn Munabbih. Moh Muhyiddin and Muhammad Dluha Luthfillah, "Analysis of the Narrative Structure of *Isrā'iliyyāt*: A Study on the *Isrā'iliyyāt* Accounts of Dawud in Al-Tha'labi's Exegesis *al-Kashf Wa al-Bayān 'an Tafsīr al-Qur'ān*," *QOF: Jurnal Studi al-Qur'an dan Tafsir* 7, no. 1 (2023): 22-23, <https://doi.org/10.30762/qof.v7i1.312>.

³² Singkili, *Tarjumān al-Mustafīd*.

³³ Muḥammad Abū Shuhbah, *Kitāb al-Isrā'iliyyāt fī Kutub al-Tafsīr* (Kairo: Maktabah As-Sunnah, n.d.), 163.

³⁴ Singkili, *Tarjumān al-Mustafīd*, 41.

³⁵ Shuhbah, *Kitāb Al-Isrā'iliyyāt fī Kutub al-Tafsīr*, 174.

³⁶ Singkili, *Tarjumān al-Mustafīd*, 42.

³⁷ *Alkitab Terjemahan Baru* (Jakarta: Lembaga Alkitab Indonesia, 2019), 295.

3) The Opinion of the Mufassir

Track the tafsir references used by al-Singkili can be done through an inventory of his citations from other tafsirs. The list of citations explicitly mentioned in *Tarjumān al-Mustafīd* is as follows:³⁸

Table 1:

List of Citations in *Tarjumān al-Mustafīd*

| Source of citations | Authors | Number of Citations |
|---|---|---------------------|
| <i>Jāmi' al-Bayān 'an Ta'wīl āy al-Qur'ān</i> | Ibn Jarīr al-Ṭabari (d. 923) | 1 time |
| <i>Tafsīr Jalālayn</i> | Jalaluddin al-Maḥalli (d. 1389) Jalaluddin al-Suyuṭi (d. 1505) | 1 time |
| <i>Lubāb al-Ta'wīl fī Ma'āni al-Tanzīl</i> | al-Khāzin (d. 1341) | 143 times |
| <i>al-Tashīl li 'Ulūm al-Tanzīl</i> | Ibn Juza'i al-Kalbi (d. 1341) | 1 time |
| <i>Anwār al-Tanzīl wa Asrār al-Ta'wīl</i> | al-Baiḍāwi (d. 1292) | 121 times |
| <i>Ma'ālim al-Tanzīl</i> | al-Baghawi (d. 1122) | 9 times |
| <i>al-Kasyf wa al-Bayān</i> | al-Tha'labi (d. 1035) | 2 times |

The table above shows that al-Singkili frequently quotes al-Khāzin, especially for the verses related to stories. Likewise, al-Singkili often references al-Baiḍāwi's interpretations when explaining the virtues of surahs. This fact contrasts with the claim on the cover page of the manuscript that *Tarjumān al-Mustafīd* is a Malay-Jawi translation of *Anwār al-Tanzīl wa Asrār al-Ta'wīl by al-Baiḍāwi*. This data indirectly refutes the views of C. Snouck Hurgronje, D.A. Rinkes, Voorhoeve, and A.H. Johns and reinforces Azyumardi Azra's perspective that al-Singkili's work goes beyond a mere translation.

Method of Interpretation by al-Singkili

Ibrāhīm Khalīfah categorized the methods of presenting tafsir based on the level of detail into *ijmālī* (global/brief) and *taḥlīlī* (detailed/lengthy).³⁹ The dominant method used by al-Singkili in *Tarjumān al-Mustafīd* is the *ijmālī* method. Al-Singkili often translates the verses literally, except for those related to stories. Many of the stories are quoted by al-Singkili from the tafsir of *al-Khāzin*. At times, al-Singkili also includes brief narrations about the reasons for the revelation (*asbāb al-nuzūl*) of certain verses, which he deems necessary to mention.

Regarding writing structure, al-Singkili always includes an introduction that contains narrations about the virtues of reading each surah. These narrations are predominantly quoted from the tafsir *Anwār al-Tanzīl wa Asrār al-Ta'wīl* by al-Baiḍāwi. For instance, at the beginning of surah al-Fātihah, al-Singkili writes:

³⁸ The complete details of the page where the citation can be found are as follows., Raihan, Abdullah, and Zakaria, "Tarjumān Al-Mustafīd: Suatu Analisis Rujukan Kitab Tafsir Secara Keseluruhan," 78.

³⁹ Ibrahim Abdurrahman Khalifah, *Dirāsāt fī Manāhij al-Mufasssīrīn* (Kairo, 1979), 45.

“Ini Surah al-Fātiḥah, yaitu tujuh ayat yang dengannya ia kepada Makkah yakni yang turun di Makkah. Maka tersebut di dalam Baiḍāwī bahwa Fātiḥah itu penawar bagi tiap-tiap penyakit dan tersebut di dalam Manāfi’ al-Qur’ān: barangsiapa membaca dia adalah baginya daripada pahalanya yang tiada dapat menggandai dia kitab dan memberi manfaat akan sebaik-baik orang dan perkasih. Wallāh a’lam.”⁴⁰

The same pattern is also seen in the introduction to surah Ali ‘Imrān, as shown in the following quote.

“Ini Surah Ali ‘Imran dibangsakan kepada Madaniyyah dan ayatnya dua ratus ayat maka tersebut didalam al-Baiḍāwī: barangsiapa membaca Surah Ali ‘Imrān, niscaya dianugerahi akan dia tiap-tiap suatu ayat daripadanya menyentosakan daripada titian neraka Jahanam. [Dan barangsiapa] membaca dia pada Hari Jum’at, niscaya diberi Allah ta’ālā nikmat atasnya dan segala malaikatnya hingga datang kepada maghrib. Dan tersebut di dalam Manāfi’ al-Qur’ān: apabila dengan za’faran dan air mawar maka digantungkan atas perempuan yang hendaklah banting niscaya banting ia dan apabila digantung ia atas orang yang kesukaran niscaya dimudahkan Allah atasnya. Wallāh a’lam”⁴¹

Al-Singkili’s interpretation is also rich in explanations of various *qira’at* (readings) in many verses. However, al-Singkili tends to avoid the legal debates that arise due to differences in *qira’at*, which can be seen in his interpretation of the verse concerning the issue of wudu in QS. al-Mā’idah: 6, as follows.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۗ ...

Hai segala mereka yang percaya akan Allah ta’ālā apabila kamu hendak berdiri kepada sembahyang maka basuh oleh kamu segala muka kamu dan segala tangan kamu serta segala siku kamu dan sapu oleh kamu

⁴⁰ Singkili, *Tarjumān al-Mustafīd*, 2. The original wording of the quoted narration is found in., Baiḍāwī, Nāṣir al-Dīn Abū al-Khayr ‘Abdullāh bin ‘Amr bin Muḥammad al-Baiḍāwī, *Anwār al-Tanzīl wa Asrār al-Ta’wīl*, ed. Muhammad Abdurrahman, vol. 1 (Beirut: Dār al-Ihyā’ al-Turath al-‘Arabi, 1418), 25.

⁴¹ Singkili, *Tarjumān al-Mustafīd*, 51; The original wording of the quoted narration is found in., Nāṣir al-Dīn Abū al-Khayr ‘Abdullāh bin ‘Amr bin Muḥammad al-Baiḍāwī, *Anwār al-Tanzīl wa Asrār al-Ta’wīl*, ed. Muhammad Abdurrahman, vol. 2 (Beirut: Dār al-Ihyā’ al-Turath al-‘Arabi, 1418), 57.

segala kepala kamu dan basuh kamu segala kaki kamu serta segala mata kaki kamu

(Fāidah) on stating the differences between the three qari's in their recitation وَأَرْجُلِكُمْ and وَأَرْجُلِكُمْ وَأُجَاءُ أَحَدٌ مِنْكُمْ mentioned earlier. As for 'وأَرْجُلِكُمْ', both Nāfi' and Ḥafṣ agree on reading it with a *fathah* on the 'lam', while Abu 'Amr reads it with a *kasrah* on the 'lam'. Furthermore, as for أُجَاءُ أَحَدٌ مِنْكُمْ both Qālūn and Dūrī agree on omitting the first *hamzah* when connected (*waṣal*), whereas Ḥafṣ reads it with full articulation of both *hamzah*'s.⁴²

Al-Singkili does not mention that the recitation with a *fathah* on the letter 'lam' in the word *wa arjulakum* results in the obligation to wash the feet during wudu. Meanwhile, the recitation with a *kasrah* on the letter 'lam' implies that it is sufficient to wipe (*mash*) the feet without the need to wash (*ghasl*).

Regarding the principle of translation, al-Singkili employs a free translation model. However, al-Singkili does not consistently apply the principle of meaning interpretation (*ta'wīl*) to terms or verses with ambiguous meanings (*mutashābihāt*). Consistency in the use of *ta'wīl* is a crucial issue, as the interpretation of ambiguous verses can indicate the theological tendencies of the interpreter. The interpretation of terms such as *wajh*, *yadd*, *istawā*, and *kursiy*, which are attributed to Allah, is often used to explore the theological inclinations of the interpreter. Debates over the interpretation of these terms have even influenced revisions of the Indonesian Ministry of Religious Affairs' translation of the Qur'an in each edition. The dynamic application of the principles of *ta'wīl* and *tafwīd* in the Ministry's translation has led to a shift in paradigm from an anthropomorphic understanding to a more moderate one. Therefore, al-Singkili's treatment of the principles of *ta'wīl* and *tafwīd* can be assessed based on his interpretation of verses about the attributes of Allah, as summarized in the following table.

Table 2:
Al-Singkili's Interpretation of Verses About the Attributes of Allah

| Verse | Text of the Verse Fragment | Tafsir/Terjemah |
|------------------------|--|--|
| QS. al-Baqarah[2]: 115 | وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ ۗ ... | Dan bagi Allah ta'ālā jua bumi sekaliannya, maka barang kemana kamu hadapkan segala muka kamu dengan surahnya di dalam sembahyang, maka di sanalah kiblatnya yang telah |

⁴² Singkili, *Tarjumān al-Mustafīd*, 109.

| | | |
|---------------------------|--|--|
| QS. al-Rahmān[55]: 26- 27 | كُلُّ مَنْ عَلَيْهَا فَانٍ ۖ وَيَبْقَىٰ وَجْهَ رَبِّكَ ذُو الْجَلِيلِ وَالْإِكْرَامِ ۖ | dikeridhoi akan Dia. ⁴³ Tiap-tiap yang di atas bumi itu lagi akan binasa dan kekal Dzat Tuhanmu yang mempunyai kebesaran jua dan muliakan segala mukmin dengan memberi nikmat mereka itu. ⁴⁴ |
| QS. Ṭāha[20]: 5 | الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَىٰ | (Yang menjadikan bumi dan tujuh petala langit yang tinggi) itu yaitu Tuhan yang bernama Rahman atas 'Arsy tetap Ia, dan nyata dengan tetap yang berpatutan dengan Dia . ⁴⁵ |
| QS. al-Fathḥ[48]: 10 | إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ ۖ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ | Bahwasannya segala mereka itu yang berbaiat dengan dikau dengan baiat ridwan itu hanya sannya baiat mereka itu dengan Allah. Tangan Allah di atas tangan mereka itu. ⁴⁶ |
| QS. al-Baqarah[2]: 255 | ... وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ ۖ | Dan telah diluaskan oleh <i>kursi</i> tujuh petala langit dan tujuh petala bumi. ⁴⁷ |

The two terms *wajh* in QS. al-Baqarah[2]: 115 and QS. al-Rahmān[55]: 27 means "face" or "front." Al-Singkili interprets these terms by eliminating their literal meaning and replacing them with a meaning that fits the context of the verse. Similarly, the term *istawā* in QS. Ṭāha [20]:5 is interpreted by al-Singkili as "remaining" in its literal sense. However, the additional explanatory phrase "with a remaining that is appropriate for Him" shows that al-Singkili is applying the principle of *ta'wīl* in this case. Meanwhile, the term *yadd* in QS al-Fathḥ[48]: 10 is translated literally (using *tafwīd*) as "the hand of Allah" without changing its meaning to a contextual one like "the power of Allah" or adding any explanatory phrase. The term *kursī* in QS al-Baqarah[2]: 255 is also interpreted literally by al-Singkili without attributing it to Allah. In this case, al-Singkili uses the principle of *tafwīd* just as he did when translating *yadd*. Thus, it is evident that there is an inconsistency in al-Singkili's interpretation of the verses concerning the attributes

⁴³ Singkili, 19.

⁴⁴ Singkili, 533.

⁴⁵ Singkili, 313

⁴⁶ Singkili, 513

⁴⁷ Singkili, 43.

of Allah, so his theological inclination does not dominate his exegesis.

Based on the above explanation, the method of interpretation employed by al-Singkili can be summarized as follows:

1. Begin each surah by writing "Bismillāh" (In the name of Allah).
2. Write the surah's identity, which includes its name, its category (Makkiyah or Madaniyah), and the number of verses in Arabic.
3. Cite traditions related to the virtues of the surah, often referring to *Anwār al-Tanzīl wa Asrār al-Ta'wīl* by al-Baiḍāwī (d. 1292) and *Manāfi' al-Qur'ān*.
4. Use key terms in parentheses such as *qissah* (for reasons of revelation and context), *fāidah* (for variant readings, or sometimes for general explanations), *bayān*, *adapun*, *kata mufassir* (for references to al-Khāzin that include reasons for revelation or abrogation), *syahdan*, *tanbīh* (additional grammatical explanations), and similar terms to begin the explanation of verses.
5. Explain differences in recitation (*qira'at*) for certain verses.

Validity of al-Singkili's Interpretation

The validity of interpretation can be traced through three indicators of truth: coherence, correspondence, and pragmatism. An interpretation is considered coherent if it consistently aligns with previous propositions and applies the methodology of earlier *mufassirūn*. An interpretation is considered to have correspondence if it aligns with empirical field facts. This indicator is typically used to measure scientific interpretations of universal verses. Meanwhile, an interpretation meets the pragmatism indicator if it can practically offer solutions to address surrounding social problems.⁴⁸

Based on the analysis of the interpretation method previously outlined, *Tarjumān al-Mustafīd* remains relatively consistent in using this pattern. This consistency is seen in including the surah introductions and the style of explanation using specific key terms enclosed in parentheses. Furthermore, al-Singkili also bases his interpretations on the *mufassirun* before him, which means he did not depart from the tradition of interpretation established by earlier *mufassirun*, especially those from the medieval period. This was likely influenced by al-Singkili's background, which was rooted in the scholarly tradition of the Arab world (Hijaz), thereby often engaging with the intellectual paradigms of the Middle East, including in the field of tafsir writing.

Tarjumān al-Mustafīd can also be considered relevant to the needs of the laypeople in the Nusantara region (who, by and large, are not native Arabic speakers) in learning to understand the tafsir of the Qur'an. The limitation in their

⁴⁸ Mustaqim, *Epistemologi Tafsir Kontemporer*, 83.

proficiency in Arabic posed a significant challenge for them, which is why this tafsir was written in Malay, which at that time was the lingua franca of Southeast Asia. This reason was emphasized by Dawud Jawi, a student of al-Singkili and the editor of the manuscript in the third edition (Makkah edition), as follows:

وأراد المترجم رحمه الله تعالى تعميم الفائدة فترجمه بهذه اللغة لتستفيد أهل
هذه الديار الجاوية لأنهم لا يحسنون اللغة العربية ...

*"Penerjemah kitab ini (Abdurrauf al-Singkili) -semoga Allah ta'ālā merahmatinya- menginginkan agar menebar luas faidah, maka diterjemahkanlah (Tafsir al-Baiḍāwi) ke dalam bahasa ini agar penduduk Jawi bisa mengambil pelajaran darinya. Sebab, mereka tak fasih berbahasa Arab."*⁴⁹

The use of Malay in this tafsir further reinforces the idea that from the outset, the purpose of writing *Tarjumān al-Mustafīd* was for educational purposes for the local readers.⁵⁰ *Tarjumān al-Mustafīd* was noted to have become one of the primary references for tafsir in the educational system of Kenali, Malaysia. In this case, the pesantren initiated by Muḥammad Yūsuf bin Aḥmad (Tok Kenali) became the pioneer in teaching this work of tafsir by al-Singkili. Through such teachings, the popularity of *Tarjumān al-Mustafīd* as the only complete tafsir in Malay was able to endure for centuries in Malaysia.⁵¹ Additionally, *Tarjumān al-Mustafīd* became a model for early Malaysian mufassirs (such as Muḥammad Idrīs al-Marbawi and 'Usmān Jalāluddin al-Kalantani) in writing tafsir works. The influence of al-Singkili on these two Malaysian mufassirs is well-founded, as both were students of Tok Kenali.⁵²

Regarding pragmatics, *Tarjumān al-Mustafīd* is not yet fully solution-oriented in addressing societal issues because the content of its interpretation is very brief, making it appear merely a typical, relatively textual translation. Although there are explanations about the differences in recitation (*qira'at*), al-Singkili does not extend them to the implications of the meanings they produce. This is reasonable because most people had limited knowledge of Islam, and Islam in the archipelago in the 17th century was still in its infancy.

⁴⁹ Singkili, *Tarjumān al-Mustafīd*, 611.

⁵⁰ This exegesis for educational purposes is commonly referred to as tafsir madrasah. Essentially, this exegesis summarizes previous, more encyclopedic (comprehensive) tafsirs. Saleh, "The Qur'an Commentary of Al-Bayḍāwi: A History of Anwār Al-Tanzīl: 21."

⁵¹ Zakirman Zakirman and Shafwatul Bary, "Geliat dan Keterpengaruhan Tafsir Alquran dalam Dakwah di Malaysia," *Al Munir Jurnal Komunikasi Dan Penyiaran Islam* 10, no. 1 (2019): 54, <https://doi.org/10.15548/amj-kpi.v2i1.489>.

⁵² Haziyah Hussin, "The Emergence of Qur'anic Exegesis in Malaysia," in *The Qur'ān in the Malay-Indonesian World: Context and Interpretation*, ed. Majid Daneshgar, Peter Gregory Riddell, and Andrew Rippin (London & New York: Routledge, 2016), 141.

Conclusion

Tarjumān al-Mustafīd is not merely a vernacularization of a single tafsir, as stated on the manuscript's cover, because it contains a result of elaboration that goes beyond a mere compilation of quotations. Al-Singkili's interpretive model represents the tradition of tafsir that developed in Indonesia during the 17th century, which was relatively concise, much like *Tafsir al-Baiḍāwi*, and still reliant on riwayat (*tafsīr bi al-ma'thūr*) as its primary source. Al-Singkili's method of interpretation is dominated by a global (*ijmāli*) tafsir approach, complemented by explanations of different *qira'at* (readings). The validity of his interpretation in *Tarjumān al-Mustafīd* shows coherence (in line with the opinions of previous *mufasssīrūn*) and correspondence (relevant to the needs of the society at that time). However, the value of pragmatism is not fully met, as his interpretation is relatively brief, making it seem more like translation work. *Tarjumān al-Mustafīd* also does not show any response from al-Singkili to the social issues of his time.

In general, this study's findings emphasize that *Tarjumān al-Mustafīd* is an authentic intellectual product of Abdurrauf al-Singkili. This research offers a novel contribution by positioning *Tarjumān al-Mustafīd* as a unique synthesis of classical Islamic exegesis and the scholarly tradition of the Nusantara, demonstrating its originality as an interpretive work that bridges global Islamic scholarship with localized epistemological frameworks. Nevertheless, this study has limitations in presenting examples; thus, the data provided is only preliminary information. Therefore, further studies are needed to explore al-Singkili's epistemological structure more deeply on specific themes. Additionally, al-Singkili's interpretations in his other works should also be examined within the framework of a comprehensive study of tafsir scholars.

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