



Madinah.JSI by IAI TABAH is licensed under a Creative Commons Attribution- NonCommercial 4.0 International License

Naskah masuk	Diterima	Diterbitkan
01 Desember 2024	07 Desember 2024	10 Desember 2024
DOI : https://doi.org/10.58518/madinah.v11i2.3079		

RESONANCE OF REFORMIST-MODERNIST ISLAMIC THOUGHT IN INTERPRETATION AND ITS INFLUENCE ON THE DEVELOPMENT OF INTERPRETATION IN INDONESIA

Muhammad Ruhiyat Haririe

University of The Holy Quran and Islamic Sciences, Omdurman, Sudan

E-mail: mrharirie96@gmail.com

ABSTRACT: *At the end of the Ottoman rule, Muslims experienced extraordinary setbacks in various fields. This is suspected to be due to several factors, including the difficulty of Muslims in understanding Islam, the spread of an understanding of Islam which seems old-fashioned, and the practice of practicing Islamic teachings which is considered quite deviant. One of the causes of all these causes is that the verses of the Quran that are understood are not in accordance with the context of the times. This research aims to explain interpretations with reformist-modernist nuances in the context of ideology, influence, relevant interpreters, and criticism of traditional Islam. The research method used is qualitative with descriptive analysis based on literature study. The conclusion of this research shows that the development of reformist tafsir emerged as a response to the decline of Muslims in all aspects of life. Reformers such as Jamaluddin Al-Afghani, Muhammad Abduh and Rasyid Rida had a significant influence on the development of tafsir with reformist-modernist nuances. Prominent mufassir in the archipelago who helped develop interpretations with reformist nuances include A. Hassan, Oemar Bakri, Buya Hamka, and KH. Bisri Musthofa..The leaders of the reformist movement also criticized many traditionalists who they considered to prioritize blind taqlid and were exposed to bid'ah and khurafat.*

Keywords: Ideology, modernism, reformist, tafsir

ABSTRAK: Pada akhir pemerintahan Ottoman, umat Islam mengalami kemunduran yang luar biasa di berbagai bidang. Hal ini diduga disebabkan oleh beberapa faktor, antara lain sulitnya umat Islam dalam memahami Islam, penyebaran pemahaman Islam yang terkesan kuno, dan praktik mengamalkan ajaran Islam yang dinilai cukup menyimpang. Salah satu penyebab dari semua penyebab tersebut adalah ayat-ayat Al-Qur'an yang dipahami tidak sesuai dengan konteks zaman. Penelitian ini bertujuan untuk menjelaskan interpretasi bernuansa reformis-modernis dalam konteks ideologi, pengaruh, penafsir yang relevan, dan kritik terhadap Islam tradisional. Metode penelitian yang digunakan adalah kualitatif dengan analisis deskriptif berdasarkan studi pustaka. Kesimpulan dari



penelitian ini menunjukkan bahwa perkembangan tafsir reformis muncul sebagai respon terhadap kemunduran umat Islam dalam segala aspek kehidupan. Para reformis seperti Jamaluddin Al-Afghani, Muhammad Abduh dan Rasyid Rida memiliki pengaruh yang signifikan terhadap perkembangan tafsir bernuansa reformis-modernis. Mufassir terkemuka di Nusantara yang membantu mengembangkan interpretasi bernuansa reformis antara lain A. Hassan, Oemar Bakri, Buya Hamka, dan KH. Bisri Musthofa.. Para pemimpin gerakan reformis juga mengkritik banyak tradisionalis yang mereka anggap mengutamakan taqlid buta dan terpapar bid'ah dan khurafat.

Kata kunci: Ideologi, modernisme, reformis, tafsir

INTRODUCTION

The end of the 19th century to the middle of the 20th century became a starting point for shifts in the direction of world politics along with the increasingly heated Second World War. This certainly also had a significant influence on religious groups in the world, including Islam. Efforts to renew the understanding of Islam began to be echoed in order to end the crisis that befell Muslims. In general, the renewal that was echoed aimed to restructure the understanding of the people towards ancient Islam towards modern Islam, as a response to political and socio-economic conditions. Muhammad Abduh believed that the inability of Muslims to follow the Qur'an in its entirety was not due to a lack of relevant interpretations, but because the existing interpretations were not relevant to the problems of the people in the modern era.¹

In several previous studies, several things were explained about modernist reformist thinking. As written by Ira M. Lapidus who stated that the collapse of the Ottoman dynasty in 1924 played a role in the emergence of reformist movements, especially from the lower middle class who were part of the new generation of intellectuals who had been touched by western curriculum education (Lapidus: 1999). Meanwhile, Yeyen Subandi, in his writing, stated that one of the main reasons for the emergence of the reformist movement in the mid-20th century was to remove Muslims from the shadow of the European nations who were in power at that time and whose civilization was in a positive trend.²

The modernization reform movement did not only stop in the Middle East, but also reached figures in Indonesia. This was also stated in research conducted by Mila Aulia and Imam Muhajir. He revealed that the emergence of thoughts from young nationalist figures who criticized many Islamic figures as bearers of the Islamic religion that was not in accordance with the modern world. This criticism

¹ Muhammad Rashid Rida. *Tafsir al-Quran al-Hakim: al-Shahir bi Tafsir al-Manar*. (Beirut: Dar al-Marifah lil Tiba'ah wa al-Nashr, 1973). Juz 1. p. 17

² Subandi, Yeyen. Gerakan Pembaharuan Keagamaan Reformis-Modernis: Studi Terhadap Muhammadiyah dan Nahdlatul Ulama. *Jurnal Resolusi* Vol. 1 No.1 Juni 2018 DOI : <https://doi.org/10.32699/resolusi.v1i1.158>



certainly raised the spirit of Islamic figures who were reformist to then restore Islamic teachings that were in accordance with the Qur'an and Sunnah but remained relevant to the modern world.³ On the other hand, as conveyed by Azyumardi Azra in his research, the emergence of reformist thinking in the archipelago was certainly inseparable because the scholars in the archipelago at that time studied in Egypt or Saudi Arabia which were the mecca of Islamic knowledge at that time. Some circles certainly welcomed this thinking in order to balance the strong thinking of traditionalists in Indonesia who were considered too rigid, too overshadowed by the western system and not adaptive to the needs of the people in times of crisis like that.⁴ This statement is also strengthened by Azyumardi Azra's other research which explains how the era of the ulama-ulama army in the archipelago is related to the Haramain which became the pillar of the spread of Islam to Indonesia in the 19th to 20th centuries. One of the things that became the forerunner of the entry of reformist thought was the existence of neo-Sufism which was developed in the archipelago as a criticism of the teachings of Sufism which were considered to be deviant.⁵

This research will try to explain and describe the emergence and development of reformist-modernist thought in interpretation, and how this reformist thought could reach the archipelago and also influence the development of the treasury of interpretation writing in the archipelago. Among the aspects of the author's research are the history of the emergence of reformist thought, its resonance to the archipelago, and the study of reformist-modernist interpretations in Indonesia, where the author chose the Al-Furqon Interpretation and Al-Ibriz Interpretation as research objects. This study is important in order to understand the roots of the emergence of reformist-modernist thought, the figures who developed it, its resonance in the development of interpretation in the archipelago and the discourse that emerged between reformist-modernist figures and traditionalist figures.

METHOD

This research is a qualitative research where the final findings are not obtained through statistical procedures but are described descriptively-analytically.⁶ The data collection technique is based on library research with primary sources, namely the book Tafsir Taysir al-Karim ar-Rahman fii Tafsir

³ 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, no. 1 (2022): 1-16. <https://ejournal.unia.ac.id/index.php/dirosat/article/view/640>

⁴ Azyumardi Azra, "The Transmission of Al-Manar's Reformism to the Malay-Indonesian World: The Cases of al-Imam and al-Munir," *Studia Islamika* 6, no. 3 (January 1, 1970), <https://doi.org/10.15408/sdi.v6i3.723>.

⁵ Azyumardi Azra. *The Origin of Islamic Reformism in Southeast Asia; Networks of Malay-Indonesian and Middle Eastern "Ulama" in the Seventeenth and Eighteenth Centuries*. (Honolulu: University of Hawai'i Press, 2004). p. 2-3

⁶ F. Rita. *Metodologi Penelitian Kualitatif*. Padang: Gopal Eksekutif Teknologi, 2022. p.3



Kalami al-Mannan by As-Sa'di and secondary sources from various articles, books, scientific works and others related to the research study.⁷

RESEARCH RESULTS AND DISCUSSION

The Emergence and Development of Reformist-Modernist Thought

As explained in the introduction, the Islamic reform movement itself began to be popularized in the late Ottoman dynasty (Ottoman Turkey) as the last dynasty of the Islamic Caliphate. However, historians note that this movement is rooted in the development of the 7th and 8th centuries in Arabia and Egypt which supported the purification of Muslim beliefs and practices based on the Qur'an, hadith, and law combined with the asceticism of Sufism. This movement is exclusive in nature because of its corrective nature which is inward, fundamental, intolerant, and closed. Then, Islamic reform held momentum in the hands of a figure from Egypt, Muhammad Abduh who received a lot of touch from Jamaluddin al-Afghani. In various regions of the Middle East at that time, Abduh's thoughts which combined the Salafi approach with modernism, reached its influence on the younger generation. Abduh flexibly corrected the traditions and values of the past that were shackling and the lulling practices of Sufism. He did not hesitate to appreciate modernity so that it suited the aspirations of the younger generation of Muslim society. However, Abduh's philosophical foundation and criticism are strongly based on the Qur'an and hadith whose interpretations have been refreshed.⁸

As previously stated, the Islamic reform movement was widespread throughout the region and Abduh's thoughts gained ground, but political phenomena in several countries were exceptions. The strong tendency to use Islam as a political flag was very strong, but the victory of the young generation educated in the West in controlling the pace of government, placed the generation of fighters in several countries such as Tunisia carrying the spirit of genuine secularism. However, Islamic sentiment remains a latent force and is the full concern of government controllers in order to maintain political stability.⁹

The decline of Muslims socially, culturally, and politically under Western colonialism, made the components of the Muslim community aware of the need to rise and re-establish the dignity of Islam. The Islamic revival and renewal movement was driven by the romanticism of the glory of Islam in the past and some were driven by the progress of Western civilization itself.

Muslim countries, except for a few, became part of the trend of geo-political competition between the West and the Soviet Union. The Muslim government was divided into two: looking to the West and being strongly influenced by Soviet socialism. This moment gave birth to many thoughts for the redefinition and

⁷ W. Darmalaksana. *Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan*. Bandung: Library UIN Sunan Gunung Djati Bandung, 2020.

⁸ Ira M. Lapidus. *Sejarah Sosial Umat Islam (Bagian III)*. terj. Ghufron A. Mas'adi. (Jakarta: Raja Grafindo Persada, 1999.). p. 15

⁹ Ibid., p. 21 & 27



reactualization of the role of Islam and Arabs. Among the most popular is to return to Islamic identity with the Qur'an and hadith as its philosophical sources and tradition as its foundation. The modern trend in Islam with the jargon of renewal (tajdid) and abandoning tajlid, was first echoed by al-Afghani and Abduh. Not tajlid means defragmenting the legacy of knowledge that has come down to us from the era of decline while being careful not to fall prey (farisah) to Western thought. As for "renewal", its meaning is building a new understanding of religion, aqidah, and sharia by starting from the main teachings of religion directly and trying to vitalize them.¹⁰

Jamaluddin Al-Afghani and the Idea of Renewal in Tafsir

Jamaluddin al-Afghani is known as a teacher and inspiration for Muhammad Abduh, Rasyid Ridha and other reformist figures such as Ahmad Khan in India and Zia Gokalp in Turkey.¹¹ Al-Afghani's thoughts were adopted and absorbed by these reformist figures, especially in fighting colonialism and returning Muslims to their prime time.

Among al-Afghani's thoughts that are quite influential is returning to the theology of sunnatullah with rational, philosophical and scientific thinking. Belief in sunnatullah will lead to scientific thinking and a dynamic attitude. According to him, science which is developing rapidly in Europe needs to be mastered again by Islamic scholars and scholars.¹²

Another idea of al-Afghani's renewal is his statement that the door of ijihad is never closed and no one can close it. Reinterpretation of the teachings of the Qur'an and Hadith to suit the modern era can only be done through ijihad.¹³

In other words, to achieve his ideas, al-Afghani tried in discourse:¹⁴

- a. The people must be cleansed of superstitious beliefs.
- b. People must believe that they can achieve a level/degree of noble character.
- c. The Pillars of Faith must truly become a guideline in human life, not just a mere follower.
- d. Every generation of the people must have a special layer to provide education and teaching to stupid people and also fight evil desires and enforce discipline.

Jamaluddin al-Afghani realized how weak the Muslims were even to establish brotherhood in order to jointly face the pressure of Western colonialism. Therefore, he encouraged the spirit of Islamic unity (Pan-Islamism) which was anti-oppression and colonialism to fight colonialism and re-establish the existence of Muslim civilization. The way is to return earnestly and seriously to the Qur'an. He called for an actual and factual interpretation of the Qur'an, eroding the divisions

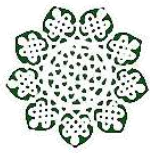
¹⁰ Muhammad Abid al-Jabiri. *Nahnu wa al-Turats: Qira'at Mu`ashirah fi Turatsina al-Falsafi*. (Beirut: al-Markaz al-Tsaqafi al-Arabi, 1993). p. 12

¹¹ Harun Nasution. *Islam Rasional: Gagasan dan Pemikiran Cet. IV*; Bandung: Mizan, 1996. Hal. 119

¹² Ibid., p. 149

¹³ Ibid., p. 119

¹⁴ M. Yusran, Asmuni. *Aliran Modern Dalam Islam: Mengenal Pokok-Pokok Pemikiran Para Pemukanya*. Surabaya: al-Ikhlash, 1982. p. 43.



of schools and groups (as a consequence of returning together to the same source: the Qur'an), and acting more rationally: leaving the khurafah and adopting positive Western achievements. This must be carried out with the support of political structural power in order to be effective and operational.¹⁵

Muhammad Abduh and Rasyid Ridha and their Concept of Interpretation

Muhammad Abduh had the same idea as Jamaluddin al-Afghani. The difference is, despite his concern for politics, Abduh was not too political because in the end he took the path of education as an arena for the renewal of the people. The renewal outlined by Jamaluddin al-Afghani was no different from Abduh's ideas except for the path taken.¹⁶

Abduh's influence was stronger than Jamaluddin al-Afghani's because Abduh's activities in the path of education had an intellectual impact on Muslim students from all over the world who studied in Egypt who later continued and developed Abduh's thoughts. But as described earlier, the jargon of secular nationalism was beyond the reach of the voice of Afghan-Abduh's renewal. Religion and the Qur'an in it were not supported by secular nationalist groups with liberal-progressive leanings. National awakening was not a religious task but a task for all components of the nation. Not a few Muslim scholars joined this group and chose to ignore the romanticism of the glory of Islam in the past.¹⁷

Among the ideas and thoughts of Muhammad Abduh and Rasyid Rida in the following interpretations:

a. The Quran as a Holy Book for Muslims and a Book of Guidance for Muslims

Muslims do not compromise on the sacredness of the Quran and its function as a guide. The sanctity of the Quran is marked by its miracles that transcend space and time. Muslim religiosity also reflects this belief. Normatively, this is faith. The function of the Quran as a guide is stated by the Quran itself and this must be believed.¹⁸

b. Problems of Socio-Cultural Backwardness of Muslims: Seeking Solutions through the Quran

Muhammad Abduh and Rasyid Ridha had experienced the climate of growth of Western progress in Paris. In their observations, the West was able to rise from its backwardness because of the ability of its people to reactualize the values of goodness in the sources of their life guidance.

Reactualization is a refreshment and purification of life values that have long been thickly covered in political interests, groups, and ineffective traditions. The West can rise because it is able to re-articulate the essence of life and humanity.

Abduh and Ridha believe that this is what Islam really wants. Conceptually,

¹⁵ Albert Hourani. *Pemikir Liberal di Dunia Arab*. Terj. Suparno dkk. (Mizan: Bandung, 2004). p. 165-175

¹⁶ Akhmad Taufik, et. al.. *Sejarah Pemikiran dan Tokoh Modernisme Islam*. (Jakarta: Raja Grafindo, 2005). 84,

¹⁷ Ibid., p. 92

¹⁸ Muhammad Rashid Rida. *Tafsir al-Manar*. Juz 1. p. 25-27



the revival of Islam can be expected if the command is truly handed over to the Qur'an, not to the madzhab; not to authoritarian scholars. Technically, Islamic education and teaching must be restored so that they can produce a generation of Muslims with character and a forward-looking outlook.¹⁹

c. Interpretation of the Qur'an: Understanding His Guidance

For Abduh, interpretation with language and literature (adabi) is impractical and requires intellectual energy. In fact, according to Abduh, interpretation with a language and literature approach is not actually interpretation but is nothing more than a kind of aesthetic language exercise:²⁰

"There are 2 (two) types of interpretation, one of which is an exclusive interpretation far from Allah and the Quran. Namely, an interpretation that focuses on analyzing words, i'rab sentences, and explanations of expressions and aesthetic-literary symbols. This kind of interpretation is not worthy of being called an interpretation because it is nothing more than a kind of aesthetic language exercise."

According to Abduh, the interpretation needed recently must be oriented towards the realization of the guidance of the Qur'an, through easy presentation (*suhulah al-ta'bir*), paying attention to the limits of understanding of the general reader, and using auxiliary sciences such as philosophy and science. In the opening of the al-Manar interpretation, through Rasyid Ridla's description, Muhammad Abduh's criticism is not solely directed at the philological approach (*adabi-lughawi*) but also interpretations with the bi al-matsur model. Most or most of the bi al-matsur interpretation books in the view of Abduh and Ridha are actually present as obstacles for the Qur'an (*hijab `ala al-Qur'an*); obstacles to the noble intentions of the Qur'an. Bi al-matsur interpretation activists are busy with the thicket of narrations rather than paying attention to the sublime intentions of the Qur'an.²¹

The interpretation of the Qur'an must be able to: *al-ihitida bi al-Qur'an* (excavating guidance from the Qur'an) which is of pragmatic use for individual Muslims. Abduh emphasized that on the last day, Allah will not ask us about other people's opinions about the Qur'an. Allah will ask us about His book which was revealed as guidance and guidance for us.

For Abduh, the need of the current era is to explore the guidance of the Qur'an: *hajat al-ashr li hidayah al-Qur'an* (the need of the era to receive guidance from the Qur'an). This goal must be accelerated rather than the 'scientific bureaucracy' of the 'elitist' language of the Qur'an.²²

Islamic Renewal And Its Resonance In The Archipelago

In fact, the emergence of the movement and ideas of renewal in the Islamic world cannot be separated from its historical connection with the rapid development of the West with its modernism. Modernism in the West includes the meaning of "thoughts, movements, and efforts to change thoughts, beliefs, customs,

¹⁹ Ibid., p. 27

²⁰ Ibid., p. 27

²¹ Ibid., p. 10

²² Ibid., p. 26



institutions, and so on that are considered no longer in accordance with the development of modern science and technology.²³

What is meant by the renewal movement is an effort to adopt modern procedures and use scientific and technological facilities/infrastructure in developing and improving the dignity of Muslims in the current era. Islamic renewal, both in thought and movement, is often transnational. It is called transnational because generally its ideology is not based on the concept of statehood but tends towards the welfare of all people across nations.²⁴

The idea of Islamic renewal in various parts of the world resonates and attracts the attention of Islamic intellectuals in Indonesia. Azyumardi Azra said that the pilgrims from Indonesia who come to the cities of Mecca and Medina do not only perform the pilgrimage, but also have the aim of obtaining Islamic knowledge from the scholars in the 2 holy cities and are said to be one of the entry points for ideas of renewal into the archipelago. The emergence of Islamic renewal in Indonesia can be said to be a response to several things: (1) the decline of Islam due to deviations in the implementation of worship; (2) the backwardness of its adherents; and (3) the emergence of cultural and intellectual political invasions from the West.²⁵

Several forms of Islamic renewal movements in Indonesia are indicated by the establishment of several Islamic organizations with their own orientations and characteristics. Several of these Islamic organizations include Muhammadiyah, founded by Ahmad Dahlan with the idea of renewal and purification. Al-Irsyad Al-Islamiyah, founded by Sheikh Ahmad Surkati with its radical-puritan ideology, and PERSIS or Persatuann Islam, founded by H. Zamzam and M. Yunus with the idea of renewal and correcting Islamic practices that are considered deviant.²⁶

In addition to the emergence of these Islamic-based organizations, the entry of reformist thought was also marked by the existence of a magazine from West Sumatra called Al-Munir. The magazine was published around 1911-1916. Al-Munir magazine aims to criticize religious movements or practices that have been mixed with local culture that were raised by traditional Islamic movement figures. Among them, they gave birth to taqlid, bid'ah and khurafat in their religious practices. With the existence of Al-Munir magazine, West Sumatra became one of the bases for the spread of the Reformist Islamic movement in Indonesia and the

²³ Muhammad Noupal. 2016. "KRITIK SAYYID UTSMAN BIN YAHYA TERHADAP GERAKAN PEMBAHARUAN ISLAM DI INDONESIA : Studi Sejarah Islam Di Indonesia Abad 19 Dan Awal Abad 20". *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama* 14 (2): 77-98. <https://doi.org/10.19109/jia.v14i2.470>.

²⁴ Aksa. "Gerakan Islam Transnasional: Sebuah Nomenklatur, Sejarah dan Pengaruhnya di Indonesia." *Historical Studies Journal* 1, no. 1 (2017): 1 – 14. <https://doi.org/10.30872/yupa.v1i1.86>.

²⁵ Azyumardi Azra. *The Origin of Islamic Reformism in Southeast Asia; Networks of Malay-Indonesian and Middle Eastern "Ulama" in the Seventeenth and Eighteenth Centuries*. (Honolulu: University of Hawai'i Press, 2004). p. 2-3

²⁶ Olan Kastolani. *Islam dan Modernitas Sejarah Gerakan Pembaharuan Islam di Indonesia*. (Yogyakarta: Transmedia, 2019). p. 120



Malay world.²⁷

Some Reformist-Modernist Interpretations In Indonesia

a. Ahmad Hassan (Tafsir Al-Furqan)

Ahmad Hassan, Hassan Bandung, or Hassan Bangil, his real name is Hassan bin Ahmad. He was born in Singapore, on December 31, 1887. Ahmad Hassan is a name influenced by Singaporean culture, finally the name Hassan bin Ahmad changed to Ahmad Hassan.²⁸

A. Hassan began to be known after he and his family moved from Singapore to Surabaya. At that time, conditions in Surabaya were presenting intellectual conflict between Islamic groups that carried a modernist spirit and traditionalist Islamic groups, especially in the issue of fiqh which then spread to become a problem of religious renewal in general.

This conflict occurred between the young and the old, the old were under the leadership of A. Wahab Hasbullah and the young were led by Mas Mansur, Ahmad Surkati, and Faqih Hasyim. Faqih Hasyim was one of those who paid attention to religious issues, he led the young in an effort to carry out an Islamic renewal movement in Surabaya by exchanging ideas, discussions, and so on.²⁹

After living in Surabaya for some time, A. Hassan moved to Bandung in 1924 to develop his business which turned out to fail in Surabaya. In Bandung, Ahmad Hassan intended to study textiles for his business. He lived in the place of Kiai Haji Muhammad Yunus who was the founder of Persis (Persatuan Islam). While in Bandung, Ahmad Hassan was often invited to the Majelis Fatwa wa Tarjih al-Irsyad and Majelis Tarjih Muhammadiyah as two reformist organizations. Ahmad Hassan was invited to discuss issues related to Islam.³⁰

A. Hassan's reformist thinking was greatly influenced by A. Hassan's own readings and associations. Readings that influenced A. Hassan's thinking included al-Manar published in Egypt which contained the thoughts of Muhammad Abduh and Rasyid Ridha, the magazine al-Imam which brought a new understanding led by reformist figures such as Abbas, Tahir Jalaluddin, and the book Kafa'ah by Surkati. While in Surabaya he read Bidayah al-Mujtahid by Ibn Rushd, and the influential readings while in Bandung were Zad al-Ma'ad by Ibn al-Qayyim al-Jauzi, Nayl al-Awṭar by al-Shawkani, and al-Manar fatwa section. In addition, A. Hassan's reformist thoughts also emerged because of A. Hassan's closeness to Faqih Hasyim and his frequent attendance at al-Irsyad meetings under the leadership of

²⁷ Azyumardi Azra, "The Transmission of Al-Manar's Reformism to the Malay-Indonesian World: The Cases of al-Imam and al-Munir," *Studia Islamika* 6, no. 3 (January 1, 1970), <https://doi.org/10.15408/sdi.v6i3.723>.

²⁸ Dadan Wildan. *Dai yang Politikus: Hikayat dan Perjuangan Lima Tokoh Persis* (Bandung: Remaja Rosda Karya, 1997), p.31.

²⁹ Muhamad Ridwan Nurrohman, "Pemikiran Hadis Di Nusantara; Antara Tekstualitas Dan Kontekstualitas Pemikiran Hadis Ahmad Hassan," *Diroyah : Jurnal Studi Ilmu Hadis* 2, no. 1 (May 22, 2018): 23-32, <https://doi.org/10.15575/diroyah.v2i1.2493>.

³⁰ Ibid...



Ahmad Surkati.³¹

Among A. Hassan's ideas of renewal or reformism, he poured them into his work, namely the interpretation of al-Furqan. Al-Barsani stated that A. Hassan's interpretation, which uses a form of literal and meaningful translation interpretation, can be critically seen as an effort to reform Islam with the aim of bringing society closer to the Quran by presenting the translation into Indonesian so that people can directly refer to the Al-Quran through the translation. The meaning also refers to the interpretation of bil ma'tsur both with other verses of the Quran and hadith. In terms of method, the Al-Furqan tafsir can be classified as an ijmalī tafsir because it only explains the verses briefly, briefly and concisely through footnotes as an explanation of the translation carried out by A. Hassan.³²

Tafsir Al-Furqan as a mediation of Ahmad Hassan's Islamic renewal thoughts can actually be seen in two ways:

1. Formatively, this is indicated by the form of interpretation of Al-Furqan which uses literal translation and interpretive interpretations. The use of this form of literal and interpretive translation interpretation can be critically viewed as an effort to reform Islam with the aim of bringing society closer to the Al-Quran by presenting a translation into Indonesian so that people can directly refer to the Al-Quran.

Through the textual basis translation which refers to the interpretation of the Quran and the Hadith, Ahmad Hassan emphasizes the importance of referring to the Al-Quran and Hadith as the main references for Muslims.

2. Substantially it is found in Tafsir Al-Furqan where he wrote several contents and implementations of reform thinking. Among them:

3. An invitation to return to the Quran and Hadith

It can be seen for example in the interpretation of Qs. An-Nisa verse 59:³³

59. Hai orang-orang yang beriman! Ta'atlah kepada Allah dan ta'atlah kepada Rasul dan kepada orang-orang yang berkuasa dari antara kamu.⁵⁴⁷ Maka sekiranya kamu berbantahan di satu perkara, hendaklah kamu kembalikan dia kepada Allah dan Rasul⁵⁴⁸ jika adalah kamu beriman kepada Allah dan hari Kemudian. Yang demikian itu sebaik-baik dan sebgus-bagus ta'wil.⁵⁴⁹

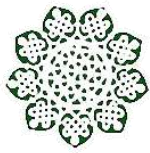
Translation: 59. O you who believe! Obey Allah and obey the Messenger and those in authority among you.⁵⁴⁷ So if you dispute a matter, you should return it to Allah and the Messenger⁵⁴⁸ if you believe in Allah and the Last Day. That is the best and best ta'wil.⁵⁴⁹

Here A. Hassan gives an explanation in footnote number 547 with the

³¹ Ibid...

³² Noer Iskandar Al-Barsani, "Pemikiran Teologi Islam A.Hasan; Kajian Analisa untuk Mengetahui Posisi Pemikiran Teologi Islam A.Hasan" (Disertasi, IAIN Sunan Kalijaga Yogyakarta, 1997), 205 – 206. <https://digilib.uinsuka.ac.id/id/eprint/14311/>.

³³ A. Hassan, Al-Furqan Tafsir Al-Qur'an, (Surabaya: Al-Ikhwan, 1956). p. 174



explanation "Namely, Seek the decision from the Quran and hadith by way of understanding or qiyas."³⁴ This explanation clearly illustrates that A. Hassan emphasizes the importance of the Quran and hadith as the only sources of law in Islam.

4. Rejection of Taqlid

This can be seen in the interpretation in the chapter Al-Isra verse 36:

36. Dan janganlah engkau turut apa yang engkau tidak mempunyai ilmu padanya, (karena) sesungguhnya pendengaran, penglihatan dan hatitiap-tiap satu daripadanya-akan ditanya dari hal itu.¹⁸⁶¹

¹⁸⁶¹ Yakni; pendengaran, penglihatan dan hati, akan diperiksa dari hal turutan (taqlid) dengan tidak tahu itu.³⁵

Translation: 36. And do not indulge in what you do not have knowledge of, (for) indeed hearing, sight and heart - each of them - will be questioned from that.¹⁸⁶¹

1861 Namely; hearing, sight and heart, will be examined from the consequences (taqlid) of not knowing that.

In this verse, A. Hassan explains that people who are pious will be held responsible because they do not understand the arguments used in worship.

5. Rejection of Bid'ah (Heresy)

A.Hassan explains in his interpretation of Surah Hud verse 50:

50. dan kepada 'Ad (Kami utus saudara mereka, Hud) Ia berkata: "Hai kaumku! Sembahlah Allah, (karena) tidak ada bagi kamu tuhan selain dari Dia. Tidak lain kamu ini, melainkan orang-orang yang suka mengada-adakan.¹³⁹⁴

¹³⁹⁴ Yakni, mengada-adakan ibadat sendiri dengan nama agama, padahal agama tidak perintah begitu. (Hassan : 1956)

Translation: 50. and to 'Ad (We sent their brother, Hud) He said: "O my people! Worship Allah, (because) there is no god for you apart from Him. You are none other than people who like to make things up.¹³⁹⁴

1394 Namely, holding one's own worship in the name of religion, even though religion does not command that.³⁶

In the explanation above, it can be concluded that A Hassan rejects heretical practices that are not based on the Quran and hadith.

b. KH. Bisri Musthofa (Tafsir Al-Ibriz)

KH. Bishri Musthafa had the childhood name Masdadi, born in 1915 in Rembang, Central Java. He was born in the sawahan village, Palen alley, Rembang. His father's name was H. Zainal Musthafa, while his mother's name was Hj. Khadijah. He obtained the name Bisri after performing the pilgrimage to the holy land of Mecca-Medina in 1923 AD.³⁷

His work in the field of interpretation is *Tafsir al-Ibriz li ma'rifati tafsir al-Quran*

³⁴ Ibid., p. 170

³⁵ Ibid., p. 535

³⁶ Ibid., p. 425

³⁷ Mafri Amir dan Lilik Ummi Kultsum, *Literatur Tafsir Indonesia*, (Jakarta: UIN Syarif Hidayatullah, 2011), cet I, p. 124



al-Aziz. The word *al-Ibriz*, according to the Arabic dictionary *al-Munjid*, comes from Greek which means pure gold. The book *Tafsir al-Ibriz li Ma'rifat Al-Qur'an al-'Aziz* was written using the *tahlili* method using *bi ar-ra'yi* sources. Written over a period of 6 years between 1954 and 1960. It has a combined interpretation style of *qiraat*, *fiqh*, and *tasawuf*. In addition, it also uses Arabic-Pegon chapters and Javanese with the style and genre of "Pantura", the language of the north coast of Java with an authentic nuance, *blakasutha*. However, it has referential power that can be seen from the educational background of K.H. Bisri Mustofa himself and several references to his tafsir books such as *Tafsir al-Jalalain*, *Tafsir al-Baidlawi*, *Tafsir al-Khazin*, and others. Systematically, *Tafsir al-Ibriz* tends to be literal and does not make comparisons between the opinions of authoritative tafsir scholars. *Tafsir al-Ibriz* also uses the *tahlili* method, because it is done referentially starting from *surah al-Fatihah* to *an-Nas*.³⁸

In his *Muqaddimah* (introduction) of tafsir, *kiai Bisri* explains that his book of tafsir is structured in several parts;

1. The first part, the verses of the Qur'an are written in the middle of the page using the meaning of *gundhul*, which is the translation of the Qur'an from word to word in Javanese written slanting downwards using the pegon chapter. This translation method is almost impossible to find except in traditional Javanese Islamic boarding schools.
2. The second part, the translation of the interpretation is written on the edge of the page using numbers as in the systematics of translated books. The verse number of the Qur'an is placed at the end, while the verse translation number is placed at the beginning.
3. Other information related to the interpretation of the verse is included in the subcategories of *tanbih*, *faidah*, *muhimmah*, *al-Qissah* and others.³⁹

Tafsir al-Ibriz is also considered as an interpretation with nuances of reformism and modernism by scholars with at least 2 indicators:⁴⁰

1. Interpretations related to science (scientific)

The nuances of interpretation that are thick with scientific aspects can be seen from his interpretation of the chapter *Ar-Ra'd* verse 13:

(Malaikat kang bertugas anggiring mendung tansah pada maca tasbih serana muji marang Pangeran, lan uga malaikat-malaikat liyane, kabeh mau jalaran pada wedi marang Allah Ta'ala. Lan iya Allah Ta'ala iku Dzat kang ngutus petir (geni kang metu saking mendung) sehingga ngenani wong kang dikersaake

³⁸ Ibid., p. 124

³⁹ Bisri Musthofa. *Al-Ibriz Li Ma'rifat Tafsir al-Quran al-Aziz*. (Kudus: Menara Kudus, 2015). p. v

⁴⁰ Moh. Mufid Muwaffaq, *Modernisme dalam Tafsir Tradisionalis (Nuansa Tafsir 'Ilmi dalam Tafsir al-Ibriz Karya Bisri Musthafa)*. QOF: Jurnal Studi Al-Qur'an dan Tafsir, 2020, 4.1: 75-90.



deneng Allah Ta'ala; Banjur dadi kobong. Wong-wong kafir pada bantah karo kanjeng nabi bab perkarane Allah Ta'ala, Allah Ta'ala banget siksane.)⁴¹

Translation: *(The angel who is tasked with driving away the clouds always reads prayer beads and praises God, and also the other angels, all because (they) fear Allah Ta'ala. And it is Allah Ta'ala who commands the lightning (fire that comes out of the clouds) for those who are willed by Allah Ta'ala; then they will be burned. Those who disbelieve argue about Allah Ta'ala, Allah Ta'ala will suffer a very painful punishment.)*

To clarify the argument, let's compare it with the official translation issued by the Ministry of Religion of the Republic of Indonesia:

"Dan guruh bertasbih memuji-Nya, (demikian pula) para malaikat karena takut kepada-Nya, dan Allah melepaskan halilintar, lalu menimpakannya kepada siapa yang Dia kehendaki, sementara mereka berbantah-bantahan tentang Allah, dan Dia Mahakeras siksaan-Nya."⁴²

Translation: *"And the thunder glorified Him, (so did) the angels because they feared Him, and Allah sent out lightning, then fell it on whom He willed, while they disputed about Allah, and He is Severe in His punishment."*

It is seen that, unlike the Ministry of Religion, Kiai Bisri understands ar-Ra'd outside its literal meaning, instead of as "an angel in charge of leading the clouds", which is one of the standard understandings that appears in almost all tafsir books.

Kiai Bisri then explained an important statement that became a space for him to include the nuances of scientific interpretation:

(Muhimmah: miturut keterangan-keterangan lan teori-teorine ahli 'ilmu haiat; ana ing waktu ketika iku jarak antarane srengenge lan bumi iku luwih parek ketimbang ana waktu rendeng. Srengenge kang saben dina tansah nyorot marang bumi daratan lan lautan biso nimbulake howo panas kang kekandung ana ing bumi lan bisa ngunggahake uap kang nuli dadi mendung kang kumambang ana ing awang-awang kang duwur banget. Jarak antarane srengenge lan bumi saya adoh saya adoh, kang jalaran mengkono iku mendung kang ngembang banyu iku iya nuli saya parek saya parek karo bumi. Endeke mendung kang anduweni watak adem iku nyebabi timbule hawa panas kang kekandung ana ing bumi, sehingga hawa panas lan hawa adem iku bisa tempuk kang bisa nimbulake suwara kang disebut geluduk (ra'd) saking bangete tempuke nuli bisa nimbulake padang-padang kang disebut kilat (barq) ora bedo kare tempuke wesi lan watu. Kadang-kadang malah bisa nimbulake geni (ṣā'iqah). Iku kabeh ora tentangan karo keterangan-keterangane ulama kuno-kuno kang ngandarake menawa geluduk iku suarane malaikat kang anggiring mendung, lan kilat iku cemetine malaikat lan liya-liyane maneh. Sebab keterangan-keterangan ing ngarep mahu namung teori syari'at bahe.

⁴¹ Bisri Musthofa. *Al-Ibriz Li Ma'rifat Tafsir al-Quran al-Aziz...* p. 721-722

⁴² Lajnah Pentashihan Mushaf Al-Qur'an. (2022). *Qur'an Kemenag*. Kementerian Agama RI. <https://quran.kemenag.go.id/>. diakses 30 September 2024



*Adoh pareke jarak antarane srengene lan bumi, medune mendung, melakune mendung, munggahe hawa panas, tempuke hawa adem lan hawa panas, lan liyaliyane maneh, kabeh mau ora bakal bisa dumadi kejaba kelawan Qudrat Iradat e Allah Ta'ala. Atawa kanthi tindakane malaikat kang ditugasake deneng Allah Ta'ala. Mula sira kabeh aja kesusu pada salah paham).*⁴³

Translation: (Muhimmah: according to the explanations and theories of experts in the sciences of life; there is a time when there is a distance between the land and the earth, it is a time for rendeng. Srengenge kang saben dina tansah nijorot marang land land and sea biso nimbulake howo hot kang Ana's womb ing earth lan can upload steam kang nulli dadi It's cloudy, bro, kumambang, ana ing awang-awang, kang duwur, really. The distance between me, srengenge and the earth, I'm ah, I'm ah, bro, I'm cloudy, I'm ngembeng banyu, I'm parek, I'm parek, because the earth is cloudy It's hot in the earth's womb, so the air is hot And the air is cool, you can tempuk it, it can nimbulake suwara, it's called geluduk (ra'd), it's so strong, it's so cool, it can nimbulake padang-padang, it's called lightning (barq), ora bedo because tempuke wesi lan watu. Sometimes it can even be nimbulake geni (ṣā'iqah). Iku kabeh no opposition because of the statements of ancient scholars, Kang Ngandarake, the laughter of the song, the voice of the angel Kang Anggiring is cloudy, and the lightning is the cemetine of the angel and other strange things. Because the information is expected to be based on sharia theory.

No matter how far the distance between the sky and the earth, between the clouds, between the clouds, between the hot air, between the cool air and the hot air, and others, all of them will not be able to exist in the presence of the Power of God Almighty. Or because of their actions angels are tasked with Allah Ta'ala. From the beginning, all of you just got into a misunderstanding.)

From the explanation of the interpretation, Kyai Bisri really shows a scientific nuance in his interpretation and seems to refute interpretations that are beyond human logic.

2. Interpretations related to social criticism

Kyai Bisri made many criticisms of the social conditions of society in his time. Such as his criticism of the global economic system, instant human life, criticism of the morals of modern women who continue to degrade, criticism of the religious life of Muslim society which seems excessive, and criticism of communism.

For example, in his interpretation of the chapter as-Shura verse 19 where Kyai Bisri criticized the economic system that developed in his time, namely the capitalist and communist systems.:

(faidah: Allah ta'ala paring rizqi marang kawulane ono ing alam dunyo iku, ono kang diparingi jembar, ono kang digawe rupek, ono kang digawe sugih, utowo faqir, mengkono saking welase Allah marang kawulane, jalarn umpomo ing alam dunyo iki digawe sugih kabeh, uripe manuso mesthi ora kepenak. Cobo yen sugih

⁴³ Bisri Musthofa. *Al-Ibriz Li Ma'rifat Tafsir al-Quran al-Aziz...* p. 721-722



kabeh, sopo sing gelem buruh macul? Sopo sing gelem buruh tandur? Sopo sing gelem mikul banyu? Sopo sing gelem dodol janganan?, sopo sing gelem dadi tukang becak? Lan liya-liyane maneh. Dadi umpomo sampean sugih, sawahe akeh, yo kudhu mluku dhewe, macul dhewe, matun dhewe, maneni dhewe, ngututi dhewe, mepe dhewe, ngunggahake menyang lumbung dhewe, adang dhewe, ngangsu dhewe, lan liya-liyane maneh. Lamun duwe cekar, trek, motor, becak, iyo kudu kok lakokake dhewe, yen omah sampean gedhe, iyo kudu sampean saponi dhewe, dikapur dhewe, di cet dhewe, lan liya-liyane dhewe. Komunisme dhewe karep masyarakat dunyo iki supoyo biso sama rata sama rata. Ora keno ono wong sugih, ora keno ono wong mewah, kosok baline kapitalisme. Coro kapitalisme, sugih oleh, mewah oleh, malah dianjurake supoyo masyarakat dunyo iki, dadi sugih kabeh, mewah kabeh, saroni berlomba-lomba, cepet dapet, lambat mlarat, nyambut gawe kang giyat, hasile kanggo enak lan kepenak dhewe. Coro Islam bedo karo kang kasebut ono ing ngarep mau. Coro Islam, mewah keno nanging ojo lacut. Sugih keno, nanging kudu zakat, kudu shodaqoh, kudu infaq, kudu ngamal jariyah, kudu tulung lan sepodone. Motore songo likor keno, nanging kudu di zakati, hasil parine sangang ewu sangang atus sangan puluh songo ewu (9. 999.000) ton keno, nanging kudu di zakati, sapine lan wedhuse oro-oro yo keno nanging kudu dizakati. Zakate tibo faqir miskin, tibo ibnu sabil, tibo pegawai-pegawai zakat, kanggo nulung wong sing utange akeh, kanggo nebus konco-konco kang ditawan mungsuh, kanggo mengaruhi wong, supoyo melu Islam utowo tetep ing Islam, lan ugo kanggo pertahanan negoro, sehinggo faqir miskin ora loro ati karo wong sugih kang senenga atine mergo katulungan, negorone kuat, pembangunan hebat, ketentraman roto ing masyarakat. Wallahu A'lam.)⁴⁴

Translation: *(Faidah: Allah SWT provides sustenance to His servants in this world, some are given ample (rich), some are lacking, some are made rich, and some are made poor. That is the form of Allah SWT's love for humans. If all humans in this world were made rich, human life would certainly not be pleasant. If all humans were rich, who would work as a hoe? Who would work farming? Who would carry water? Who would sell food? Who would be willing to be a pedicab driver? And many more. So if you are rich, you have a lot of fields, you have to plow them yourself, hoe them yourself, plant them yourself, harvest them yourself, take care of them yourself, feed them yourself, raise their own livestock, take care of their own barns and so on. If you have a bicycle, road, motorbike, and pedicab, you have to do it yourself. If you have a big house, you have to sweep it yourself, cement it yourself, paint it yourself, and so on. Communism itself wants people in this world to be equal. There are no rich people, no luxurious people, the opposite of capitalism. Capitalism itself allows the rich, also allows a luxurious life, even people in this world are encouraged to become rich, everything is luxurious, competing to get rich quickly, get poor slowly, work hard, the results are for one's own pleasure and satisfaction. The Islamic way is different from what has been mentioned previously. Islam allows*

⁴⁴ Ibid., p.491



a luxurious life but don't be rude. You are rich, but you still have to pay zakat, shodaqoh, infaq, sedekah, etc. 29 motorbikes are allowed, but you still have to pay zakat. The harvest reaches 9,999,000 tons, it is also allowed, but you still have to pay zakat. Zakat is given to the poor, the poor Ibn Sabil, zakat officers, to help people who have a lot of debt, to redeem friends who are captured by the enemy, to influence people whether they want to convert to Islam or remain in Islam, and also for national defense. So that those who are poor are not hurt by the rich. Instead, they are happy because they have been helped. The country is strong, development is great, and peace is evenly distributed in society. And Allah knows best.)

If we re-understand Kyai Bisri's interpretation, for him, the communist and capitalist systems were not ideal economic systems for society at that time. Rather, the Islamic economic system is the one that is most appropriate and can solve economic problems and issues among Muslims.

c. Mahmud Yunus (Tafsir Quran Karim)

Tafsir Qur'an Karim originated from the goal of Mahmud Yunus's da'wah in making the basic teachings of the Qur'an a universal guide. This interpretation is the result of his research for approximately 53 years, namely since the author was 20 years old until 73 years old.⁴⁵

Tafsir Qur'an Karim by Mahmud Yunus is a concise work of interpretation in Malay written using Rumi's script/Latin chapters. When viewed at this work of interpretation, it seems like a translation of the Qur'an written and produced by Mahmud Yunus. However, if really examined, it turns out that it is a concise and dense work of interpretation put forward by Mahmud Yunus regarding the interpretation of the verses of the Qur'an.

The writing of this tafsir, according to Mahmud Yunus himself, had been done since the beginning by translating the Qur'an into Indonesian which began in November 1922. Initially, this tafsir had been periodically published in a magazine until it was continued when he was in Egypt.⁴⁶

When Mahmud Yunus was at the Madras School Sungayang Batusangkar (1917-1923) or in the first quarter of the 20th century, in Minangkabau there was indeed a growing Islamic renewal movement brought by alumni from the Middle East, including through the establishment of Islamic educational institutions that were oriented towards renewal.

Intellectually, they were acquainted with the thoughts of Ibn Taimiyyah (1263-1328), Muhammad Ibn 'Abd al-Wahhab (1703-1787), even with the thoughts of the most prominent Islamic reformer, Muhammad 'Abduh (1848-1905). The thoughts put forward by these Islamic thinkers were truly very relevant to the backwardness and underdevelopment of the Muslim community. It even provides inspiration regarding paths and ways to divert the glory that Muslims

⁴⁵ Saiful Amin Ghafur, *Profil Para Mufasir Al-Qur'an*, (Yogyakarta: Pustaka Insan Madani, 2008), p. 201

⁴⁶ Mahmud Yunus. *Tafsir Qur'an Karim*. (Klang, Selangor: Klang Book Center, 2003), p. iii.



have achieved in the past.⁴⁷

The ideas of renewal accepted by Mahmud Yunus were then poured into his written works, including the interpretation of the Quran Karim. Among the ideas of renewal of Mahmud Yunus in his interpretation are:

1. Interpretation related to the aspect of monotheism and its rejection of taqlid, bid'ah and khurafat. As example in his interpretation of chapter al-Araf verse 32-33 that Yunus strongly opposed the beliefs of the kuburiyyun who often worshipped certain graves. Yunus even did not hesitate to classify this activity as idolatry.⁴⁸
2. Interpretation related to social aspects of society. In his interpretation, Yunus links the verses of the Qur'an with contemporary social issues. This aims to show that the Qur'an can be a guideline in various eras. This can be seen in his interpretation of the chapter ar-Ra'd verse 11.49
3. Interpretation related to science. For example, in the interpretation of Surah al-Fiil. In his explanation of this chapter, Mahmud Yunus tells about the invasion of the army of the King of Yemen who was going to attack the Kaaba. However, then Allah gave reinforcements in the form of Ababil birds that threw pebbles at the soldiers. In his explanation, Yunus explained that the stones were likened to viruses or deadly pests such as smallpox that attacked the bodies of the soldiers so that they became weak and eventually lost.⁵⁰

The rational nuances highlighted by Mahmud Yunus in his interpretation are very visible. He likens the stones carried by the ababil bird to viruses or pests so that it seems very easy to be accepted by human logic.

d. H. Oemar Bakri (Tafsir Rahmat)

This interpretation was written by H. Oemar Bakri with a process of approximately two years from 1981-1983, precisely May 12, 1983. The interpretation was written with the background that, Oemar thought it was time for us to translate the interpretation and write it in good Indonesian. Because many people do not understand and comprehend Arabic, making it difficult to read the interpretation book. Although there is already a translation of the interpretation into Indonesian, the writing still uses the old spelling so that it is difficult for people to understand in the future. That also proves that according to Oemar Bakri, the Qur'an does not conflict with science and technology.

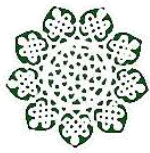
The spirit of modernity in the Rahmat Interpretation is shown by Bakri by making science a measure to prove the wisdom contained in the prohibitions and commands of Allah in the Qur'an. Prohibitions and permissibility of consuming food are recommended to be verified through science, both scientific proof through laboratory research and psychological proof through

⁴⁷ Deliar Noer, *Gerakan Modern Islam di Indonesia 1900-1942*, (Jakarta: LP3ES, 1996), p. 39-42

⁴⁸ Mahmud Yunus. *Tafsir Qur'an Karim*. p. 213

⁴⁹ Ibid., p. 352

⁵⁰ Ibid., p. 918



psychology.⁵¹

Bakri provides proof in his argument by giving examples of Allah's prohibitions on food and drink. The permissibility of certain foods implies that the food is beneficial for health. While the prohibition of some foods indicates that the food is not good for the human body, such as pork, dogs, and blood. Regarding forbidden foods caused by slaughtering them without mentioning the name of God, in Bakri's view, the dangers caused are in the form of disturbances to the soul, causing feelings of displeasure, and disturbances in the mind. All kinds of impacts can only be proven through scientific reasoning using modern scientific tools.⁵²

The same thing is explained by Bakri in providing wisdom behind Allah's prohibition of alcohol (liquor).⁵³ The concept of prohibition in the Qur'an is not only theological in value but the prohibition can be scientifically proven for the resulting impact.

The conformity of the contents of the Qur'an with the development of science and technology has an impact on the proof and strengthening of the miracle of the Qur'an. The command to give exclusive milk to children for two years has been proven by various doctors' views that Breast Milk (ASI) has content that can help maximize child growth.⁵⁴

In the case of a ban on eating certain animals, Bakri suggested proving the wisdom behind the ban through science.⁵⁵ The same thing also applies to proving the values of monotheism (*tauhid*).⁵⁶ This serves to strengthen monotheism, belief in Allah by thinking about and studying Allah's creation in the universe, both space science and all knowledge that discusses materials on earth. For Bakri, science and technology will provide confidence that Allah exists and is Almighty, and that his power exceeds the science and technology produced by humans.⁵⁷ Science and technology are a means of finding the wisdom behind Allah's commands and prohibitions and can strengthen faith in Allah.

e. Haji Abdul Malik Karim Amrullah / HAMKA (Tafsir Al-Azhar)

Discussing modern or reformist interpretations, of course we cannot forget Haji Abdul Malik Karim Amrullah or better known as Buya Hamka. He is one of the reformist figures in Indonesia. His reformist or modernist thoughts were inspired by Muhammad Abduh, etc. And his reformist thoughts can be seen from his work, namely the Al-Azhar Interpretation.

The Al-Azhar Interpretation is one of the modern interpretations. Initially, the

⁵¹ Oemar Bakri. *Tafsir Rahmat*. (Jakarta: Mutiara, 1984), hal. 49

⁵² Ibid., p. 49

⁵³ Ibid., p. 203

⁵⁴ Ibid., p. 71

⁵⁵ Ibid., p. 203

⁵⁶ Ibid., p. 47

⁵⁷ Ibid., p. 47



Al-Azhar Interpretation itself was Buya Hamka's material when he was conducting his dawn lectures. Hamka himself is a modern-contemporary cleric who has the idea that a problem in the modern era is the impact of economic development, such as the population being greater than the availability of food in a country. Meanwhile, his interpretation, namely the Al-Azhar interpretation, was used as a reference by Muslims in Indonesia before the emergence of other modern interpretations.⁵⁸

The explanation related to the Al-Azhar Interpretation emerged because this interpretation has various scientific aspects in the form of literature, Islamic sciences, history of civilization, politics, economics, culture, scientific knowledge to the development of the contemporary world. This can also be seen from the methodological reconstruction of the interpretation which from time to time has always been accompanied by the situation and conditions around the interpreter.⁵⁹

Added to this is the method of the Al-Azhar Interpretation, namely *tahlili* (analysis) with the *adabi ijtima'i* style which has a societal nuance,⁶⁰ with a touch of Sufism which tries to collaborate the socio-cultural conditions that are developing in Indonesia. Not only that, the Al-Azhar Interpretation also contains explanations regarding theology, Sufism, fiqh and others, but this interpretation still concentrates on the *adabi ijtima'i* style. Because it has an orientation towards the response to various dynamics of tragedy in society, with the aim of obtaining worldly and afterlife progress based on the holy book of the Qur'an.⁶¹

Hamka is one of the reformist interpreters who tries to provide new innovations and reinterpret the realm of Qur'anic Islam or the study of the Qur'an in Islam, in order to meet the relevance of the modern world.⁶² The involvement of Tafsir al-Azhar in the realm of modernization of the interpretation of the Qur'an can also be seen from its involvement with modern problems. Therefore, the development of a methodology in understanding the Qur'an must be continuously reviewed, accompanied by a universal attitude as a response to the modern current as well as the process of modernization, globalization, information, and reconstructing the basic concept of the creation of negative understandings of social change so as not to affect the credibility of the Qur'an

⁵⁸ M Munawan, "Critical Discourse Analysis Dalam Kajian Tafsir Alquran : Studi Tafsir Al-Azhar Karya Hamka," *Tajdid* 25, no. 2 (2018): 155.

⁵⁹ Syaripah Aini, "Studi Corak Adabi Ijtima'i Dalam Tafsir Al-Azhar Karya Hamka," *Al-Kauniyah* 1, no. 1 (2020): 98-104.

⁶⁰ Tri Puspita Sari, "Poligami Dalam Al-Qur'an (Studi Komparasi Kitab Tafsir Al-Azhar Dan Tafsir Fi Zilal Al-Qur'an)" (IAIN Ponorogo, 2020), 48

⁶¹ Candra Irwansyah. "MANUSIA PERTAMA DI BUMI (Studi Tafsir Al-Azhar Karya HAMKA Dan Relevansinya Dengan Temuan Sains Modern)." UIN Sunan Ampel Surabaya, 2020

⁶² Dony Burhan Noor Hasan, "Polemik Kitab Suci (Tafsir Reformasi Atas Kritik Al-Qur'an Terhadap Agama Lain) Dony," *Prosiding Konferensi Nasional Bahasa Arab* 3, no. 3 (2017): 540, <http://prosiding.arab-um.com/index.php/konasbara/article/view/162/154>



in the current era of modernity.

REFORMIST-MODERNIST MUFASSIR'S CRITICISM OF TRADITIONAL ISLAM

Before reformist thinking emerged, Muslims lived in a traditional way and mindset, namely adhering strongly to the customs and guidance of the venerated scholars but without a foundation or basis (taqlid).⁶³ Muslims at that time were considered to be drowning in stagnation, mired in a life of excessive mysticism and being trampled by western colonialism. This is also the reason for the emergence of the reformist movement in Indonesia. This also caused many reformists to criticize the traditionalists.

Delia Noer explains that in fact these traditionalists are shackled by all religious problems only in a narrow sense, so that they are bound to existing customs and do not understand religious problems in a broad sense.⁶⁴ And also occasionally they deviate from the teachings of the founders of the Islamic legal school. Because they consider there is a compatibility between the teachings of Islamic Sufism and the paganistic mysticism of Hinduism which most Indonesian people have known, especially those living in Java.⁶⁵

One of the criticisms of traditionalists is Education in Indonesia. Ahmad Dahlan felt that the behavior of Indonesian Muslims who still liked to mix customs was very concerning. Because in fact it clearly contradicts Islamic teachings. Then this was the background of Ahmad Dahlan's thoughts to carry out reforms, which also underlie the birth of Muhammadiyah. Religious practices of society that were considered deviant at that time from Islamic teachings such as superstitious practices, heresy and superstition, were tried to be broken down and fought by holding tajdid (renewal). His thinking pattern which revolves around emphasizing the practice of Salaf Islam is solely a criticism of traditionalist Islam which is syncretic due to the influence of local customs.⁶⁶ In addition to A. Dahlan, Oemar Bakri also criticized the behavior of traditionalists such as visiting the tombs of sacred wali or ulama, cultizing Habib or Sheikh, misusing reason and ijtihad, and holding kenduri for haul and death. Islamic reformers attack the use of Kyai, Habib or Sheikh as intermediaries both in praying and following the opinions and decisions of these pious people. In practice, traditionalists give them a high position so that people obey and follow everything they say up to the stage of blind taqlid. In this way, these sheikhs gain profits or advantages from their followers and students.⁶⁷

In the reformist group, they believe that the door to ijtihad will never close,

⁶³ M. Yusuf Wibisono, Adeng M. Ghozali, and Siti Nurhasanah, "Keberadaan Agama Lokal Di Indonesia Dalam Perspektif Moderasi," *Digital Library UIN Sunan Gunung Djati Bandung*, May 4, 2020, <https://digilib.uinsgd.ac.id/id/eprint/30632>.

⁶⁴ Deliar Noer. *Gerakan Modern Islam di Indonesia 1900-1942*. hal. 35

⁶⁵ Clifford Geertz. *Abangan, santri, priyayi: dalam masyarakat Jawa*. (Depok: Komunitas Bambu, 2014)

⁶⁶ A.E. Priyono. *Dr. Kuntowijoyo: Paradigma Islam, Interpretasi untuk Aksi*. (Bandung: Penerbit Mizan, 1994).

⁶⁷ Deliar Noer. *Gerakan Modern Islam di Indonesia 1900-1942*. hal. 35



and also have the enthusiasm to return to the path of the Quran and Sunnah. The reforms carried out by the reformers covered the fields of education, social and politics. Their reform thinking is also more focused on increasing faith, rejecting tareqat, eradicating bid'ah and khurafat.⁶⁸

Apart from the practical aspect of teaching, modernist-reformist circles also criticized the traditionalist interpretations that had been developing. That many experts in the interpretation of the Qur'an actually bring the Qur'an to the side of bad understanding even though they do not have such an intention. Why? Because their interpretations are full of illogical contradictions due to the application of Qur'anic science that is not creative and outdated.⁶⁹

CONCLUSION

The presence of the reformist-modernist group has given a new color and fresh air to the development of the scientific treasury of interpretation in the world, including Indonesia. Interpretation is developed not only as a reference for knowledge and science, but also as an answer to the problems that arise along with the development of the era and the increasing complexity of existing problems.

It is undeniable that the thoughts of Jamaluddin al-Afghani, Muhammad Abduh, and Rasyid Rida have had a significant influence on the development of the thoughts of the interpreters in Indonesia. This is also inseparable from a form of criticism of the traditionalists who are still bound by customs and traditions and their behaviors which are considered abuses of reason and ijtihad. The reformist-modernist figures believe that the door to ijtihad will never be closed because science continues to develop. This is certainly in contrast to the traditionalist group who tend to be rigid with the texts that have been developed by their predecessors.

Tafsir Al-Furqan and Tafsir Al-Ibriz are among the real evidence that reformist-modernist thinking is something that cannot be avoided. From both books of tafsir, we can conclude how the interpretations produced are very relevant and suitable to the social conditions of society in Indonesia. Of course, this limited research will be very interesting to be further dissected by observers of tafsir, especially observers of tafsir in the Archipelago. The author encourages observers and researchers of tafsir to further dissect one by one the works of tafsir produced by figures in the Archipelago which are actually not inferior to the books of tafsir that were previously developed by scholars in the Middle East.

BIBLIOGRAFI

A. Hassan, *Al-Furqan Tafsir Al-Qur'an*, (Surabaya: Al-Ikhwan, 1956).

A.E. Priyono. Dr. Kuntowijoyo: *Paradigma Islam, Interpretasi untuk Aksi*. (Bandung: Penerbit Mizan, 1994).

⁶⁸ Taufik Adnan Amal. *Rekonstruksi Sejarah Al-Quran*. (Ciputat: Pustaka Alvabet, 2013). Hal. 399

⁶⁹ Muhammad Syahrûr, *Dirâsat Islâmiyah Mu`âshirah fi al-Dawlah wa al-Mujtama`*, (Damaskus: al-Ahali li at-Thaba`ah wa al-Nasyr wa al-Tawzi`, tth), hlm. 30 dan 320



- Akhmad Taufik, et. al.. Sejarah Pemikiran dan Tokoh Modernisme Islam. (Jakarta: Raja Grafindo, 2005).
- Aksa, "Gerakan Islam Transnasional: Sebuah Nomenklatur, Sejarah dan Pengaruhnya di Indonesia." *Historical Studies Journal* 1, no. 1 (2017): 1 – 14. <https://doi.org/10.30872/yupa.v1i1.86>.
- Albert, Hourani. *Pemikir Liberal di Dunia Arab*. Terj. Suparno dkk. (Mizan: Bandung, 2004).
- Azyumardi Azra, "The Transmission of Al-Manar's Reformism to the Malay-Indonesian World: The Cases of al-Imam and al-Munir," *Studia Islamika* 6, no. 3 (January 1, 1970), <https://doi.org/10.15408/sdi.v6i3.723>.
- Azyumardi Azra. *The Origin of Islamic Reformism in Southeast Asia; Networks of Malay-Indonesian and Middle Eastern "Ulama" in the Seventeenth and Eighteenth Centuries*. (Honolulu: University of Hawai'i Press, 2004). p. 2-3
- Bisri Musthofa. *Al-Ibriz Li Ma'rifat Tafsir al-Quran al-Aziz*. (Kudus: Menara Kudus, 2015).
- Candra Irwansyah. "MANUSIA PERTAMA DI BUMI (Studi Tafsir Al-Azhar Karya HAMKA Dan Relevansinya Dengan Temuan Sains Modern)." UIN Sunan Ampel Surabaya, 2020
- Clifford Geertz. *Abangan, santri, priyayi: dalam masyarakat Jawa*. (Depok: Komunitas Bambu, 2014)
- Dadan Wildan, *Dai yang Politikus: Hikayat dan Perjuangan Lima Tokoh Persis* (Bandung: Remaja Rosda Karya, 1997)
- Deliar Noer, *Gerakan Modern Islam di Indonesia 1900-1942*, (Jakarta: LP3ES, 1996)
- Dony Burhan Noor Hasan, "Polemik Kitab Suci (Tafsir Reformasi Atas Kritik Al-Qur'an Terhadap Agama Lain) Dony," *Prosiding Konferensi Nasional Bahasa Arab* 3, no. 3 (2017): 540, <http://prosiding.arab-um.com/index.php/konasbara/article/view/162/154>
- F. Rita, *Metodologi Penelitian Kualitatif*. Padang: Gopal Eksekutif Teknologi, 2022
- Harun Nasution. *Islam Rasional: Gagasan dan Pemikiran Cet. IV*; Bandung: Mizan, 1996. Hal. 119
- Ira M. Lapidus. *Sejarah Sosial Umat Islam (Bagian III)*. terj. Ghufroon A. Mas'adi. (Jakarta: Raja Grafindo Persada, 1999.).
- Lajnah Pentashihan Mushaf Al-Qur'an. (2022). *Qur'an Kemenag*. Kementerian Agama RI. <https://quran.kemenag.go.id/> . diakses 30 September 2024
- M. Yusran Asmuni, *Aliran Modern Dalam Islam: Mengenal Pokok-Pokok Pemikiran Para Pemukanya*. Surabaya: al-Ikhlas, 1982.
- M. Munawan, "A Critical Discourse Analysis Dalam Kajian Tafsir Alquran: Studi Tafsir Al-Azhar Karya Hamka," *TAJDIR* 25, no. 2 (August 21, 2018): 155, <https://doi.org/10.36667/tajdir.v25i2.303>.
- M. Yusuf Wibisono, Adeng M. Ghozali, and Siti Nurhasanah, "Keberadaan Agama Lokal Di Indonesia Dalam Perspektif Moderasi," *Digital Library UIN Sunan Gunung Djati Bandung*, May 4, 2020, <https://digilib.uinsgd.ac.id/id/eprint/30632>.



- Mafri Amir dan Lilik Umami Kultsum, *Literatur Tafsir Indonesia*, Cetakan-1, (Jakarta: UIN Syarif Hidayatullah, 2011).
- Mahmud Yunus. *Tafsir Qur'an Karim*. (Klang, Selangor: Klang Book Center, 2003)
- 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, no. 1 (2022): 1-16. <https://ejournal.unia.ac.id/index.php/dirosat/article/view/640>
- Moh Mufid Muwaffaq, "MODERNISME DALAM TAFSIR TRADISIONALIS: (Nuansa Tafsir 'Ilmi Dalam Tafsir al-Ibriz Karya Bisri Musthafa)," *QOF* 4, no. 1 (June 15, 2020): 75-90, <https://doi.org/10.30762/qof.v4i1.1812>.
- Muhamad Ridwan Nurrohman, "Pemikiran Hadis Di Nusantara; Antara Tekstualitas Dan Kontekstualitas Pemikiran Hadis Ahmad Hassan," *Diroyah: Jurnal Studi Ilmu Hadis* 2, no. 1 (May 22, 2018): 23-32, <https://doi.org/10.15575/diroyah.v2i1.2493>.
- Muhammad Abid al-Jabiri. *Nahnu wa al-Turats: Qira'at Mu'ashirah fi Turatsina al-Falsafi*. (Beirut: al-Markaz al-Tsaqafi al-Arabi, 1993).
- Muhammad Noupal, 2016. "KRITIK SAYYID UTSMAN BIN YAHYA TERHADAP GERAKAN PEMBAHARUAN ISLAM DI INDONESIA : Studi Sejarah Islam Di Indonesia Abad 19 Dan Awal Abad 20". *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama* 14 (2): 77-98. <https://doi.org/10.19109/jia.v14i2.470>.
- Muhammad Rashid Rida. *Tafsir al-Quran al-Hakim: al-Shahir bi Tafsir al-Manar*. (Beirut: Dar al-Marifah lil Tiba'ah wa al-Nashr, 1973).
- Muhammad Syahrur, *Dirasat Islamiyah Mu'ashirah fi al-Dawlah wa al-Mujtama'*, (Damaskus: al-Ahali li at-Thaba'ah wa al-Nasyr wa al-Tawzi', n.y.).
- Noer Iskandar Al-Barsani, "Pemikiran Teologi Islam A.Hasan; Kajian Analisa untuk Mengetahui Posisi Pemikiran Teologi Islam A.Hasan" (Disertasi, IAIN Sunan Kalijaga Yogyakarta, 1997), 205 – 206. <https://digilib.uinsuka.ac.id/id/eprint/14311/>.
- Oemar Bakri. *Tafsir Rahmat*. (Jakarta: Mutiara, 1984)
- Olan Kastolani. *Islam dan Modernitas Sejarah Gerakan Pembaharuan Islam di Indonesia*. (Yogyakarta: Transmedia, 2019).
- Saiful Amin Ghafur, *Profil Para Mufasir Al-Qur'an*, (Yogyakarta: Pustaka Insan Madani, 2008), p. 201
- Subandi, Yeyen. *Gerakan Pembaharuan Keagamaan Reformis-Modernis: Studi Terhadap Muhammadiyah dan Nahdlatul Ulama*. *Jurnal Resolusi* Vol. 1 No.1 Juni 2018 DOI : <https://doi.org/10.32699/resolusi.v1i1.158>
- Syaripah Aini, "Studi Corak Adabi Ijtimā'i Dalam Tafsir Al-Azhar Karya Hamka," *Al-Kauniyah* 1, no. 1 (March 4, 2021): 77-92, <https://doi.org/10.56874/alkauniyah.v1i1.372>. Taufik Adnan Amal. *Rekonstruksi Sejarah Al-Quran*. (Ciputat: Pustaka Alvabet, 2013). Hal. 399



-
- Tri Puspitasari, "Poligami Dalam Al-Qur'an (Studi Komparasi Kitab Tafsir Al-Azhar Dan Tafsir Fi Zilal Al-Qur'an)" (Thesis (Undergraduate (S1)), IAIN Ponorogo, 2020), <http://etheses.iainponorogo.ac.id/id/eprint/12086>.
- W. Darmalaksana. Metode Penelitian Kualitatif Studi Pustaka Dan Studi Lapangan. Bandung: Library UIN Sunan Gunung Djati Bandung, 2020.