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HIMPUNAN ILMUWAN DAN SARJANA SYARIAH INDONESIA

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### ARTICLE HISTORY

Received: 05 April 2022

Revised: 11 May 2022

Accepted: 18 May 2022

Published: 30 May 2022

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### Abstract

*The purpose of this research is to discuss the Conception of History used by Shaykh 'Abdu al-Rauf al-Singkili in interpreting verses that have historical content in the Interpretation of Turjuman al-Mustafid. Qualitative methods form the basis of the methodology in this research through literature-based methods. The results of this study show that the Conceptual History used by Shaykh Abdu al-Rauf al-Singkili is a concept of Historical Law variation of Marshall G.S Hodgson, focusing on a series of events that explain the state of the past as an object of empirical study, and as a comparison (Ibrah) to the present, in which it has a simple nature, unique elegance, and a fixed nature. because it does not violate natural laws and does not conflict with customary social law. This research recommends further research related to the conception of history in this Turjuman al-Mustafid Tafsir in view of Historical Science with an approach to the Islamic science group.*

**Keywords:** History; Malay; Tafsir Turjuman al-Mustafid

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### INTRODUCTION

Islam is a religion founded by the Prophet Muhammad in Mecca-Medina in the seventh century A.D. At least in the 23 years since the first revelation of the Prophet was revealed, Islam's development has progressed extraordinarily. Caliph Abu Bakr, al-Shidiq was the first caliph appointed following the death of the Prophet. Then the

leadership of Caliphs Umar ibn Khattab, Uthman Ibn Affan, and Ali ibn Abi Talib *Karamallahu Wajha* continued<sup>1</sup>. During the successive reigns of these caliphs, there was a tremendous spread of the Islamic da'wah. At its height, Islam's power spanned the whole Middle East, from the Persian plains to southern China and from the Suez Canal to what is now the Tunisian state<sup>2</sup>.

During the successive reigns of these caliphs, there was a tremendous spread of the Islamic da'wah. At its height, Islam's power spanned the whole Middle East, from the Persian plains to southern China and from the Suez Canal to what is now the Tunisian state<sup>3</sup>. This dispute centers on how historians perceive the initial introduction and integration of Islam into the social order of the archipelago, as well as the first carrier of Islam and the timing of its arrival<sup>4</sup>. This dispute centers on how historians perceive the initial introduction and integration of Islam into the social order of the archipelago, as well as the first carrier of Islam and the timing of its arrival<sup>5</sup>. This dispute centers on how historians perceive the initial introduction and integration of Islam into the social order of the archipelago, as well as the first carrier of Islam and the timing of its arrival<sup>6</sup>. It is mentioned in the epic that the Acehnese kings had accepted Islam during the time of the Red Silu King, or what we are more familiar with as Sultan Malik al-Shaleh, who ruled the Samudera Pasai<sup>7</sup>. Under the leadership of Sultan Malik al-Shaleh, the petty Malay kingdoms on the northeastern edge of the island of Sumatra were effectively united and integrated. After the death of Sultan Malik al-Shaleh, his son Malikul Dzahir I commanded the Malay Sultanate of Samudera Pasai<sup>8</sup>. The long history of the entry of Islam in Sumatra has made the majority of the population thick with Islamic values<sup>9</sup>. It is indisputable that the Malay community has become a devoutly Islamic society as a result

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<sup>1</sup> Shafira Choirunnisa, "Sahabat Nabi Muhammad Saw Yang Dimakamkan Di Indonesia" (99.co, 2021), <https://www.99.co/blog/indonesia/makam-sahabat-nabi-muhammad-di-indonesia/#:~:text=Makam yang terletak di Barus, Islam ke seluruh pelosok Indonesia.>

<sup>2</sup> Achmad Syafrizal, "Sejarah Islam Nusantara," *Islamuna: Jurnal Studi Islam* 2, no. 2 (2015): 235.

<sup>3</sup> Mailin Mailin, "Peran Sultan Iskandar Muda Dalam Pengembangan Islam Dan Kesultanan Melayu Di Sumatera Timur," *Jurnal Komunika Islamika: Jurnal Ilmu Komunikasi dan Kajian Islam* 8, no. 1 (2021): 25.

<sup>4</sup> St. Aisyah Abbas and Nur Rahma Asnawi, "Sejarah Perkembangan Pendidikan Islam Di Sumatera (Suatu Kajian Terhadap Tokoh Dan Lembaganya)," *Ash-Shahabah: Jurnal Pendidikan dan Studi Islam* 6, no. 1 (2020): 1-15.

<sup>5</sup> Ibid.; Ridwan Arif, "Sejarah Islamisasi Minangkabau: Studi Terhadap Peran Sentral Syekh Burhanuddin Ulakan," *Indonesian Journal of Islamic History and Culture* 1, no. 2 (2020): 122-136.

<sup>6</sup> Choirunnisa, "Sahabat Nabi Muhammad Saw Yang Dimakamkan Di Indonesia."

<sup>7</sup> Mailin, "Peran Sultan Iskandar Muda Dalam Pengembangan Islam Dan Kesultanan Melayu Di Sumatera Timur."

<sup>8</sup> Khairul Huda, "Islam Melayu Dalam Pusaran Sejarah: Sebuah Transformasi Kebudayaan Melayu Nusantara," *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama* 8, no. 1 (2016): 78-96.

<sup>9</sup> Ibid.

of the integration of culture with Islamic ideals<sup>10</sup>. It is therefore not unexpected that the Malay population is already familiar with Islam and all of its concepts<sup>11</sup>.

Intriguingly, the purpose of this research piques the interest of researchers, so that there have been previous studies on the Historical Conception. For example, in the author's literature review, it was discovered that M. Dalhari (2014), "Historical Values in Al-Qur'an," is one of several expert opinions on the Historical Conception. Journal of Islamic philosophy and thinking. This study argues that the Qur'an is not a reliable historical source; however, the Qur'an educates its readers about events in chronological order through a series of stories or descriptions of historical issues. Each verse's content reveals the Koranic perspective on history and historical issues from the perspective of the Koran. The Qur'anic histories appear to be a dialogue between the readers of the Qur'an and the Qur'an itself. This investigation collects data using library source searches. According to the findings of this study, the Qur'an has its own narrative style when describing prior historical events. This has become a distinguishing quality that distinguishes the Qur'an from other mainstream historical sources. With its uniqueness, the Qur'an attempts to describe current and historical events without departing from the teaching of the messages meant for its readers. (Dalhari, 2014). Majid Labib, "Conceptions of History According to Islam: A Study of Muslim Historical Philosophers," in *Scientific Book of Historical Conceptions*, 2018. This book describes the concept of history in Islam in general terms, based on the verses of the Qur'an, and divides it into two divisions: historical changes and the existence of historical law, or in the terminology of the ulama Tarih, Sunnah Tarikhiyyah (Historical Law). This book employs a literary analysis methodology and a historical theory approach to examine Islamic philosophical thinking. This book indicates that the Qur'an and Islam have paid close attention to historical details. A historical idea from the perspective of Islam as a whole, using the verses of the Qur'an as the primary source for its study, can be divided into two categories: historical change and the existence of historical law or sunnah Tarikhiyyah (historical law)<sup>12</sup>. Imtihanah, "Concepts of Islamic History, Marshall G. S. Hodgson's Perspective," *Journal of Islamic Studies Integrity*, 2018. This article emphasizes that history is a science concerned with the links and interrelationships between events, which entails two distinct levels of time. The history that individuals have previously experienced, and secondly. Present and future History is a body of knowledge that links the past, the present, and the future. This page presents a history utilizing Marshall G. S. Hodgson's

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<sup>10</sup> Rengga Satria, "Dari Surau Ke Madrasah : Modernisasi Pendidikan Islam Di Minangkabau 1900-1930 M," *TADRIS: Jurnal Pendidikan Islam* 14, no. 2 (2019): 277.

<sup>11</sup> Afriadi Putra, "Khazanah Tafsir Melayu (Studi Kitab Tafsir Terjemahan Al-Mustafid Karya Abd Rauf Al-Sinkili)," *Jurnal Syhadah Jurnal Ilmu Al-Quran dan Keislaman* II, no. II (2014): 69-86.

<sup>12</sup> Ahmad Majid Labib, "Konsep Sejarah Menurut Islam," *ResearchGate.Com* (Microsoft Word, 2018).

concept of centralized searching. The findings of this study demonstrate that throughout history, Islam and the West have been portrayed as two distinct and opposing forces, resulting in a polarization between the two. Hodgson considers Islamic history a component of world history. There is no division between the Muslim and Christian worlds, as well as East and West, due to the fact that humans exist on a same planet. It is envisaged that, as a result of Hodgson's significant efforts on the notion of history, a universal perspective will be developed that can be applied to humanity in general and to numerous fields, including the study of history.<sup>13</sup> Burhanuddin & Sufyian Ilyas, "History, Methods, and Interpretation Patterns," student pepper, 2015 Examining the Qur'an. This study explains that the Qur'an portrays a holy book whose relevance can keep up with the times, can be easily comprehended, interpreted, and interpreted from a variety of views and in a variety of ways. This student pepper employs a no-cost website search engine.<sup>14</sup>

Previous study on the results of the Conception of History, as reported in this journal's literature review, has contributed significantly to the compilation of this framework. Intriguingly, History is a scientific field that describes a narrative, events, and chronology that occurred in the past, an understanding that is assembled into a story based on the evidence left behind by an event, which is then refined by the understanding of historical observers. Genuine history. Science, particularly history, is fundamentally a science that requires facts and evidence to defend the empirical truth of a science itself. In practice, a historical event must not only be understood and considered to be true by historians, but also by the general public. Marshall G.S. Hodson is a historian who has this view<sup>15</sup>.

Marshall contends that history is divided into at least three dimensions of time, including the past as an object of history and as a tool for comparing current and future occurrences. The three dimensions of time cannot be divided or terminated because the three fundamental elements of history are a succession of events with cause-and-effect relationships, constituting a continuous process<sup>16</sup>.

A concept is a notion that demonstrates, targets, and intends something. Humans frequently employ concepts unknowingly in their daily lives<sup>17</sup>. Conception is a word that

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<sup>13</sup> A H Imtihanah, "Konsep Sejarah Islam Perpektif Marshall GS Hodgson," *Journal for Integrative Islamic* 4, no. 2 (2018): 166-182, <http://ejournal.iainpekalongan.ac.id/index.php/hikmatuna/article/view/1545>.

<sup>14</sup> Feri Burhanudin and Sufyan Ilyas, *Makalah Studi Al Quran Tafsir*, 2015.

<sup>15</sup> Imtihanah, "Konsep Sejarah Islam Perpektif Marshall GS Hodgson."

<sup>16</sup> Abu Haif, "Hadis Sebagai Sumber Sejarah," *Jurnal Rihlah* IV, no. 1 (2016): 1-17, <http://journal.uin-alauddin.ac.id/>; Imtihanah, "Konsep Sejarah Islam Perpektif Marshall GS Hodgson."

<sup>17</sup> A Santoso, "Konsep Dasar Sejarah Dan Sejarah Lisan," *Pustaka.Ut.Ac.Id* (n.d.): 1-36, <http://www.pustaka.ut.ac.id/lib/wp-content/uploads/pdfmk/ASIP4208-M1.pdf>.

characterizes an idea according to its various meanings. Understanding, by its own nature, will differentiate works that name something into distinct meanings based on the logical arrangement of sentences. Simplicity and complexity serve as the basis for categorization; all information has a complicated nature (complexity). A simple concept is one that is straightforward to demonstrate with the five senses. Strange is described as a concept that demands mental effort to comprehend.

Tafsir is derived from the Arabic phrase *Fassara - Yufassiru - Tafsiran*, which can be interpreted literally as a description, explanation, or depiction of something that is too obscure to be understood by the naked eye. In the study of the Qur'an, there is a term known as *Tafsir al-Qur'an*. If it is defined as the origin of the word, then *Tafsir al-Qur'an* can be construed as an explanation of the aim and purpose of a verse that cannot be taken literally.

Translation is derived from the Arabic term *tarjama*, which meaning "to explain." The Arabic phrase "*fassara wa syaraha bi verbalin akhar*" is connected to the term "*tarjama*." The addition of the suffix "*ta' marbutah*" to *al-tarjumatun*, which signifies the transfer or copying of one language to another, occurred throughout the process of mixing and matching the language and its absorption into Malay. In the Malay family milieu, the word translation is used interchangeably with the word translation. However, the word translated has a stronger Islamic meaning, therefore it is logical to use it when translating Malay and Islamic literature.<sup>18</sup>

The pattern, when associated with interpretation, will form a new word, namely the *Tafsir Pattern*, which literally takes from the Arabic equivalent of the word *alwan*, which is a plural word from the word *launun*, which is defined as color. Ibn Manzur in *oral al-Arab* defines *launun* as "the difference between something and something else." Referring to this concept, the style of *Tafsir* can be regarded as the hue (specificity) of an interpretation that results from the propensity of a commentator's mind when describing the meanings of Qur'anic verses. In interpreting patterns, numerous key themes can be identified. *Fiqhi* (Syar'i Law), *Ilmi* (Science Approach), *Philosophy* (Philosophy), *Tarbawiyah* (Education), *I'tiqadi* (Dogma, belief, and belief), *Adabi Ijtima' I* (Revealing the meaning of words), and *Sufi* are at least seven often utilized interpretation techniques (mysticism or Sufism). The tendency of a style of interpretation can also indicate something, such as an implicit message for the readers; typically, this takes the shape of the commentator's situation when interpreting, the *Madzhab* chosen by the *mufassir*, etc. However, it is vital to consider thoroughly whether this inclination becomes a weapon used by the interpreter to defend his own opinion, so that it becomes a crocodile pit into which he falls, rather than comprehending the genuine meaning of the Qur'anic text.

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<sup>18</sup> *Ibid.*, 12.

Based on the search conducted for the aforementioned literature review, the author attempts to build a research formula consisting of the formulation of the research problem, the research's primary questions, and its aims. In the interpretation of Turjuman al-Mustafad, there are passages of the Qur'an that incorporate historical concepts, which forms the formulation of the problem in this study. This study's central question is whether the historical idea in Turjuman al-interpretation Mustafid's and Marshall G.S. Hodgson's conception theory are identical. To focus the discussion of this research, questions will be asked concerning the author's life, the verse containing the Historical Conception, the pattern of interpretation, and how the explanation of Turjuman al-interpretation Mustafid's of the verse contains historical conception aspects. By doing this research, it is believed that an alternative historical perspective with a religious approach within the context of traditional Malay culture might be developed. So that it becomes a novel technique to establishing a conventional Islamic historical perspective.

## **METHOD**

This study employs a qualitative methodology by emphasizing literature review; the researcher did not conduct fieldwork. This study employs the documentation approach, in which the author investigates or interprets textual material in the context of the historical conception of Turjuman al-Malay Mu'tid's natural interpretation. This article's primary sources are the Koran released by the Ministry of Religion and the Columbia University translation of the Book of Tafsir Turjuman al-Mustafad. In addition, the writers use indexed journals, papers, and books as secondary sources obtained by searching indexed open-source materials such as Google Scholers, Scribd, Inc., and PubMed NLM journals. The objective is to compare the research item to the theoretical idea of comparison.<sup>19</sup>

## **RESULT AND DISCUSSION**

### **1. The Characteristics of Malay and Minangkabau Intellectual Traditions**

Malay natural thought derives from a relatively conventional education, in which Ustadz and religious leaders educate religious knowledge by providing instances of religious practices that may be applied in daily life. After a Muslim community has been established in a region. The primary objective of religious leaders is to construct a mosque or Surau house as a place of worship and gathering for the dissemination of religious knowledge.

The same event transpired on Minangkabau earth, a vast Sultanate that spanned nearly the all of Central Sumatra, which is presently comprised of Riau Province, West

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<sup>19</sup> Yaniawati, *Penelitian Studi Kepustakaan*.



Sumatra Province, Jambi Province, Bengkulu Province, and a little portion on the west bank of North Sumatra Province. After becoming the Great Empire centered in the Land of Derek (the Central Territory of power led directly by the Sultan of Minangkabau), and Luhak Nan Tuo (Pagaruyuang, Batusangkar) have declared themselves as an Islamic Sultanate, as part of the consensus of the Sakato Alam Minangkabau Assembly (the highest assembly authorized to change customs) that Islam is the official religion of the Minangkabau Sultanate.

Shaykh Burhanuddin, four of his pupils, and eleven foreign kings from the State of Ulakan convened Basa nan Ampek Balai (Council of Ministers who were directly answerable to the Minangkabau Sultan under duli) to discuss religion and custom in accordance with the Muara Palam hill agreement. At the inauguration of Tuanku Padanggantiang, a meeting was conducted at Puncak Pato (Pato means Fatwa in the Minangkabay language), which was attended by Shaykh Burhanuddin and his principal disciples, eleven foreign kings from the realm of Ulakan, Basa Ampek Balai, and the heads of four tribes. main of luhak nan tigo. Basa Ampek Balai, along with Shaykh Burhanuddin and his entourage, requested approval from the Yang di-Pertuan Raja Alam Minangkabau, the owner of the throne of the Minangkabau Alam State Darul-Qarar in Pagaruyuang, in the presence of the King of Adat and the King of Worship, following the conclusion of the Bukit Marapalam agreement. Since then, the Minangkabau Kingdom has affirmed Islam as the official religion and added the names "Sultan" and "Khalifahtullah" to the official titles of the Minangkabau realm's monarch, the Sultan. And altering the conventional mindset of "alam takambang to be a teacher" to "Adaik Basandi Syarak, Syarak Basandi Kitabullah. Syarak Mangato, please Mamakai".

Surau is the native language for mosques/mushalah, which were historically regarded as the most prestigious educational institutions for the study of religion, utilizing the Hallaqah technique. After studying the Koran, it was followed by studying the books produced by scholars; the book comprises language study (Nahwu), law study (Fiqhi), interpretation of the Koran's meaning (Science of Tafsir), and discussions of other religious texts.

The quantity of study material supplied to the Malay population, presented from a young age to the Malay community, results in a particularly dense and robust grasp of Religion in the childhood of the Malays.<sup>20</sup>

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<sup>20</sup> Abbas and Asnawi, "Sejarah Perkembangan Pendidikan Islam Di Sumatera (Suatu Kajian Terhadap Tokoh Dan Lembaganya)."

## 2. The Biography of Shaykh 'Abd al-Rauf as-Sinkili al-Jawi

Sheikh 'Abdu al-Rauf bin' Ali al-Jawi al-Fansuri al-Sinkli is a Malay from the northwest coast of Aceh's Fansur, Singkel. There is no definitive record of his birth year, although historians agree that he was born between 102 and 1615 AD, according to Rines' countdown theory. Two perspectives illustrate the background. The first states that Sheikh Abdu al-family Rauf's was originally Persian and settled in the Fansur region of the Samudera-Pasai sultanate around the end of the thirteenth century. Fansur is a port city that has long been one of the most significant port cities on Sumatra's western coast.

Sinkli's early education was quite distinctive; he learned straight from his father, a 'alim, and he also founded a madrasa that attracted pupils from all across the Kingdom of Aceh. Then he traveled to Banda Aceh to study under the renowned sheikh Shams addin al-Samatrani. In 1062, while performing the pilgrimage, he extended his trip of research to the earth of Mecca's foyer, namely Arabia.

During his travels in Arabia, he met with numerous prominent scholars, including: Qatar to Doha, he studied at 'Abd al-Qadir al-Mawrir, then in Yemen at Baitul Faqih, he studied with the Jam'an family, including Ibrahim bin Muhammad bin Jam'an, and Ibrahim bin Abdullah bin Jam'an (one for muhadith and fakih, the other for studying fatwas), Qadhi Ishaq bin Abdullah bin Jam'an, although he also had several teachers in Then he traveled to Zabid, where he studied with 'Abd al-Rahim bin al-Siddiq al-Khash, Amin bin al-Siddiq al-Mizjaji, and Abd al-Rahim bin Muhammad al'Adani (A famous Qari).

In Makkah he built contacts with 'Isa al-Maghribi, 'Abd al-Aziz al-Zamzami, Taj al-Din bin Ya'qub, 'Ala' al-Din al-Babili, Zayn al-Abidin al-Thabari, Ali Jamal al-Makki, 'Abdullah bin Sa'id Ba Qasyir al-Makki. In Medina he was in contact with Mulla Muhammad Sharif al-Kurani, 'Ibn 'Abd al-Rasul al-Barzanji, 'Ibrahim bin 'Abd al-Rahman al-Khiyari al-Madani.

This information is available in one of his books, specifically 'Umdat al-Muhtajin ila Suluk Maslak al-Mufridin. He describes the tarekat he participated in, the locations where he studied, his teachers, and the scholars he encountered. He demonstrated not just the interconnection of ulama networks, but also the dissemination of Islamic knowledge and scholarship among academics.

As-Sinkli mentioned he had spent 19 years in Arabia. The education is certainly comprehensive, beginning with sharia, fiqh, hadith, tasawuf, and kalam. When he returned to the archipelago, his works were monumental in fostering concord between Shari'a and Sufism. Among his writings in fiqh are Mir'ah at Tullab fi Tashil Ma'rifah al Ahkam asy Syar'iyah li al Malik al Wahhab, Bayan al Arkan, Bidayah al Baligah, etc. 'Umdat al-Muhtajin ila Suluk Maslak al-Mufridin, Kifayat al-Muhtajin ila Masyrab, al-

Muwahhidin al-Qa'ilin by Wahdat al-Wujud, Daqa'iq al-Huruf, al-Simth al-Majid, etc. Syarh Latif 'ala 'Arbain Hadisan li al-Imam an-Nawawi and al-Mawa'iz al-Bada'ah in the subject of Hadith. Tarjaman al-Mustafid by al-Jawwiyy in the field of Tafsir al-Qur'an.

AsSinkli passed away about 1105/1693 and was buried near the mouth of the Aceh River, beside his wife Dawud al-Rumi and other students. Because he was buried there, and because Sinkli was known in Kuala as the Sheikh. Additionally, this grave is the most significant pilgrimage place in Aceh.<sup>21</sup>

### 3. Verse Text Containing Historical Conceptions

Using the theme search strategy in the book Tafsir Turjuman al-Mustafid, the author discovers various passages that suggest the historical perspective on historical interpretation, but the verses that will be studied in this research are Surah al Hasyr: 18 and Surah al- Ahzab: 62, sequentially.:

Meaning: *"O you who believe! Fear Allah, and let the person watch what he does for the next day, and fear Allah. Verily Allah is Knowing of what you do".* (Qs. Al-Hasyr: 18)

Meaning: *"As the sunnah of Allah which (also applies) to those who were before (you) and you will not find a change in the sunnah of Allah."* (Qs. Al-Ahzab: 62)

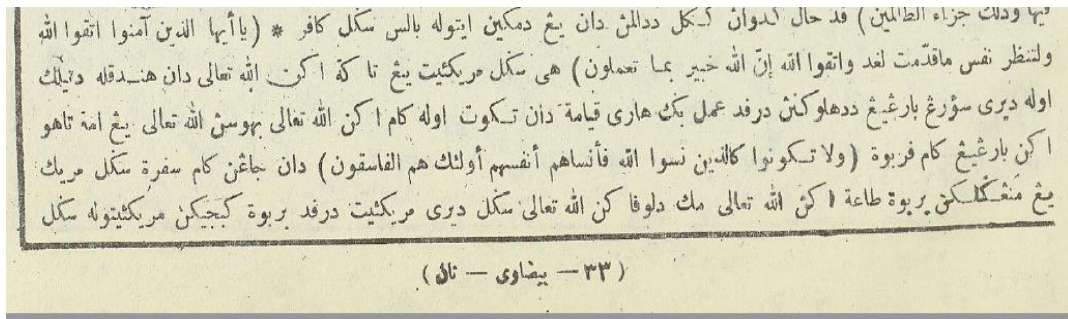
### 4. Interpretation, and the style of interpretation of Turjuman al Mustafid

Al-Singkili is an outstanding scholar whose expertise is beyond question. He developed a variety of madzarik (discipline) skills. The sciences that al-Singkili is most proficient in include interpretation, fiqh, and Sufism, among others. The author finds that al-Singkili trends toward the first interpretation pattern after observing the language and organization of thought patterns in al-interpretation Mustafid's of turjuman. 'itiqadhi, Tafsir patterned I'tiqadhi is an interpretation style that comprises irrefutable ideas, dogmas, and direct commands from God. Tafsir Itiqadhi has an understanding where itiqadhi interpretation is a form of interpretation that explores theological concerns, such as dogmas and orders, and belief in something unseen. Al-interpretations Singkili's of Surah al-Hasyr 18 and Surah al-Ahzab 62 demonstrate this. :

Figure 1. Surah Al Hasyr : 18

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<sup>21</sup> Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII & XVIII : Akar Pembaruan Islam Indonesia*.

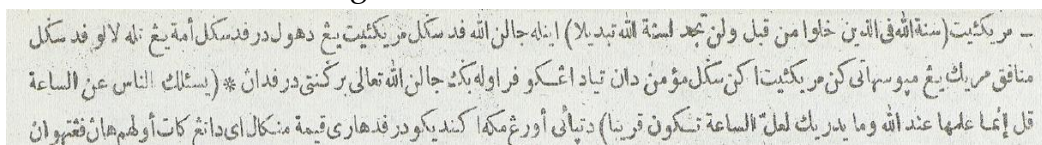


The verse is translated as follows in a literal translation: "O you who believe! Respect Allah, and everyone should consider what he has done for tomorrow (the hereafter). Respect Allah, and everyone should consider what he has done for tomorrow (the hereafter). Allah is indeed All-Aware of everything you do." While on turjuman al-Mustafid, it is translated as follows: "O, you who do not dispute Allah ta'ala, let yourself be avoided (shunned) by a father (Eve of Lust) who prioritizes his acts for the Day of Judgment, and fear (lah) Allah ta'ala, for only Allah ta'ala knows your deeds."

In the verse above, al-Singkili reads the passage in a slightly pragmatic manner; in that verse, it is clear that al-Singkili wishes to transmit an order based on the conditions of his reading that favors dogma. It would be considerably more acceptable if dogmatic legislation did not stray too far from the assumed legal grounding. Several terms clarify this, notably al-usa Singkili's of the phrase "Ilakan," the recurrence of the word "Barangai," and al-conclusion Singkili's of his interpretation with the threat of Allah. This pattern is extremely distinctive, as al-Singkili rarely employs it in his interpretations. In general, al-interpretation Singkili's employs the Ijmali style, which is heavily inspired by his prior life on the west coast of the Samudera-pasai sultanate.

In addition, al-Singkili sometimes adds unique wording to his interpretation of the verse, so that the reader must first have a perspective to determine what he means, such as his interpretation of sura al-Ahzab verse 62, which reads: :

Figure 2. Surah al-Ahzab : 62



The passage is read as follows in a free translation: "As the Sunnah of Allah, which (also) pertains to those who came before you, and you will discover nothing that has changed from what Allah has decreed as His Sunnah." In Turjuman al-Mustafid, however, it is rendered as follows: "This is the way of Allah (to) all those who came before, from all (observed) that has passed on all the hypocrites, those who troubled

(incriminate), they (The Munafiq) will (incriminate) all the Believers, and do not accept the (Munafiq) in exchange for the way of Allah ta'ala in exchange for" <sup>22</sup>.

## 5. Marshall G.S Hodgson's historical conception

Marshall G.S. Hodgson is the author of several significant works for the world of history, including "The Venture of Islam and Rethinking World History." His handwriting reveals his existence. Marshall is known as the "Master" of historical studies in the Western World, as well as Islamic world studies. In his book *The Venture of Islam*, Marshall discusses his ideas on the methodology of world history and the history of Islamic culture. Marshall aims to give readers and historians with a contextual framework for describing world history according to their own perspectives. Even though he is known as a devout Christian, Marshall is regarded as being sufficiently critical to maintain the neutrality and objectivity of his point of view on historical studies that he presented; his words reveal the clarity of his perspective when describing and presenting the history of Islamic civilization. Who believes Islamic history is an integral component of world history?

Marshall, a renowned historian renowned for his unique method to interpreting history. He views history through the lens of local culture. He believes that indigenous knowledge has a profound impact on intercultural relations. Marshall contends that the Islamic notion of history, as represented in the Koran, is tied to the caliphate function. This suggests that humans play a role in bringing about change. For this reason, it is vital to evaluate past events, as history gives an understanding (*mau'idzah*) that makes humans conscious of their role as actors of a historical event, in which humans build a new concept to represent the significance and events that occurred to him. According to Marshall, the history of the Qur'an must be researched objectively. Marshall urges historians to explore history that is consistent with reality, does not diverge from the facts, and does not defy the laws of nature. Arnold J. Toynbee described Marshall's goal for historical law coherence. Due to its broad nature, historical law can be implemented in an abstract example and utilized to explain something concrete. This concreteness can be defined as a provision of law - God's law in the shape of distress and disaster imposed on those who disobey and disobey <sup>23</sup>.

A history can be viewed from two distinct perspectives, and both perspectives play a crucial part in understanding historical abstractions. These are subjective and objective

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<sup>22</sup> Al-Singkili, *Turjuman Al Mustafid Li Al-Fansuri*.

<sup>23</sup> Mestika Zed, "Tentang Konsep Berfikir Sejarah," *Lensa Budaya: Jurnal Ilmiah Ilmu-Ilmu Budaya* 13, no. 1 (2018): 54–60, <http://journal.unhas.ac.id/index.php/jlb/article/view/4147>; Imtihanah, "Konsep Sejarah Islam Perpektif Marshall GS Hodgson"; Nurcholis Madjid Dkk, *Islam Universal* (Yogyakarta: Pustaka Pelajar, 2007).

components. In the subjective point of view, history is defined as a story that is neatly structured on purpose, made in such a way by a historical writer, and assembled in such a way as to present a historical phenomenon. On the other hand, history in an objective meaning and perspective is described as a perspective on the event itself and possesses the nature of eternity, in which past events cannot be replicated in the future.

This can be interpreted to suggest that we must subjectively learn from history. In other words, we will not replay an event that has already transpired, but we will forever remember it. This is what history means. This is the historical divide which serves as the opening to this topic.

In the abstraction of historical thought, historical thought is one of several characteristics of the scientific framework of history itself. The description of Historical Thought can be broken down into a number of specifics, each of which can be further subdivided into a number of subdomains and advanced components. When studying the concept of historical thought, two models of historical movement will be discovered: first, the concept of historical movement in philosophy, which is speculative, has a view that adheres to the laws of determinism; second, the concept of historical motion is viewed from the scientific perspective of history itself; this concept is indeterministic and sees historical motion as having clear schematic boundaries, stratified according to the melodic pattern in music.

Marshall argued further that history is separated into at least three dimensions of time, including the past as an object of history and as a tool for comparing current and future occurrences. The three dimensions of time cannot be divided or terminated because the three fundamental elements of history are a succession of events with cause-and-effect relationships, constituting a continuous process.

Surah al-Hasyr: 18 is intimately associated with Marshall's three-dimensional history thesis. The mandate to "pay attention" applies to everyone living in the present and implies to concentrate on the dimension of the present. The selection and description are based on previous measurements. In the meantime, "preparing for tomorrow" refers to the future dimension of time, both for the demands of life in this world and for the needs of life in the future.

Surah Al Ahzab 62 states that the Qur'anic concept of historical law remains consistent, or that the rule of history can be interpreted as the law of cause and effect. For instance, if a people perpetrate injustice, they will be annihilated.

## CONCLUSION

Shiakh Abdu-al-Rauf, according to the author's perspective in Tafsir Turjuman al-Mustafad. In an effort to underscore the significance of objectively portraying history, the

results of its interpretation in Surah al-Ahzab: 62 are consistent (constant); this consistency can also be understood in terms of historical laws relating to cause and effect. In his interpretations of Surah al-Hasyr and al-Ahzab, al-Singkili employs a dogmatic tone, which is most likely the outcome of the interpretations and points of view that he penned while he was studying religion. This possibility will produce a sense of closeness between many things, which may become the central focus of the process of interpreting the study in accordance with the historical method.

The author argues that Shaykh al-Singkili follows the same pattern of Historical Conceptual thinking in his interpretation as Marshall G.S.'s variety of Historical Law theory. Hodgson focuses on a succession of events that explain the past as an object of empirical research and as a contrast (Ibrah) to the present, in which it is simple, unique, and permanent. This research has limitations that can be addressed in the future, specifically a lack of historical science, sociology, and psychology expertise. Therefore, additional research is required, particularly in terms of culture and interpreter opinion from the standpoint of the science of interpretation and psychological comprehension. Historical Conceptions in Turjuman al-Tafsir: Mufid's Recommendations for Future Collaboration Between Islamic and Social Scientists.

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