

Tashwirul
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Jurnal Refleksi Pemikiran dan Kebudayaan

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Essay

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Manuscript, Philology, and Indonesian Islam



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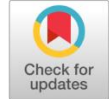
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The Leadership of Kiai Ali Maksum in the Poem of Abdullah Bin Nuh

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Abstrak

Abdullah bin Nuh merupakan ulama Indonesia yang dianggap memiliki banyak keahlian dan karya. Salah satu karya beliau adalah di bidang sastra. Salah satu karya sastra beliau berupa puisi yang merupakan pujian pada Kiai Ali Maksum Krpyak Yogyakarta. Tulisan ini bertujuan untuk menggali peran kepemimpinan Kiai Ali Maksum yang tercermin dari karya puisi Abdullah bin Nuh. Penelitian ini menggunakan analisis Ilmu Bayan, lebih jauh, kajian ini mencoba menganalisis puisi tersebut dalam domain gaya Bahasa dalam puisi. Hasil penelitian menunjukkan bahwa Abdullah bin Nuh menggambarkan Kiai Ali Maksum sebagai seorang yang berwawasan luas, berjiwa kepemimpinan dan disiplin. Puisi yang digubah Abdullah bin Nuh mengandung gaya Bahasa berupa tasybih, kinayah, majaz, dan isti'arah.

Kata Kunci: *Abdullah bin Nuh; Kyai Ali Maksum; Puisi; Bayan.*

Abstract

Abdullah bin Nuh is an Indonesian scholar with a lot of expertise and work. One of his works is in the field of Literature. One of his literary works is a poem that complements Kiai Ali Maksum Krpyak Yogyakarta. This paper explores the leadership role of Kiai Ali Maksum, which is reflected in Abdullah bin Nuh's poem. This research use the analysis of Bayan studies, furthermore, this study aimed to examine the poem in the domain of language style in the poem. Based on the study's findings, Abdullah bin Nuh described Kiai Ali Maksum as having broad insight, leadership, and discipline. Abdullah bin Nuh's poem includes language styles such as tashbih, kinayah, majaz, and isti'arah.

Keyword: *Abdullah bin Nuh; Bayan; Kyai Ali Maksum; Poem.*

Introduction

Ulama in Indonesia is the spread of Islam at this time. Ulama plays a significant role in the growth of Islam in Indonesia. According to historical sources, they played an essential role in Indonesia's independence.¹ In addition to a vast mass base, the network of Ulama with other Ulama, particularly those in the Hijaz, plays an active role.² This role is still felt today, for example, in maintaining religious harmony and strengthening nationalism.³

One of the great scholars in Indonesia is Abdullah bin Nuh. He not only mastered Islamic studies but was also productive in generating works in Islamic Education, Jurisprudence, monotheistic, and literary works. Most of these works were written in Arabic, with approximately 65 newly discovered works.⁴

Based on the author's findings, several experts have examined Abdullah bin Nuh's role in various aspects. The search and earlier studies analyzed Abdullah bin Nuh in three aspects. The first aspect is Abdullah bin Nuh's history and biography, such as the study undertaken by Ika Nurmaya⁵, Gausulfardi Hakim⁶, and Lina Khusniah.⁷ These different research have resulted in a biography of Abdullah bin Nuh's life, starting from his family background, education, and works on many subjects. The second aspect is Abdullah bin Nuh's role in numerous disciplines of study. For example,

¹ Amin Farih, 'Nahdlatul Ulama (NU) Dan Kontribusinya Dalam Memperjuangkan Kemerdekaan Dan Mempertahankan Negara Kesatuan Republik Indonesia (NKRI)', *Walisono: Jurnal Penelitian Sosial Keagamaan* 24, no. 2 (2016): 251–84. See also Inggar Saputra, 'Resolusi Jihad: Nasionalisme Kaum Santri Menuju Indonesia Merdeka', *Jurnal Islam Nusantara* 3, no. 1 (2019): 205–37.

² C. Snouck Hurgronje, *Travel Notes in West and Central Java 1889-1891 Mss. Cod. Or. 7931-A* (Leiden: Leiden University Library, n.d.).

³ Abdul Rahman and Rifal Ahmadin, 'Peran Strategis Nahdlatul Ulama Dalam Penguatan Nasionalisme Kemanusiaan Untuk Menangkal Radikalisme', *Jurnal Artefak Vol 8*, no. 2 (2021): 97–110.

⁴ Turmudi Hudi (Grandson-in-law of Abdullah bin Nuh), interview by Rika Nurfadhilah Halim, Bogor, February 20, 2016.

⁵ Ika Nurmaya, 'K.H.R. Abdullah Bin Nuh Riwayat Hidup Dan Beberapa Pemikirannya' (Fakultas Ilmu Pengetahuan Budaya Universitas Indonesia, 1992).

⁶ Gausulfardi Hakim, 'K.H.R. Abdullah Bin Nuh Dan Karya-Karyanya' (Universitas Indonesia, 2009).

⁷ Lina Khusniah, 'Abdullah Bin Nuh Dan Historiografi Islam Di Indonesia' (UIN Sunan Kalijaga Yogyakarta, 2016).

positions in the field of Sufism, such as Diannisa Hasanah's research⁸, and roles in Islamic Education.⁹ The third aspect is Abdullah bin Nuh's thoughts on contemporary problems, such as his thought on modern ideas such as materialism, Marxism, and communism.¹⁰ Furthermore, there is research on his views on Islamic associations (Ukhuwwah al-Islamiyyah).¹¹

Based on previous research, only a few have explored Abdullah bin Nuh's role in the literature, particularly in Arabic. This study is important because many of his works were written in Arabic, and there are various works of poem. In this literature study, Rizki Amaliyanti researched the linguistic style in K.H.R. Abdullah bin Noah's *Minhajul Al-Abidin Translation Book*.¹² Based on the study's findings, the personification language style in the *Minhajul Al-Abidin* translation book contained seven *majaz*, seven *alaqah*, and six *qarinah*. The dominant usage of human terminology is a theme present in the personification style.

Another writing work by Abdullah bin Nuh is a poem he wrote to describe Kiai Ali Maksum, the founder of the Yogyakarta Krapyak Islamic Boarding School. Kiai Ali plays a significant role in Islamic Boarding Schools. He was involved directly in the education and production of high-quality human resources. Learning of the Salafi (ancient) tradition has also been balanced since he took the lead. Even though the Salafi tradition is regarded as ancient

⁸ Diannisa Hasanah, 'K.H. Raden Abdullah Bin Nuh Dan Sejarah Pemikiran Tasawufnya' (Universitas Islam Sultan Agung Semarang, 2018).

⁹ Ismail Syakban and Muchlis Muchlis, 'Pemikiran Pendidikan Islam KHR. Abdullah Bin Nuh', *TAJID: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 5, no. 1 (2021): 45–54; Mohammad Noviani Ardi, 'Abdullah Bin Nuh: His Struggle on Da'wah Through Islamic Education', *Wahana Akademika: Jurnal Studi Islam Dan Sosial* 4, no. 2 (2018): 145–58; Rudi Mahfudin, Firdaus Wajdi, and Yusuf Ismail, 'Konsep Pendidikan Islam KH Abdullah Bin Nuh Dan Relevansinya Dengan Pendidikan Islam Modern', *Jurnal Studi Al-Qur'an* 13, no. 2 (2017): 143–57.

¹⁰ Mohammad Noviani Ardi, Fatimah binti Abdullah, and Abdullah Arief Cholil, 'An Analytical Study of Abdullah Bin Nuh Response as Modern Ideologies', in *1st Annual Internatioal Conference on Social Sciences and Humanities (AICOSH 2019)* (Atlantis Press, 2019), 234–39.

¹¹ Mohammad Noviani Ardi, Ahmad Thobroni, and Alifia Hilma Widyaswari, 'Peran Abdullah Bin Nuh Dalam Penyebaran Faham Syiah Di Indonesia: Studi Analisis Kritis', *Wahana Akademika: Jurnal Studi Islam Dan Sosial* 8, no. 1 (29 April 2021): 87–99, <https://doi.org/10.21580/wa.v8i1.8823>; Mohammad Noviani Ardi, Fatimah Abdullah, and Abdullah Arief Cholil, 'Ukhuwwah Al-Islamiyyah as the Basic Foundation of Islamic Moderation: Study of Abdullah Bin Nuh's Works', *Sains Insani* 4, no. 2 (29 November 2019): 57–64, <https://doi.org/10.33102/jsi2019.4.2.07>.

¹² Rizki Amaliyanti, 'Gaya Bahasa Dalam Kitab Terjemahan Minhajul Al-Abidin Oleh K.H.R. Abdullah Bin Nuh' (UIN Syarif Hidayatullah Jakarta, 2017).

and incapable of keeping up with the present, learning activities must be preserved.¹³

This great role is described and praised in Arabic poem stanzas. This poem is a hymn or praise in the study of Arabic literature. This research aims to identify the forms of *bayan* found in a poem by Syekh Raden Abdullah bin Nuh about the Krapyak Islamic Boarding School in Yogyakarta. One feature that constantly arises in *balaghah* study is the study of *bayan* study. *Bayan's* study focused on *taysbih*, *majaz mursal*, *majaz aqli*, *isti'arah*, and *kinayah*.¹⁴

The method used is a descriptive analysis by grouping the data that has been obtained and then analyzing many data to produce pictures of *bayan* studies, which include: *tasybih*, *majaz*, *isti'arah*, and *kinayah*.

Results and Discussion

1. Biography of Abdullah Bin Nuh

Raden Haji Abdullah bin Nuh is a citizen of Indonesian origin. On June 30, 1905 AD, or around 1324 Hijriyah, he was born at Al-I'annah Alley No. 120, Masjid Agung street, Kampung Kaum Tengah, Pamoyanan Village, Cianjur City. He was born to an official husband and wife named Raden Haji Mohammad Nuh bin Idris and Nyai Raden Aisyah bint Raden Sumintara (a Wedana of Tasikmalaya during the Dutch occupation). Nevertheless, Raden Abdullah bin Nuh grew up to be a humble person.¹⁵

His life was full of numerous treasures. He is also the richest man in the world. Nonetheless, he never boasted about his family's wealth of property. Aside from his parents, who genuinely loved him, his grandmother Raden Kalipah Respati appeared to love him wholeheartedly. In fact, Raden Kalipah planned to bring Raden Abdullah to Mecca for two years when he was just two years old. His grandmother frequently provided unused land so that it may be used by others and benefit them¹⁶. So it is no surprise that Raden

¹³ Lita Nala Fadhila, 'Pendidikan Alternatif Dengan Model Pesantren Salafi-Khalafi (Studi Komplek R2 Pondok Pesantren Al Munawwir Krapyak Yogyakarta)', *At-Tarbawi: Jurnal Kajian Kependidikan Islam* 2, no. 1 (2017): 1, <https://doi.org/10.22515/attarbawi.v2i1.667>.

¹⁴ Abdul Wahhab Naf'an, 'Tasybi>h Dalam Puisi "Ba>nat Su'A>d" Karya Ka'b Bin Zuhair', *Adabiyat: Jurnal Bahasa Dan Sastra* 15, no. 1 (2017): 1, <https://doi.org/10.14421/ajbs.2016.15101>.

¹⁵ Hakim, 'K.H.R. Abdullah Bin Nuh Dan Karya-Karyanya'.

¹⁶ Hakim.

Abdullah bin Nuh is well-known among his people as a kindhearted person from a wealthy merchant family.

After studying with many Arab teachers in Indonesia, Raden Abdullah decided to study in Medina. Sheikh Al-Tayyib from Algeria and Sayyid Muhammad bin Hasyim were two of his teachers in Arabia. He then memorized the Qur'an and decided to join a Sunni-based Islamic institution. Furthermore, he learned Indonesian, Sundanese, and Arabic. He planned to return to Al-Azhar University in Cairo after graduation. Ahmad ad-Dargham was the name of one of his lecturers at Al-Azhar, who was influential in his education.¹⁷

Raden Abdullah had also served as a force officer for the Republic of Indonesia, rising to the rank of major general. He then entered the field of education by establishing an Islamic foundation called "Al-Ghazaly" and working as an educator until the end of his life. After Al-Ghazaly, he established the "Al-Ihya" Foundation while also serving as the Head of the Editorial Board of "Al-Binaa" Magazine, published in Indonesian. He was also one of the most accomplished poets of that time in language and literature. He is an expert at writing prose and poem stanzas and being fluent in Arabic (Arabic poem). He wrote many poems and combined them into a "diwan" book. In addition to composing prose and poem, he enjoys writing and translating various works into foreign languages. Among his works are the following: Al-Islam, Riwayat Hidup Imam Ahmad Al-Muhajir, Aku Seorang Muslim, Islam di Indonesia, Keutamaan Ahlul Bait, dan Kita Adalah Umat yang Satu Kesatuan.¹⁸

2. Kiai Ali Maksum's Leadership Poem

One of the poems by Abdullah bin Nuh which is the main purpose of writing this article, is Islamic Boarding School *Krapyak Era Kepemimpinan Kiai Ali Maksum* (Krapyak Islamic Boarding School in the Era of Kiai Ali Maksum's Leadership). The total number of stanzas in the poem is twelve stanzas.

¹⁷ Hakim.

¹⁸ Hakim.

لَعَمْرُكَ إِنَّ فِي الدُّنْيَا لَعَيْنًا	لِعَلْمِ الشَّرْعِ وَالِدِّينِ الْمَتِينِ	1
I swear, in the world you live in	There is a strong knowledge of Sharia and religion	
كَرْبِيَاكُ "الَّتِي سَعِدْتُ بِنُورٍ"	مِنَ التَّنْزِيلِ وَاهْتَدَى الْمُبِينِ	2
That is "Krapyak" which is happy because it is filled with light	Which originates from revelation descends (Al-Qur'an) as well as clear instructions (As-Sunnah)	
كَأَنَّكَ فِي سَمَاعِكَ خَيْرٌ وَعَظٌ	تَعُودُ بِهِ إِلَى خَيْرِ الْقُرُونِ	3
When you hear the best advice (at the Krapyak Islamic Boarding School)	So it is as if you feel you are returning to the best of generations	
بِحَضْرَةِ خَيْرٍ مِّنْ سَادَةِ الْبَرَائِيَا	مُحَمَّدِنِ الْمُلَقَّبِ بِالْأَمِينِ	4
In front of the best man who leads all beings	His name is Muhammad, and his nickname is Al-Amin	
بَشِيرًا مُنْذِرًا نُصْحًا وَيُصْغِي	بِمَجْلِسِهِ ذَوْوُ حُلُقٍ وَدِينِ	5
The giver of good news and the giver of threats, then listen	people who have noble morals and religion in the assembly	
أَتَاكَ الْفَتْحُ يَا جُكْجَا مُبِينًا	عَلَى يَدِ لَيْثِ آسَادِ الْعَرَبِينَ	6
Oh Yogja, there has come to you a real victory	under the leadership of the King of lions in his den	
عَلَيَّ لَا تَلِينُ لَهُ قَنَاءَةٌ	إِذَا لَأَنْتَ قَنَاءَةُ الْآخَرِينَ	7
He is Ali (K.H. Ali Maksum), whose spirit will not be shaken	when the spirit of the other is weak	
لَهُ الْبُرْهَانُ أَمْضَى مِنْ سُيُوفٍ	يَذُودُ بِهِ عَنِ الْحَقِّ الْيَقِينِ	8

He has evidence that (like a sharp sword) is sharper than swords	Which shows the truth that is believed	وَيُنْقِذُ كُلَّ ذِي شَكٍّ دَفِينٍ	9
بِالْفَاطِ بِهَا يَشْفِي عَلِيًّا			
With words that quench thirst	and save from every hidden doubt	يُبَاسِطُنَا بِمَرَحٍ لَا مَجُونَ	10
وَيُبَكِّي تَارَةً وَعَظًّا وَأُخْرَى			
He made the tears spill when giving advice. The other time	he entertained us with appropriate jokes	صَدِيقُ الْعِلْمِ مِنْ كُلِّ الْفُنُونِ	11
جَلِيسُ الْكُتُبِ فَهَوَ هَذَا وَفِي			
Always faithful to be a friend for the book. So he became a loyal friend	He is a close friend to knowledge from every branch of science	لِإِنجَاءِ الْخُلَيْفَةِ كَالسَّفِينِ	12
أَطَالَ اللَّهُ فِي الدُّنْيَا حَيَاةً			
May God lengthen his life in the world	to pass on leadership like a ship		

3. Anatomy and Content of Poem

Poems composed by poets using *bahr waafir* (*mufaalatun mufaalatun fuūlun # mufaalatun mufaalatun fuūlun*) with *qāfiyah nūniyah* at the end of each stanza which is its vowel is *kasrah*.

The poem's meaning is: In the first stanza, Raden Abdullah tries to convince the readers that living in the world can never be separated from shari'ah and religious knowledge. Furthermore, he intended to invite and persuade the reader's enthusiasm to study at the Krapyak Islamic boarding school, which Kiai Muhammad Munawwir still led at the time. He complimented the Yogya City as he reached the sixth and seventh stanzas since a new generation of leaders led by Kiai Ali Maksum had arrived with a fiery spirit that was getting stronger each day. Furthermore, the seventh to tenth stanzas contain the leader's characteristics and Kiai Ali's discipline in leading the Islamic Boarding School. Then in the eleventh stanza, the poet likens Kiai Ali Maksum to always being friends with books. Books are likened

to keys that can open all places in this universe. Finally, in closing, the stanza of the poet's poem includes a meaningful sentence that prays that Allah Almighty will always extend the life and bestow health blessings on Kiai Ali in this world to continue the leadership of the founder of the previous Islamic Boarding School.

4. Analysis of *Bayan* Poem Abdullah bin Nuh

The analysis used in this research is *Bayan* study. *Ilmi bayan* is one of the three branches of rhetoric. Along with the study of *maani* and *badi'*, *bayan* plays an important role in forming a literary work. The poet's feelings and imagination are communicated as much as possible through the various similes in *Bayan* study. *Bayan* study is the arrangement or rules of language that has many ways of conveying its meaning by using a variety of language styles to convey a meaning desired by the poet. Meanwhile, the method usually involves several Arabic-style patterns, such as *tasybih*, *majaz*, *kinayah*, and *isti'arah*.¹⁹

a. *Tasybih* Form

The definition of *tasybīh* linguistically is derived from the word "*syabbaha-yusyabbihu*" which means to resemble. The word "similar" means a simile of something meant. Meanwhile, its terminology means to show an indication of the meaning of an event that is likened.²⁰

Based on the analysis, 2 data are obtained in the form of *tasybīh* as detailed in table 1.

Table 1 *Tasybih* Form

الرقم	المشبه	المشبه به	البيت
التشبيه للقرآن			
1.	ك (أنت) في سماعك خيرَ وعظ	تعود به إلى خير القرون	3

¹⁹ Iin Suryaningsih and Hendrawanto Hendrawanto, 'Ilmu Balaghah: Tasybih Dalam Manuskrip "Syarh Fi Bayān Al-Majāz Wa Al-Tasybīh Wa Al-Kināyah"', *Jurnal Al-Azhar Indonesia Seri Humaniora* 4, no. 1 (2018): 1, <https://doi.org/10.36722/sh.v4i1.245>.

²⁰ Fatkhul Ulum, Munir Munir, and Amrah Kasim, 'Al-Tasybih Fi Al-Akhdīs Al-Nabawīyyah Min Kitāb "al-Lu'lu' Wa Al-Marjan Fima Ittafaqa 'Alaihi Al-Syaikhon"', *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab* 11, no. 1 (2019): 53-71, <https://doi.org/10.24042/albayan.v11i1.3853>.

التشبيه لمؤسس المعهد

12

السفين

.2 المعهد

Based on the two *tasybih* data mentioned above, the first data, "that when you hear *khoiro wa'dzin* (خير وعظ or Good preaching)" are verses of the Quran and Sunnah. So the meaning of the poem is that when you hear the verses of the Quran and Sunnah at the Krapyak Islamic boarding school, then at that very moment, it is as if you feel that you are being carried back to the atmosphere like the beginning of Islam. It is the best time of the generation, the era of the Companions when you received the teachings of the Quran directly from Rasulullah PBUH.

Abdullah bin Nuh uses the letters *كأن*, one of which is so that the meaning effect of *mubalaghah* (hyperbole) appears. When you enter and listen to the teachings of the Quran and Sunnah at the Krapyak Islamic boarding school, it is as if you are reciting the Quran directly in front of the Prophet Muhammad.

Then, in the second data, Kiai Haji Ali Maksum, who became caliph (substitute), had the task of saving the leadership of the Islamic Boarding School after Kiai Munawwir was like captaining a boat. As is well known, the poem discussed in this paper is about how Kiai Ali Maksum led the Krapyak Islamic Boarding School. Through his poem, the poet prays to Allah that Kiai Ali Maksum, as a substitute for Kiai Munawwir, is given a long life so that he might continue his former leadership and, perhaps, save the lodge, which is compared to a ship sailing across the huge ocean.

b. *Isti'arah Form*

Table 2 *Isti'arah Form*

الرقم	المستعار له	المستعار منه	البيت
1.	ينبوع العلم	عين	1
2.	كرابياك التي سعدت	الإنسان الذي سعد	2
3.	ضمير كاف مخاطب/ جكجا	الإنسان	6

6	ليث	علي معصوم	.4
6	آساد العرين	علماء ومشايخ في جكجا	.5
7	قناة / قناة الآخرين	همة	.6
12	الخليفة	قائد المعهد	.7

Based on table 2, we found six *isti'arah* data. The first data uses the word *عين*, whose original meaning is a source of water, used for a source of knowledge. Here the poet wants to describe that knowledge is like water. The source is in the Krapyak boarding school.

In the second data, the poet attributes the verb *سعدت*, which means happy, to Krapyak, which is an inanimate object. The feeling of happiness can only be experienced by humans. The poet equates Krapyak with humans so that it seems as if the reader feels the passion for development and the dynamics of the development of Krapyak Islamic Boarding School, which was happy and so advanced when Kiai Ali Maksum led it.

In the third data, the poet invites them to speak and makes *dlamir mukhotob* in *kaf*. Then the poet calls Yogya, which is a city name. As an inanimate object, the Yogya City cannot be called the same as a human. The poet uses this calling to bring the city's meaning to life in the reader's heart. It is as if the Yogya City is like a human being who, when called upon, will answer and be able to understand what the poet is saying.

In the fourth data, the poet mentions the word *ليث*, which means lion. It would be wrong to say that a lion presides over an Islamic boarding school. Those who can lead an Islamic boarding school are, of course, human beings who are qualified, capable of knowledge, and tested for their wisdom. The poet calls Kiai Ali Maksum, the Islamic boarding school leader, like a lion to highlight his firmness and scientific strength when leading it.

In the fifth data, the poet mentions the word *آساد العرين*, which lexically means lions in a cage. In context, this lexical meaning is inappropriate because the previous word, *ليث*, is defined as Kiai Ali Maksum, likened to a lion. So the context demands to change its meaning to become ulemas and *masyayikhs* who together preach and teach Islam in Yogyakarta and are led

by Kiai Ali Maksum as a figure who brings victory in the field of religious knowledge.

In the sixth data, the poet mentions the word *قناة* which means javelin or spear. Spears were weapons used to fight on real battlefields in ancient times. Of course, the context in this stanza is not under the lexical meaning. Because what was discussed was the progress of Kiai Ali Maksum in preaching. So the poet wants to equate the field of da'wah with the battlefield. Like a war, when preaching, when the preachers and religious experts start to relax their enthusiasm, Kiai Ali Maksum is still flared and always enthusiastic.

In the seventh data, the poet mentions the word *ال خليفة* which is a popular term for leaders of Islamic countries after the death of Rasulullah PBUH. However, in this stanza, that meaning is irrelevant. The context is an Islamic boarding school led by a Kiai and a cleric. Thus, the poet makes the reader feel that seeing the Islamic boarding school is the same as the country led by the caliph. The point of similarity is in the leader characters, which is integral to Robbani's character in religious knowledge, firm and brave and wise in leading.

c. *Majāz Form*

Through the analysis, one data is obtained a little as in table 3.

Table 3 *Majāz Form*

البيت	المعنى الحقيقي	المعنى المجازي	الرقم
2	التنزيل (اسم المصدر)	القرآن المنزل (اسم المصدر)	.1
2	الهدس (اسم المصدر)	المهادي (اسم الفاعل)	.2
6	قيادة	يد (السبب)	.3

Based on the results, the first data shows the mention of *التنزيل*, which is the *mashdar* word but what is meant is the *isim maf'ul* word which means the Quran, which was revealed *إطلاق المصدر على اسم المفعول*.

The second data shows the mention of الهدي, which is the *mashdar* word but what is meant is the *isim fai'il* word which means the Qur'an which gives instructions إطلاق المصدر على اسم الفاعل.

The third data shows that the poet mentions the word يد, which lexically means one of the hand's limbs stretching from the shoulder to the fingertips. However, based on the context of Yogya as a place/city designation, the connotation of the hand is incorrect. The right definition of يد is strength, gait, or effort. Because the relationship/'*alaqoh* between the lexical meaning and the *majaz* (metaphor) meaning is in the form of *sababiyyah*, this usage is known as *Majaz Mursal*. Because of the dominant force or hand gait. The poet wants the reader to understand that Yogyakarta has become enlightened due to Kiai Ali Maksum's work. Of course, this is a *mubalaghah*, as there are numerous religious figures in Jogja. Kiai Ali Maksum, on the other hand, is undeniably one of the clergy's leaders.

d. *Kināyah Form*

Lexically, it comes from the word "kanā-yaknā-kināyatan" which means implied. Meanwhile, terminologically, *kināyah* is a word/utterance whose meaning can refer to a figurative meaning (connotative) or an actual meaning (denotative).²¹

Arabic linguists divide *kināyah* forms into three categories. The first are *kināyah sifat*. *Kināyah mausuf* is the second. The last one is the *kināyah mausuf*.²² *Kināyah sifat* is a term with characteristics and is exclusively found on *mausuf* (the thing is characterized). *Kināyah sifat* are two types: *kināyah qaribah dan ba'idah*. If *kināyah qaribah* is a direct transmission of the meaning of *makny 'anhu* (the figurative word), then *kināyah ba'idah* through certain intermediaries in the form of events that are still related. *Kināyah mausuf*, on the other hand, is a type of *kināyah* whose *makny 'anhu* is *mausuf*. The third type of *kināyah* is *kināyah mausuf*, a *kināyah* whose character is specified but whose meaning is unrelated to the entity that possesses that attribute. Instead, relying on something should be linked to that characteristic.²³

²¹ Ahmad Al-Hasyimi, *Jawāhir Al-Balāghah Fi Al-Ma'ā Ni Wa Al-Bayān Wa Al-Badī'* (Jakarta: Maktabah Dār Ihyā' al-Kutub al-'Arabiyah, 1960).

²² Ali Al-Jarim and Mustafa Amin, *Al-Balāghah Al-Wādhihah* (Mesir: Dār al-Ma'ārif, 1987).

²³ Ishmatul Karimah Syam, Edi Komarudin, and Wildan Taufiq, 'Types and Purposes of Kinayah in the Qur'an', *Mashadiruna: Jurnal Ilmu Al-Qur'an Dan Tafsir* 1, no. 1 (2022): 17–24.

Based on the data, we found five forms of *Kinayah* in the poem as shown in table 4.

Table 4 *Kināyah* Form

No	Kināyah form	Meaning	Stanza number
1	the best man who leads all beings (خير من ساد البرايا)	Prophet Muhammad	4
2	people with noble morals and religion (ذوو خلق ودين)	Companions of the Prophet Muhammad	5
3	his spirit will not waver (لا تلين له قنائة)	Hard worker	7
4	Book caregiver (جليس الكتب)	read a lot	11
5	science friends (صديق العلم)	Has wide insight	11

Conclusion

The poem *Islamic Boarding School Krapyak Era Kepemimpinan Kiai Ali Maksum* or Krapyak Islamic Boarding School in the Era of Kiai Ali Maksum's Leadership by Abdullah bin Nuh contains the author's praise for the leadership of Kiai Ali Maksum at the Yogyakarta Krapyak Islamic Boarding School. Kiai Ali Maksum was considered successful in integrating religious knowledge and general knowledge because of his extensive knowledge, which Abdullah bin Nuh likened to "a person who is friendly with books." Kiai Ali Maksum also has tough leadership traits and strict discipline. All these things made the figure of Kiai Ali Maksum considered the right person to advance Islamic boarding schools in the view of Abdullah bin Nuh.

In terms of style analysis of Poem Language with the *Bayan* study method, this poem follows the style of classical Arabic consisting of *tasybih*, *isti'arah*, *majaz*, and *kinayah*.

This research still needs further research because it still has deficiencies. The data used is still small, limited to only one poem. Future research can be done with other literary works and with a more comprehensive methodological analysis.

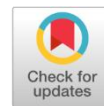
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Interview

Turmudi Hudi (Grandson-in-law of Abdullah bin Nuh), interview by Rika Nurfadhilah Halim, Bogor, February 20, 2016.



The Meaning of Religion in Drug Rehabilitation Patients

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Abstrak

Dalam kehidupan modern saat ini terdapat sebuah tantangan keberagamaan seperti adanya pergeseran nilai nilai agama dalam kehidupan yang ditandai dengan banyaknya para remaja yang mengkonsumsi narkoba. Dalam praktiknya, tujuan awal remaja tersebut mengkonsumsi narkoba yaitu sebagai pemenuhan rasa ingin tahu terhadap narkoba itu sendiri. Karena secara psikologis masa remaja merupakan masa yang memiliki rasa penasaran yang cukup tinggi. Oleh sebab itu, berbagai langkah terus dilakukan untuk meminimalisir penggunaan narkoba, salah satunya dengan melakukan rehabilitasi berbasis keagamaan sebagaimana yang dilakukan di Inabah XX. Artikel ini akan menjelaskan makna keberagamaan pasien rehabilitasi narkoba dari sisi ketuhanan, praktik/ritual, pengetahuan, pengalaman dan juga pengamalan. Penelitian ini menggunakan metode kualitatif dengan pengumpulan datanya menggunakan teknik wawancara, observasi dan juga dokumentasi. Berdasarkan data yang didapatkan, peneliti menemukan bahwa dari segi keyakinan pasien rehabilitasi narkoba ini sepenuhnya percaya akan adanya Tuhan, malaikat, nabi, kitab suci, surga dan neraka sebagai doktrin agama Islam. Dari segi ritual keagamaan, dengan program Inabah terlihat adanya peningkatan keberagamaan seperti taat dalam melaksanakan salat, puasa dan juga mengaji. Ketaatan pasien rehabilitasi dalam melaksanakan ibadah salat dan zikir, berimbas kepada ketenangan batin yang mereka rasakan. Tetapi hal tersebut bertolak belakang dengan intensitas puasa yang dilakukannya. Adapun dari segi pengetahuan, sebagian besar pasien rehabilitasi narkoba ini memiliki pengetahuan keagamaan yang cukup rendah, tetapi ada dari sebagian mereka yang memiliki pengetahuan baik karena pernah belajar agama sejak kecil. Terakhir dari segi pengamalan, sebagian besar dari mereka sudah bisa menghindari minuman keras, mencuri dan suka berbagi dengan sesamanya. Meskipun ada sebagian kecil yang masih belum bisa menghindari hal-hal yang dilarang tersebut.

Kata Kunci: *Keberagamaan; Narkoba; Rehabilitasi.*

Abstract

There is a religious problem in today's modern life, such as a shift in religious values, which is indicated by the high rate of drug use among youths. In reality, these teens' primary motivation for doing drugs is to fulfill their curiosity about the drugs because adolescence is a psychologically curious enough stage of life. As a result, several measures try to reduce drug usage, one of which is to conduct rehabilitation based on religion, as was done at Inabah XX. This article will define religiosity in terms of belief, rituals, intellectual, experience, and consequence dimensions for drug rehabilitation patients. This study uses a qualitative methodology to gather data through observation, documentation and interviewing procedures. Based on the collected data, the researchers discovered that drug rehabilitation patients fully believe in Islamic religious doctrines, including the presence of God, angels, prophets, sacred books, heaven, and hell. The Inabah program demonstrates a rise in diversity in religious practices, including fasting, prayer, and Qur'anic recitation. The inner serenity that rehabilitation patients experience is influenced by how obediently they perform dhikr and prayers. However, this ran contrary to how strictly they fast. Most of them are pretty ignorant regarding religion, but others are well-informed since they have studied religion since they were young. In terms of practice, the majority of them have managed to avoid drinking and thieving. Nevertheless, a few people still find it impossible to stop doing these forbidden acts.

Keyword: *Religiosity; Drugs; Rehabilitation.*

Introduction

Drug abuse is not strange in society, where these illicit drugs can now be easily obtained. One factor that makes it easier to get these drugs is the existence of modern life marked by technological advances that cannot be denied.¹ According to research conducted by the National Narcotics Agency and the Indonesian Institute of Sciences in 2018-2019, there were 2,297,492 drug abusers among teenagers. Based on this research, the average age of drug abusers is 19 years old.² Several factors influence drug abuse, such as personality, family, and social factors, which make drug abuse common among adolescents.³

¹ Didin Komarudin and Ilim Abdul Halim, "Peranan Terapi Spiritual Terhadap Penyembuhan Adiksi Narkoba," *Syifa Al-Qulub* 5, no. 2 (2021): 155–68.

² Rasniah Sarumi et al., "Penyuluhan Kesehatan Tentang Bahaya Narkoba Di Kalangan Remaja Di SMA Negeri 1 Lohia," *Karya Kesehatan Journal of Community Engagement* 03, no. 01 (2022): 8–12.

³ Maudy Pritha Amanda, Sahadi Humaedi, and Meilanny Budiarti Santoso, "Penyalahgunaan Narkoba Di Kalangan Remaja (Adolescent Substance Abuse)," *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat* 4, no. 2 (2017): 339–45, <https://doi.org/10.24198/jppm.v4i2.14392>.

To become an adult, one must go through the adolescence phase. Adolescence is an unstable time to take action.⁴ It is not uncommon for these actions to deviate from religious rules, such as taking drugs. This action is a very worrying action among teenagers because this action is a picture of a spiritual crisis among religious people. Therefore, this problem must be a concern so that these young people become better in the future.

The high number of teenagers who consume drugs seriously threatens a nation⁵ because, as is known, that youth is a sprout of a nation. Basically, the younger generation or teenagers will continue the stick of life from the previous people.⁶ According to nature, these youth will grow and produce fruit if likened to the seeds of fruit plants. However, to make the fruit sweet, some steps must be fulfilled first, such as fertile soil, cool air, clean water, and radiant light, and finally must be protected from pests (disease). Likewise, when it comes to drugs, youth are the seeds of the future who need a fertile place, in this case, their parents. They also need clear water, namely a good education. They also need fresh air, in this case, namely healthy association. Then, they also need sunlight in the form of knowledge and religious advice. What is no less important is to avoid disease in the form of drug disease. Therefore, to minimize adolescents who have been exposed to and addicted to consuming drugs, they must be immediately addressed by means of rehabilitation, before it spreads to other adolescents.

The researcher realizes that previous researchers have widely studied the rehabilitation of drug abusers. First, research that explores increasing the resilience of drug rehabilitation patients, such as optimism not using drugs again, which is characterized by a sense of regret and self-introspection⁷ and having the belief to change for the better and not relapse again in the future.⁸ Second, research sees *dhikr* as a therapy to return drug rehabilitation patients

⁴ D. S. Sumara, S. Humaedi, and M. B. Santoso, "Kenakalan Remaja Dan Penanganannya," *Prosiding Penelitian Dan Pengabdian Kepada Masyarakat* 4, no. 2 (July 2017): 129–389, <https://doi.org/10.24198/jppm.v4i2.14393>.

⁵ Indra Sandi Saputra, "Psychological Well-Being Remaja Penyalahguna Narkoba," *SemNasPsi (Seminar Nasional Psikologi)*, 2018, 60–72.

⁶ Chitra Fraghini, "Juvenile Delinquency Dalam Bentuk Penyalahgunaan Narkoba," *Mawa'Izh: Jurnal Dakwah Dan Pengembangan Sosial Kemanusiaan* 10, no. 1 (2019): 77–95, <https://doi.org/10.32923/maw.v10i1.780>.

⁷ Diky Permana, "Peran Spiritualitas Dalam Meningkatkan Resiliensi Pada Residen Narkoba," *Syifa Al-Qulub* 2, no. Januari (2018): 80–93.

⁸ Muhammad Ari Suryaman, Sugiyarta Stanislaus, and Moh. Iqbal Mabruuri, "Pengaruh Religiusitas Terhadap Resiliensi Pada Pasien Rehabilitasi Narkoba Yayasan Rumah Damai Semarang," *Intuisi Jurnal Ilmiah Psikologi* 6, no. 2 (2018): 2–7.

to the right path and feel peace of mind.⁹ People who do *dhikr* will be spared from the hardness of the heart and avoid harmful actions Allah prohibits.¹⁰ In addition, *dhikr* can increase drug rehabilitation patients' emotional and spiritual intelligence, as evidenced by the motivation to recover from consuming drugs.¹¹ Based on previous studies above, no one has discussed the meaning of religion in drug rehab patients, especially in Inabah XX Suryalaya Islamic Boarding School.

This article aims to complement previous research studies. This article attempts to explore other aspects of drug rehabilitation for patients. It focuses on the religious meaning of drug rehabilitation patients. There are three main research questions. First, what is the religious meaning of drug rehabilitation patients in terms of beliefs (*aqidah*), rituals (*shariah*), and also practice (morals)? Second, how is the religious knowledge of the drug rehabilitation patients in Inabah XX? Third, what is the religious experience of drug rehabilitation patients during the rehabilitation process at Inabah XX?

This article departs from three main arguments. First, the advancement of the times causes a challenge for religion in daily life. The second is the proportion of youths that engage in behaviors that violate norms or rules, such as abusing drugs. Third, these drug users come from religious individuals rather than atheists.

The research method used in this research is qualitative research. It is analytical descriptive, meaning that this research provides an overview of the research object studied based on data or samples collected for analysis and conclusions. This research includes qualitative research because the data obtained and the analysis tends to be qualitative. This qualitative method is also often referred to as naturalistic because the research process tends to be natural (natural setting).¹² The data collection techniques used were observation, interviews, and documentation.¹³ The approach is descriptive,

⁹ Siti Nurliana Sari, "Terapi Zikir Sebagai Proses Rehabilitasi Pemakai Narkoba: Studi Kasus Pondok Pesantren Suryalaya Tasikmalaya Jawa Barat" (Fakultas Ushuluddin Dan Filsafat UIN Syarif Hidayatullah, 2019).

¹⁰ Masanah Masanah, "Penerapan Metode Dzikir Dan Mandi Taubat Sebagai Terapi Pendidikan Bagi Orang Yang Ketergantungan Narkoba (Studi Kasus Di Pondok Pesantren Suryalaya Tasikmalaya)" (UIN Sultan Maulana Hasanuddin Banten, 2021).

¹¹ Istiqomah et al., "Peningkatan Kecerdasan Spiritual Dan Emosional Pasien Rehabilitasi Narkoba Melalui Dzikir Spiritual and Emotional Model (SPIEM)," *Jurnal Keperawatan* 14, no. 2 (2022): 489–94.

¹² Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, Dan R&D*, 27th ed. (Bandung: Alfabeta, 2017).

¹³ Sugiyono, *Metode Penelitian Kualitatif*, 3rd ed. (Bandung: Alfabeta, 2020).

meaning that the researcher describes or explains the research results regarding the research problem under study. The problems studied are regarding the meaning of religion in drug rehabilitation patients (Study at Inabah XX Suryalaya Islamic Boarding School). This study emphasizes the religious psychology approach in analyzing the data, and it uses the religious theory of Glock and Stark as one of the figures who initiated the religious theory.

Results and Discussion

1. Religion and Drug Rehabilitation Patients

a. *The meaning of religion and diversity*

There is no agreement from experts regarding the definition of religion because religion is related to the mind, and it is not easy to measure in detail.¹⁴ According to Mukti Ali, these difficulties occur because religion is related to the mind, so it is subjective or individual. Second, there is a strong emotion in discussing religious issues. Third, there is a specific purpose in providing the concept of religion.¹⁵ Thus, Walter Houston Clark revealed that there is nothing more difficult than finding a definition of religion.¹⁶ However, it does not restrict the definitional understanding of religion.

Etymologically, religion comes from the word *Al-Din* and *Religi*. In Arabic, *Al-Din* means mastering, submitting, obeying, habits, and replies, while in a Semitic language, *Al-Din* means statute or law. *Religi* is derived from the word *relegere* and *Religare*, Latin. *Religare* means collect and read, whereas *Religare* means binding.¹⁷ In addition, there is also an opinion that this religion originates from *A*, which means way, and *Gama* means path.

In conclusion, religion is a way of walking toward the pleasure of God¹⁸. Some say it comes from *A* means no, and *gam* means leaving, which combined,

¹⁴ Jalaluddin Rahmat, *Psikologi Agama (Memahami Perilaku Dengan Mengaplikasikan Prinsip-Prinsip Psikologi)* (Jakarta: PT. Raja Grafindo Persada, 2016).

¹⁵ Raden Datoek A Pachoer, "Sekularisasi Dan Sekularisme Agama," *Religious: Jurnal Studi Agama-Agama Dan Lintas Budaya* 1, no. 1 (2016): 91–102, <https://doi.org/10.15575/rjsal.b.v1i1.1372>.

¹⁶ Zakiah Daradjat, *Ilmu Jiwa Agama* (Jakarta: PT. Bulan Bintang, 2015).

¹⁷ Rahmat, *Psikologi Agama (Memahami Perilaku Dengan Mengaplikasikan Prinsip-Prinsip Psikologi)*.

¹⁸ Ismail and Arno Ajahari Siregar, "Pengamalan Ajaran Agama Pada Masyarakat Ekonomi Lemah Di Kecamatan Portibi Kabupaten Padang Lawas Utara," *JISA: Jurnal Ilmiah Sosiologi Agama* 2, no. 2 (2019): 101–16.

means not leaving or hereditary.¹⁹ Based on its etymological definition, Harun Nasution said that the essence of religion is a bond. He mentioned that these bonds come from a higher power and significantly impact humans, thus requiring humans to obey these bonds.²⁰

Religion and religiosity are two different things. Therefore, each expression has its meaning. According to linguistic rules, diversity means religious people's nature or condition.²¹ In other words, diversity concerns the circumstances or characteristics of religious people, such as knowledge, beliefs, daily behavior and so on.²² Diversity is the implementation of religion itself; therefore, it is possible that there is a difference between being religious and the religion one adheres to. For example, someone embraces Islam, but their life may not reflect Islamic values.

Diversity means the condition of a person in carrying out activities based on belief in their religion²³ which is actualized through piety and obedience.²⁴ As according to Glock and Stark that one's religiousness can be observed due to several dimensions, such as the belief (*aqidah*) dimension, the ritual (*shariah*) dimension, the intellectual dimension, the experience (moral) dimension, and the consequence dimension.²⁵

b. Drug Rehabilitation Patients

Today the phenomenon of drug abuse has targeted various layers of society in various regions. Various groups can purchase many types of drugs, ranging from cheap to expensive.²⁶ In the past, drugs were only consumed by

¹⁹ M Yusuf Wibisono, *Sosiologi Agama* (Bandung: Prodi P2 Studi Agama-Agama UIN Sunan Gunung Djati Bandung, 2020).

²⁰ Rahmat, *Psikologi Agama (Memahami Perilaku Dengan Mengaplikasikan Prinsip-Prinsip Psikologi)*.

²¹ Wardatun Nadhiroh, "Nalar Keberagamaan Masyarakat Banjar: Dari Mistis-Realis Hingga Tradisionalis-Kritis," *Al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman* 18, no. 2 (2019): 246–73, <https://doi.org/10.18592/al-banjari.v18i2.3003>.

²² Munawir Haris, "Agama Dan Keberagamaan: Sebuah Klarifikasi Untuk Empati," *Al-'Adâlah* 16 (2) (2013): 207–24.

²³ Mochamad Arie Maulana, "Pelaksanaan Toleransi Keberagamaan Dalam Proses Pendidikan Agama Di Geeta School Cirebon," *Oasis: Jurnal Ilmiah Kajian Islam* 1, no. 2 (2017): 17–38.

²⁴ M Syafin Soulisa, "Sikap Keberagamaan HMI Dalam Kemajemukan Orang Basudara (Studi Tentang Sejarah Perjalanan HMI Di Ambon)," *Dialektika* 9, no. 2 (2015): 71–84.

²⁵ Djamaludin Ancok and Fuat Nashori Suroso, *Psikologi Islami Solusi Islam Atas Problem-Problem Psikologi*, VII (Yogyakarta: Pustaka Pelajar, 2011).

²⁶ Gilza Azzahra Lukman et al., "Kasus Narkoba Di Indonesia Dan Upaya Pencegahannya Di Kalangan Remaja," *Jurnal Penelitian Dan Pengabdian Kepada Masyarakat (JPPM)* 2, no. 3 (2021): 405–17.

certain groups, such as people with high incomes. However, now, drug users come from various backgrounds, whether educated or not, either public or officials²⁷, rich or poor, regardless of whether they are young or old. Even from year to year, drug use among adolescents continues to increase every year.²⁸ A phenomenon like this could threaten people's physical and spiritual well-being and the stability of society and the country. Therefore, this kind of phenomenon must be addressed immediately by providing awareness and coaching to drug users by conducting rehabilitation in order to restore the morals and morals of drug abusers.²⁹

The patient comes from the Latin word, *patiens*, which means suffering.³⁰ Whereas rehabilitation comes from two words, namely "re" which means returning, and "habilitation" which means ability³¹. Meanwhile, according to KBBI (the Big Indonesian Dictionary), rehabilitation means restoring to its former state.³² Thus, related to the object of drug addicts, drug rehabilitation patients desire to recover from a disturbed mental state due to drug use.³³

2. A glance at Inabah XX

The leader of the Suryalaya Islamic Boarding School, Sheikh Ahmad Shohibulwafa Tajul Arifin (Abah Anom), was the pioneer of the establishment of Inabah as a place to raise awareness for people who are exposed to drugs using the TQN (*Thoriqoh Qodiriyah wa Naqsabandiyah*) method. In its journey, this Inabah experienced a significant development marked by the establishment of other Inabah, one of which was Inabah XX in Puteran Village, Tasikmalaya. This Inabah was established in 1999 based on the owner's blessing, Abah Anom. This Inabah was led directly by KH. Ma'mun bin

²⁷ Lukman et al.

²⁸ Baroqah Meyrinaldy and Arafah Pramasto, "Relasi Keyakinan Beragama Dalam Pencegahan Penyalahgunaan Narkoba Bagi Keluarga Miskin (Studi Kasus Penerima Bantuan Program Keluarga Harapan Di Kelurahan Talang ...," *Al-Din: Jurnal Dakwah Dan Sosial Keagamaan* 6, no. 2 (2020): 1-17.

²⁹ Nur Khamim, 'Pondok Pesantren Dan Penanggulangan Narkoba Di Indonesia', *Attaqwa: Jurnal Ilmu Pendidikan Islam* 14, no. 2 (2018): 36-54, <https://doi.org/10.5281/zenodo.3366735>.

³⁰ H. Haryanto and B. Priyatmoko, "Sistem Informasi Pengelohan Data Pasien Rawat Inap Berbasis SMS Gateway," *Informatika* 2, no. 1 (2015): 34-42.

³¹ Muhammad Fahim Amrillah, "Rehabilitasi Santri Pengguna Narkoba Melalui Tirakat (Prihatin) Untuk Melatih Interaksi Sosial Di Panti Rehabilitasi Narkoba Nurul Hikmah Cilongok" (Universitas Islam Negeri Prof. K.H. Saifuddin Zuhri Puwokerto, 2022).

³² Ahmad Saefulloh, "Muhasabah Sebagai Upaya Rehabilitasi Eks-Pecandu Narkoba Di Yayasan Suci Hati Padang," *Nidhomul Haq* 3, no. 1 (2018): 44-56.

³³ Muhammad Hafizh Ridho, "Bimbingan Konseling Spiritual Terhadap Pasien Rehabilitasi Napza," *Jurnal Studia Insania* 6, no. 1 (2018): 36-48, <https://doi.org/10.18592/jsi.v6i1.1914>.

Suhandi, according to the letter issued by the Serba Bakti Foundation with Number: SKEP-083/YSB-PPS/A.1/VI/2011. Then after he died, his son, Mr. Asep Jamaludin Hariri, continued the leadership of Inabah XX. At the same time, in fostering drug rehabilitation patients, he trusted Ustadz Mochamad Aman Abadi S.Hum and Dudin Samsudin M.Hum.

Inabah XX also has a vision and mission in its implementation. Inabah XX's vision is to realize a Muslim society free from drug use and other community problems with the TQN Suryalaya Islamic Boarding School method. The missions of Inabah XX are: 1). Spreading the Practice of TQN Suryalaya to all Muslims. 2). Realizing the dream of Abah in restoring the mentality of foster children from drug abuse and other mental disorders. 3). Assisting in realizing the Indonesian nation, which is contained in the preamble of the 1945 Constitution "to promote the general welfare, the intelligence of the nation's life." Apart from that, the establishment of Inabah XX did not just happen; it had a goal to achieve. Those purposes are to help cure society's ills, including drug abuse, gambling, and other delinquency, and to preach the Qodiriyah Naqsabandiyah Order at the Suryalaya Islamic Boarding School. As for the factors that led to the establishment of Inabah XX, as said by Mochamad Aman Abadi, the aim is to improve quality and competition as well as the capacity of other Inabah (MAA, interviewed by Fikri, June 25, 2022).

Besides that, some steps must be taken by parents/guardians who want to entrust their children to Inabah XX. *First*, parents/guardians who want to leave their children caught in drug cases must come directly to Inabah XX. *Second*, they consult with Inabah XX through questions and answers to determine the extent to which the child consumes drugs. *Third*, there must be a commitment between parents and Inabah. In this case, the parents/guardians agree to entrust their children to Inabah XX by filling out an agreement letter and administrative payments of around 12 million to undergo the Inabah program for four months. They also must prepare personal needs and prayer equipment.

In the context of healing drug rehabilitation patients, Inabah XX has a coaching program, as shown in table 1.

Table 1 Coaching Program of Inabah XX

Time	Activities
01.30-03.00	- Repentance bath

	<ul style="list-style-type: none"> - <i>sunnah</i> prayer: <i>syukrul</i> ablution 2R, <i>tahiyatul</i> mosque 2R, repentance 2R, <i>tahajud</i> 12R, <i>tasbih</i> 4R, <i>witr</i> 11R. - <i>dhikr</i> 165 times - break until 04.00
04.00-06.00	<ul style="list-style-type: none"> - <i>sunnah</i> prayer: <i>syukrul</i> ablution 2R, <i>qobliyah</i> subuh 2R, <i>Lidafil bala</i> 2R - morning prayer 2R (immediate <i>dhikr</i> and <i>khotaman</i>) - <i>sunnah</i> prayer: <i>isyarak</i> 2R, <i>isti'adah</i> 2R, <i>istikharah</i> 2R - break until 07.30
07.30-11.30	<ul style="list-style-type: none"> - <i>sunnah</i> prayer: <i>syukrul</i> ablution 2R, <i>dhuha</i> 8R, <i>kifaratul bauli</i> 2R - <i>dhikr</i> 165 times - rest
11.30-12.30	<ul style="list-style-type: none"> - <i>sunnah</i> prayer: <i>qobliyah</i> dzuhur 2R, <i>ba'diyah</i> dzuhur 2R - Dzhuhur prayer 4R (immediate <i>dhikr</i> and <i>khotaman</i>) - study
12.30-15.00	<ul style="list-style-type: none"> - lunch and rest
15.00-15.45	<ul style="list-style-type: none"> - <i>sunnah qobliyah</i> prayer ashar 2R - asr prayer 4R (immediate <i>dhikr</i> and <i>khotaman</i>)
15.45-18.00	<ul style="list-style-type: none"> - afternoon cleaning - independent study (memorization) - rest
18.00-19.00	<ul style="list-style-type: none"> - <i>sunnah</i> prayer: <i>qobliyah</i> maghrib 2R, <i>ba'diyah</i> maghrib 2R, <i>awwabin</i> 2R, <i>lihifdil iman</i> 2R, <i>taubat</i> 2R, <i>birrul walidain</i> 2R, <i>lisyukrin nikmat</i> 2R - Maghrib prayer 3R (directly <i>dhikr</i> and <i>khotaman</i>)
19.00-21.00	<ul style="list-style-type: none"> - <i>sunnah</i> prayers: <i>qobliyah</i> isya 2R, <i>ba'diyah</i> isya 2R, <i>lidaf'il bala</i> 2R - Isha prayer (immediate <i>dhikr</i> and <i>khotaman</i>)
21.00-01.30	<ul style="list-style-type: none"> - <i>sunnah</i> prayer: <i>shukrul</i> ablution 2R, <i>mutlaq</i> 2R, <i>hajat</i> 2R - <i>dhikr</i> 165 times - rest

Note: R means Rakaat

3. The Meaning of Religion in Drug Rehabilitation Patients

Through the elements or dimensions developed and formulated by Glock and Stark, the religiosity of drug rehabilitation patients at XX Boarding School Suryalaya can be viewed and observed. The religious dimensions of Glock and Stark's theory have five dimensions: 1) the belief dimension, and 2). the religious ritual dimension; 3). the intellectual dimension; 4). the

experience dimension, and; 5). consequence dimension, or the appreciation dimension.³⁴ Based on observations and interviews that researchers have conducted, the diversity of drug rehabilitation patients at Inabah XX Suryalaya Islamic Boarding School, in terms of the five dimensions.

a. *The Belief Dimension*

When examined in terms of their faith or beliefs, the diversity of drug recovery patients in Inabah XX tends to share the same beliefs. Do they believe in a god? A rehabilitation patient responded when asked about his God. They said they believed in God. As the source (AR) said: "*Are you sure, yes, if you die like that, if you die, for example, the one who took the life, if it is not God, then who is that? Humans cannot possibly do that. Who else if it is not like there is another substance, like here besides that, that is my standard, that is how it is*" (AR, interviewed by Fikri, June 26, 2022). It is in line with SR, who said that: "*Yes, I am very sure, yes, if there were no God, I would not be here either, right?*" (SR, interviewed by Fikri, July 3, 2022). It as stated by MHG, who said:

Yes, I believe. I have experienced this throughout my life. It was just on the last day I was in the police station that I prayed tahajud. I prayed for sholawat nariyah, I asked for my release, and that was when I prayed duha and sholawat. Suddenly, I was called by my investigator, and he said I was free. It means that God still loves me. Even though I was a bastard, but God still loves me. That made me even more convinced that God really exists and loves me (MHG, interviewed by Fikri, July 4, 2022).

Furthermore, when this drug rehabilitation patient is asked whether they believe in the existence of angels, prophets, the truth of the teachings of the Qur'an, and the existence of heaven and hell. He said he believed it (NA, interviewed by Fikri, June 29, 2022). As also said by AR, "*There are angels, I believe. I think God assigns the ones who uproot life and gives sustenance are angels.*" Regarding the truth of the Qur'an's teachings, AR said, "I am sure because I feel calm when I read the Qur'an. It makes my heart calm as though there are advantages." They also think that there will be punishment in the form of paradise and hell. AR stated: "Yes, for instance, that is the reason people are good. If someone sins, they are previously warned that they will burn in hell. Why are we fighting for being there if it is not the end goal?" (AR, interviewed by Fikri, June 26, 2022). TH also said, "*I believe that the Qur'an is true since it is the perfect continuation of the previous book. It contains*

³⁴ Ancok and Suroso, *Psikologi Islami Solusi Islam Atas Problem-Problem Psikologi*.

everything from the prophet's life story to human existence. It is a guide for living. I also believe that angels and prophets exist and that the Qur'an is true" (TH, interviewed by Fikri, July 6, 2022). According to MN, who asserts that other drug rehabilitation patients share this belief, there will be retribution in the form of heaven and hell in the afterlife. "You must be certain, but you have also probably heard the story. Certainly, every action we take will have a response, but Allah is also infinitely forgiving and merciful. While it is possible to forgive the shirkers, it is impossible to forgive the drug-fueled cave phase. It is only in his thoughts" (MN, interviewed by Fikri, June 27, 2022).

Based on the explanation above, in terms of belief, all rehabilitation patients are powerful, and they say that they believe in the existence of Allah as their God. They believe in the existence of Allah's angels and also Allah's prophets. Besides, they also believe that the Qur'an is the true guide for humans. Furthermore, they also believe that there will be a day of retribution in the form of heaven and hell in the afterlife.

b. The Ritual Dimension (shariah)

Inabah XX has several training methods or mandatory practices that every drug rehabilitation patient must implement. The practice aims to restore the behavior that is always against the will of God (disobedience) to the behavior that follows God's will (obedience). As listed in the training curriculum initiated by Abah Anom, these practices are performing repentance baths and ablution, congregational prayer and dhikr, *khotaman*, and reciting and listening to Islamic teachings.

In other words, man is weak in front of his God. Therefore, humans perform rituals or worship as a form of slavery. As an example of a form of slavery, rehabilitation patients obey five daily prayers, read the Qur'an and fast. The activity is done daily as a form of familiarization for rehabilitation patients.

This recitation activity is an effective program for drug rehabilitation patients to get closer to God. Many drug rehabilitation patients previously did not like reading the Qur'an at all, but after entering the rehabilitation, they feel more enthusiastic and always motivated to read the Qur'an. It is as stated by one of the informants (MN), "outside I never read, even I do not listen. Here, we listen and study. I am here starting from Iqra 5, 6 and then the Qur'an to be more fluent" (MN, interview June 27, 2022). The same thing was also expressed by PFP and AR, where PFP said that before entering the

Inabah, he read the Qur'an as he pleased. "No, I am most aware of it. If you want, recite the Qur'an. If not, do not do it, but most do not recite the Qur'an anyway" (PFP, interviewed by Fikri, June 28, 2022). Likewise, what was expressed by AR when asked a question whether he liked to read the Qur'an before entering the Inabah. AR said: "I have never been here before, rarely" (AR, interviewed by Fikri, June 26, 2022). MA also said that before entering the Inabah, he had never read the Qur'an at all, but after entering the Inabah, he never missed reading the Qur'an (MA, interviewed by Fikri, July 5, 2022).

Furthermore, congregational prayer is a ritual practice that is obligatory for rehabilitation patients. Because praying in congregation is one of the healing methods used at Inabah XX. As for the prayers, such as the five daily congregational prayers and *sunnah* prayers, such as repentance prayer, *lidaf' il bala*, *hajjat* (desire), *tahajud*, *dhuha* etc. This healing method increases the quality and quantity of prayers performed by drug rehabilitation patients.

As MZT said, as long as he entered the Inabah until now, he has never left prayer, both obligatory and *sunnah* prayers (MZT, interviewed by Fikri, July 2, 2022). NA also expressed the same thing. He admitted that before entering the Inabah, he very rarely prayed, even though he prayed the five obligatory prayers. NA also said that while outside, the only thing he did was pray maghrib, and even then, he did it to get permission from his parents to leave the house and play with his friends. However, in Inabah, he admitted that he had never left the prayer, especially the five daily prayers (NA, interview Fikri, June 29, 2022).

While SR said that before he was in Inabah when he performed his prayers, he was always in a hurry and wanted to finish quickly. In addition, he also admitted that when he used to perform prayers, he did not read all of his prayers. However, once his parents allowed him to participate in Inabah, he realized that his prayer was much more effective than before. Instead of skipping over some of the readings during prayer, he now reads them all. Instead of only praying occasionally, he now does the prayer regularly (SR, interviewed by Fikri, July 3, 2022).

Furthermore, MN stated, *"anyway, since following Inabah, prayer has become necessary, in my opinion. Regarding religion, I was very different from what I am now. In the past, the prayer was only Eid prayer. The feeling in my heart is that I am afraid to leave prayers"* (MN, interviewed by Fikri, June 27, 2022).

Besides that, fasting also includes rituals that are required of rehabilitation patients. It aims to suppress passions in drug rehabilitation patients. Ramadan fasting rituals are mandatory. As a form of habituation, rehabilitation patients are encouraged to fast Monday-Thursday, increasing the enthusiasm of the drug rehabilitation patients themselves for fasting.

AR said that during his Inabah, he never broke the fasting of Ramadan. Even though when he had not entered the Inabah, he admitted that he often did not fast. He could not even fast in Ramadan for up to two weeks. Even if he did it in a day, he said there were no other activities besides sleeping from morning until before the sunset call to prayer (AR, interviewed by Fikri, June 26, 2022). It is in line with MN; he said that:

Thank God, here I fast. Before, I had not fasted from first to last. I pretended to be fasting at home, but if it was outside the house, I ate. While here, I diligently fast Monday- Thursday. In the past, it was also nagged if I didn't fast at home. I felt shame for my little siblings. So I pretended to be fasting when I was at home. When we saur, I joined it. They knew I was fasting, but from morning till noon, I went out to eat. Thank God, here, it is what I have been waiting. During life, only this time, I am fully fasting. There is a pride in itself, too (MN, interviewed by Fikri, June 27, 2022).

MHG stated, "When I started fasting in 2020, I was surprised. I had never fasted before. Never fasted only on the first day and on the last day only. When I was fasting, I was shocked, lethargic, and I felt like I was going to die in the morning, afternoon, evening." However, even so, he admitted that he fought against these things so that those who were not used to it became used to it, and finally, he was able to feel the fasting of Ramadan for a whole month (MHG, interviewed by Fikri, July 4, 2022). In line with what was said by (MA), he said that at first, he wanted to fast because he was afraid of the punishment at the Inabah, but over time he became accustomed to fasting Ramadan for a whole month (MA, interviewed by Fikri, July 5, 2022).

c. The Intellectual Dimension

Inabah's vision is "the realization of a Muslim society free from drug abuse." This vision aims to bring drug rehabilitation patients closer to God. For example, rehabilitation patients understand jurisprudence science, tajwid, memorizing short letters, etc. In order to realize this vision, these activities they must carry out these activities continuously. This activity can be said to be very impactful for drug rehabilitation patients.

According to MZT, while studying jurisprudence at Inabah, he became aware of the praying procedures and the benefits of the prayers he was doing, such as prayers of repentance, *tahajud*, and *tasbih witr* and so on (MZT, interviewed by Fikri, July 2, 2022). The same thing was also expressed by MN, who stated that he got much knowledge from studying jurisprudence, "Thank God there are many changes. I just knew *Al Fatihah*. now I Thank God" (MN, interviewed by Fikri, June 27, 2022). While SR said that while studying jurisprudence, he learned about prayers such as the *qunut* prayer. Before joining the Inabah, he did not know it and always left it every time he performed the dawn prayer (SR, interviewed by Fikri, July 3, 2022). It was different with AR, who said he studied religion from childhood to junior high school. However, since high school, when he fell into drugs, he said many had forgotten about it. When he studied jurisprudence at Inabah, he felt reminded again of the correct worship procedures (AR, interviewed by Fikri, June 26, 2022).

Likewise, regarding the knowledge of reading the Qur'an and also the science of tajwid, as said by AR when asked the question, can you already read the Qur'an and know the laws of recitation in it? AR said:

I can read the Qur'an, but may not be fluent. If just reading, I can, but maybe the tajwid will have a lot to learn again. I learn tajwid like madthobi'i, ikhfa, idzhar. That's the basic one (AR, June 26, 2022). In line with what was said by PFP, Thank God little by little. when I just came here, reading the Qur'an was also not smooth, but Alhamdulillah now it's a bit better. tajwid just learned a little bit. before, don't know at all (PFP, interviewed by Fikri, June 28, 2022).

It is different from MA and MHG. MA said that he was able and fluent in reading the Qur'an. It was because he claimed to have learned to read the Qur'an since childhood. Likewise, regarding the science of recitation, he said that he already knew about the science of recitation long before entering the Inabah because he had studied at the madrasa since childhood (MA, interviewed by Fikri, July 5, 2022). While MHG also said, "Since my childhood, when I was five years old, I went to TPA before studying at TPA until I was ten years old. So when I came here, I have reminded again because I had studied before" (MHG, interviewed by Fikri, July 4, 2022). The same thing was also expressed by HT, "Already, when I came here, I immediately read the Qur'an. I have learned tajwid since elementary school, around 5 or 6 years old. However, I forget some. Here is another reminder, those who already

understand are like *idzhar, idgham, ikhfa, iklab, then qolqolah*" (HT, interviewed by Fikri, July 6, 2022).

Likewise, regarding memorization knowledge, rehabilitation patients claim to get additional memorization after entering the Inabah. MZT revealed, "Before, he never joined *khotaman, dhikr*. When I come here, I know." MZT also added that while he was here, he received additional memorization of short letters such as *al-insyirah, al falak, al ikhlas, an nasr, al kafitun, al maun, al qurais, al fil, al humajah, al asr, at takasur, and al-qoriah* (MZT, interviewed by Fikri, July 2, 2022). It is in line with MA. He said that since he entered Inabah, he has memorized *tawasul, khotaman*, and many prayers such as *qunut, tahajud* and *tasbih* prayers, which he did not know before (MA, interviewed by Fikri, July 5, 2022).

Furthermore, AR said that there he gained additional knowledge about *dhikr*. He said, "*I never studied tarekat as before I was at home. Right here, I studied the qodiriyah naqsabandiyah order. Right before I came here, I didn't know dhikr Jahar and dhikr khofi. Now, I used to do it*" (AR, interviewed by Fikri, June 26, 2022). Likewise, PFP said he admitted that during the five months he participated in the Inabah program, he gained additional knowledge such as *dhuha* prayers, prayers, *tahajud, khotaman* and surah *al-insyirah* (PFP, interviewed by Fikri, June 28, 2022). NA also expressed the same thing. While undergoing rehabilitation, he memorized the book of Uqudul Jum'an and short letters such as *al-maun, al-qurais, al-lail, al-qodr, and az-zalzalalah* (NA, interviewed by Fikri, June 29, 2022). Based on this description, there is an addition to memorizing rehabilitation patients. Through this program, rehabilitation patients become memorized about prayers, *dhikr, khotaman*, and also short letters.

d. The Experience Dimension

As said before, a ritual is a form of human servitude. By carrying out the ritual, there is usually a perceived religious experience. These feelings, for example, feeling closer to God, prayers answered, peace of mind and so on. As revealed by MN, since being Inabah he has been afraid to leave prayer because it has become his necessity. MN also said, "*If we dhikr after prayer, we follow the qodiriyah naqsabandiyah order. In my opinion, that is how I feel and enjoy it while remembering sins. Sometimes we are carried away crying to our hearts. It is also cool.*" (MN, Interviewed by Fikri, June 27, 2022). The MA also expressed the same thing, "*In the past, it was different from now, but now the prayer is more special, the heart is cool when I pray, If the dhikr is the poison*"

that I experience, when I finish the dhikr, the heart is cool, the mind does not go anywhere like that" (MA, interviewed by Fikri, July 5, 2022)

Furthermore, MHG revealed that when he is praying, he feels his heart becomes calmer and relaxed. When doing *dhikr*, he always imagines the sins he has committed during his life, which makes him plunged into the *dhikr* sentence (MHG, interviewed by Fikri, July 4, 2022). As for PFP's experience performing prayers and *dhikr*, "Thank God, my heart is calm. I do not have any thoughts, so my thoughts are calm. I feel good when I do dhikr. If I'm confused and do dhikr, my mind becomes calm. Alhamdulillah, my heart is calm again. Dhikr is a medicine for everything" (PFP, interviewed by Fikri, June 28, 2022). NA also expressed the same thing when performing prayers and *dhikr*. NA felt coldness and calm in his heart. He said, "When reciting *Zahar* (the sound is emitted), when the *ilallah* word is rich in heart, it is calm" (NA, interviewed by Fikri, June 29, 2022). Based on the description above, all rehabilitation patients can feel and appreciate the prayers and *dhikr* they are doing. The rehabilitation patients' confession that there is inner peace within them when they have carried out the worship proves it.

In carrying out the prayer, rehabilitation patients can internalize it. The presence of peace of mind when they are carrying it out proves it. However, it differs from the implementation of fasting, where rehabilitation patients still cannot experience religious experience. SR, a rehabilitation patient, said, "*yes, it is relieved. It is nice to be able to eat, as usual, but Alhamdulillah it is also fasting fully*" (SR, interviewed by Fikri, July 3, 2022). The same thing was also expressed by MN, "*during the whole my life, it is full fasting once. There is a pride*" (MN, interviewed by Fikri, June 27, 2022).

Furthermore, NA said that during Ramadan fasting at Inabah, and he only felt a sense of togetherness from the rehabilitation patients when he was about to break his fast (NA, interviewed by Fikri, June 29, 2022). Likewise, MZT felt happy because he had carried out the obligation to fast for a whole month (MZT, interviewed by Fikri, July 2, 2022). MA also expressed that he did not have any feelings while fasting in Ramadan because he was only fasting based on fear of punishment (MA, interviewed by Fikri, July 5, 2022). AR added, "*If you fast here, it is not hard because there are many activities. A little rest time. For example, the morning after the dawn prayer, immediately pray sunnah isyarak. So, finish one activity, take a break, and go straight to another activity. It's not hard to fast*" (AR, accessed June 26, 2022).

e. The Consequence Dimension

Morals are a reflection of the human self. The good and bad of humans depend on the morals they behave. These morals are shown in virtues such as sharing, cooperating, not stealing, not drinking alcohol and so on. Therefore, Inabah XX has consequences for rehabilitation patients who display despicable morals, so positive values are embedded in their lives. As revealed by AR, in this Inabah, the caring is very great. Therefore, when he has extra food, he always shares it with fellow rehabilitation patients (AR, interviewed by Fikri, June 26, 2022). In line with AR, MHG also said, *"here, it is more about the totality of being together, like sharing food. Two hundred thousand to eat food together. How much do we have to buy? We eat together. If people ask for cigarettes, we give them if we have; if we do not have, what else can we do?"* (MHG, interviewed by Fikri, July 4, 2022).

Furthermore, PFP said he was happy to share with other rehabilitation patients. For example, when his parents visited him and brought food, he always shared it with other patients (PFP, interviewed by Fikri, June 28, 2022). Likewise, SR said that he always shared cigarettes with other rehabilitation patients (SR, interviewed by Fikri, July 3, 2022). In addition, NA admitted that he was not reluctant to share with fellow rehabilitation patients in need. He said, *"yesterday, I was eating noodles, and a friend asked me whether I still have noodles. I just replied, just take it in the cupboard"* (NA, interviewed by Fikri, June 29, 2022).

Apart from sharing material as described above, some drug rehabilitation patients like sharing in non-material forms such as sharing religious knowledge. MA said that he likes to share with others both materially in the form of food and non-materially in the form of knowledge, such as sharing knowledge of recitation (MA, interviewed by Fikri, July 5, 2022). HT also expressed that he did not hesitate to share his knowledge. He said, *"When it comes to sharing knowledge, as I said earlier, if I am entrusted with the caretaker teaching the children here, yes I will share my knowledge"* (HT, interviewed by Fikri, July 6, 2022).

Islam has always obliged its adherents to follow its rules and avoid violating any of its prohibitions. Regarding religious obligations, particularly those of the Islamic faith, such as developing a mindset of cooperation with others and preventing certain behaviors like consuming alcohol or stealing, etc. Most rehabilitation patients claimed that they had never engaged in any behavior while at Inabah that was contrary to the rules of that religion,

including drinking and stealing. When staying at the Inabah, did you ever engage in religiously forbidding behavior, such as drinking alcohol, as MN was asked?

Thank God I never did. I went home last Eid for three days, but I never did. Thank God I do not leave the house. I'm already at home because I don't want to be influenced by the bad environment. I don't want to be hit again. if I still want it, I'm sure I'll just shut up and use it again. However, I do not want it anymore (MN, interviewed by Fikri, June 27, 2022).

AR also expressed the same thing: "Until now, thank God, no, because before I came here, I've been rehabilitated many times. I wish I could be consistent if I return to the mid of society" (AR, interviewed by Fikri, June 26, 2022). Likewise, PFP said that while joining the Inabah, he never stole or drank alcohol because he had promised he would not do things prohibited by religion (PFP, interviewed by Fikri, June 28, 2022). Likewise with NA, who said that he had never stolen and would never drink alcohol again because he did not want to disappoint his parents anymore (NA, interviewed by Fikri, June 29, 2022). While MZT also admitted that he has never stolen things that are not rightfully his, the same goes for drinking alcohol. He said, "I do not want to do it anymore. What should I do in the future if I do it again?" (MZT, interviewed by Fikri, July 2, 2022).

Nevertheless, other rehabilitation patients expressed different things. They said they could not wholly forget the drug world and took it out on liquor. MHG said, "I used to get drunk here, several times. I did my relives on alcohol, then I was taken back to here. The last time I went here was on March 7 this year because I was drunk". Likewise, he said, "Once, on March 2, 2021, I ran away from here because my brain was still infected. Methamphetamine was all that was present in my head. I stole my cell phone. I received the punishment that discouraged me from doing it again" (MHG, interviewed by Fikri, July 4, 2022). MA admitted that he had consumed alcohol while at the Inabah prior to the previous fast. He was invited by a friend here" (MA, interviewed by Fikri, July 5, 2022).

Regarding experience, most rehabilitation patients have always been motivated to carry out religious orders and avoid their prohibitions. However, a small number have not been able to abandon habits that violate religious rules completely.

Conclusion

The study results show that the religious meaning of drug rehabilitation patients in terms of 5 dimensions is as follows: First, in their belief dimension, all drug rehabilitation patients believe in the existence of God. God is a supernatural being, and as Muslims, we must believe in such a thing. In addition, they also believe that their existence is due to God's existence. Furthermore, they also believe in the existence of angels and prophets, God's creatures. They also believe that the teachings in the Qur'an are true as guidelines for living life. In addition, they also believe that this world will end and that every action will be rewarded in heaven and hell. Second, their belief is in line with the religious ritual activities they carried out while in the Inabah. There, they diligently carry out various religious rituals in Islamic teachings, such as five daily and other sunnah prayers, fasting during Ramadan, and diligently reciting the Qur'an. They interpret their religious rituals as nothing but a necessity for them. Third, in the intellectual dimension, they feel an increase in religious knowledge, for example, becoming aware of the procedures for prayer, reading the Qur'an and its tajwid laws, and memorization such as dhikr, khataman, and also short letters. Fourth, they give a different meaning regarding feelings or religious experiences. When performing prayers and dhikr, they interpret this activity as an activity that can calm their heart and mind. However, unlike the case with fasting, they have not been able to make sense of fasting itself, but this does not necessarily reduce their intensity of fasting. Fifth, in consequence dimension, most rehabilitation patients interpret the teachings of the Islamic religion as a motivation to behave better than before. This fact is evidenced by the growth in rehabilitation patients of the nature of sharing, avoiding alcohol, and avoiding stealing behavior. Although a small number still commit acts that break the rules, such as stealing and drinking alcohol.

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MA, interviewed by Fikri, Tasikmalaya, July 5, 2022

MAA, interviewed by Fikri, Tasikmalaya, June 25, 2022

MHG, interviewed by Fikri, Tasikmalaya, July 4, 2022

MN, interviewed by Fikri, Tasikmalaya, June 27, 2022

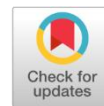
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NA, interviewed by Fikri, Tasikmalaya, June 29, 2022

PFP, interviewed by Fikri, Tasikmalaya, June 28, 2022

SR, interviewed by Fikri, Tasikmalaya, July 3, 2022

TH, interviewed by Fikri, Tasikmalaya, July 6, 2022



Perkembangan Paradigma Filolog Britania Raya terhadap Mushaf Kuno Nusantara

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Abstrak

Perpustakaan British Library Inggris memiliki koleksi 8 Mushaf Kuno Nusantara yang kini sudah didigitalkan. Mushaf Kuno itu dikoleksi sejak abad ke-19 hingga tahun 2012. Semula para filolog masa kolonial kurang begitu melirik naskah mushaf Al-Qur'an dan doa berbahasa Arab. Bahkan, hingga akhir abad ke-20 hanya ada dua salinan mushaf kuno Al-Qur'an di sana. Artikel ini ingin mengurai perkembangan paradigma para filolog Inggris dan pustakawan di perpustakaan British Library terhadap naskah kuno Al-Qur'an Nusantara. Kajian ini fokus pada tiga mushaf kuno dari Jawa koleksi John Crawford dan Russel Jones dengan kode Add 12312, Add12343, dan Or16877. Ketiga mushaf ini akan dianalisis karakteristiknya. Data yang digunakan bersumber dari kajian pustaka dan wawancara yang diolah secara deskriptif analitis. Hasil penelitian ini menunjukkan adanya proses yang mampu meresepsi para filolog dan pustakawan di British library terhadap naskah kuno Al-Qur'an Nusantara, dari anggapan tidak bernilai menjadi bernilai. Artikel ini juga memaparkan data sejarah berhubungan dengan peran John Crawford dan Russel Jones dalam penelusuran naskah mushaf Al-Qur'an Jawa.

Kata Kunci: *Paradigma; filolog; British Library; Mushaf Jawa.*

Abstract

The British Library has a collection of 8 Southeast Asian Quranic manuscripts which have now been digitized. The Quranic manuscripts were collected from the 19th century until 2012. Initially, colonial philologists paid little attention to Quranic manuscripts and prayer's books in Arabic. In fact, until the end of the 20th century there were only two copies of the ancient Qur'anic manuscripts there. This article wants to describe the development of the paradigm of British philologists and librarians at the British Library towards the ancient Qur'anic

manuscripts of Nusantara. This study focuses on three Quranic manuscripts from the Javanese collection of John Crawfurd and Russel Jones with the code Add 12312, Add12343, and Or16877. These three manuscripts will be analyzed for their characteristics. The data used were sourced from literature review and interviews which were processed descriptively and analytically. The results of this study indicate a process that perceives the philologists and librarians in the British Library towards Quranic manuscripts of Nusantara, from the assumption that the manuscripts are not valuable to be valuable. This article also describes historical data related to the role of John Crawfurd and Russell Jones in tracing the Javanese Quranic manuscripts.

Keyword: *Paradigm; philologist; British Library; Javanese Quranic manuscripts.*

Pendahuluan

Naskah kuno merupakan salah satu bagian dari benda cagar budaya.¹ Uka Tjandarasasmita dalam Arkeologi Islam Nusantara menyebut kedudukan naskah kuno dengan mengutip Pasal 1 Undang-Undang Republik Indonesia Nomor 5 tahun 1992. Bapak arkeologi Islam itu juga menekankan pentingnya melindungi naskah kuno sebagai khazanah peradaban bangsa.² Indonesia sebagai bangsa tentu memiliki lanskap peradaban yang panjang dan telah meninggalkan jejak naskah dengan konten isi yang beragam. Naskah-naskah itu terdiri dari sastra, korespondensi, kitab suci, doa-mantra, pertanian, obat-obatan dan lain sebagainya. Kemudian naskah-naskah itu tersebar di berbagai penjuru dunia, salah satunya di Inggris.³

Dari sekian naskah yang ada, salah satu jenis naskah yang menarik dikaji adalah mushaf Al-Qur'an. Annabel Gallop pada 4 Februari 2021 memublikasikan delapan manuskrip mushaf Asia Tenggara yang sudah terdigitalisasi dalam blogs.bl.uk. Delapan naskah itu terdiri dari satu mushaf Patani Thailand atau Kelantan Malaysia, tiga mushaf dari Aceh, kemudian tiga mushaf dari Jawa, dan satu mushaf dari Madura. Publikasi ini semakin mempermudah siapapun yang ingin mengakses mushaf kuno tersebut, tanpa

¹ Lyndel V. Prott and Patrick J. O'Keefe, "Cultural Heritage" or "Cultural Property"?, *International Journal of Cultural Property* 1, no. 2 (4 July 1992): 307-20, <https://doi.org/10.1017/S094073919200033X>.

² Uka Tjandarasasmita, *Arkeologi Islam Nusantara* (Jakarta: KPG, 2009), 202.

³ David H. de Queljo, M. C. Ricklefs, and P. Voorhoeve, 'Indonesian Manuscripts in Great Britain: A Catalogue of Manuscripts in Indonesian Languages in British Public Collections', *Journal of the American Oriental Society* 99, no. 3 (July 1979): 509, <https://doi.org/10.2307/602439>.

harus datang ke Inggris. Publikasi tersebut juga memuat keterangan ringan tentang eksistensi mushaf kuno Nusantara di British Library.

Informasi ini menyebutkan bahwa sebagian besar koleksi naskah di Inggris merupakan hasil boyongan dari pejabat East India Company di awal abad ke-19.⁴ Saat itu, para filolog Kolonial generasi awal cenderung semangat mengumpulkan naskah sastra, sejarah, dan hukum lokal yang ditulis dengan ragam aksara daerah. Karena dominasi jenis naskah tertentu itu, beberapa naskah yang berbahasa Arab seperti buku doa, tafsir dan mushaf Al-Qur'an kurang mendapat perhatian untuk diteliti. Terlebih naskah berbahasa Arab tersebut dianggap sebagai salinan yang kurang baik dibandingkan dengan naskah asli dari Timur Tengah. Merujuk keyakinan ini, maka hingga tahun 2021 hanya ada sedikit mushaf kuno di British Library, bahkan jauh sebelum itu, tepatnya di akhir abad ke-20 hanya ada tiga mushaf kuno di perpustakaan tersebut.⁵

Dari uraian di atas menunjukkan adanya paradigma yang berbeda oleh filolog Inggris masa kolonial dan masa kini terhadap mushaf kuno dari Indonesia. Paradigma yang bermakna kerangka berpikir⁶ ini menjadi acuan yang menarik untuk diteliti. Kemudian, sedikitnya jumlah mushaf yang dikoleksi oleh kolektor atau filolog masa kolonial menunjukkan adanya pengesampingan naskah tersebut. Sementara digitalisasi mushaf kuno menunjukkan mulai adanya perubahan pola pikir pada naskah mushaf dan seolah memberikan kesan bahwa antara naskah mushaf dan naskah lainnya sama-sama penting untuk dikaji dan diteliti. Adanya latar belakang tersebut, maka penulis ingin melanjutkan lebih jauh penelitian ini.

⁴ Merle Calvin Ricklefs, Petrus Voorhoeve, and Annabel Teh Gallop, *Indonesian Manuscripts in Great Britain: A Catalogue of Manuscripts in Indonesian Languages in British Public Collections (New Editions with Addenda et Corrigenda)*, vol. 33 (Jakarta: Yayasan Pustaka Obor Indonesia, 2014).

⁵ "Qur'an Manuscripts from Southeast Asia in the British Library," Asian and African Studies Blog British Library, 2021, <https://blogs.bl.uk/asian-and-african/2021/02/quran-manuscripts-from-southeast-asia-in-the-britishlibrary.html?fbclid=IwAR2LHk24LRLKmjMhU0b0x12k1vl-Tx3FUXJmO7yaQL3-7vrlL6FGGctG3QM>.

⁶ Turkan Firinci Orman, 'Paradigm" as a Central Concept in Thomas Kuhn's Thought', *International Journal of Humanities and Social Science* 6, no. 10 (2016): 47-5; Terence Kennedy, 'From Paradigms to Paideia: Thomas S. Kuhn and Michael Polanyi in Conversation', *Bulletin of Science, Technology & Society* 31, no. 3 (12 June 2011): 193-99, <https://doi.org/10.1177/0270467611406513>.

Penelitian ini akan mengulas perkembangan paradigma filolog atas mushaf Indonesia di British Library, namun secara khusus terfokus pada tiga mushaf Jawa yakni mushaf Add 12312, Add 12343, dan Or 16877. Adapun *Literatur review* dalam penelitian ini mencakup dua variabel. Variabel pertama berkaitan dengan naskah kuno di British Library, dan variabel kedua berkaitan dengan mushaf kuno Indonesia yang ada di luar negeri. Untuk bagian pertama, yakni kajian yang berkaitan dengan naskah dan British Library telah ada beberapa penelitian. Misalnya kajian yang berjudul *Serat Jayalengkara Wulang Koleksi British Library, Nomor Katalog IOL JAV 24 (Suatu Edisi Kritik)*. Penelitian ini ditulis oleh Stefanus Krisandi Setiawan sebagai skripsi di UNS Surakarta pada tahun 2018.⁷ Penelitian ini jelas tidak menyinggung apapun terkait mushaf kuno yang ada di perpustakaan tersebut.

Kajian selanjutnya berjudul “Kajian Gaya Visual pada Naskah Indonesia yang Terdapat pada Buku Indonesian Manuscript in Great Britain” yang ditulis oleh Yulianto Hadipawiro dan Agung Zainal Muttakin Raden. Penelitian ini ditulis di *Jurnal Desain Unindra* tahun 2017.⁸ Kemudian ada juga kajian dari Annabel Teh Gallop yang berjudul *Early Malay Printing: an Introduction to the British Library Collections*. Gallop dalam kajian ini menuliskannya pada tahun 1990 di *Journal of the Malaysian Branch of the Royal Asiatic Society*.⁹ Dari tiga kajian yang disebutkan, sayangnya tidak ada yang membahas mengenai mushaf kuno Indonesia.

Kemudian bagian kedua berkaitan mushaf kuno Indonesia yang ada di luar negeri. Kajian jenis kedua ini cenderung banyak dilakukan, nama seperti Annabel Gallop, Peter G. Riddel telah menuliskannya. Misalnya Annabel Gallop menuliskan “An Acehnesse Qur’an Manuscript in Belgium” yang menjadi salah satu bagian paper dalam buku *Teks, Naskah dan Kelisanan yang diterbitkan Yayasan Pernaskahan Nusantara* tahun 2011.¹⁰ Kemudian ada juga berjudul “The Bone Quran from South Sulawesi” yang diterbitkan

⁷ Stefanus Krisandi Setiawan, ‘Serat Jayalengkara Wulang Koleksi British Library, Nomor Katalog IOL JAV 24 (Suatu Edisi Kritik)’ (Universitas Negeri Sebelas Maret Surakarta, 2018).

⁸ Yulianto Hadipawiro and Agung Zainal Muttakin Raden, ‘Kajian Gaya Visual Pada Naskah Indonesia Yang Terdapat Pada Buku Indonesian Manuscript in Great Britain’, *Jurnal Desain* 4, no. 2 (2017).

⁹ Annabel Teh Gallop, ‘Early Malay Printing: An Introduction to the British Library Collections’, *Journal of the Malaysian Branch of the Royal Asiatic Society* 63, no. 1 (1990).

¹⁰ Annabel Teh Gallop, “An Acehnesse Qur’an Manuscript in Belgium”. *Teks, Naskah Dan Kelisanan* (Jakarta: Yayasan Pernaskahan Nusantara, 2011).

dalam bagian Treasures of the Aga Khan Museum: Arts of the book and calligraphy, pada tahun 2010. Annabel Gallop juga turut menyebut mushaf-mushaf Jawa koleksi British Library dalam artikelnya yang berjudul “The Art of The Qur’an in Java” yang diterbitkan di *Journal Suhuf*, tahun 2012.¹¹ Dalam artikel ini ia turut membahas sedikit tentang mushaf Jawa berkode Add.12343 dan Add. 12312.

Peter G. Riddel juga pernah membahas mushaf Nusantara tertua yang ditemukan dan disimpan di Perpustakaan Rotterdam. Ia menuliskan “*Rotterdam MS 96 D 16: The Oldest Known Surviving Qur’an from the Malay World*” yang terbit di *Indonesia and Malay World Journal*, tahun 2002.¹² Tentu, kajian yang tercantum di sini bersifat contoh, karena memang belum ada kajian yang secara spesifik membahas mushaf Indonesia yang ada di British Library. Sehingga kajian dengan pendekatan sejarah ini patut untuk dikembangkan dan dituntaskan.

Selain itu, untuk mengetahui bagaimana mushaf Nusantara bisa menjadi konstruksi sosial antar para filolog masa kolonialisme hingga masa sekarang dengan peran filolog John Crawfurd dan Russel maka menggunakan paradigma Konstruktivisme, dengan menggunakan teori konstruksi sosial dari Berger dan Luckmann.¹³ Peran konstruksi sosial ini memiliki power yang konkret¹⁴, pertama; dapat mempengaruhi pikiran individu, kedua; dapat mewakili kompleksitas dalam satu budaya tunggal. Ketiga; berhubungan dengan masyarakat dan waktu.¹⁵

Hasil dan Pembahasan

1. Mushaf Kuno Indonesia di Britania Raya

Mushaf merupakan salah satu jenis manuskrip di antara naskah-naskah kuno lainnya. M. C. Ricklefs, P. Voorhoeve & Annabel Teh Gallop pernah menyusun katalog manuskrip Indonesia di Britania raya yang diterbitkan pada tahun 2014. Katalog ini berjudul “*Indonesian Manuscripts in Great*

¹¹ Annabel Teh Gallop, ‘The Art of The Qur’an in Java’, *Jurnal Suhuf* 5, no. 2 (2012).

¹² Peter G Riddel, ‘Rotterdam MS 96 D 16: The Oldest Known Surviving Qur’an from the Malay World’, *Indonesia and Malay World* 30, no. 86 (2003).

¹³ Peter Berger and Thomas Luckmann, ‘Contemporary Extensions: Social Order Re-Wired’, in *Social Theory Re-Wired* (Second Edition. | New York : Routledge — Taylor & Francis, 2016. | Revised: Routledge, 2016), 29–30, <https://doi.org/10.4324/9781315775357-11>.

¹⁴ Charles R. Nangi, ‘Kontruksi Sosial Dalam Realitas Sosial’, *ASE* 7, no. 2 (2011).

¹⁵ R. Nangi.

Britain: A catalogue of manuscripts in Indonesian Language in British Public Collections” yang bermakna “Naskah-Naskah Indonesia di Inggris: Katalogus naskah dalam bahasa Nusantara di Perpustakaan Umum Inggris. Pada tahun 2014 merupakan edisi baru dengan tambahan dan perbaikan.

Semula katalog ini mulai dikerjakan Ricklefs pada tahun 1960 saat mengerjakan studi doktoralnya di SOAS. Ia memulai mengumpulkan naskah berbahasa Jawa yang disimpan British Library. Setelah terpublikasi, Peter Voorhoeve sorang mantan Kepala Bagian Koleksi naskah-Naskah Indonesia di Leiden mengajaknya untuk mengembangkan katalog itu. Sayangnya pada tahun 1966 Peter Voorhoeve meninggal dunia. Ricklefs pun melanjutkannya, dan pada tahun 1977 untuk kali pertama katalog itu terbit. Edisi selanjutnya pada tahun 1982 dengan beberapa tambahan, dan pada awal 1990-an Annabel Teh Gallop mulai membantu melengkapi koleksi tersebut hingga edisi terbaru terbit pada tahun 2014.¹⁶

Katalog ini merupakan katalog rujukan utama yang sudah diperbaharui sebanyak dua kali. Namun, sub-judul katalog ini memberikan pembatasan pada manuskrip-manuskrip tertentu saja yang bisa diinventarisasi. Sub-judul katalog ini hanya terbatas pada naskah yang ditulis dalam bahasa Nusantara, sementara mushaf Al-Qur’an ditulis dalam bahasa Arab. Beberapa bahasa yang digunakan dalam naskah-naskah di katalog ini yaitu, Bahasa Aceh, Bahasa Bali, Bahasa Batak, Bugis, Cham, Hanunoo, Jawa, Jawa- Bai (Jawa Pertengahan), Kalimantan, Lampung, Madura, Makasar, Bahasa Melayu, Minangkabau. Bahasa Moken, Bahasa Nias, Jawa Kuno, Sunda Kuno, Pampanga, Sangir, Sasak, bahasa Sulawesi minor, Bahasa Sunda, Tagalog, Tagbanua, dan Visayan.¹⁷

Selain karena bahasa, mushaf Al-Qur’an tidak masuk dalam katalog ini juga ditunjukkan dengan contoh pada edisi terbaru tahun 2014. Salah satu mushaf Jawa yang menjadi fokus kajian ini adalah mushaf kuno dengan kode Or 16877. Pada bagian Javanese MSS, setelah menampilkan data naskah Or. 16873 ternyata langsung meloncat pada naskah Or. 16878.¹⁸ Meski demikian, katalog ini menunjukkan persebaran naskah Nusantara di

¹⁶ M.C Ricklefs, P Voorhoeve, and Annabel The Gallop, *Indonesian Manuscript in Great Britain: Catalogue of Manuscripts in Indonesian Languages in British Public Collection* (Jakarta: Yayasan Pustaka Obor Indonesia, 2014).

¹⁷ Ricklefs, Voorhoeve, and Gallop.

¹⁸ Ricklefs, Voorhoeve, and Gallop.

berbagai institusi Inggris. Katalog ini mencatat beberapa institusi tersebut, seperti Departemen of Oriental Books, The Bristol City Museum and Art Gallery, The British & Foreign Bible Society, Department of Manuskripts The British Library, Department of Oriental Manuscripts and Printed Books The British Library, Brynmor Jones Library University of Hull, The Cambridge University Library, Emmanuel Colleg Cambridge University, Edinburgh University Library, University of Glasgow Library, The Horniman Museum and Library, India Office Library and Records, Univ of Oxford, The John Rylands University Library of Manchester, The London Library, The Museum of Mankind. The National Library of Wales, Royal Asiatic Society, Univ of London, Shrewsbury School Library, University Museum of Archaeology and Ethnology, dan Wellcome Institute for the History of Medicine Library.¹⁹

Salah satu catatan yang cukup lengkap terkait mushaf kuno Indonesia yang ada di dunia adalah catatan Ali Akbar. Akbar pada tahun 2010 pernah memublikasikan persebaran mushaf Nusantara yang ada di dunia. Dalam bagian ini, Eropa menjadi salah satu bagian yang dicatatnya. Di Inggris ia mencatatnya terdapat 11 mushaf, yang tersebar di British Library, SOAS, dan Royal Asiatic Society. Kemudian di Belanda terdapat 32 mushaf yang tersebar di berbagai museum dan perpustakaan. Sementara di Prancis, terdapat 5 mushaf yang disimpan di Perpustakaan Nasional Prancis, dan di Jerman ada satu mushaf yang disimpan di Berlin.²⁰

Catatan Akbar terkait mushaf Nusantara yang ada di Inggris, khususnya di British Library ternyata sedikit berbeda dengan yang ada di blog British Library. Dalam postingan 4 Februari 2021, artikel dengan judul *Qur'an Manuscripts from Southeast Asia in the British Library* ini hanya menyebut ada delapan mushaf yang dikoleksi, bukan Sembilan sebagaimana disebut Akbar. Delapan mushaf itu terdiri dari pertama mushaf dari Jawa dengan kode Add 12312. Kedua mushaf dari Jawa dengan kode Add 12343. Ketiga mushaf dari Patani atau Kelantan dengan kode Or 15227. Keempat mushaf dari Aceh dengan kode Or 15406. Kelima mushaf dari Madura (disebut termasuk Jawa) dengan kode Or 15877. Keenam mushaf dari Aceh dengan kode Or 16034. Ketujuh mushaf dari Jawa dengan kode Or 16877. Terakhir mushaf dari Aceh

¹⁹ Ricklefs, Voorhoeve, and Gallop.

²⁰ Ali Akbar, 'Khazanah Mushaf Kuno Nusantara', in *Filologi Dan Islam Indonesia, Ed Oman Fathurrahman* (Jakarta: Kementerian Agama RI Badan Litbang dan Diklat Puslitbang Lektur Keagamaan, 2010).

dengan kode Or 16915.²¹ Meski demikian, pencatatan yang berbeda ini bisa saja terjadi karena pautan waktu selama 11 tahun, dari 2010 sampai 2021. Terlebih koleksi naskah bisa berkurang dan bisa bertambah.

2. Identifikasi Tiga Mushaf Jawa di British Library

Sebagaimana disebutkan di awal, fokus kajian ini ada pada tiga mushaf Jawa yang ada di British Library. Tiga mushaf itu berkode Add 12312, 12343, dan Or 16877. Subbab ini akan mengulas metadata yang terdapat dalam ketiga mushaf Jawa tersebut, baik informasi terkait kodex maupun unsur ilmu Al-Qur'an seperti rasm dan qiraah. Berikut ulasannya.

a. Add 12312

Mushaf ini berukuran 30 x 21 cm dengan bahan dluwang (kertas dari batang pohon saeh yang ditempa). Kondisinya masih bagus, lengkap dan tiap halaman terdiri dari 17 baris. Adapun total halamannya mencapai 400 halaman. Mushaf ini terlihat sederhana namun ditulis dengan dua tinta, yakni hitam dan merah. Tinta hitam untuk ayat-ayat biasa, sedangkan tinta merah untuk nama surat. Di awal surat juga terdapat iluminasi yang unik, dengan menampilkan setengah lingkaran dan dedaunan seperti pita (seperti di gambar 1). Sayangnya kolofon mushaf ini hanya singkat, yakni menyebutkan harinya saja tanpa disebutkan penulis, tarikh, dan daerah penulisannya, tertulis (*hadza al-Qur'an k[h]atam ba'da b[a]sr fi al-yaum saff[b]ti wallahu a'lam*). Mungkin saja mushaf ini ditulis pada hari Sabtu setelah Asar, dengan tanpa keterangan lainnya. Namun British Library mencantumkan kisaran waktu yakni abad ke-18 sampai awal abad 19. Mushaf ini merupakan pemberian John Crowfud pada tahun 1842.

²¹ British Library, 'Qur'an Manuscripts from Southeast Asia in the British Library'.



Gambar 1 Mushaf Add 12312

Sumber gambar: blogs.bl.uk

Mushaf ini lengkap dari surat pertama (Al-Fatihah) samapai surat terakhir (Al-Nas). Awal juz di mushaf ini ditandai dengan adanya setengah lingkaran yang dihiasi daun pita merah seperti yang ada di iluminasi bagian awal. Kemudian di bagian ruku' terdapat garis yang ditumpuk berbentuk segitiga dan ada huruf 'ain. Jika dilihat pada gambar 1, nampaknya mushaf ini ditulis dengan rasm imla'i (gaya penulisan merujuk pada kaidah bahasa Arab, bukan mengikuti gaya yang disepakati Utsman bin Affan). Misalnya pada kata العالمين dan مالك, penulisan dua kata ini menggunakan kaidah imla' bahasa Arab yang ditandai dengan penulisan alif, karena dibaca panjang. Jika penulisan merujuk rasm usmani, untuk dua kata ini ditulis العلمين dan ملك tanpa adanya alif yang menandakan bacaan Panjang. Biasanya terdapat fathah berdiri. Hal ini dalam ilmu rasm Qur'an masuk dalam kategori kaidah *Al-Hadzf* (pembuangan) dari enam kaidah total menurut Imam Al-Suyuthi (w. 911 H).

b. Add 12343

Mushaf ini lebih sederhana dari mushaf sebelumnya. Mushaf ini juga diperoleh dari John Crowfud pada tahun 1824. Dalam mushaf ini tidak ada iluminasi apapun selain garis goresan pena seperti gambar 2. Selain itu,

mushaf ini ditulis di atas kertas *dluwang*. Mushaf ini tidak memiliki kolofon di belakang, justru memiliki keterangan di awal. Kolofon itu berbunyi “punika syerat nipun abdi dalem paulu saila”, mungkin saja maknanya “(Al-Qur’an ini) tulisan seorang abdi dalem penghulu saila”. Mushaf ini juga dikisarkan ditulis pada abad ke-18 hingga awal 19.



Gambar 2 Mushaf Add 12343

Sumber gambar: blogs.bl.uk

Mushaf ini ditulis dengan dua tinta, yakni hitam dan merah. Mushaf ini ditulis dengan rasm imla'i, jika dilihat dari contoh sebelumnya, yakni pada kalimat *العالمين* dan *مالك*. Sayangnya mushaf ini tidak menyertakan informasi tambahan, antara mushaf pertama dan mushaf kedua, huruf ta' *matbuthah* digores secara melilit, seperti rantai. Keunikan lainnya, mushaf ini di belakang terdapat surat Al-Fatihah lagi.

c. Or 16877

Mushaf yang sebelumnya milik Russel Jones ini berukuran 320 x 200 mm, dan memiliki 644 halaman. Mushaf ini ditulis di atas kertas Belanda dengan tanda 'AB'/watermarked Hollandia dengan tanda AB. Russel Jones mengisarkan kertas itu digunakan pada tahun 1852-1860. Mushaf ini didapatkan British Library dari Russell Jones pada tahun 2012. Dalam catatannya, Jones mencantumkan tarikh saat mendapatkan naskah ini,

tepatnya pada tahun 1971 di Yogyakarta. Sementara di bagian belakang mushaf, terdapat kolofon yang menyebutkan bahwa mushaf ini barang wakaf dari Encik Musa bin Yahya untuk Masjid Sunan Giri.



Gambar 3 Mushaf Or 16877

Sumber gambar: blogs.bl.uk

Terkait gaya penulisan, mushaf ini justru yang paling sederhana di antara lainnya dan tidak ada iluminasi apapun. Nampaknya, juru tulisnya juga bukan dari kalangan yang terbiasa menulis Arab, sehingga tulisannya pun tidak rapi seperti gambar 3. Adapun tinta yang digunakan hampir sama dengan mushaf sebelumnya, yakni hitam dan merah. Mushaf dengan luas blok teks 220 x 120 mm ini juga menggunakan *rasm imla'i* seperti dua mushaf sebelumnya.²²

3. John Crawford dan Russel Jones, Filolog Naskah Nusantara

Koleksi manuskrip British Library dari dunia Islam di Asia Tenggara sebagian besar dibentuk pada awal abad ke-19 oleh para pejabat yang melayani East India Company. Ahli filologi kolonial awal ini dengan bersemangat mencari teks sastra, sejarah, dan hukum asli yang disusun dalam bahasa lokal seperti Melayu, Jawa, dan Bugis. Akan tetapi, bahasa Arab

²² British Library.

pada saat itu masih kurang diperhatikan. Seperti halnya Naskah Al-Qur'an, tafsir dan buku doa biasanya diabaikan, dianggap hanya sebagai salinan buruk dari teks kanonik yang sudah terkenal dari beberapa prototipe 'lebih baik' dan lebih tua dari Timur Tengah.

Menariknya, meskipun naskah arab atau mushaf dianggap kurang mendapatkan perhatian, namun naskah mushaf Nusantara sudah ada dimulai dengan 2 koleksi John Crawfurd pada tahun 1824. Kemudian, koleksi itu bertambah mencapai delapan naskah. Dari delapan itu, artikel ini fokus pada tiga mushaf Jawa. Tiga mushaf itu terdiri dari dua mushaf dari John Crawfurd, dan satu mushaf dari Russel Jones.

a. Biografi John Crawfurd

John Crawfurd merupakan peneliti dalam bidang pernaskahan Nusantara yang berkebangsaan Inggris. Ia lahir pada tahun 1783 dan meninggal pada tahun 1868 M. Harapannya tercatat dalam artikel yang berjudul *The Doctor Turned Diplomat: John Crawfurd's Writings on the Malay Peninsula oleh Wilbert Wong (2017)*, bahwa ia ingin berspesialisasi dalam bidang sejarah dunia. Crawfurd juga salah satu yang paling berhasil dalam menelisik sejarah dunia. Kontribusinya dan kecerdasannya luar biasa diakui dalam komunitas ilmiahnya, terutama dalam bidang etnologi, linguistik dan tentang Asia Tenggara.²³

Tulisan-tulisan Crawfurd tentang Tenggara Asia menyediakan banyak informasi untuk mereka yang tertarik dengan wilayah Asia tenggara, terutama pedagang, intelektual, dan calon pegawai negeri dan pejabat kekaisaran. Tubuh karya ilmiahnya, bagaimanapun cacat dan tidak sempurna itu mungkin tampak dari perspektif kontemporer, adalah jurusan kontribusi untuk pemahaman kita tentang lingkungan sosial-politik dan budaya kolonial Malaya. Sumber kolonial selalu menyediakan satu-satunya cara informasi sejarah di Malaya pada abad ke-19 dan awal abad ke-20.²⁴ Seperti banyak orang sezamannya, seperti ahli bahasa dan ahli bahasa Inggris, William Marsden (1754–1836), dan Stamford Raffles (1781–1826).

Gagasan tentang "ras" memainkan peran yang semakin meningkat dalam pemikiran kolonial Inggris abad 19. Selama sebagian besar abad 19, John

²³ Orman, 'Paradigm' as a Central Concept in Thomas Kuhn's Thought'.

²⁴ M. Ricklefs, 'An Inventor of the Javanese Manuscript Collection in the British Museum', *Bijdragen Tot de Taal-, Land- En Volkenkunde* 125 (1969).

Crawfurd menjulang tinggi atas kebijakan kolonial Inggris di Asia Tenggara, tidak hanya sebagai administrator kolonial, jurnalis dan pelobi profesional, tetapi juga salah satu ahli teori rasial utama di Kerajaan Inggris.²⁵

Cara dia adalah dengan mendekati kolonialisme sebagai seorang liberal radikal adalah dengan mengusulkan pemungutan suara universal untuk semua ras di koloni Inggris dan percaya bahwa semua ras harus memiliki hak hukum yang sama. Namun pada saat yang sama, dia juga percaya bahwa ras mewakili spesies orang yang berbeda, yang tidak berkerabat.

Ada buku yang memetakan perkembangan ide Crawfurd, dari periode singkat namun dramatis pemerintahan Inggris di Jawa, hingga kampanye politiknya melawan James Brooke dan pemerintahan Inggris di Kalimantan. Inti dari pertempuran politik Crawfurd adalah debat yang dia lakukan dengan orang-orang sezamannya, seperti Stamford Raffles dan William Marsden, tentang pentingnya ras dan tantangannya yang lebih luas terhadap ide-ide universal tentang sejarah, yang mempertanyakan kesatuan rasial umat manusia. Buku tersebut juga mencantumkan beberapa koleksi manuskrip, surat kabar dan tulisan yang dieksplorasi untuk mengungkap kompleksitas pemikir politik dan rasial abad kesembilan belas terkemuka yang tindakan dan idenya memberikan pandangan baru tentang pemikiran liberal, kolonial, dan rasial Inggris. Buku ini berjudul *Race and British Colonialism in South-East Asia, 1770-1870 John Crawfurd and the Politics of Equality*, karya dari Gareth Knopman 2017.

Kemudian pada website Jakarta.go.id menuliskan bahwa Crawfurd pada tahun 1814 John Crawfurd pernah pergi ke Bali dan Sulawesi. Pengetahuannya tentang adat istiadat yang ia peroleh di Kepulauan Indonesia yang pernah dikunjungi juga ditulis dalam buku, "History of the East Indian Archipelago". Buku tersebut terdiri dari 3 jilid, dan diterbitkan pertama kali pada tahun 1820. Beberapa tahun kemudian, setelah buku itu diperbaiki, diterbitkan kembali dengan judul "Descriptive Dictionnary of the Indian Islands and Adjacent Countries". John Crawfurd meninggal dunia pada tahun 1868 dalam usia 85 tahun.²⁶

Selanjutnya koleksi Crawfurd, yang mengoleksi sebagian besar manuskrip, juga menyediakan gambar jenis sastra yang sedang ditulis di Jawa

²⁵ Orman, 'Paradigm' as a Central Concept in Thomas Kuhn's Thought'.

²⁶ Orman.

Tengah di akhir abad kedelapan belas dan awal abad kesembilan belas, periode dimana Dr. Pigeaud digambarkan sebagai Renaisans Sastra.¹ Karena memang demikian diakuisisi oleh John Crawfurd selama kediamannya sebagai pejabat Pemerintahan Inggris di Jawa, 1811-1815, naskah-naskah ini memiliki terminus ad quem yang nyaman berkaitan dengan komposisi. Besar jumlah item diberi tanggal, untuk memudahkan penelitian lebih lanjut pekerja, dan tanggal terlihat mengelompok dalam empat dekade antara 1775 M. dan 1815 M.

Berkat kontribusinya yang luar biasa, koleksi dan karya Crawfurd mampu mendapatkan ruang di British Library. Ada beberapa naskah yang ia dapatkan karena membeli, ada juga ia dapatkan pada saat masa kolonialisme pemerintah Inggris dengan Indonesia. Hingga akhirnya koleksinya tersebut mampu berada pada di British Libarary dan beberapa sudah digitalisasikan.

Namun sayangnya, hanya ada sedikit manuskrip Al-Qur'an dari Asia Tenggara yang menjadi koleksi publik Inggris. Memang, hingga akhir abad ke-20, hanya tiga salinan lengkap Alquran dari dunia Melayu yang diketahui disimpan di Inggris: dua di British Library dari Jawa, dari koleksi John Crawfurd, dan satu di Royal Asiatic Masyarakat, mungkin juga dari Jawa (Arab No. 4), yang menarik karena menyertakan terjemahan interlinear penuh dalam bahasa Melayu. Namun, selama beberapa dekade terakhir, beberapa contoh lagi telah diperoleh oleh British Library, yang sekarang menyimpan delapan manuskrip Alquran lengkap dari Asia Tenggara, mewakili tiga gaya regional: dari Pantai Timur Semenanjung Malaya, Aceh dan Jawa. Kedelapan manuskrip sekarang telah didigitalisasi, dan dapat diakses melalui portal Digitalisasi Manuskrip Perpustakaan Inggris.

d. *Biografi Russell Jones*

Russell Jones lahir pada 14 April 1926 di Hay-on-Wye, Herefordshire, Inggris. Melihat tahun kelahirannya, maka dia dikategorikan bukan peneliti pernaskahan Nusantara pada masa John Crawfurd. Akan tetapi dia mempunyai pengalaman di Singapura dan Indonesia, sehingga mampu memberi dampak besar pada Russell.

Awal mula Russel mampu berkiprah di Indonesia, bermula dia melakukan studinya di SOAS dalam bahasa Melayu, lulus pada tahun 1960 dengan gelar BA (Hons) Melayu. Tak lama setelah memulai penelitian pascasarjana di Leiden, pada tahun 1961 ia berangkat ke Australia, ia

menghabiskan empat tahun sebagai Dosen Bahasa Melayu. Pada tahun 1965 Russell kembali ke Leiden untuk melanjutkan studi doktoralnya, lulus disertasi PhD dengan berjudul '*A study from Malay manuscripts of Malay of the legend of Islamic Sufi Saint Ibrahim ibn Adham*', yang telah diserahkan ke SOAS pada tahun 1969. Singkat cerita ia mendapatkan tawaran untuk menjadi dosen bahasa Indonesia. Maka pada tanggal 1 Oktober 1967 Russell bergabung dengan SOAS sebagai Dosen Bahasa Indonesia, dan pada tahun 1970 dikirim ke Jakarta untuk cuti penelitian selama setahun terutama untuk 'mengIndonesiakan' bahasa Melayu-nya.²⁷

Selama dua dekade berikutnya di SOAS, Russell mengajar, meneliti, dan menerbitkan tradisi manuskrip Melayu. Edisi pertama teks-teks Melayu yang diterbitkan muncul dari studi doktoralnya, yakni tentang catatan Melayu tentang santo Sufi Ibrahim ibn Adham, Bustan al-Salatin - sejarah universal Nuruddin al-Raniri, yang disusun di Aceh pada abad ke-17 - pada Ibrahim ibn Adham (1974); diikuti teks Melayu dengan terjemahan bahasa Inggris versi pendek Hikayat Sultan Ibrahim (1983); dan kemudian edisi kritis, juga dengan terjemahan bahasa Inggris lengkap, dari Hikayat Sultan Ibrahim ibn Adham (1985) yang lebih panjang.

Pada tahun 1987 Russell menerbitkan edisi baru Hikayat Raja Pasai, yang edisi terakhirnya, oleh A.H. Hill, diterbitkan secara anumerta dan dengan demikian tanpa persetujuan akhir editor. Saat itu teks penting ini, sejarah Melayu tertua yang menceritakan masuknya Islam ke Sumatera, hanya diketahui dari satu manuskrip yang disimpan di Royal Asiatic Society (Raffles Malay 67). Pada tahun 1987 British Library memperoleh manuskrip kedua (Or. 14350), wawasan yang kemudian dimasukkan ke dalam edisi kedua Russell dari teks yang diterbitkan pada tahun 1997. Sebuah edisi kritis beranotasi disertai dengan faksimili lengkap yang diikuti dalam seri Karya Agung pada tahun 1999, dan, akhirnya, terjemahan bahasa Inggris, *The Pasai chronicle*, pada 2013.

Di antara banyak publikasi Russell lainnya tentang bahasa dan sastra tradisional Melayu, studi awal Inggris tentang Melayu, dan Islam di dunia Melayu, artikelnya tentang 'Sepuluh mitos konversi dari Indonesia' (1979) harus dicatat untuk minat yang muncul di luar dunia studi Asia Tenggara.

²⁷ Taylor Francis Online, "Obituary Russell Jones (1926–2019)," n.d., <https://www.tandfonline.com/doi/full/10.1080/13639811.2020.1725328>.

4. Pendiri Asosiasi Studi Indonesia

Pada akhir tahun 1972 Russell telah mulai merencanakan pendirian 'Asosiasi Studi Indonesia' ditujukan kepada mereka yang berkepentingan di Indonesia. Dan ternyata proposal Russel terkait pendirian Asosiasi Studi Indonesia tersebut didukung dengan hangat oleh Direktur SOAS, Profesor Sir Cyril Phillips.²⁸

Tujuan dari didirikannya Asosiasi Studi Indonesia adalah 'untuk menumbuhkan minat dan pengetahuan tentang, Indonesia dan budayanya. Selanjutnya ia juga menjadwalkan bulanan dengan melakukan diskusi dengan mendatangkan pembicara. Acara tersebut juga disertai dengan minuman dan makanan Indonesia, bagi mereka yang tertarik dengan Indonesia.

Tidak hanya itu, Russel juga melakukan pembuatan Buletin tiga kali setahun yang distensil pertama kali muncul pada Juli 1973; pada tahun 1977 buletin hingga berkembang menjadi jurnal akademis, dan pada tahun 1997 Indonesia dan Dunia Melayu. Sayangnya, pada tahun 2013, tepat peringatan 40 tahun terbentuknya Lingkaran Indonesia, Russell menerbitkan artikel Indonesia dan Dunia Melayu tentang sejarah jurnal tersebut, serta mengundurkan diri dari dewan redaksi buletin tersebut.

Masalah menimpa keluarga Russel, ia memutuskan bercerai dengan istrinya Toni pada tahun 1985, dan pada tahun 1986 Russell menikahi Maíre Anne Clancy. Semenjak itu pula Russell mulai dengan senang hati menyibukkan diri dengan sejumlah proyek penelitian, dan terus dikaitkan dengan SOAS sebagai Peneliti Senior kehormatan dan melalui karyanya tentang Indonesia dan Dunia Melayu.

Pada tahun 2007 Russell kembali dengan sungguh-sungguh ke subjek yang telah disibukkannya selama sebagian besar kehidupan akademisnya: studi tentang makalah yang digunakan dalam manuskrip Melayu, dan tanda air mereka. Sebagian besar manuskrip Melayu tidak bernama dan tidak bertanggal, hanya sedikit yang memuat informasi tentang tempat dan tanggal penulisan manuskrip, atau nama penulisnya. Namun, sebagian besar manuskrip Melayu ditulis di atas kertas Eropa, biasanya buatan Belanda, Inggris, atau Italia, yang umumnya berisi tanda air yang mengidentifikasi

²⁸ Online.

pembuatnya, dan yang juga dapat digunakan sebagai panduan untuk tanggal manuskrip. Russell adalah orang pertama yang menarik perhatian pada nilai studi kodikologi atau aspek material manuskrip Melayu, dan menyoroti bahwa studi watermark dapat membantu menentukan tanggal manuskrip ditulis atau disalin.

Dalam dekade terakhir hidupnya, menyadari keunikan manuskrip Melayu yang telah ia kumpulkan sepanjang karir akademisnya, serta niat semangat dalam merumuskan rencana untuk transmisi pengetahuan ini ke yang baru. Membentuk generasi yang baru untuk dunia manuskrip Melayu. Selain itu Russell tetap yakin akan ada manfaat utama dari hubungan mursyid-murid, keterlibatan guru dan murid secara pribadi. Dia sangat yakin bahwa format terbaik untuk menyebarkan ilmunya adalah lokakarya langsung, yakni idealnya dengan mengadakan di Asia Tenggara. Dengan begitu dia dapat menyebarkan ilmunya secara langsung kepada sekelompok siswa terpilih.

Pada usia 83 tahun ia mengunjungi Indonesia pada tahun 2010 - selama kunjungan itu ia dijamu dengan penuh perhatian oleh mantan kolega SOASnya yang lebih muda, Amin Sweeney (yang dengan sedih dan tak terduga mendahului dia beberapa bulan kemudian, mengetahui berita kematian di Indonesia).

Sebenarnya Russel sudah melakukan kunjungan di beberapa negara Asia tenggara untuk melakukan lokakarya, dan sungguh benar, rencana itu banyak apresiasi dan dukungan. Akan tetapi, tidak satu pun dari rencana lokakarya di Asia Tenggara ini membuahahkan hasil. Dan pada usia 90 tahun, Russell harus menerima bahwa ia tidak lagi dapat melakukan perjalanan jarak jauh. Namun Russel tetap memiliki karakteristik yang tak kenal lelah, ia bahkan tetap melakukan gerakan yang dia bisa lakukan, yaitu dengan mendirikan sebuah bengkel di rumahnya di Cornwall.

Sampai akhir hayatnya Russell tetap terlibat secara mendalam dengan semua bidang minat dan studinya, dan juga mulai menertibkan buku dan makalahnya. Dia menyimpan barang-barang Museum Marinir Kerajaan dari layanannya selama 1944-1947 termasuk kutipan dari buku harian dan surat-surat rumahnya, dan koleksi kecil manuskrip Islam dalam bahasa Arab dan Jawa, yang dia peroleh di Yogyakarta pada 1960-an, menemukan sebuah rumah di British Library (Or. 16873-16878). Dia selalu mendapat sambutan

hangat untuk setiap teman dengan minat Melayu yang bisa menjelajah ke pedalaman pedesaan Cornish, dan dia juga senang dapat diakui oleh Cabang Malaysia dari Royal Asiatic Society sebagai anggota terlama seumur hidup mereka (sejak 1949). Tepat pada 6 Juni 2019 Russell Jones meninggal di rumah sakit di Truro pada usia 93.

5. Perkembangan Paradigma Filolog Inggris atas Mushaf Indonesia

Dalam blog tentang delapan mushaf Nusantara yang ada di British Library itu, menyebutkan bahwa keberadaan filolog kolonial cenderung bersemangat mencari teks sastra, sejarah, dan hukum asli yang disusun dalam bahasa lokal seperti Melayu, Jawa, dan Bugis. Tetapi naskah berbahasa Arab pada saat itu masih kurang diperhatikan, sehingga naskah Al-Qur'an, tafsir dan buku doa biasanya diabaikan, dianggap sebagai salinan buruk dari teks kanonik yang lebih tua di Timur Tengah. Hal ini dibuktikan dalam penelusuran Ali Akbar di berbagai katalog-katalog dunia. Penelusurannya menyebutkan bahwa di Eropa, naskah Al-Qur'an tidak terlalu banyak. Karena memang kajian mereka selalu fokus pada bahasa dan sastra, sejak abad ke-17.

Para kolektor naskah juga tidak mengumpulkan naskah-naskah selain sastra dan sejarah. Akbar menyebut bahwa di antara naskah-naskah yang dikumpulkan Raffles, Mackenzie dan Farquhar di awal abad ke-19 tidak ditemukan sama sekali naskah Al-Qur'an. Kemudian pada awal abad ke-20, juga tidak ditemukan naskah Al-Qur'an di antara naskah-naskah koleksi Wilkinson, Windset dan Maxwell. Hingga tahun 1995, British Library hanya menyimpan naskah Al-Qur'an dari John Crawford saja.²⁹ Dari penelusuran ini, hanya John Crawford yang berbeda dari para filolog dan kolektor lainnya. Meski belum dikaji dan hanya disimpan saja, namun sikap Crawford secara tidak langsung ingin menunjukkan adanya kesamaan nilai dari naskah Al-Qur'an dan naskah kuno lainnya. Terlebih, dua mushaf yang disimpan oleh Crawford termasuk kategori mushaf yang sederhana, bahkan minim informasi kolofon. Jika pun ingin membedakan naskah lagi, bisa saja Crawford mengincar naskah yang lebih mewah dengan iluminasi penuh seperti mushaf-mushaf kraton pada umumnya, bukan seperti mushaf dengan kode Add 12312 dan Add 12343 yang sederhana.

²⁹ Akbar, 'Khazanah Mushaf Kuno Nusantara'.

Di sisi lain, Annabel Teh Gallop sejak tahun 1990-an mulai fokus meneliti sisi seni manuskrip di British Library. Pada tahun 1986 ia mendapat tugas sebagai Curator for Maritime Southeast Asia dan sejak 2002 sampai sekarang ia bertugas sebagai Kepala Koleksi Asia Tenggara di British Library. Kedudukannya ini memberikan angin segar pada perubahan paradigma para filolog Inggris dan peneliti naskah pada umumnya. Di tangannya, mushaf-mushaf sederhana seperti milik John Crawfurd diulas sebagai jejak interaksi muslim atas kitab sucinya yang menarik. Ia melihat sisi dari seni iluminasinya, maka lahirlah artikel dengan judul *The Art of the Qur'an in Java* yang pernah diterbitkan di jurnal *Suhuf*.³⁰ Pada artikel ini, Gallop menyebutkan seni Al-Qur'an Jawa justru beragam dan tidak seragam layaknya mushaf-mushaf di tempat lain, seperti Aceh atau Banten. Menurutnya, perbedaan itu menunjukkan latar belakang yang berbeda, seperti lingkungan kraton atau pesantren. Mushaf dengan iluminasi indah biasa ditulis di lingkungan kraton seperti Kanjeng Kiai Al-Qur'an yang ada di Kraton Yogyakarta. Sementara mushaf sederhana dari lingkungan pesantren atau masyarakat biasa.

Keaktifan Annabel menulis dan mengkaji mushaf Nusantara dari sisi seni iluminasinya, terus berkembang dan disambut baik oleh peneliti lainnya. Ali Akbar dalam salah satu wawancara meyakini bahwa ekosistem kajian mushaf semakin semarak karena didekati dengan pendekatan yang beragam, seperti pendekatan seni yang dilakukan oleh Annabel Gallop, dan ilmu Al-Qur'an.³¹ Di Indonesia sendiri, masih sangat jarang yang mengambil ceruk seperti ini, Ali Akbar adalah salah satunya. Dengan pendekatan kaligrafi, ia menuliskan berbagai kajian mushaf Nusantara dan memopulerkannya. Selain itu, kajian mushaf kuno juga semarak dengan pendekatan ilmu Al-Qur'an seperti *rasm*, *dhabt*, *qiraah*, tanda *waqaf* dan lain sebagainya. Abdul Hakim menyebut bahwa para peneliti mushaf kuno di Lajnah Pentashihan Mushaf Al-Qur'an banyak terfokus di pendekatan ini, karena menunjang akar sejarah mushaf leluhur Indonesia.³²

Di sini nampaknya Russell Jones memberikan ruang perhatian tersendiri. Ia adalah orang pertama yang menarik perhatian pada nilai studi kodikologi

³⁰ Gallop, 'The Art of The Qur'an in Java'.

³¹ Ali Akbar (Peneliti Lajnah Pentashihan Mushaf Al-Qur'an), Wawancara oleh Zainal Abidin, via whatsapp telfon, tanggal 31 Maret 2021.

³² Abdul Hakim Syukrie (Peneliti Lajnah Pentashihan Mushaf Al-Qur'an), Wawancara oleh Zainal Abidin, via whatsapp telfon, tanggal 30 Maret 2021.

atau aspek material manuskrip dan menyoroti bahwa studi *watermark* dapat membantu menentukan kapan tarikh manuskrip ditulis atau disalin. Salah satunya ia aplikasikan pada mushaf yang ia sumbangkan pada British Library tahun 2012 dengan kode Or 16877. Dalam mushaf ini kolofon yang tercantum hanya menjelaskan bahwa waqaf dari Encik Musa bin Yahya untuk Masjid Sunan Giri. Di sini karena mushaf ditulis di atas kertas Eropa, maka Jones memprediksi kisaran tahun kertas dari *watermark*-nya dan menyebutkan bahwa yang digunakan merupakan kertas Belanda pada kisaran tahun 1852-1860.³³

Ekosistem kajian yang saling gayung menyambut ini juga yang membuat delapan mushaf itu kini sudah didigitalisasi. Blog British Library menyebut bahwa mushaf pertama yang didigitalkan yaitu mushaf Patani/Kelantan dengan kode Or 15227 pada tahun 2012 dengan sponsor Ginsburg Legacy. kemudian pada tahun 2014 Al-Qur'an Aceh dengan kode Or 16915 didigitalkan pada tahun 2014 dengan sponsor dari Perpustakaan Inggris. Terakhir enam mushaf lainnya (termasuk tiga mushaf Jawa) didigitalkan mulai tahun 2013 sampai 2019 dengan dukungan William dan Judith Bollinger dalam sebuah proyek yang bekerja sama dengan Perpustakaan Nasional Singapura.³⁴

Setidaknya uraian di atas mampu merekam secara singkat perkembangan paradigma para filolog Inggris terhadap mushaf kuno Nusantara. Saat masa kolonial mereka mengesampingkan naskah jenis ini, karena dinilai jauh dari warisan yang lebih kanonik dari Timur tengah. Namun Crawford pada tahun 1824 sudah mulai memberikan perhatian, seiring berkembangnya waktu kajian semakin semarak dan digitalisasi mushaf kuno Nusantara koleksi British Library resmi diluncurkan pada 4 Februari 2021 lalu.

6. Resepsi Filolog Inggris Kini terhadap Mushaf Kuno Nusantara

Dalam pemaparan di atas, semula proses transmisi penerimaan mushaf Nusantara oleh John Crawford hingga akhirnya diperkenalkan ke publik memang kurang mendapat perhatian. Tetapi peran yang dilakukannya juga memiliki pengaruh yang kuat terhadap pembentukan struktur berfikir filolog pada masa sekarang. Maka, untuk memahami kontruksi sosial dan realitas

³³ British Library, 'Qur'an Manuscripts from Southeast Asia in the British Library'.

³⁴ British Library.

masyarakat Nusantara pada masa kolonial dalam usaha menumbuhkan kembali esensi naskah mushaf Nusantara, perlu membutuhkan teori dari Berger dan Thomas Luckmann (*Social contraction of reality*). Yang mana teori ini mengaktualisasikan individu sebagai aktor aktif yang membentuk realitas sosial dan objektif menjadi dialektif yang berjalan secara stimulan, yaitu eksternalisasi, objektivasi dan internalisasi. (Berger, Luckmann, 1996).

Pengaruh disimpannya mushaf Nusantara di British Library tentu mampu memberi dampak positif, selain membuka peluang kajian mushaf Nusantara, juga dapat mengaktualisasikan kembali peninggalan sejarah Nusantara melalui naskah kuno berupa mushaf. Hal tersebut, tidak terlepas dari peran kedua filolog yang telah menemukan mushaf Nusantara yaitu John Crawfurd dan Russel Jones. Kemudian mempengaruhi perkembangan baru pengkajian naskah kuno berupa mushaf Nusantara, yang akhirnya mushaf nusantara mendapatkan perhatian dan menjadi diskursus dalam pengkajian filologi. Menurut data di atas, filolog Crawfurd juga memainkan peran untuk mendapatkan visinya, yaitu menyuarakan kebudayaan.

Gagasan Crawfurd mampu memainkan peran yang semakin meningkat dalam pemikiran kolonial Inggris abad 19. Selama sebagian besar abad 19, karier John Crawfurd menjulang tinggi atas kebijakan kolonial Inggris di Asia Tenggara. Ia tidak hanya sebagai administrator kolonial, jurnalis dan pelobi profesional, tetapi juga salah satu ahli teori rasial utama di Kerajaan Inggris. Hingga akhirnya ia sering mendapatkan naskah naskah kuno Indonesia dari kolonial Inggris, yang mana kolonial mengambil secara paksa dari masyarakat Indonesia. Karena pada masa itu, kolonial Inggris tidak memahami bahasa yang ditulis masyarakat Indonesia, dan mereka takut masyarakat Indonesia makin pintar dan berkuasa berkat tulisan Indonesia yang tersebar.

Bentuk objektivasi terlihat pada institusional kajian yang dibentuk oleh John Crawfurd dan Russel Jones. Meskipun masa mereka terpaut jauh, namun selama di Indonesia mereka sering kali mendirikan sebuah institusi atau komunitas tentang naskah Nusantara. Hal ini membuktikan bahwa sebenarnya ada perkembangan pengkajian naskah Nusantara dapat dirasakan dari masa ke masa. Sebagaimana lembaga yang sudah disebutkan di atas salah satunya adalah Asosiasi Studi Indonesia yang didirikan Russell, sebuah lembaga yang mengkaji tentang sesuatu hal yang menarik tentang Indonesia yaitu manuskrip. Mereka yang bergabung sering melakukan

penelitian, pengamatan tentang naskah-naskah kuno Nusantara hingga akhirnya terlahir sebuah karya riset yang sudah menyebar dipelosok Nusantara. Crawford juga membuat lembaga riset untuk manuskrip Nusantara.

Meskipun kontribusi filolog naskah mushaf Nusantara pada masa kolonial dan abad ke-20 masih kurang mendapat perhatian, tetapi peran dan buah pikir mereka selama hidupnya dalam memperjuangkan naskah kuno bisa memberikan resepsi positif terhadap filolog masa sekarang. Selain buah pikir mereka, pengalaman nyata mereka juga memberikan pengaruh konkret dalam pembentukan fikir filolog masa sekarang. Salah satunya, Annabel Teh Gallop yang telah membantu proses penyimpanan naskah mushaf Nusantara ke British Library sangatlah memberi peluang terhadap pengkaji naskah Nusantara. Selain memudahkan akses naskah mushaf kuno Nusantara, juga memberikan jalan untuk menghangatkan kembali naskah peninggalan para pendahulu masyarakat Indonesia.

Dari sini pula dapat menunjukkan potret masyarakat Indonesia yang melek literasi, karena banyaknya manuskrip yang ditemukan. Serta dapat membuktikan bahwa masyarakat Indonesia pada zaman dahulu juga menulis sesuai dengan keperluan dan keabsahan bahasa mereka masing-masing serta keadaan sosial kehidupan pada masa dahulu.

Kesimpulan

Perkembangan paradigma filolog Inggris terhadap mushaf Kuno Nusantara berjalan dengan proses yang panjang. Crawford berperan aktif dalam objek ini, karena ia pionir di antara filolog kolonial yang menyimpan mushaf Al-Qur'an yakni Add 12312 dan Add 12343. Beberapa filolog dan kolektor naskah lainnya rata-rata tidak menyimpannya. Kondisi berkembang, mushaf yang semula disimpan mulai dikaji, Annabel yang berposisi sebagai Kepala Koleksi Asia Tenggara juga memainkan peran yang penting atas semaraknya kajian mushaf. Ia memulai dengan pendekatan iluminasi. Gayung bersambut dari tokoh lain, yakni Russel Jones yang memberikan mushaf Jawa di British Library. Ia tidak hanya menyimpan mushaf, melainkan memopulerkan teori *watermark* untuk menentukan tarikh dalam sebuah manuskrip tanpa kolofon. Hal ini juga yang ia terapkan pada mushaf Jawa Or 16877. Dalam artikel ini juga diulas proses resepsi filolog Inggris atas mushaf kuno Nusantara, dari semula yang mengabaikan

menjadi menyemarakkan kajian dan menganggap sama bernilainya dengan naskah lokal lainnya.

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Polemics on Philosophy: A Comparison of The Thoughts of Al-Ghazāli and Ibn Taymiyyah

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Abstrak

Filsafat adalah salah satu persoalan mendasar yang telah mempolarisasi pandangan para sarjana Muslim. Di antara cendekiawan Muslim yang berkontribusi pada persoalan filsafat dan meninggalkan jejak yang tak terhapuskan pada pemikiran Muslim selanjutnya di seluruh dunia; Al-Ghazāli (w.1111C.E.) dan Ibn Taymiyyah (w.1328C.E.) merupakan pemikir yang sangat menonjol. Oleh karena itu, kajian ini berusaha untuk membandingkan pandangan kedua sarjana tentang Filsafat. Penelitian ini mengadopsi metode analitik. Temuan penelitian mengungkapkan bahwa tidak ada kontroversi antara kedua sarjana dan bahkan di antara para teolog Muslim secara umum atas penolakan Filsafat versi Peripatetik dan Neo-Platonis yang diminati para Filsuf Muslim di era abad pertengahan; pendekatan yang diadopsi dalam menyangkal mereka tetap menjadi wilayah perdebatan antara kedua ulama. Terlepas dari kritiknya yang terkenal terhadap para Filsuf, Al-Ghazāli juga telah dituduh oleh beberapa teolog Muslim telah tercemari oleh beberapa ajaran filsafat, sementara Ibnu Taymiyyah, meskipun tidak seperti yang pertama, juga dituduh terpengaruh ajaran filsafat. Kontribusi utama dari penelitian ini adalah menyoroti kesamaan dan perbedaan antara dua sarjana vis-à-vis Filsafat.

Kata Kunci: Polemik; Filsafat; Perbandingan; Al-Ghazāli; Ibn Taymiyyah.

Abstract

Philosophy is one of the most pressing matters that have polarized the views of Muslim scholars. Among Muslim scholars who's contributed to the philosophical discourse and left an indelible mark on the thought of subsequent Muslims across the globe; Al-Ghazāli (d.1111C.E.) and Ibn Taymiyyah (d.1328C.E.) are very prominent. Hence, this work is an attempt to compare the views of the two scholars on Philosophy. The study adopts an analytical method. The findings of the study reveal that there is no controversy between the two scholars and even among the generality of Muslim theologians over the impropriety of Peripatetic and Neo-Platonic versions of Philosophy which were the areas of interest of the so-called Muslim Philosophers in the medieval era; the approach adopted in refuting them remains the area of contention between the two scholars. Despite

his reputable criticism of the Philosophers, Al-Ghazālī has also been accused by some Muslim theologians of being tainted with some philosophical heresies, while Ibn Taymiyyah, although not like that of the former, has also been alleged of some philosophical influences. The major contribution of the research is the highlight of similarities and dissimilarities between the two scholars vis-à-vis Philosophy.

Keyword: Polemics; Philosophy; Comparison; Al-Ghazālī; Ibn Taymiyyah.

Introduction

Philosophy is one of the most controversial discourses in Islamic scholarship. Among Muslim scholars who are at the vanguard of contributing to the polemics, Ibn Taymiyyah and Al-Ghazālī are very prominent. The prominence attained by the two scholars in this context is attributed to the unprecedented landmarks achieved in subjugating the Muslim Philosophers who gave priority to the ideologies of Plato and Aristotle of Greek above the provisions of the *Qur'ān* and *Sunnah*. Against this backdrop, this study aims to compare the views of the two prominent scholars on Philosophy.

The previous literature has focused on the biography of the two scholars. Adh-Dhahabi (d.1348C.E.), As-Subqī (d.771A.H.), Ibn Abdul Hādi (d.1343C.E.) and Al-Bazzār's (d.1322CE) works constitute the primary sources on the biography of the two scholars¹ Qaraḍāwī collates the views of protagonists and antagonists of Al-Ghazālī². As-Sallābi³ focuses on the transformative missions of Al-Ghazālī in Islamic scholarship. Az-Zahrāni⁴ examines the position of Al-Ghazālī towards the Philosophers. Among those who specifically focused on Ibn Taymiyyah, the work of At-Tablawi⁵ is much more reputable. He explores the Sufi thoughts in the works of Ibn Taymiyyah. Likewise, Gambari⁶ investigates the position of the scholar towards Islamic Mysticism. Khan⁷ focuses on the political thought of Ibn Taymiyyah, while

¹ S Adh-Dhabi, *Siyar A'lām an-Nubalāi* (Beirut-London: Muassat ar-Risalah, 1993), 143; S. As-Subqī, *Tabaqāt Ash-Shāfi'iyyah Al-Kubrā* (Cairo: Matba'at al-Halabi, 1998); U.A. Bazzār, *Al-A'lām Al-'Alīyah Fi Manāqib Bn Taymiyyah* (Cairo: Al-Maktab al-Islami, 1988).

² Y Qaraḍāwī, *Al-Imam Al-Ghazālī Bayna Mādihīhi Wa Nāqidihī* (Cairo: Maktabat Wahbah, 2004).

³ A Sallābi, *Al-Ghazālī Wa Juhuduhu Fit Tajdid Wal Iṣlah* (Cairo: Muassat Iqra, 2007).

⁴ M Az-Zahrani, "Mawqiful Ghazali Minal Falāsifah" (University of Cairo, n.d.).

⁵ M. Tablawi, *At-Tasawwuf Fi at-Turāth Ibn Taymiyyah* (Cairo: University of Cairo, n.d.).

⁶ Y.D. Gambari, "A Study of Sufism in the Thought of Ibn Taymiyyah" (University of Ilorin, 2014).

⁷ Q. Khan, *The Political Thought of Ibn Taymiyyah* (New Delhi: Adam Publishers & Distributors, 2007).

Shāmiy⁸ and Ahmad⁹ comparatively analyze the scholarship of the two scholars. Arikewuyo¹⁰ examines the views of Ibn Taymiyyah over Al-Ghazālī.

The foregoing literature shows that a comparative study of the two scholars over their views on Philosophy is an area that is yet to attract academic interest. Although many researchers have compared their scholarships on a broader note, situating the comparison on Philosophy to the best of our knowledge remains the lacune the present study seeks to fill.

Results and Discussion

1. Short Biography of Abū Ḥāmid Al-Ghazālī

He is Muḥammad bn Muḥammad Aṭ-Ṭūsī popularly nicknamed as Abū Ḥāmid.¹¹ Born at Ṭus in 405 A.H. Ṭūs was a small village under Khurāsān which currently falls under eastern Iran. Al-Ghazālī's father was a humble destitute with sowing as a profession. Although his father was not a scholar, his piety and kindness were attested to by his contemporaries.¹² His inclination to the gatherings of scholars endeared Islamic scholarship to him. Hence, he prayed to Allah to endow him with children that would choose scholarship as a career. It was the efficacy of his prayer that produced Abū Ḥāmid and his brother, Aḥmad, but his life was not spared to witness the outcome of his prayer. Unlike Al-Ghazālī's father, his mother witnessed the glittering star of her son. Al-Ghazālī received his basic Islamic education in his native town, Ṭūs. Yūsuf An-Nassāj (d.428AH) was his first teacher. He later moved to Ar-Rāzakāni to learn about basic Islamic Jurisprudence. He also benefited from other scholars of the time. Among Al-Ghazālī's teachers and tutors; the greatest tutor who had a far-reaching influence on him was Imām Al-Haramayni Al-Juwaynī (d.1085CE). Al-Ghazālī traveled to Naysābur which was the main hub for Islamic scholarship after Baghdād purposely sought knowledge from Al-Juwaynī. Imam Al-Haramayni was the foremost Muslim scholar at that time. Being the Vice-Chancellor of An-Nizāmiyyah which was then the biggest Islamic institution throughout the Muslim world, Al-Juwaynī

⁸ M Abu Shamiy, *Al-Muqāranah Bayna Al-Ghazālī Wa Ibn Taymiyyah* (Cairo: Al-Maktab al-Islami, 2003).

⁹ A Ahmad, *Al-Tassawwuf Bayna Al-Ghazālī Wa Ibn Taymiyyah* (Libanon: Darul Fikr, 2003).

¹⁰ N.A Arikewuyo, "Al-Ghazālī in Selected Works of Ibn Taymiyyah" (University of Ilorin, 2015).

¹¹ Qodirov Davronbek Hoshimovich, "The Period in Which Ghazali Lived: The Socio-Political Situation and the Spiritual Environment," *International Journal on Integrated Education* 3, no. 9 (September 2020): 108–11, <https://doi.org/10.31149/ijie.v3i9.597>.

¹² Ahmed Nafiu Arikewuyo, "A Comparative Study of Al-Ghazali's and Ibn Taymiyyah's Views on Sufism," *International Journal of Islamic Thought* 17 (2020): 15–24.

was able to showcase Abū Ḥāmid's gift through the academic engagement to which the former subjected the latter. It is noteworthy that Al-Juwaynī was instrumental to the reputation accorded to Al-Ghazālī via the latter's appointment as a lecturer in An-Nizāmiyyah. In those days, only the aged and old scholars were used to be teachers in An-Nizāmiyyah, but Al-Ghazālī took exception to this in the sense that he was appointed at only 34 years.

The ten years stay of Al-Ghazālī in An-Nizāmiyyah was marked with total engagement in academic research. Most of his publications on various disciplines were authored at this particular time. His dedicated research into Islamic Mysticism lured him to later subscribe to seclusive characters. Thus, he left the institution for Shām where he sought to practicalize Islamic Mysticism. The outcome of this sojourn for Al-Ghazālī was extreme asceticism and total seclusion from mundane engagements.¹ On his return, Al-Ghazālī personally retired from An-Nizāmiyyah to pursue his mission in his hometown, Ṭūs. People now trooped to learn from him in his private home. He also gave much time principally for mystic engagement in his home.

As time went on, having noticed his point of weakness, Al-Ghazālī decided to study *Ḥadith*. He began to peruse the two compilations of Al-Bukhārī and Muslim and enrolled in the academic gathering of the "*Muḥaddithūn*". Unfortunately, death grabbed him before he could reap the fruit of studying *Ḥadith*. Sallābī is of the view that 'had it been his life was spared to conclude his study, he would have surpassed the *Muḥaddithūn*'. He died in 505 AH, having exhausted 55 years in spreading the course of Islam.

Generally, Abū Ḥāmid is a great Muslim scholar, genius, and encyclopedic jurist of Islam. His scholarship is multifaceted. He is a philosopher, logician, theologian, Jurist, exegete, mystic, and linguistic. What endeared him to the students of Islamic students is his utilization of the power of knowledge to defend the dignity of Islam. His refutation of philosophers, who have arrogated to their intellects the superiority over textual provisions, is considered an unprecedented bombshell on philosophy.

Al-Ghazālī is a Muslim reformer. His reformative missions crossed across philosophy, mysticism, and theology. According to As-Sayyūṭī (1505CE), Al-Ghazālī being the reformer of the fifth century is indisputable. Al-Ghazālī authored many works spread across all disciplines in Islamic studies. Famous among them are *Iḥyāu 'Ulum ad- Dīn*, *Al-Basīt*, *Al-Wajīz*, *Tahāfut al-Falāsifah*, and *al-Munqidh minad Ḍolāl* (See the works of As-Subqī,

Sallabi, Qaraḍāwi and adh-Dhahabi earlier reviewed for more information about Al-Ghazālī).

2. Short Biography of Ibn Taymiyyah

He is Aḥmad bn `Abdil Ḥalīm bn'Abdis-Salām bn Taymiyyah. He was born in 661AH/1260C.E. at Hirran of Syria into a famous family of scholars and theologians. He was however only seven years when Hirran was attacked by the Mongols and had to run away to Damascus along with his parents. The origin of Ibn Taymiyyah's clan according to Khan is traceable to the Kurds. The Kurds were sturdy and brave people who possessed great moral integrity and sharpness. Ibn Taymiyyah came from a scholarly family. His father Shihābud-Dīn was a noted teacher of *Ḥadith* and a renowned preacher in the Central Mosque of the city. His uncle Fakhr ad-Dīn too was a reputed scholar and writer. In the same direction, his grandfather was also a great scholar of Jurisprudence.

From childhood, Ibn Taymiyyah dedicated the whole Qur'ān to memory. He received basic and rudiment knowledge of Islam from his father and uncle. He had just completed his study when his father died in 682 A.H. A year later, he was appointed to the chair of *Hadith* which his father occupied in several leading *Madāris* in Damascus. He soon began to teach and preach in the central (Umayyad) Mosque and attracted increasingly large audiences. Though Ibn Taymiyyah was educated in the Hanbali school of thought, he later reached a level of scholarship beyond the confines of that school. He was fully versed in the opinions of the four schools which helped lead him to the conclusion that blind adherence to one school would bring a Muslim into conflict with the letter and spirit of Qur'ān and *Sunnah*. Similarly, he had acquired a deep understanding of philosophical and mystic terminologies. In particular, he focused on the works of Ibn Sīna (d.1037 C.E.) and Ibn al-'Arabī (d.1240 C.E.) as the epitome of philosophical and mystic deviation in Islam.

Because of the blunt corruptions and deviations that had surrounded the pristine teachings of Islam which were all due to the intellectual products of theologians, Ṣūfīs, philosophers, and jurists, Ibn Taymiyyah launched striking attacks on his contemporaries. The central theme of Ibn Taymiyyah's transformation agenda was the revival of the spirit of the age of Prophet Muhammad and his companions when Islam was pure and not contaminated by strange ideas and heretic beliefs. In the course of pursuing this noble mission, Ibn Taymiyyah went against most of the venerated scholars of Islam. He showed special interest and concern for the Muslim philosophical

speculations. Due to the strong negative influence of philosophers in corrupting the thoughts of the then Muslims, he launched a very striking blow on Ibn Sīnā (Avicenna), Al-Kindī (d.873C.E.), Ibn Rushd (d.1198CE), Ar-Rāzī (d.925C.E.), Ibn al-'Arabī and Al-Ghazālī. His arguments against each of these personalities portrayed him as a reformer who with every courage and zeal was set to defend the sanctity and sacredness of pristine Islam against all theological and philosophical barriers. Ibn Taymiyyah was subjected to the persecution of the leading scholars of that time who conspired with the government against him. Thus, he was a victim of imprisonment on several occasions. His troubles with the government began when he went with a delegation of '*Ulamāu* to admonish the Khan of the Mongols in Iran to stop his attacks on Muslims. It is reported that none of the '*Ulamāu* dared to say a word before Khan except Ibn Taymiyyah. When he was ultimately banned from having any book, paper, and pen during the later stage of his final confinement, Ibn Taymiyyah devoted all his time to worshipping and reciting the Qur'ān. He died in prison on the 22nd of Dhul Qa'dah, 728 A.H. According to Al-Bazzār, who was an eye witness of his funeral, Damascus which is the place of death of Ibn Taymiyyah witnessed an unprecedented crowd.

On a general note, Ibn Taymiyyah is an embodiment of various qualities. He is a great scholar of high repute. His scholarship pervades all aspects of disciplines, namely: Jurisprudence, Theology, Linguistics, Exegesis, *Ḥadith*, History, Mathematics, Logics, Mysticism, Philosophy, and Law. In the same vein, he was known to have dedicated most of his time to worshipping and ritual activities. His asceticism is very conspicuous. Another quality that made Ibn Taymiyyah conspicuous in history is his courage and braveness in pursuing his mission. The combination of all these qualities in a single personality is rare in history. Ibn Taymiyyah had many publications to his credit, among them, are *Iqtidāu as-Ṣirāṭ al-Mustaqīm*; *Al-Jawāb aṣ-Ṣoḥiḥ Liman Baddala ad-Dīn al-Masīḥ*; *Ar-Raddu 'ala al-Manṭiqiyyīn* and *Majmu'at al-Fatāwā* (See the works of Ibn Abdil-Hādi, Bazzār, Adh-Dhahabi, and Khān earlier reviewed for more information about Ibn Taymiyyah).

3. Scholastic Polemics on Philosophy

Philosophy is a Greek word coined from Philo originally meant selflessness, but Pythagoras turned it to mean love; and sophia which means wisdom. Hence, Philosophy indicates a love of wisdom. In the past, the word referred to the study of the basic principles, viewing knowledge as something

based on rationality, the goal of which was the search for truth¹³. According to Johnstone philosophy can be described as rational examination,¹⁴ free from any restrictions and authority imposed on it from outside, and with the ability to go all the way based on logic, propagating his view regardless of the difference between these (philosophical) views and what is customarily known, religious beliefs and the dictates of tradition, without being confronted or resisted or punished by any authority. This last definition attests to the fact that Philosophy is against religion and does not show a sense of bowing to religious dictates. It could be, however, argued that such a definition goes for Neo-Platonist and Peripatetic Philosophy.

Muslims first got contact with Philosophy during the era of the Abbasid Dynasty that thrived in the 8th century C.E.¹⁵ During that time, the two most famous philosophical schools of thought were the Neo-Platonist and Peripatetic schools of philosophy. The former is the school of the famous Philosopher, Plato, while the latter belongs to Aristotle of Greek. Al-Kindi (d.873C.E.), the first Philosopher of the Arabs, followed a broadly Neo-Platonic approach, and the second Philosopher of the Arabs, Al-Fārābi (d.950C.E.) advocated for Peripatetic School of Philosophy. Arising from this assertion, there was nothing like Islamic Philosophy in the first place; rather it was Neo-Platonist and Peripatetic Philosophies that constituted *Falsafah* in those days. Hence, virtually all the Muslim Theologians and Jurists kicked against that Philosophy. It should be noted that Al-Kindi, Al-Fārābi, Ibn Sīnā, and Ibn Rushd, were advocates for the worldview developed by Plato and Aristotle. Hence, they were titled 'Muslim Philosophers' not because there existed an Islamic Philosophy, but because they were Muslims who adopted foreign Philosophy¹⁶. Instances abound where these Muslim Philosophers supported their Greek masters against the clear teachings of Islam vis-à-vis some issues. Al-Fārābi for example agreed with Aristotle in viewing a Philosopher as being of a higher status than a Prophet¹⁷.

Al-Fārābi is also seen to have accepted Aristotle's view that the world is *Qadīm* (eternal), which seems to be in contradiction with the provisions in

¹³ A Mahmud, *Ta'rikh Al-Falsafat Fi Al-Islam* (Beirut-London: Darul Fikr, 2006), 238.

¹⁴ Henry W. Johnstone, "Rationality and Rhetoric in Philosophy," *Quarterly Journal of Speech* 59, no. 4 (December 1973): 381–89, <https://doi.org/10.1080/00335637309383188>.

¹⁵ Arshad Islam, "The Contribution of Muslims to Science during the Middle Abbasid Period (750-945)," *Revelation and Science* 1, no. 01 (2011).

¹⁶ Qaraḍāwi, *Al-Imam Al-Ghazāli Bayna Mādihīhi Wa Nāqidihi*.

¹⁷ Abu Shamiy, *Al-Muqāranah Bayna Al-Ghazāli Wa Ibn Taymiyyah*.

the Qur'ān that God created the world out of nothing¹⁸. Ibn Taymiyyah accused Ibn Sīnā (Avicenna) that virtually all his write-ups are greatly influenced by Greek Philosophy. Ibn Khaldūn (d.1406C.E.) said the following about the Philosophers:

And its detriment (philosophy) is abundant in religion. Thus, it is necessary to expose its secrets and unveil (the misconception) of its adherents. This is due (to the fact) that a group (of people) among the intelligentsia of mankind deemed that all the essence and attitudes of creatures, physical or metaphysical, can be discovered via contemplation and sensual deductions. They also held that doctrinal beliefs can be appropriated by (exclusively) human sense and not by revelation. According to them all the aforementioned fall within the jurisdiction of the intellect. And these (people) are referred to as Philosophers¹⁹.

In the same direction, Ibn al-Jawzi (d.1200C.E.) castigates the Muslim Philosophers with the following words:

Indeed, Satan has misled some faithful of our religion. He, thus, penetrated them through the door of (their) excess geniusness and intelligence; and convinced them that the right way is to follow the philosophers, because they are wise whose deeds and statements (clearly) attest to geniusness and intelligence of apex and perfect (caliber), as (it was) in case of wisdom (reported) from Socrates, Plato, Aristotle and Julius. These (sets of people) were credited with engineering, logic, and natural sciences and were (able) to discover via their geniusness hidden things. Though, they failed in their theological discussions and (consequently) led them to differ (among themselves) in a matter of theology. They however did not differ in matters of physical and engineering courses²⁰.

It can be deduced from the statements of Ibn al-Jawzi that the philosophers are accurate in their observations of natural and physical sciences, but their problem lies with theology. This conforms with Al-Ghazālī's division of Philosophy into six including Geometry, Mathematics, Logics, Theology, and Natural, Moral, and Political Sciences, and his conclusion that their blunder is apparent in the

¹⁸ Abu Shamiy.

¹⁹ Abdul Rahmān Ibn Khaldun, *Muqaddimah*, ed. Usman Jidi (Beirut: Dar al-Fikr, 1998), 561.

²⁰ A Ibn al-Jawzi, *Talbis Iblis* (Cairo: Dar Ibn al-Haytham, 2004), 47.

theological issues²¹. It is thus obvious that writers usually concentrate on the achievements of Muslim Philosophers in natural and physical sciences, and ignore the negative sides of distorting theological faces of Islam.

Another scholar that rebuked the Muslim Philosophers was Abū Hāmid Al-Ghazālī who submitted that,

It should be noted that (our) intent in (publishing this work) is to orientate those who have good belief in the Philosophers, and deemed that their paths are devoid of contradiction, by explaining their many inconsistencies. Thus, I did not intend to engage with them (Philosophers) except (with the intention) of a prosecutor and condemner, not as appellant and affirmer. I will, thus (try to) refute all that they (Philosophers) believe in²².

It should be asserted that before the foregoing pronouncements, Al-Ghazālī had attained the apex position in the Peripatetic Philosophy. However, many writers have agreed that he is also a Philosopher despite his seeming condemnation of the Philosophers. It is noteworthy that none among the theologians' and scholars' condemnation of Philosophers has an immense and long-term influence on Philosophy like that of Al-Ghazālī. This is the main reason why a very great authority in the Peripatetic Philosophy in the person of Ibn Rushd (d.876 C.E.) made a rejoinder against him. The rejoinder is aimed at defending the tainted image of Philosophy. The effort of Ibn Rushd to revive Philosophy was futile due to the harsh condemnations of the theologians coupled with the historic and unprecedented humiliation to which Al-Ghazālī subjected Philosophy. After the death of Ibn Rushd, Philosophy in the peripatetic style went out of fashion in the Arab world, although the transmission of that philosophy into Western Europe started at this time and had an important influence upon the direction in which medieval and renaissance Europe was to take.

It was likely in the 19th century that the concept of "Islamic Philosophy" evolved in the Muslim world so that it would substitute the Peripatetic Philosophy. Muslim writers have differed in the actual definition of Islamic Philosophy. According to Seyyed²³, Islamic Philosophy is the systematic investigation of problems connected with life, the universe, ethics,

²¹ M Al-Ghazālī, *Al-Mustasfā* (Cairo: Maktabat Wahbah, 2002), 51.

²² Al-Ghazālī, *Al-Mustasfā*.

²³ N Seyyed, *Islamic Philosophy from Its Origin to the Present* (Newyork: State University of New York Press, 2006).

society, and so on as conducted in the Muslim world. Oliver²⁴ argues that the best way of specifying the nature of Islamic Philosophy is to say that it is the tradition of philosophy that crosses out of Islamic culture, with the latter term understood in its widest sense. It can be inferred from the foregoing definitions that Islamic Philosophy evolved as a reaction to the faulted Greek Philosophy which dominated the thought of the early Muslim Philosophers. Arising from this, it is worthy of observation that it is a conventional blunder to focus and concentrate on Muslim Philosophers like Ibn Sinā, al-Farabi, Ar-Razi, and Ibn Rushd in the discipline of new evolving Islamic Philosophy. This assertion is based on the fact that the aforementioned personalities only claimed to have been professing both Neo-Platonic or Peripatetic Philosophy of Greek origin, and not Islamic Philosophy whose concept never existed then. Qaraḍāwi²⁵ is, therefore, seen to be accurate when he observed that,

The Philosophy of Farābi or Avicenna and Ikhwān as Saffa (The brother of Safa) is never an Islamic Philosophy as been claimed by its advocates and disguisers. Indeed, the sources (of that Philosophy) are (never) from Islam. Then why should it be ascribed to Islam, (or (why should Islam) be held responsible for its (blunders)? All that connects it with Islam is that it was only a product of some Muslim faithful and it evolved on the land (of Islam), and (was) documented with its language.

However, the components of Islamic Philosophy, according to its proponents, are the religion of Islam itself and Greek Philosophy which the early Muslims inherited as a result of conquests, along with pre-Islamic Indian and Persian Philosophy²⁶. Among the proponents of Islamic Philosophy in the 19th century, Muhammad Abduh (d.1905C.E.) and Jamal din al-Afghāni(d.1897 C.E.) are very prominent. They both sought to find rational principles which would establish a form of thought which is both distinctively Islamic and also appropriate for life in modern scientific societies, a debate that is continuing within Islamic Philosophy today. Muhammad Iqbal (d.1938C.E.), a prominent scholar from India, provided a rather eclectic mixture of Islamic and European Philosophy. It is very worthy of note that the terminology of Islamic Philosophy did not emerge as a branch of knowledge that is taught in the curriculum of Islamic studies until it was introduced by Shaykh Mustapha 'Abdur-Raziq, the *Shaykh of Al-Azhar* as a

²⁴ L Oliver, *An Introduction to Classical Islamic Philosophy* (Cambridge: Cambridge University Press, 2014).

²⁵ Qaraḍāwi, *Al-Imam Al-Ghazāli Bayna Mādihīhi Wa Nāqidihi*.

²⁶ Seyyed, *Islamic Philosophy from Its Origin to the Present*.

reaction to western attacks on Islam based on the idea that Islam has no Philosophy. However, the attempt of integrating Islamic Philosophy into the courses and disciplines in Islam was strongly resisted by *Salafi* scholars who held that the provisions of *Qur'ān and Sunnah* are sufficient for Muslims in exclusion of Philosophy. Thus, signifying the recurrence of history whereby Philosophy in the early time was resisted by Muslim Theologians and Jurists. According to Sharif²⁷, the *Qur'ān* is a book essentially religious, not philosophical, but it deals with all those problems that religion and Philosophy have in common. Both have to say something about problems related to the significance of such expressions as God, the world, the individual soul, and the interrelation of these; good and evil, free will, and life after death. The attempt of Sharif and some other writers to term the Islamic modality of addressing problems, or in another expression, the Islamic worldview, as Philosophy of Islam, has been resisted by Oliver²⁸ who insists that the Islamic worldview should not be referred to as Philosophy as predominantly an unoriginal and a transmitted form of thought. This has often been the form of interpretation favored by Western commentators. However, Muslim Philosophers have relied upon defending their trend on many provisions of the *Qur'an* and *Sunnah* that stress the importance of '*Aql* (reason), *Tafakkur* (contemplation), and *Tadabbur* (pondering). Some of the verses of the *Qur'an* that support Philosophy include, but are not limited to Q2:44,73,76, 242; Q3:65, 118; Q6:32, 151; Q7:169 and Q10:16. The Prophet was also reported to have said: "contemplate over the creature of Allah, but do not dabble into the essence of Allah."²⁹

4. Similarities in The Views of The Two Scholars on Philosophy

Going through the works of both Al-Ghazālī and Ibn Taymiyyah, it is obvious that they both agreed that there are areas in which the Philosophers commit sacrilege and disbelief. For instance, Al-Ghazālī³⁰ asserts that Muslim Philosophers committed infidelity and disbelief in three ideological issues which have been visited with unanimity by a Muslim scholar. The three ideological discourses where some Philosophers commit disbelief, according to Al-Ghazālī, are the eternity of the world (*Azaliyyat a1-Ālam*); physical/spiritual punishment in the grave, and negation of the attributes of God. Although, it is indisputable that Muslim Philosophers are a victim of the

²⁷ M.M Sharif, *A History of Muslim Philosophy* (New Delhi: Adam Publishers and Distributors, 2012).

²⁸ Oliver, *An Introduction to Classical Islamic Philosophy*.

²⁹ N Al-Albaani, *Silsilat Al-Ahaadith as-Saheehah*, ed. 2 (Cairo: Maktabat Furqan, 2011), 3/56.

³⁰ Sallābi, *Al-Ghazālī Wa Juhuduhu Fit Tajdid Wal Iṣlah*.

last two among the three accusations of Al-Ghazālī; subsequent writers have raised the issue of the veracity of the first accusation (an eternity of the world) vis-à-vis the Muslim Philosophers. Abu Raydah³¹ argues that contrary to the accusation of Al-Ghazālī, the Muslim Philosopher Al-Kindi, unequivocally declared that the world is not eternal. Also, Farābi stressed the same point to the extent of refuting those who ascribed that claim to Aristotles. Al-Hawwari also asserts that contrary to Al-Ghazālī's accusation of the Muslim Philosophers, Ibn Sina (Avicenna) was never guilty of the three aforementioned discourses. He only presented those issues with the terminologies and contextual frameworks of the Philosophers, which are different from *the Ash'ari* methodology, to which Al-Ghazālī belonged with a conclusion that conforms with the unanimity of Muslim scholars on those discourses. Al-Ghazālī may be defended against the doubt raised by the subsequent writers, by contextualizing his accusations to the Greek Philosophers whose trend was followed by some Muslims.

In the same direction, Ibn Taymiyyah outrightly declared some of the doctrines of Muslim Philosophers as an act of disbelief and sheer confrontation with the teachings of Islam. While using Farābi as an epitome for disbelieving Muslim Philosophers, Ibn Taymiyyah³² concludes that the major factor responsible for their religious blunder is non-existence of basic faith in their hearts. He said: "...This is how Fārābi alleged that a Philosopher is more perfect than a Prophet, and other sorts of heresy, and disbelief that justify attributing them to (heretic sects) like *Ismailiyyah*, *Nasiriyyah*, *Qarāmitah*, and *Bātiniyyah*. The major factor for (this manifestation) is non-existence of (religious) basic in their hearts."

Another area where the two scholars agreed on the issue of Philosophy and Philosophers is that they subscribe to the fact that Philosophy, in its widest and clear connotation, is an act of strongly relying on the wits, intellect, and thought of humans in giving answers to natural posers, at the expense of divine provisions. While asserting the reason for publishing a destructive work against Muslim Philosophers, Al-Ghazālī³³ remarked, "For, I have seen a group (of people) deeming that they are superior to (their) peers and mates with extreme intelligence and brilliance.

³¹ M Abu Raydah, *Ta'rikh Al-Falsafat Fi Al-Islam* (Beirut: Darul Fikr, 2006).

³² A Bn Taymiyyah, *Majmu'atul Fatāwā* (Cairo: Darul Hadith, 2006).

³³ Al-Ghazālī, *Al-Mustasfā*.

They rejected the position of Islam in the acts of worship and despised the monuments of religion.”

In the same vein, while creating the demarcation between the prophetic methodology and philosophical pattern in religious discourse, Ibn Taymiyyah³⁴ observes that the destination of the Philosophers and their adherents is to argue mainly with what they see; and they don't know anything beyond that. It is also apparent from the works of Al-Ghazālī and Ibn Taymiyyah that the Philosophy professed by the famous Muslim Philosophers like Fārābi, Ibn Sīnā and Al-Kindi, is purely Greek origin, and specifically, Peripatetic in nature. The duo never recognized "Islamic Philosophy" which was childbirth of Greek Philosophy. Hence, Al-Ghazālī observes that some Muslims have been carried away by the exaggerated reports about the intellectual power of personalities such as Socrates, Plato, and Aristo; and thus, paved the way for buying to their ideology which is purely anti-Islamic teachings. Ibn Taymiyyah also followed suit when he declared the Muslim Philosophers as hypocrites who gave priority to their Greek masters above the teachings of *Qur'ān* and *Sunnah*.

5. Dis-Similarities in the Views of the Two Scholars on Philosophy

Despite the aforementioned similar trends of the two scholars, the differences and dissimilarities in their views cannot be far-fetched. The method used by Al-Ghazālī in refuting the Philosophers constitutes a major feature that differentiates him from Ibn Taymiyyah. Going through the ‘*Tahāfut*’ of Al-Ghazālī, it is appropriate to conclude that he subscribes to the principle of "who kills by the sword should be killed by the sword" as he used philosophical weapons, instruments, and patterns to destroy and condemn Philosophy. Because the work is directed at the core Philosophers, philosophical vocabularies that are not conceivable and understandable to laymen, dominate the patterns of the work. Hence, the work is characterized by extreme philosophical polemics; classifications within classifications, non-quotation of Qur'ānic and Sunnatic texts and philosophical terminologies. The justification for that method lies in the fact that other available means have proven futile in refuting the Philosophers who strictly adhere to their wits and whims and never believed in the infallibility of the *Qur'ān* and *Sunnah*. The fruit of that method is the heat felt by the Philosophers on the global scene and the preparation for its final ouster from Muslim world. In a sharp

³⁴ Bn Taymiyyah, *Majmu'atul Fatāwā*.

contrast, Ibn Taymiyyah, majorly relies on the methodology of *Qur'ān* and *Sunnah* in refuting the Philosophers, though with little mixture of philosophical arguments. He will usually quote the blunders of the Philosophers and bring forth the provisions of *Qur'ān* and *Sunnah* that negate them. It is also obvious from his works that he knew much about the principles of Philosophers, but it is not likely to the rank of Al-Ghazālī who had attained the apex position among the Philosophers of his time.

Another discourse that forms a contention between the two scholars on Philosophy is logic (*Mantiq*). It is known that logic is a branch of Philosophy. According to Al-Ghazālī³⁵, studying logic is a communal obligation (*farḍu kifāyah*) and indispensable for the true knowledge of Islam. This statement has instigated scholars like Ibn as-Solah (d.1245 C.E.), Ibn al-Jawzi, and Ibn Taymiyyah. According to Ibn as-Solah, the companions and the early Muslims never knew logic; and they were the channels through which Islamic education reached us³⁶. While refuting the assertion of Al-Ghazālī on logic, Ibn Taymiyyah³⁷ held that such a statement is not only reprehensible but is also capable of exposing religion to various corruptions. In some of his write-ups, Ibn Taymiyyah regards logic as not too beneficial for the dull; and dispensable for the brilliant. According to him, those who held that logic is necessary for the *Ummah*, are ignoramus who have missed the proper way.

The dis-similarity also appears in the extent to which each of the two scholars was influenced by the Greek Philosophy. Although Al-Ghazālī is very reputable to have destroyed the facet of Greek Philosophy via his '*Tahāfut*', it is apparent as affirmed by various writers that he is influenced and corrupted by some philosophical traces. According to Qaradāwī³⁸, despite his attack on Philosophers, Al-Ghazālī also is a Philosopher, but in different and independent guise. Riwan, a Western Philosopher opines that Arabian Philosophy has not produced a great scholar of Philosophy like Abu Hāmid³⁹. Ibn al-Arabi (d.1240), a famous student of Al-Ghazālī, acknowledged this assertion when he observed that, their Shaykh swallowed the Philosophers, but he wanted to vomit them and could not. The traces of philosophical viruses in Al-Ghazālī could be seen in two instances. The first is seen in his

³⁵ Al-Ghazālī, *Al-Mustasfā*.

³⁶ Qaradāwī, *Al-Imam Al-Ghazālī Bayna Mādihīhi Wa Nāqidihi*.

³⁷ Ibn Taymiyyah, *Majmu'atul Fatāwā*.

³⁸ Qaradāwī, *Al-Imam Al-Ghazālī Bayna Mādihīhi Wa Nāqidihi*.

³⁹ Qaradāwī.

“*Jawāhir al-Qur’ān*” which has been condemned by Ibn Taymiyyah who observes that the book of *Tafsir* is replete with various philosophical deductions and speculations⁴⁰. A casual perusal of ‘*Jawāhir al-Qur’ān*’ of Al-Ghazālī reveals that the book is quite different from the conventional books of *Tafsir* (exegesis) in the sense that the author heavily relied on philosophical terminologies and pattern of speculative classifications. For instance, he describes the *Qur’ān* as a big ocean that contains six aquatic resources, namely: white musk, brown musk, red sulfur, white sulphur, lute, and a chemical known as *Taryaq al-Akbar*⁴¹. He further classified the aforementioned resources and chemicals into basic and complementary resources. While describing the knowledge derivable from the *Qur’ān*, Al-Ghazālī classified knowledge of *the Qur’ān* into Golden, which is the ultimate, and oystarious, which is less important. He, however, held that the knowledge of exegesis belongs to the latter, and gave preference to the esoteric explanation of *Qur’ān*.

Another instance whereby a philosophical trace is attached to Al-Ghazālī is manifest in his contribution to the discourse on physical resurrection after death. While giving an account of the various schools of thought on this issue, Al-Ghazālī made mention of a school that subscribes to total denial of physical pleasures after death. Despite the fact that this school has been declared heretic by all Muslim scholars, inclusive of Al-Ghazālī in *Tahāfut*, he still attributed this view to Sufis and Muslim Philosophers without trace of castigation⁴². This attitude of Al-Ghazālī in this issue is hitherto raising dust on his personality among Muslim scholars. Although, Qaraḍāwī has averted the suspicion from Al-Ghazālī, holding that such insinuation cannot hold water in the face of other unequivocal statements of his on this issue. Be it as it may, it is very worthy of note that Al-Ghazālī, being a master of Philosophy, is to some extent, influenced by the Philosophy. Ibn Taymiyyah has also been accused by few scholars of Philosophical influences, but not strongly like that of Al-Ghazālī. Some have criticized him over his view on the eternity of hell for unbelievers and described his view as mere philosophical speculation other than relying on the Qur’an⁴³. Shahab also termed his theological polemics as highly influenced by philosophical interpretations (283). Also, Alosi argues that despite Ibn Taymiyyah’s

⁴⁰ Ibn Taymiyyah, *Majmu’atul Fatāwā*.

⁴¹ Abdul Ghani Maghribi, *Al-Fikr Al-Ijtima’i ‘Inda Ibn Khaldun* (aljazair: Diwan al-Mathbu’at al-Jami’iyyah, 1988), 37.

⁴² Qaraḍāwī, *Al-Imam Al-Ghazālī Bayna Mādihīhi Wa Nāqidihi*.

⁴³ A Shahab, *Ibn Taymiyyah and His Times* (Oxford: Oxford University Press, 2010), 283.

attempt to return to the Qur'an and views of *Salaf*, his method is fundamentally philosophical⁴⁴.

Conclusion

From the foregoing, it is apparent that the famous Muslim Philosophers were professionals in the Neo-Platonic and Peripatetic Greek version of Philosophy. It is indisputable that such version of philosophy is not totally in tandem with Islam. Although, Muslim Philosophers excelled and prospered in natural and physical sciences which made their names be written in gold; Muslim writers and thinkers should not be carried away by this superficial achievement in the face of the Greek contaminated ideologies that they used to pollute the fundamental teachings of Islam.

It is worthy of note that the Abbasid era is considered on a conventional note as the golden era of Islamic history due to the movements of translating foreign literatures into Arabic and being the starting point for connecting the Muslims to various disciplines, it is very pertinent to consider the other side of the coin. The era is notorious with exposing Muslims to foreign thought and ideologies that are antithetical to their religion. The spread and practice of fortune telling, sorcery, astrology and Greek Philosophy among the Muslims are all products of that era. Hence, we submit that the golden era of Islamic history should be the time when Islam has not been tainted by foreign ideologies, and which was the time declared by the custodian of Islam, Prophet Muhammad, as the best generation. The concept of "Islamic philosophy" gained momentum in the 19th century as reaction to Western/Greek Philosophy. Such concept might have existed before then, but advocacy for it reached its apex at that time. Hence, it is submitted that focusing on the ancient "Muslim Philosophers" who were to a large extent influenced by Greek Philosophy in the new evolving subject, is not only inaccurate; it is also a display of academic hypocrisy. The views of Al-Ghazālī and Ibn Taymiyyah in Philosophy are similar in declaring some philosophical ideologies as act of disbelief and sacrilege. They also both agreed that Philosophers gave priority to their wits and whims over divine provisions and also both subscribed to the fact that the so-called Muslim Philosophers are influenced by Aristotle and Plato. Despite the agreement in the aforementioned areas, the method used by each of them in refuting

⁴⁴ M. Husam, *The Problem of Creation in Islamic Thought: Qur'an, Hadith, Commentaries and Kalam* (Baghdad: National Printing and Publishing Co, 1968), 3.

Philosophers is different. Furthermore, Al-Ghazālī differs from Ibn Taymiyyah in the sense that the former is also accused of philosophical traces, while Ibn Taymiyyah, though is also a victim of that accusation, not that of the former.

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Studi Komparatif Pemikiran M. Quraish Shihab dan Amina Wadud Tentang Nusyûz

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Abstrak

Pernikahan merupakan ikatan lahir batin seorang perempuan dengan laki-laki dengan maksud membentuk keluarga yang tenteram, penuh cinta dan kasih sayang. Dalam pernikahan terdapat suatu hak dan kewajiban antara suami istri yang harus dipenuhi. Apabila di antara suami istri tidak melakukan kewajibannya maka dapat dikatakan nusyûz. Artikel ini mengulas tentang solusi nusyûz istri dan nusyûz suami yang berdasarkan Q.S. an-Nisa ayat 34 dan 128 dalam perbandingan pemikiran M. Quraish Shihab dan Amina Wadud. Pendekatan penelitian menggunakan penelitian kepustakaan, dengan sumber utama Tafsir Al-Misbah karya M. Quraish Shihab dan buku Qur'an and Women karya Amina Wadud. Kajian ini menggunakan metode deskriptif-komparatif dengan teknik pengumpulan data berupa dokumentasi. Hasil penelitian menyimpulkan bahwa antara M. Quraish Shihab dan Amina Wadud memiliki perbedaan dalam merumuskan solusi dari konflik nusyûz. Kata *ḍaraba* yang terdapat pada Q.S an-Nisa ayat 34, diartikan dengan “dipukul” oleh M. Quraish Shihab. Meskipun juga tidak selalu dipahami dengan makna pukulan yang keras, kasar dan menyakitkan. Sedangkan oleh Amina Wadud lebih diartikan sebagai “menyusahkan hati”. Lalu untuk solusi apabila terjadi nusyûz dari pihak suami, seperti yang terdapat pada Q.S an-Nisa ayat 128, M. Quraish Shihab lebih menganjurkan untuk melakukan perdamaian tanpa diketahui pihak lain. Sedangkan Amina Wadud lebih menyarankan perdamaian tersebut melalui jalan arbiters atau hakam (seorang penengah).

Kata Kunci: Pernikahan; Nusyûz; Komparatif; Amina Wadud; M. Quraish Shihab.

Abstract

Marriage is a physical and spiritual bond between a woman and a man with the intention of forming of the family with tranquility, love and mercy. In marriage, there are rights and obligations between husband and wife that must be fulfilled. If a husband and wife do not perform their obligations, it can be said to be nusyûz. This article reviews the wife nusyûz and husband nusyûz solutions based on Q.S.

*an-Nisa verses 34 and 128 in a comparison of M. Quraish Shihab and Amina Wadud's thoughts. The research approach uses library research with the main source of Tafsir Al-Misbah by M. Quraish Shihab and Qur'an and Women Book by Amina Wadud. This study uses comparative-descriptive method by data collection techniques using documentation. The results of research concluded that between M. Quraish Shihab and Amina Wadud have differences in formulating solutions to the nusyūz conflict. The word *ḍaraba* which is found in Q.S an-Nisa verse 34, is more defined as "beaten" by M. Quraish Shihab. Although it is also not always understood as meaning a hard, harsh and painful blow. Meanwhile, by Amina Wadud, it is more defined as "troubling the heart". Then for a solution if there is nusyūz from the husband's side, as found in QS an-Nisa verse 128, M. Quraish Shihab recommends making peace without the other party knowing. While Amina Wadud recommends that peace through arbiters or hakam (a mediator).*

Keyword: Marriage; Nusyūz; Comparative; Amina Wadud; M. Quraish Shihab.

Introduction

Pernikahan atau perkawinan merupakan salah satu sunatullah yang berlaku pada semua mahluk-Nya, baik manusia, hewan, maupun tumbuh-tumbuhan. Tujuan pernikahan dalam Islam adalah untuk memenuhi tuntutan naluri hidup manusia yang terdiri atas laki-laki dan perempuan, demi mewujudkan kebahagiaan keluarga sesuai ajaran Allah dan Rasul-Nya.¹ Sebagaimana yang tercantum dalam Pasal 3 Kompilasi Hukum Islam tentang tujuan perkawinan yaitu untuk mewujudkan kehidupan rumah tangga yang sakinah, mawaddah, dan rahmah².

Namun kenyataannya tujuan-tujuan tersebut tidak selamanya dapat terwujud sesuai harapan, adakalanya dalam kehidupan rumah tangga terjadi pertengkaran, perselisihan yang berkepanjangan bahkan menimbulkan rusaknya hubungan antara suami istri.³ Banyak faktor yang dapat menyebabkan gagalnya tujuan bersama suami-istri dalam mewujudkan keluarga bahagia, salah satunya nusyūz.

Nusyūz menjadi faktor dominan dalam terjadinya Kekerasan dalam Rumah Tangga (KDRT).⁴ Lebih jauh lagi, Nusyūz menjadi faktor dominan

¹ Ahmad Azhar Basyir, *Hukum Perkawinan Islam* (Yogyakarta: UI Press, 2000), 86.

² Reno Juliando, "Pertimbangan Hakim Dalam Isbat Nikah Di Pengadilan Agama Curup Ditinjau Dari Upaya Pembentukan Keluarga Sakinah," *QIYAS* 1, no. 1 (2016): 32.

³ Eva Meizara Puspita Dewi, "Konflik Perkawinan Dan Model Penyelesaian Konflik Pada Pasangan Suami Isteri," *Jurnal Psikologi* 2, no. 1 (2008).

⁴ Fitriyani Zein, "Kekerasan Dalam Perkawinan Dan Nusyuz Dalam Hukum Keluarga Di Turki, Malaysia, Sudan, Yordan Dan Indonesia," *SALAM: Jurnal Sosial Dan Budaya Syar-I* 4 (2017): 121–36; Nur Faizah, "Nusyuz: Antara Kekerasan Fisik Dan Seksual," *Al-Ahwal: Jurnal Hukum*

dalam terjadinya perceraian.⁵ Berdasarkan data Pengadilan Agama Pekalongan, dalam kurun waktu tahun 2021 sudah terjadi perceraian sebanyak 134 Perkara Cerai talak dan 386 Perkara Cerai gugat. Dari jumlah tersebut sebab dominan adalah Perselisihan & pertengkaran terus menerus yaitu sebanyak 318 perkara.⁶

Berdasarkan hal tersebut maka nusyūz menjadi penting untuk diteliti. Tulisan ini akan memaparkan pandangan dua tokoh mufassir, yaitu M. Quraish Shihab dengan karyanya Tafsir al-Misbah dan Amina Wadud dengan buku Qur'an and Women terkait dengan nusyūz suami dan istri yang terdapat pada Q.S. Al-Nisa ayat 34 dan 128. Pengkomparasian ini untuk mengetahui bagaimana persamaan dan perbedaan penafsiran keduanya terhadap ayat tentang nusyūz dan solusi nusyūz istri dan nusyūz suami.

Alasan penulis memilih M. Quraish Shihab dan Amina Wadud sebagai objek penelitian dikarenakan adanya perbedaan Sosio-Historis diantara keduanya. M. Quraish Shihab merupakan mufassir kontemporer yang berasal dari Indonesia dan lahir dari keturunan Muslim terpelajar⁷ Dengan latar belakang pendidikannya selama 13 tahun di bawah bimbingan Universitas Al-Azhar, tentu memiliki pengaruh terhadap kecenderungan intelektual dan corak pemikiran keagamaan yang cukup moderat dan kontekstual⁸. Berbeda dengan Amina Wadud yang merupakan feminis muslim kontemporer yang cenderung liberal. Amina berasal dari keluarga penganut *kristen Methodist* yang taat, dengan status ayahnya sebagai *Bishop* dan ibunya merupakan seorang keturunan Afrika-Amerik⁹. Model pemikiran yang dikemukakan Amina Wadud tentu saja dipengaruhi lingkungan di mana ia hidup dan bersosialisasi.¹⁰

Keluarga Islam 6, no. 2 (2013): 113–28; Syaifuddin Zuhdi et al., “Domestic Violence as a Consequence of Nusyuz under the Islamic Law and Legislation of Indonesia,” *Humanities & Social Sciences Reviews* 7, no. 2 (May 2019): 340–48, <https://doi.org/10.18510/hssr.2019.7240>.

⁵ Djuaini Djuaini, “Konflik Nusyuz Dalam Relasi Suami-Istri Dan Resolusinya Perspektif Hukum Islam,” *Istinbath: Jurnal Hukum Islam IAIN Mataram* 15, no. 2 (2016): 255–80.

⁶ Pengadilan Agama Pekalongan, *Laporan Pelaksanaan Kegiatan Tahun 2021* (Pekalongan: Pengadilan Agama Pekalongan, 2021).

⁷ Afrizal Nur, “M. Quraish Shihab Dan Rasionalisasi Tafsir,” *Jurnal Ushuluddin* 18, no. 1 (2012): 22.

⁸ Amirudin, “Pengaruh Pemikiran H. M. Quraish Shihab Bagi Perkembangan Intelektual Dan Kehidupan Umat Islam Indonesia,” *Sigma-Mu* 15, no. 1 (2017): 37.

⁹ Amaliatulwalidain, “Diskursus Gender: Tela'ah Terhadap Pemikiran Amina Wadud,” *Tamaddun* 15, no. 1 (2015): 84.

¹⁰ Eni Zulaiha, “Tafsir Feminis: Sejarah, Paradigma Dan Standar Validitas Tafsir Feminis’, *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 1, no. 1 (28 June 2016): 17–26, <https://doi.org/>

Penelitian sebelumnya terkait nusyūz sudah banyak dilakukan. Penulis merangkum terdapat tiga kategori penelitian nusyūz. Kategori pertama penelitian nusyūz istri dan suami melalui lensa kajian Alquran.¹¹ Kategori kedua adalah melihat Nusyuz dalam perspektif pengertian dan solusi mengatasinya.¹² Dan kategori ketiga adalah nusyūz diperbolehkan, seperti yang dimaksud dalam Q.S an-Nisa ayat 34 adalah pemukulan yang disebabkan nusyūznya seorang istri karena sebuah perselingkuhan, bukan sekedar ketidakta'atan.¹³ Dan terdapat pula dengan tema Nusyūz Perbandingan Hukum Positif dan Fiqh.¹⁴

Dari beberapa karya ilmiah di atas,, memiliki persamaan dengan penelitian penulis, yaitu sama-sama membahas tentang nusyūz dan solusinya. Namun terdapat perbedaan, yakni belum ada yang secara jelas mengemukakan dan mengkomparasikan penafsiran nusyūz dalam pandangan M. Quraish Shihab dan Amina Wadud, serta pembahasan yang lebih berkembang yaitu bagaimana menyelesaikan nusyūz sesuai dengan kebutuhan zaman agar lebih relevan. Oleh sebab itu, penyusun tertarik untuk membahas masalah tersebut dengan beberapa rujukan literatur yang dapat mendukung terealisasinya penelitian, dengan harapan menghasilkan karya ilmiah yang baik.

Hasil dan Pembahasan

1. Pengertian Nusyūz

Nusyūz menurut bahasa berasal dari bahasa Arab yang terambil dari kata *nasyaza- yansyuzu-nusyuzan* yang berarti tinggi atau timbul ke

/10.15575/al-bayan.v1i1.1671.

¹¹ Ibnu Izzah, "Nusyuz and Its Solutions in Compilation of Islamic Law From The Perspective of The Al-Quran," *Jurnal Al-Dustur* 4, no. 1 (2021): 31–48; Khairuddin Khairuddin and Abdul Jalil Salam, "Konsep Nusyuz Menurut Al-Qur`An Dan Hadis (Kajian Hak Dan Kewajiban Suami-Istri Dalam Rumah Tangga)," *El-USrah: Jurnal Hukum Keluarga* 4, no. 1 (June 2021): 182, <https://doi.org/10.22373/ujhk.v4i1.10096>; Rifqatul Husna and Wardani Sholehah, "Melacak Makna Nusyuz Dalam Al-Qur'an: Analisis Semantik Toshihiko Izutsu," *Jurnal Islam Nusantara* 5, no. 1 (2021): 131–45; Nor Salam, "Konsep Nusyuz Dalam Perspektif Al-Qur'an (Sebuah Kajian Tafsir Maudhu'i)," *De Jure: Jurnal Hukum Dan Syar'iah* 7, no. 1 (June 2015): 47–56, <https://doi.org/10.18860/j-fsh.v7i1.3511>.

¹² Mo'tasem Abdel Rahman Mohammad Mansoor, "Provisions of Wife's Nushuz in Islamic Sharia" (at An-Najah National University, Nablus, Palestine, 2019).

¹³ Roghayye Barariyan, "A Comparative Study of Woman's Nushooz, Basedon Verse 34 of Chapter Nisa and the Interpretative Viewof Lady Amin Esfahani and the Interpretative View of Lady Amin Esfahani Dan Ayaah Javadi Amoli," *Jurnal Falslameh* 10, no. 37 (2019).

¹⁴ Sri Wahyuni, "Konsep Nusyūz Dan Kekerasan Terhadap Isteri (Perbandingan Hukum Positif Dan Fiqh)," *Jurnal Al-Ahwal* 1, no. 1 (2008).

permukaan. Nusyūz juga diartikan sebagai perempuan yang durhaka kepada suaminya.¹⁵

Sedangkan secara istilah (syara') adalah meninggalkan kewajibannya sebagai pasangan atau tidak peduli terhadap pasangannya. Dalam pengertian lain ditegaskan bahwa nusyūz adalah sikap yang menunjukkan kebencian atau tidakpedulian seorang suami kepada istrinya atau sebaliknya. Selain itu, nusyūz juga disebutkan sebagai durhaka atau kedurhakaan.¹⁶

Nusyūz secara bahasa berasal dari kata *ينشز* -*ينشز* yang berarti meninggi, menonjol, durhaka, menentang, atau bertindak kasar¹⁷ Berkaitan dengan konflik yang terjadi di dalam keluarga dan cara penyelesaiannya, al-Qur'an pun telah menyebutkan. Sebagaimana yang tercantum dalam Q.S An-Nisa [4] : 34 dan Q.S An-Nisa [4] : 128

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۖ فَاصْلِحْهُنَّ فَبِمَا حَفِظْتُمْ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّيِّئَاتِ فَتَخَافُونَ ۚ نُشُورَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاصْرَبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبِعُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

Artinya, “Kaum laki-laki itu adalah pemimpin bagi kaum wanita, oleh karena Allah telah melebihkan sebahagian mereka (laki-laki) atas sebahagian yang lain (wanita), dan karena mereka (laki-laki) telah menafkahkan sebagian dari harta mereka. Sebab itu maka wanita yang saleh, ialah yang taat kepada Allah lagi memelihara diri ketika suaminya tidak ada, oleh karena Allah telah memelihara (mereka). Wanita-wanita yang kamu khawatirkan nusyūznya, maka nasehatilah mereka dan pisahkanlah mereka di tempat tidur mereka, dan pukullah mereka. Kemudian jika mereka mentaatimu, maka janganlah kamu mencari-cari jalan untuk menyusahkannya. Sesungguhnya Allah Maha Tinggi lagi Maha Besar. (Q.S An- Nisa [4] : 34)

إِنَّ امْرَأَةً حَافِتٌ مِنْ بُعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ يُؤْخَذُ مِنَ الْأَنْفُسِ الشُّحِّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

¹⁵ Muhammad Idris Al-marbawi, *Kamus Al-Marbawi* (Semarang: Al-Nasyr, 1995).

¹⁶ Solikhun Arifin and Abdul Rohman, “Pengaruh Partisipasi Penyusunan Anggaran Terhadap Kinerja Aparat Pemerintah Daerah: Budaya Organisasi Dan Komitmen Organisasi Sebagai Variabel Moderating,” *Diponegoro Journal of Accounting* 1, no. 2 (2012): 1–11.

¹⁷ W. Munawwir, *Kamus Al-Munawwir*, 1984.

Artinya, “Dan jika seorang wanita khawatir akan nusyūz atau sikap tidak acuh dari suaminya, maka tidak mengapa bagi keduanya mengadakan perdamaian yang sebenar-benarnya, dan perdamaian itu lebih baik (bagi mereka) walaupun manusia itu menurut tabiatnya kikir. Dan jika kamu bergaul dengan istrimu secara baik dan memelihara dirimu (dari nusyūz dan sikap tak acuh), maka sesungguhnya Allah adalah Maha Mengetahui apa yang kamu kerjakan.” (An- Nisa [4] : 128)

Ahmad Warson al-Munawwir dalam kamusnya memberi arti nusyūz dengan sesuatu yang menonjol di dalam, atau dari suatu tempatnya. Maka apabila konteksnya dihubungkan dengan permasalahan rumah tangga, lebih diartikan sebagai sikap istri yang durhaka dan menentang suaminya¹⁸

Selanjutnya definisi nusyūz menurut Muhammad Abduh dalam *Tafsir al-Manar*, apabila seorang istri tidak melakukan kewajibannya terhadap suaminya, maka ia telah membangkang dan berusaha berdiri (hawalat) di atas (melebihi posisi) suaminya yang tidak sesuai tabiatnya¹⁹. Definisi lain juga diberikan oleh Hamka dalam *Tafsir al-Azhar* dengan arti tidak takut dan tidak taat baik kepada Allah maupun suami.²⁰

2. Bentuk-bentuk Nusyūz

Faktor penyebab terjadinya nusyūz adalah ketidak ta’atan suami atau istri dengan tidak melaksanakan kewajiban yang sudah seharusnya dipikul oleh keduanya. Nusyūz memiliki ciri-ciri dan keadaan-keadaan yang telah dijelaskan oleh Allah dalam Al Qur’an. Dari 2 segi keadaan yaitu, *pertama*: nusyūz dari pihak istri, *kedua* nusyūz dari pihak suami.

a. Nusyūz dari pihak istri

Saleh bin Ganim al-Saldani memberikan keterangan kriteria tindakan istri yang menghantarkan kepada perbuatan nusyūz dalam perspektif ulama mazhab, yaitu :

1. Menurut ulama Hanafi : Apabila seorang istri (perempuan) keluar dari rumah suami tanpa izin suaminya dan menolak berhubungan badan tanpa alasan yang dibenarkan.
2. Menurut ulama Maliki : Apabila seorang istri menolak berhubungan badan, mendatangi suatu tempat tanpa izin suaminya, dan mengabaikan kewajibannya kepada Allah swt.

¹⁸ Ahmad Warson Munawwir, *Al-Munawwir: Kamus Arab-Indonesia* (Yogyakarta: Pustaka Progressif, 1997).

¹⁹ Rasyid Ridha, *Tafsir Al-Qur’an Al-Hakim Tafsir Al-Manar* (Mesir: al-Hai’ah al-Misriyah al-Ammah, 1990).

²⁰ Hamka, *Tafsir Al-Azhar*, Juz V (Jakarta: Pustaka Panjimas, 1983).

3. Menurut ulama Syafi'i, seorang istri dihukumi nusyūz apabila istri tidak patuh terhadap suaminya dan melanggar perintah-perintah agama yang berkaitan dengan kewajibannya sebagai seorang istri.
4. Sedangkan menurut ulama Hanbali, istri yang nusyūz apabila istri tidak melaksanakan kewajibannya sebagai istri.

Adapun bentuk-bentuk perbuatan nusyūz yang berupa perkataan atau ucapan adalah tutur kata seorang istri terhadap suaminya seperti, mencaci-maki, menyakiti hati, melaknat, serta berbicara dengan laki-laki yang bukan mahramnya dengan tujuan yang tidak dibenarkan syara'²¹.

Ahmad bin Ismail mengidentifikasi nusyūznya seorang istri dengan tiga hal, *pertama*, menolak ajakan suami untuk berhubungan badan tanpa alasan syar'i, *kedua*, keluar dari rumah tanpa izin suami, *ketiga*, mengizinkan orang yang dibenci oleh suami masuk ke dalam rumahnya²².

Dalam kitab *Fath al-Mu'in* disebutkan bahwa perbuatan nusyūz jika istri menolak melakukan hubungan badan dengan suaminya, ataupun istri keluar rumah tanpa izin suaminya²³. Syaikh Nawawi dalam kitab *Uqud al-Lujayyn* berpendapat bahwa ada beberapa kriteria nusyūznya seorang istri, yaitu :

1. Istri acuh terhadap penampilannya sedangkan suami menginginkan penampilan yang rapi.
2. Menolak ajakan untuk berhubungan badan
3. Keluar dari rumah tanpa ijin suami
4. Memukul anak kecil tanpa alasan
5. Mencaci orang lain.
6. Menyobek-nyobek pakaian suami
7. Menarik jenggot suami dengan maksud menghina
8. Berkata kasar, kepada suaminya meskipun suami yang memulainya terlebih dahulu
9. Sengaja memamerkan aurat di depan laki-laki yang bukan muhrimnya.
10. Menolak menyambung tali persaudaraan dengan kerabat

²¹ Saleh bin Ganim, *Nusyuz* (Jakarta: Gema Insani Press, 2004).

²² Rahma Pramudya Nawang Sari, "Nusyuz Marital Rape (KDRT) Perspektif Hukum Perkawinan Islam," *Jurnal Al-Ahwal* 5, no. 2 (2012).

²³ Syaikh Zainuddin bin Abdul Aziz Al-Malibariy, *Fathul Mu'in Syarah Qurrot El-Aini* (Semarang: Pustaka Alawiyah, 1997).

11. Memberikan sesuatu dari suaminya diluar adat kebiasaan²⁴.

b. Nusyūz dari pihak suami

Keluarga dapat disebut sejahtera mana kala terpenuhi segala kebutuhannya yang meliputi, sandang, papan dan pangan. Adanya sumber keuangan untuk kehidupan sehari-hari, kesehatan yang memadai, pendidikan anak terjamin, terbinanya pengembangan pribadi dan agama, merupakan hal-hal yang menjadi faktor utama penentu keharmonisan dalam keluarga. Adapun perilaku nusyūz dari pihak suami antara lain:

1. Suami kurang memperhatikan masalah nafkah.

Nafkah rumah tangga dapat dikategorikan dua golongan:

a) Nafkah materi, seperti sandang, pangan dan papan.

b) Nafkah rohani, berupa kasih sayang suami kepada istri dan anak-anaknya, serta terhadap semua anggota keluarganya.

2. Suami kurang perhatian.

3. Tidak memperlakukan istri dengan baik

4. Tidak menggauli istri dengan baik

5. Memarahi istri tanpa sebab

6. Suami tidak berpenampilan baik di depan istri²⁵

Jalaludin al-Mahali dalam karyanya *Tafsir Jalalain*, menerangkan kriteria nusyūz suami, seperti sikap tak acuh hingga berpisah ranjang darinya dan bahkan melalaikan pemberian nafkahnya, ada kalanya karena sebab marah atau karena pandangannya telah terpicat pada perempuan lain yang lebih cantik daripada istrinya²⁶ Sedangkan bentuk nusyūz suami menurut Ibnu Jarir dalam *Tafsir Jami' al-Bayan fi tafsir al-Quran* yakni sikap tidak acuh dari suami terhadap istri, yakni selalu berpaling darinya dengan wajahnya, atau tidak lagi memberikan sesuatu yang seharusnya diberikan terhadap istrinya²⁷.

²⁴ Muhammad bin 'Umar Nawawi, *Uqud Al-Lujjain Fi Bayani Huquq Az-Zaujain* (Semarang: Toha Putra, 2000), 115-17.

²⁵ Majdi As-Sayyid Ibrahim, *Lima Puluh Wasiat Rasulullah SAW Bagi Wanita* (Jakarta Timur: Pustaka AlKautsar, 1995).

²⁶ Jalaluddin Ak-Mahilli and Jalaluddin As-Suyuti, *Terjemah Tafsir Jalalain Berikut Asbabun Nuzul Jilid I*, ed. Bahrūn Abu Bakar (Bandung: Sinar Baru Algensindo, 2007).

²⁷ Abi Ja'far Muhammad Jarir Attobari, *Tafsir Attobari Jami'al Bayan Fi Ta'wil Qur'an* (Bairut: Darul Kitabah Ilmiah, 1999).

3. Biografi Singkat M. Quraish Shihab dan Amina Wadud

M. Quraish Shihab lahir di Rappang (Sulawesi Selatan) pada 16 Februari 1944. Beliau merupakan seorang ulama kontemporer dan cendekiawan muslim dalam ilmu-ilmu Al Qur'an. Ia berasal dari keturunan Arab terpelajar. Ayahnya, Abdurrahman Shihab (1905-1986) merupakan salah seorang guru besar dan ulama di bidang tafsir yang sangat berpengaruh serta berkharismatik di Ujung Pandang, Makassar. Berdasarkan pengakuannya, bahwa benih-benih kecintaannya terhadap Alquran dan bidang studi tafsir telah tertanam dalam dirinya sejak dini. Beliau juga dibesarkan di lingkungan pendidikan yang kondusif bagi pengembangan nalar intelektualnya selevel Universitas Al-Azhar. Dari berbagai jenjang pendidikan yang telah diampunya dan sederat prestasi yang telah diperolehnya, tentu semakin mempertebal pondasi khazanah intelektualnya terutama dalam bidang al-Qur'an dan Tafsir.

M. Quraish Shihab selama ini dikenal sebagai mufasir moderat. Melalui banyak karyanya, tokoh mufasir Indonesia ini cukup terkenal sebagai ulama yang mengedepankan persatuan bangsa ditengah pluralitas agama di Indonesia. M. Quraish Shihab sempat dicap sebagai tokoh *syiah*, akan tetapi beliau dengan tegas menolak anggapan tersebut. Hal ini terjadi ketika beliau telah menulis karya *Sunnah Syi'ah Mungkinkah?*. Meski demikian, sebagian kalangan muslim menilai bahwa beliau adalah seorang mufasir kontemporer yang moderat dibandingkan dengan mufasir lain di Timur Tengah seperti Sayyid Qutb²⁸

Selain orang tuanya, ada salah satu tokoh yang cukup berpengaruh terhadap perkembangan intelektual M. Quraish Shihab, yaitu al-Habib Abdul Qadir ini yang merupakan guru dan mursyid-nya yang telah mendirikan Pesantren Dar al-Hadis Fiqhiyyah. M. Quraish Shihab begitu mengagumi dan sangat dekat dengan gurunya itu yang biasa dipanggil al-Habib. Kedekatannya dengan 'al-Habib' ini juga turut menjadi faktor bagi tumbuh dan berkembang pemikirannya yang rasional, sekaligus moderat²⁹ Selain itu, berkat pengembaraan intelektualnya selama kurang lebih 13 tahun (terhitung masa studinya di tingkat Tsanawiyah dan 'Aliyah) di bawah bimbingan Universitas Al-Azhar. Hampir dapat dipastikan bahwa iklim dan tradisi kelimuan dan studi Islam di lingkungan Universitas Al-Azhar itu

²⁸ Iffaty Zamimah, "Moderatisme Islam Dalam Konteks Keindonesiaan (Studi Penafsiran Islam Moderat M. Quraish Shihab)," *Jurnal Al-Fanar* 1, no. 1 (August 2018): 75-90, <https://doi.org/10.33511/alfanar.v1i1.12>.

²⁹ M. Quraish Shihab, *Logika Agama: Kedudukan Wahyu Dan Batas-Batas Akal Dalam Islam* (Jakarta: Lentera Hati, 2005).

memiliki pengaruh tertentu terhadap kecenderungan intelektual dan corak pemikiran keagamaan Quraish Shihab³⁰.

Diantara karya-karya M. Quraish Shihab adalah Tafsir al-Mishbah yang dapat dikatakan sebagai karya monumental. Tafsir yang terdiri dari 15 volume ini mulai ditulis pada tahun 2000 sampai 2004. Tafsir Al-Misbah menggunakan metode tafsir tahlili (analitik), yaitu suatu metode tafsir al-Qur'an yang bertujuan menjelaskan kandungan-kandungan yang terdapat dalam ayat-ayat al-Qur'an dari berbagai aspeknya dan sistematika penulisannya mengikuti urutan ayat dan surah yang telah tersusun dalam mushaf al-Qur'an³¹. Selain itu, beliau juga menggunakan metode *muqâran* (komparatif)³² dan cenderung semi *maudhû'i*, karena dalam Tafsir al-Mishbah selalu dijelaskan tema pokok surah-surah al-Qur'an atau tujuan utama yang berkisar di sekeliling ayat-ayat dari surah itu agar membantu meluruskan kekeliruan serta menciptakan kesan yang benar³³.

Amina Wadud yang nama lengkapnya Amina Wadud Muhsin, terlahir dengan nama Maria Teasly. Lahir pada 25 September 1952 di Maryland, Amerika. Amina berasal dari keluarga kristen Methodist, dengan status ayahnya sebagai Bishop (pendeta Aliran Kristen Methodist) dan ibunya merupakan seorang keturunan Afrika-Amerika. Ketertarikannya terhadap islam berawal dari penelitiannya terhadap sebuah muşhaf. Sejak saat itu, ia semakin tergila-gila dengan Islam terutama dalam bidang kajian gender, sehingga akhirnya ia memutuskan menjadi seorang mualaf. Sebagaimana ia sampaikan dalam sebuah wawancara tertutup "*Because I'm moslem by choice, the intelctual inquiry was a major part making me decition to become moslem...*". Selain itu, ia juga menyatakan bahwa penelitiannya yang tersaji dalam buku Qur'an and Women adalah inspirasi terbesarnya untuk memeluk Islam pada tahun 1972 yang kemudian ia sebut dengan *thanksgiving day*.

Karya monumentalnya yang berjudul "Qur'an and Women"³⁴ berisi penelitian Amina tentang kedudukan perempuan dalam al-Qur'an. Penelitian ini dimulai pada tahun 1986 dan dipublikasikan pada tahun 1992. Sejatinya,

³⁰ M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat* (Bandung: Mizan, 1992).

³¹ M. Quraish Shihab, *Menabur Pesan Ilahi Alquran Dan Dinamika Kehidupan Masyarakat* (Jakarta: Lentera Hati, 2006).

³² M. Bibit Suprpto, *Ensiklopedia Ulama Nusantara: Riwayat Hidup, Karya Dan Sejarah Perjuangan 157 Ulama Nusantara* (Jakarta: Galeri Media Indonesia, 2010).

³³ Muhaimin and Dkk, *Kawasan Dan Wawasan Studi Islam* (Jakarta: Kencana, 2007).

³⁴ Amina Wadud, *Quran Menurut Perempuan : Membaca Kembali Kitab Suci Dengan Semangat Keadilan*, ed. Ali Abdullah and Kurniawan Abdullah (Jakarta: Serambi Ilmu Semesta, 2006).

kontruksi pemikiran Amina Wadud banyak dipengaruhi oleh pemikiran Fazlur Rahman. Terbukti dari metode dan pendekatan yang digunakan dalam menafsirkan ayat-ayat yang berhubungan dengan gender segaris dengan metode yang digunakan oleh Fazlur Rahman³⁵.

Dalam buku ini, beliau menggunakan metode *Reinterpretasi* dan *Double Movement* dengan pendekatan *Heurmenetik, Philology, Sosial, Moral, Ekonomi dan Politik Modern*. Maksud dari metode *Reinterpretasi* ialah penafsiran ulang al-Quran agar sesuai dengan konteks masyarakat. Sedangkan *Double Movement* ialah melihat kondisi dan situasi ayat tersebut diturunkan guna mendapatkan nilai atau pesan moral yang terkandung dalam ayat-ayat tersebut. Adapun pendekatan *Heurmenetik, Philology, Sosial, Moral, Ekonomi dan Politik Modern* ialah pendekatan yang mendukung kedua metode di atas karena dengan *Heurmenetik dan Pilology* penafsir dapat mengolah teks-teks yang akan di tafsirkan. Sedangkan pendekatan-pendekatan yang lainnya membantu penafsir menghasilkan penafsiran yang sesuai dengan konteks masyarakat³⁶.

4. Perbedaan dan Persamaan Penafsiran Menurut M. Quraish Shihab dan Amina Wadud tentang Nusyūz dalam Q.S. An-Nisa 34 dan An-nisa: 128

Merujuk pada definisi nusyūz menurut M. Quraish Shihab yaitu keangkuan seorang istri terhadap suaminya, karena hal tersebut berkaitan dengan posisi suami sebagai pemimpin dalam rumah tangga dan pencari nafkah untuk memenuhi kehidupan keluarganya. Lalu apabila merujuk pada Q.S an-Nisa ayat 128 nusyūz tidak semata-mata dilakukan oleh istri, adakalanya nusyūz dilakukan oleh pihak suami yang tidak melaksanakan kewajibannya..

Pernyataan tersebut berbanding lurus dengan pendapat Amina Wadud, kata nusyūz diartikan oleh Amina wadud sebagai: “gangguan keharmonisan dalam keluarga.” Karena nusyūz tidak hanya terjadi dari pihak perempuan atau istri saja, hal ini berdasar pada Firman Allah dalam Q.S. an-Nisa’ ayat 34 dan 128.³⁷ Apabila nusyūz tersebut diartikan sebagai kekacauan yang terjadi diantara sebuah pasangan suami istri, maka disebutkan pula solusi yang bisa dilakukan untuk mencegah kekacauan itu

³⁵ Dedi Junaedi, “Metodologi Amina Wadud Dalam Menafsirkan Al-Qur’an,” *Ta’dib: Jurnal Pendidikan Islam* 8, no. 2 (2019): 654–65, <https://doi.org/10.29313/tjpi.v8i2.5229>.

³⁶ Wadud, *Quran Menurut Perempuan: Membaca Kembali Kitab Suci Dengan Semangat Keadilan*.

³⁷ Wadud.

menjadi sebuah keretakan rumah tangga yang dapat merusak keutuhan keluarga tersebut.

Penafsiran tentang nusyūz istri cukup didasarkan pada ayat al-Qur'an yang tertera pada Q.S an-Nisa ; 34

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ۚ فَالصَّالِحَاتُ قَنَاطٌ حَفِظَتْ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ ۗ وَالَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ۚ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْعُوا عَلَيْهِنَّ سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

Artinya, “Kaum laki-laki itu adalah pemimpin bagi kaum wanita, oleh karena Allah telah melebihkan sebahagian mereka (laki-laki) atas sebahagian yang lain (wanita), dan karena mereka (laki-laki) telah menafkahkan sebagian dari harta mereka. Sebab itu maka wanita yang saleh, ialah yang taat kepada Allah lagi memelihara diri ketika suaminya tidak ada, oleh karena Allah telah memelihara (mereka). Wanita-wanita yang kamu khawatirkan nusyūznya, maka nasehatilah mereka dan pisahkanlah mereka di tempat tidur mereka, dan pukullah mereka. Kemudian jika mereka mentaatimu, maka janganlah kamu mencari-cari jalan untuk menyusahkannya. Sesungguhnya Allah Maha Tinggi lagi Maha Besar. (Q.S An- Nisa [4] : 34)

M. Quraish Shihab memberikan penjelasan tindakan pertama yang harus dilakukan oleh seorang suami saat melihat sikap nusyūz pada istrinya adalah dengan memberi nasihat yang mendorong istri merasa takut kepada Allah SWT dan menyadari kekhilafannya.³⁸ Meskipun tujuan dari nasihat untuk memberi rasa takut dan jera, bukan berarti suami boleh menyinggung perasaan sang istri. Agar nasihat dapat diterima sehingga membuat istri menyadari kesalahannya, maka dibutuhkan sebuah pendekatan dari hati ke hati. Maka berlemah lembutlah ketika menasehati.³⁹

Firmannya *واهجوهم* yang diterjemahkan dengan *tinggalkanlah mereka* adalah perintah yang ditujukan kepada suami untuk segera meninggalkan istri sebagai bentuk kekecewaannya terhadap perilaku nusyūz istri. Hal ini didasarkan pada kata *hajar*, yang diartikan sebagai tempat. Kata ini juga mengandung arti lain : *pertama* bahwa sesuatu yang ditinggalkan itu buruk atau tidak disenangi, dan yang *kedua* ia ditinggalkan untuk menuju tempat dan keadaan yang lebih baik. Lebih jelasnya,

³⁸ Muhammad Quraish Shihab, *Tafsir Al-Misbah* (Jakarta: Lentera Hati, 2012).

³⁹ Shihab.

Berpindah dari suatu tempat yang tidak baik menuju tempat yang lebih baik.⁴⁰ Kata *فِي الْمَضَاجِعِ* yang diterjemahkan dengan *ditempat pembaringan*, dengan maksud, jangan sampai suami mengartikannya dengan meninggalkan kamar atau rumah. Meninggalkan disini lebih diartikan sebagai meninggalkan tempat tidur atau pisah ranjang. Hal ini didasari karena dalam ayat tersebut menggunakan kata *فِي* yang berarti ditempat tidur bukan kata *min* yang berarti meninggalkan dari tempat tidur. Perselisihan tersebut alangkah lebih baiknya tidak diketahui oleh orang lain, bahkan anak-anak dan kerabat di rumah sekalipun. Karena dengan melibatkan banyak orang justru akan melahirkan sebuah permasalahan baru.

Selanjutnya kata *واضربوهن* diterjemahkan dengan *pukullah mereka* yang terambil dari kata *dharaba* yang memiliki berbagai arti dan makna lain. Apabila dipahami sebagai memukul, hendaklah jangan dipahami sebagai tujuan untuk menyakiti atau melakukan suatu tindakan keras dan kasar. Dalam al-Qur'an disebutkan kata *yadhribuna fi al-ardh* yang secara harfiah berarti memukul bumi. Untuk itu, perintah memukul disini jangan sampai dipahami memukul dalam arti pukulan yang kasar, keras, dan menimbulkan bekas luka⁴¹

Perlu dicatat, bahwa ini adalah langkah terakhir bagi pemimpin rumah tangga (suami) dalam upaya memelihara kehidupan rumah tangganya. Wahbah al-Zuhaili dan Muhammad Ali ash-Shabuni menyebutkan bagian apa saja yang harus dihindari dalam pemukulan, antara lain: *pertama*, bagian muka/wajah karena wajah adalah bagian tubuh terhormat. *Kedua*, perut dan bagian-bagian lain yang dapat menyebabkan kematian karena pemukulan ini tidak bermaksud menyakiti apalagi membunuh, namun sebagai bentuk peringatan dan ketegasan. *Ketiga*, memukul hanya pada satu tempat, karena akan memperparah rasa sakit⁴². At-Thabari dalam kitab tafsirnya mengungkapkan apabila istri tetap bersikukuh dengan tabiatnya yang buruk dan semakin melakukan perlawanan maka suami berhak mengurung dan memukul. Namun demikian, pukulan ini janganlah sampai menyakiti (*ghair mubarrah*) semisal dengan menggunakan sikat (*miswak*) atau lainnya dan jangan sampai membekas (*ghair mu'aththarin*)⁴³. Senada

⁴⁰ Shihab.

⁴¹ Shihab.

⁴² Abdul Aziz Dahlan, *Ensiklopedi Hukum Islam* (Jakarta: Ichtiar Baru Van Hoeve, 1996).

⁴³ Abu Ja'far Muhammad Bin Jarir Ath-Thabari, *Tafsir Ath-Thabari*, ed. Akhmad Affandi (Jakarta: Pustaka Azzam, 2008).

dengan yang diungkapkan al-Qurthubi, bahwa pemukulan ini merupakan bagian dari pendidikan karena bertujuan untuk memperbaiki rumah tangga ⁴⁴.

Terdapat perbedaan yang cukup kontras antara penafsiran M. Quraish Shihab dan Amina Wadud dalam menafsirkan kata *ḍaraba*. Ketika M. Quraish Shihab menterjemahkan kata *ḍaraba* menjadi “pukullah”, Amina Wadud lebih memilih mengartikan teks ayat tersebut dengan “menyusahkan hati”. Maksud dari kata menyusahkan hati disini bukan berarti menyusahkan hingga berbuat kasar atau melakukan tindak kekerasan dalam perkawinan, sebab itu tidak islami. Pemukulan bukanlah cara terbaik dalam menyelesaikan masalah, tapi justru membuat masalah semakin parah. Oleh sebab itu, dibutuhkan sebuah reinterpretasi sebagai jalan untuk kembali mengadakan usaha damai dan memperbaiki hubungan antara suami dan istri. Baginya, langkah kedua yang berupa terapi pisah ranjang merupakan waktu yang tepat untuk memikirkan mengenai keberlanjutan hubungan pernikahan, sehingga apabila selama jangka waktu pisah ranjang suami dan istri merasa pernikahan mereka tidak dapat dilanjutkan lagi, maka lebih baik diakhiri dengan perceraian dan tidak perlu lagi adanya langkah ketiga ⁴⁵.

Dalam sudut pandang penulis, ada beberapa solusi dari permasalahan nusyûz antara suami dan istri yang berdasarkan Q.S an-nisa ayat 34, yaitu: (1) menasehati, hal ini menjadi solusi dalam kategori awal yang lebih dianjurkan dan selaras dengan solusi yang ditawarkan dalam QS. An-Nisa: 35 dan 128. Dibutuhkan sebuah pembicaraan dari hati ke hati agar saling mengerti satu sama lain. (2) memisahkan, dalam kata lain adalah pisah ranjang. Menurut hemat penulis, pemisahan disini sebagai langkah agar pasangan suami istri bisa saling intropeksi diri. Apabila pisah semalam belum juga mengubah perilaku pasangan, bisa dilanjutkan lagi upaya tersebut sampai timbul perubahan yang lebih baik. Lalu untuk solusi yang ke (3) ini, bagi penulis tidak perlu dilakukan, karena hal ini akan bertentangan dengan Undang-undang Nomor 23 Tahun 2004 tentang Penghapusan Kekerasan Dalam Rumah Tangga (UU PKDRT). Disisi lain, berpotensi menimbulkan masalah baru.

Adapun mufasir yang memberikan saran untuk solusi yang ketiga ini dengan memukul, meskipun pukulan tersebut bukanlah pukulan yang tidak

⁴⁴ Syaikh Imam Al-Qurthubi, *Tafsir Al-Qurthubi*, ed. Ahmad Rijali Kadir (Jakarta: Pustaka Azzam, 2008).

⁴⁵ Wadud, *Quran Menurut Perempuan: Membaca Kembali Kitab Suci Dengan Semangat Keadilan*.

menyakitkan, bagi penulis rasa sakit itu relatif. Mungkin benar, pukulan tersebut bukanlah pukulan yang sampai menyakitkan dan membekas dalam lingkup fisik, namun bisa jadi menimbulkan trauma tersendiri yang tentu akan berpengaruh terhadap psikis dan psikologis seorang istri. Wanita merupakan makhluk yang lemah dan sensitif, jika hal tersebut dilakukan, ditakutkan akan menimbulkan kesalahpahaman dan berakhir fitnah yang dilebih-lebihkan.

M. Quraish Shihab dan Amina Wadud juga memiliki akhir persamaan penafsiran. Bahwa nasihat adalah solusi terbaik yang ditawarkan dan lebih diutamakan. Karena yang diinginkan dalam al-Qur'an adalah perdamaian seperti yang terdapat dalam Q.S. an-Nisa : 35 dan 128 ini. Ini sejalan dengan salah satu prinsip dasar Al-Qur'an yaitu musyawarah "syura", yang merupakan cara terbaik untuk menyelesaikan masalah dua pihak yang bertikai. "berdamailah, itu yang lebih baik".

Selanjutnya berkaitan dengan nusyūznya suami yang terdapat pada Q.S an-Nisa ayat 128 memberi petunjuk bagaimana sebaiknya sikap istri jika suaminya melakukan nusyūz.

إِنَّ امْرَأَةً خَافَتْ مِنْ بَعْضِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ

خَيْرٌ مِمَّا أَحْضَرْتِ الْأَنْفُسُ الشُّحَّ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

Artinya, "Dan jika seorang wanita khawatir akan nusyūz atau sikap tidak acuh dari suaminya, maka tidak mengapa bagi keduanya mengadakan perdamaian yang sebenar-benarnya, dan perdamaian itu lebih baik (bagi mereka) walaupun manusia itu menurut tabiatnya kikir. Dan jika kamu bergaul dengan istrimu secara baik dan memelihara dirimu (dari nusyūz dan sikap tak acuh), maka sesungguhnya Allah adalah Maha Mengetahui apa yang kamu kerjakan."

Ayat ini menerangkan sikap yang harus diambil oleh istri apabila mengetahui sikap nusyūz yang datang dari suaminya, seperti tidak melaksanakan kewajibannya terhadap istrinya sebagaimana mestinya, tidak memberi nafkah, tidak menggauli dengan baik, berkurang rasa cinta dan kasih sayangnya, dan sebagainya.

Langkah yang harus segera diambil ketika istri mendapati perilaku nusyūz pada suaminya, yaitu dengan mengadakan musyawarah,

mengadakan pendekatan, dan perdamaian. Bertujuan untuk mengembalikan cinta dan kasih sayang suaminya yang telah pudar. Dalam hal ini, tidak berdosa jika istri bersikap mengalah kepada suaminya, seperti bersedia beberapa haknya dikurangi dan sebagainya. Usaha melakukan perdamaian yang dilakukan oleh istri tersebut, bukanlah sebagai gambaran bahwa istri harus bersedia merelakan sebagian haknya yang tidak dipenuhi oleh suaminya, tetapi untuk memperlihatkan kepada suaminya keikhlasan hatinya. Dengan demikian, suami luluh dan kembali bersedia melakukan kewajiban-kewajibannya.

M. Quraish Shihab memberikan penafsiran dan solusi apabila suami melakukan nusyūz yaitu dengan cara menghadapi dan segera menyelesaikan permasalahan begitu tanda-tandanya terlihat atau mulai terasa sebelum masalah menjadi besar sehingga sulit diselesaikan. Kemudian lanjutan dari ayat ini yaitu Firman Allah “...maka tidak mengapa bagi keduanya mengadakan perdamaian yang sebenar-benarnya..,” Sudah sepatutnya suami dan istri senantiasa ikhlas melakukan perdamaian yang mana hal tersebut lebih baik bagi siapapun yang berselisih terutama dalam masalah rumah tangga. Dalam redaksi ini mengisyaratkan bahwa perdamaian itu hendaknya dijalin dan berlangsung antar keduanya saja, tidak perlu melibatkan atau diketahui oleh orang lain ⁴⁶.

Senada dengan solusi yang ditawarkan Amina Wadud. Namun, Amina lebih menyarankan perdamaian tersebut melalui jalan arbiters atau hakim (seorang penengah).⁴⁷ Sebagaimana yang tertuang Q.S-Nisa’ ayat 35 yang berbunyi:

إِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِّنْ أَهْلِهِ ۖ وَحَكَمًا مِّنْ أَهْلِهَا ۗ إِنَّ يُرِيدَا إِصْلَاحًا يُّوَفَّقِ اللَّهُ بَيْنَهُمَا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

Artinya : “Dan jika kamu khawatir ada persengketaan antara keduanya, maka kirimlah seorang hakim dari keluarga laki-laki dan seorang hakim dari keluarga perempuan. Jika kedua orang hakim itu bermaksud

⁴⁶ Shihab, *Tafsir Al-Misbah*.

⁴⁷ Wadud, *Quran Menurut Perempuan: Membaca Kembali Kitab Suci Dengan Semangat Keadilan*.

mengadakan perbaikan, niscaya Allah memberi taufik kepada suami-istri itu. Sesungguhnya Allah Maha Mengetahui lagi Maha Mengenal”

Yang dimaksud dengan hakam dalam ayat tersebut merupakan salah seorang yang bijak dan mampu menjadi penengah dalam menghadapi konflik keluarga. Ibnu Qudamah memaparkan apabila sebab konflik berasal dari nusyūz suami, maka hakim mencari orang yang disegani oleh suami untuk menasehatinya untuk menghentikan sikap nusyūz nya dan menasehatinya untuk tidak berbuat kekerasan terhadap istrinya ⁴⁸.

Dalam hal ini, penulis cukup setuju dengan pemikiran M. Quraish Shihab yang lebih menyarankan untuk menyimpan permasalahan dengan tidak melibatkan pihak manapun, termasuk kerabat. Karena justru akan menimbulkan jurang permasalahan semakin melebar, bahkan ditakutkan akan ada orang yang memanfaatkan situasi dengan cara lebih mengompromi. Namun adakalanya, pendapat Amina Wadud menjadi saran yang baik. Karena ada beberapa jenis orang yang ketika melakukan kesalahan baru menyadari dirinya salah ketika diingatkan oleh pihak lain, untuk lebih mudahnya dapat dilihat pada tabel 1.1. dan 1.2. berikut ini:

Tabel 1.1

Perbedaan penafsiran M. Quraish Shihab dan Amina Wadud

No.	Uraian	M. Quraish Shihab	Amina Wadud
1.	Solusi nusyūz istri (Q.S an-Nisa ayat 34)	Ada 3 langkah.	Ada 3 langkah.
2.	Penafsiran dharaba	Memukul (istri) bukan dengan pukulan yang keras, kasar, dan menyakitkan.	Menyusahkan hati istri.
3.	Solusi nusyūz suami (Q.S an-Nisa 128)	Perdamaian melibatkan manapun..	Perdamaian melalui jalan arbiters atau hakam penengah.
4.	Metode	Tahlili	Hermeneutik

⁴⁸ Amir Syarifuddin, *Hukum Perkawinan Islam Di Indonesia- Antara Fiqih Munakahat Dan Undang-Undang Perkawinan* (Jakarta: Kecana, 2006).

Tabel 1.2

Persamaan penafsiran M. Quraish Shihab dan Amina Wadud

No.	Uraian	M. Quraish Shihab	Amina Wadud
1.	Definisi nusyūz : keangkuhan seorang istri terhadap suaminya, ataupun sebaliknya.	✓	✓
2.	Solusi terbaik nusyūz : Perdamaian (Q.S an-Nisa ayat 35 & 128)	✓	✓

Kesimpulan

Berdasarkan hasil pembahasan dalam penelitian ini, maka dapat diambil kesimpulan sebagai berikut:

Dalam memberikan definisi nusyūz M. Quraish Shihab dan Amina Wadud sama-sama mendefinisikan bahwa nusyūz merupakan keangkuhan dari seorang istri terhadap suaminya, ataupun sebaliknya. Hal tersebut berdasarkan pada Q.S an-Nisa ayat 34 dan 128 yang menerangkan tentang nusyūz suami dan istri. Kemudian merujuk pada perbedaan penafsiran di antara kedua tokoh tersebut dapat dilihat dalam penyelesaian adanya konflik. M. Quraish Shihab dan Amina Wadud mengakui bahwa penyelesaian nusyūz terdapat tiga tahapan, *Pertama*, menasehati. *Kedua*, melakukan pisah ranjang. Kemudian untuk tahapan yang *ketiga*, antara M. Quraish Shihab dan Amina Wadud berbeda pendapat. M. Quraish Shihab mengartikan kata *daraba* dengan memukul, meskipun juga tidak selalu dipahami dengan makna pukulan yang keras, kasar dan menyakikan. Terutama konteks ayat ini ditujukan untuk mendidik istri yang nusyūz. Sedangkan Amina Wadud lebih mengartikan dengan menyusahkan hati tanpa perlu melakukan sebuah pemukulan. Hal ini disebutkan oleh Amina Wadud karena solusi dari semua masalah yang diharapkan oleh Al-Qur’an adalah perdamaian seperti yang tertera dalam Q.S. An-nisa’: 35 dan 128.

Selanjutnya untuk solusi apabila terjadi nusyūz dari pihak suami yang terdapat pada Q.S an-Nisa ayat 128, M. Quraish Shihab lebih menganjurkan untuk melakukan perdamaian dan berlangsung antar keduanya saja, tidak perlu melibatkan atau diketahui oleh orang lain. Sedangkan Amina lebih

menyarankan perdamaian tersebut melalui jalan arbiters atau seorang hakam penengah.

Dalam dunia tafsir, perbedaan penafsiran merupakan sesuatu hal yang lumrah. Salah satu faktor yang menjadi penyebabnya karena perbedaan latar belakang Sosio-Historinya. M. Quraish Shihab dikenal sebagai mufasir moderat yang selalu mengambil jalan tengah dalam menafsirkan. Sedangkan Amina Wadud merupakan feminis muslim yang selalu mengedepankan nilai-nilai kesetaraan dan perlindungan terhadap perempuan. Dengan demikian, sebuah hal yang wajar apabila keduanya memiliki perbedaan dalam menafsirkan ayat-ayat tentang nusyūz

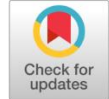
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Essay

Manuscript, Philology, and Indonesian Islam

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The manuscript serves as a window into a nation's civilisation. Manuscripts, also known as "*Naskah Kuno*" or "*Naskah Klasik*" in the Malay world, have evolved into important pieces of cultural history that need to be conserved. The purpose of the manuscript is to learn about and comprehend the social conditions of the past and to investigate how culture and science are absorbed, recorded, and repeated. Ibn Khaldun (1332-1406) said that science and civilization are products of a variety of factors, including a) the capacity of governments, social structure, and political authority; b) vocations and livelihood opportunities; and c) the development of science and technology.¹

Reproducing the scientific manuscript served to manufacture and connect the process of science creation and its relevance to civilisation. In order to recreate and analyze the social, cultural, and political settings in which they were created and utilized, manuscripts provide evidence. Overall, manuscripts may be seen of as educational practices' mediators since they help structure, organize, and have an impact on how information is acquired, disseminated, and transmitted. Manuscripts, on the other hand, are only

¹ Russell Jones, 'More Light on Malay Manuscripts', *Archipel* 8, no. 1 (1974): 45-58, <https://doi.org/10.3406/arch.1974.1185>.

snapshots of actual historical events, and as with any archaeological discovery, the whole picture can only be partly reconstructed.² Additionally, a nation's exceptional degree of civilization has been impacted by the biggest number of manuscripts ever discovered there.

We need the auxiliary science that focuses on linguistic analysis of the text within the context of historical processes in order to comprehend the manuscript's content. The study of philology is one of the primary auxiliary sciences that pays particular attention to the linguistics and history of the text.

So what does "philology" really mean? Momma³ and Turner⁴ claim that the name "philology" relates to the Greek compound "φιλολογία," which is made up of φιλο- (love) and λόγος (word). According to Plato, the composite term φιλολογία (*Philologia*) consequently refers to a love of discourse, love of argument, and love of reason. But shortly, the term "philology" began to be used to refer specifically to the study of reading language, including reading, rhetoric, literature, and textual studies. Aristotle described "philology" as the study of rhetoric, literary form, and history throughout the ancient Greek period.⁵ According to Philip August Boeckh, philology is the study of languages and literature, arts and politics, religion, and social conventions.⁶ He also described it as "the knowing of the known." According to Turner, philology is the comprehensive study of texts, languages, and the nature of language.⁷ According to Gumbrecht, the term "philology" has two distinct meanings: on the one hand, it refers to "(the) interest in or fascination with words," and on the other, it is strictly defined to indicate a historical text curatorship that only relates to written texts.⁸ In the nineteenth century,

² Stefanie Brinkmann, 'Introduction: Reconstructing Agents, Places, and Methods through Manuscripts', in *Education Materialised*, ed. S.Et Al Brinkmann (Berlin and Boston: De Gruyter, 2021), ix-x, <https://doi.org/10.1515/9783110741124-002>.

³ H Momma, 'Introduction: Where Is Philology?', in *From Philology to English Studies* (New York: Cambridge University Press, 2012), 2, <https://doi.org/10.1017/CBO9781139023412.002>.

⁴ James Turner, *Philology: The Forgotten Origins of the Modern Humanities* (Princeton and Oxford: Princeton University Press, 2014), 37.

⁵ See Sandys 1903-8, i: 4-5 in Momma, 'Introduction: Where Is Philology?', 2.

⁶ Stephen G. Nichols, 'Introduction: Philology in a Manuscript Culture', *Speculum* 65, no. 1 (January 1990): 2, <https://doi.org/10.2307/2864468>.

⁷ Turner, *Philology: The Forgotten Origins of the Modern Humanities*, 11.

⁸ Hans Ulrich Gumbrecht, *The Powers of Philology: Dynamics of Textual Scholarship* (Urbana and Chicago: University of Illinois Press, 2003).

three different types of inquiry were referred to as philology: Textual philology includes four main areas of study: 1) Textual philology (including classical and biblical studies), 2) Theories of the origin and nature of language, and 3) Comparative study of the structures and historical history of languages and language families. The discovery of a long-lost, previously undiscovered language that is the ancestor of the majority of European, northern Indian, and Iranian plateau languages was a startling outcome of this most recent investigation.⁹

In conclusion, Momma's view claims that while philology has historically been linked to literature, it has also forged alliances with other fields that demand a careful analysis of texts, whether they be historical accounts, philosophical tracts, religious commentaries, legal documents, or scientific treatises.¹⁰

Islam in Indonesia and the Manuscripts

The *Naskah Kuno* or *Naskah Klasik* was recognized as an integral component of Indonesia's tangible cultural heritage. The categorization of *Naskah Kuno*, according to UU Cagar Budaya No. 5 Tahun 1992, refers to manuscripts with handwriting or typewriter writing that were published or gathered as printed books for more than 50 years. There are several *Naskah Kuno* in Indonesia that have been gathered, codified, and divided into various topics, locations, and historical eras. Hussein said there are 5,000 Indonesian/Malay manuscripts totaling 800 titles in terms of the quantity of Indonesian manuscripts.¹¹ There are around six manuscripts or versions for each book. These approximate categories may be used to group the 800 titles: 150 works of prose fiction of various kinds, 46 works of Muslim legend, 47 works of history, 41 works of law, 116 works of poetry, 300 works of theology, and the remaining 100 works are included under "other." According to Chambert-Loir, there are 4,000 Malay manuscripts scattered unevenly throughout 26 nations.¹² Ibrahim Ismail cited R. Jones, who estimated this

⁹ Turner, *Philology: The Forgotten Origins of the Modern Humanities*, 12.

¹⁰ Momma, 'Introduction: Where Is Philology?', 2.

¹¹ Ismail Hussein, 'The Study of Traditional Malay Literature', *Journal of the Malaysian Branch of the Royal Asiatic Society* 2, no. 210 (1966): 9.

¹² Henri Chambert-Loir and Oman Fathurahman, *A Guide to Indonesian Manuscript Collections* (Jakarta: Ecole Française d'Extrême-Orient in collaboration with Yayasan Obor Indonesia, 1999).

figure to be about 10,000 a few years after him.¹³ 3348 Indonesian Islamic texts have been successfully included into the Thesaurus of Indonesian Islamic Manuscripts as of 2016. The majority of the manuscripts were written in Javanese (1192), Malay (981), and Arabic (598) languages, with the most common themes being Sufism (693 manuscripts), traditional hagiography (499 manuscripts), tale and folklore (347 manuscripts), Islamic Jurisprudence (274 manuscripts), theology (257 manuscripts), ethics (197 manuscripts), traditional historiography (173 manuscripts), Arabic grammar (177 manuscripts), etc. The majority of manuscripts, whether copies or original compositions, were produced between around 1600 and 1900 AD, according to Russell Jones, and they were written on paper made in Europe.¹⁴

Chambert-Loir and Fathurahman claim that Indonesian manuscripts are now found all over the globe.¹⁵ For obvious historical reasons, a significant portion of them may be found in the Netherlands and Great Britain. Manuscripts may also be discovered in many other nations, such as Germany, France, and Russia. This dispersion alone is significant historically. Several collections have links to Indonesian expat groups. This is the case with the collections that can be discovered in Sri Lanka and South Africa: some manuscripts were copied or written by Indonesian migrants (or exiles) who established in those two countries, while others were transported from Indonesia. The majority of the (primarily Batak) manuscripts that made it to Germany were amassed by German missionaries working in North Sumatra beginning in the middle of the nineteenth century. Other collections were amassed by the German private tutor of the Dutch Governor-General in Buitenzorg (Bogor) around 1850. An American expedition visited Singapore in 1842 and brought back a modest but priceless collection that is now housed at the Library of Congress in Washington. The collection kept by the French National Library in Paris, as a last illustration, was first assembled by a French professor who had studied Malay in London in 1845.¹⁶

Chambert-Loir claims that in the 1980s, there were more than 86 catalogues that could be utilized to find the known surviving manuscripts that

¹³ Ding Choo Ming, 'Access to Malay Manuscripts', *Bijdragen Tot de Taal-, Land- En Volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia* 143, no. 4 (1987): 433, <https://doi.org/10.1163/22134379-90003313>.

¹⁴ Jones, 'More Light on Malay Manuscripts', 46.

¹⁵ Chambert-Loir and Fathurahman, *A Guide to Indonesian Manuscript Collections*, 8.

¹⁶ Chambert-Loir and Fathurahman, *A Guide to Indonesian Manuscript Collections*.

were spread throughout several nations.¹⁷ The catalogues of Klinkert¹⁸, Juynboll¹⁹, van Ronkel²⁰, Voorhoeve²¹, and Wan Ali²² are guides containing bibliographical information on Malay manuscripts conserved in The Netherlands, according to Ming.²³ Similar to this, for Malay manuscripts placed in the UK, van der Tuuk²⁴, Nieman (1871), Blagden (1899), de Haan (1900), Greentree (1910), Winstedt (1920), Voorhoeve (1963, 1977, 1982), and Mohamed Taib Osman (1972) have given crucial reference tools.²⁵ Howard (1966), Voorhoeve (1969), Ibrahim Kassim (1973), Abu Hassan Sham (1974), Perpustakaan Negara Malaysia (1984a), Chambert-Loir (1980b), and Harun Mat Piah and Ismail Hamid are important sources of information about manuscripts accessible in Malaysia (1983).²⁶ For the first time, Miller has compiled data on 256 Malay/Indonesian manuscripts found in 12 university and state libraries and museums in Australia (1982).²⁷ Since the release of catalogues by Brockelmann (1908), Overbeck (1926), and Mohamed Taib Osman, the presence of Malay manuscripts in Germany has gained widespread recognition (1972).²⁸

¹⁷ Ming, 'Access to Malay Manuscripts', 432.

¹⁸ Hillebrandus Cornelius Klinkert, 'Twee Maleische Handschriften', *Bijdragen Tot de Taal-, Land- En Volkenkunde* 28, no. 1 (1880): 512-24, <https://doi.org/10.1163/22134379-90000523>.

¹⁹ Hendrik Herman Juynboll, 'Eene Episode Uit Het Oudindische Ramayana Vergeleken Met de Javaansche En Maleische Bewerkingen', *Bijdragen Tot de Taal-, Land- En Volkenkunde* 50, no. 1 (1899): 59-66, <https://doi.org/10.1163/22134379-90000003>.

²⁰ Philippus Samuel van van Ronkel, 'Maleische Litteratuur van Verren Oorsprong', *Mededeelingen Der Koninklijke Akademie van Wetenschappen, Afdeling Letterkunde* 53, no. 4 (1921).

²¹ Petrus Voorhoeve, 'Indonesische Handschriften in de Universiteitsbibliotheek Te Leiden', *Bijdragen Tot de Taal-, Land- En Volkenkunde* 108, no. 3 (1952): 209-19, <https://doi.org/10.1163/22134379-90002429>; Petrus Voorhoeve, 'Three Old Achehnese Manuscripts', *Bulletin of the School of Oriental and African Studies* 14, no. 2 (24 June 1952): 335-45, <https://doi.org/10.1017/S0041977X00083907>.

²² Wan Mamat Wan Ali, *Siri Bibliografi Manuskrip No. 1* (Kuala Lumpur: Perpustakaan Negara Malaysia, 1985).

²³ Ming, 'Access to Malay Manuscripts', 432.

²⁴ Herman Neubronner van der Tuuk, 'Lijst van Maleische Handschriften Te Singapore Bij Den Zendeling Keasberry Verkrijgbaar, Met Opgave van Den Prijs in Dollars En Verder in Engelsch Geld', *BKI* 3 (1866): 471-74; Herman Neubronner van der Tuuk, 'Kort Verslag van de Maleische Handschriften in Het East-India House Te Londen', *TNI* 1 (1849): 385-400.

²⁵ Ming, 'Access to Malay Manuscripts'.

²⁶ Ming.

²⁷ George Miller, *Indonesian and Malayan Traditional Manuscripts in Public Collections in Australia* (Canberra: the Library, Australian National University, 1982).

²⁸ Miller.

Islamic Philology from an Indonesian Perspective

The philological method used by Indonesian Muslims in understanding and analyzing the texts is distinct from other scholarly traditions in general. Indonesian Muslims categorize the ancient manuscripts into three groups based on the legacy of the classical Islamic scholars: *matn*, *syarḥ* (commentaries), and *ḥāsyiyah* (glosses). It was explained that "*matn*" was an earlier, original text that required the interpretations and glosses of other Islamic intellectuals. The *syarḥ* and *ḥāsyiyah* were often produced by the author or other academics who need glosses and comments for the *matn* in the particular and in-depth explanation.²⁹

There are two instances when the *matn* manuscript served as a catalyst for the publishing of *syarḥ* and *ḥāsyiyah* on it, there are: 1) *Kitab Umm al-Barāhīn* by Abu 'Abd Allāh Muḥammad ibn al-Walī al-Ṣāliḥ Yūsuf al-Sanūsī al-Mālikī al-Maghribī al-Tilmisānī (1437-1490) is a *matn* manuscript which it was gaining the *ḥāsyiyah* from Muḥammad ibn Muḥammad ManṢūr al-Hudhudī in *Syarḥ al-Hudhudī alā Umm al-Barāhīn*. 2) *Tafsīr al-Jalālain* by Jalāl-Al-Dīn Muhammad ibn Aḥmad al-Maḥallī (1389-1459) and Jalāl al-Dīn 'Abd al-Raḥmān ibn Abī Bakr al-Suyūṭī (1445-1505). The *Tafsīr al-Jalālain* is a *matn* manuscript which it was gaining the *ḥāsyiyah* from Sulaimān ibn 'Umar Jamal in *Ḥasyiyat al-Jamal 'ala al-Jalālain* and Aḥmad al-Ṣāwī Al-Mālikī (1761-1825) in *Ḥasyiyat al-Ṣāwī ala al-Jalālain*.³⁰

The *syarḥ* and *ḥāsyiyah* procedure is also required to confirm the authenticity of Islamic writings. Due to deterioration and damaged text in the manuscript, which is also impacted by mistakes in reading and copying the manuscripts, it is possible that the content of a classical manuscript is too difficult to read. On this side, the *syarḥ* and *ḥāsyiyah* processes are required to assess the text's originality (which is logically the same as the traditional philology). However, in order to copy, interpret, and contextualize the

²⁹ Martin Bruinessen, 'Kitab Kuning; Books in Arabic Script Used in the Pesantren Milieu; Comments on a New Collection in the KITLV Library', *Bijdragen Tot de Taal-, Land- En Volkenkunde / Journal of the Humanities and Social Sciences of Southeast Asia* 146, no. 2 (1 January 1990): 234, <https://doi.org/10.1163/22134379-90003218>; Ali Akbar, 'Khazanah Mushaf Kuno Nusantara', in *Filologi Dan Islam Indonesia, Ed Oman Fathurrahman* (Jakarta: Kementerian Agama RI Badan Litbang dan Diklat Puslitbang Lektur Keagamaan, 2010), 7.

³⁰ Oman Fathurrahman, *Filologi Dan Islam Indonesia* (Jakarta: Kementerian Agama RI Badan Litbang dan Diklat Puslitbang Lektur Keagamaan, 2010), 7.

manuscript in the current age (which is logically equivalent to modern philology), *syarḥ* and *ḥāsyiyah* are required.³¹

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³¹ Fathurahman, 12.

- Klinkert, Hillebrandus Cornelius. 'Twee Maleische Handschriften'. *Bijdragen Tot de Taal-, Land- En Volkenkunde* 28, no. 1 (1880): 512–24. <https://doi.org/10.1163/22134379-90000523>.
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PEDOMAN PENULISAN NASKAH TASHWIRUL AFKAR

A. PERSYARATAN UMUM PENULISAN NASKAH

1. Naskah belum pernah dipublikasikan atau tidak sedang dalam proses pengajuan untuk publikasi ke media lain dan tidak mengandung unsur plagiat dengan dilampiri pernyataan tertulis dari penulis.
2. Naskah ditulis dalam bahasa Indonesia atau bahasa Inggris dengan kerapatan baris 1 spasi, *font Cambria 12*, ukuran kertas B5, *margin* atas 2.2 cm., bawah 2.2 cm., kiri 2.2 cm., dan kanan 2.2 cm.
3. Panjang naskah minimal 4000 kata (sekitar 15 halaman) dan maksimal 8000 kata (sekitar 30 halaman) sudah termasuk gambar, grafik/ tabel (jika ada) dan daftar pustaka yang menyertainya.
4. Naskah harus disertai dengan abstrak dalam bahasa Inggris dan bahasa Indonesia.
5. Naskah dikirim melalui online submission Tashwirul Afkar dengan alamat <https://tashwirulafkar.net/index.php/afkar/about/submissions> (klik daftar/register).
6. Semua naskah yang masuk ke redaksi akan melalui proses *blind review* oleh mitra bebestari setelah review oleh redaksi. Naskah yang dimuat akan disunting kembali oleh redaksi tanpa mengubah substansi isi.

B. STRUKTUR NASKAH ILMIAH

1. Judul

- a. Judul hendaknya ringkas, efektif dan informatif, dengan jumlah 14 kata, termasuk kata penghubung.
- b. Jenis huruf *Cambria 14*, ditebalkan, dengan jarak baris 1 spasi.

2. Identitas Penulis

- a. Artikel disertai dengan identitas penulis yang meliputi: Nama penulis tanpa gelar akademik (*Cambria 12*, ditebalkan), afiliasi kelembagaan penulis, alamat lembaga, dan *e-mail* (*Cambria 10*, spasi 1).
- b. Nama penulis dan urutan penulis (bila lebih dari satu penulis) harus sudah disepakati semua penulis, biasanya berdasarkan besarnya kontribusi dan partisipasi dalam pelaksanaan penelitian dan penulisan laporan, dan semua penulis bertanggung jawab atas isi artikel.

3. Abstrak

- a. Abstrak ditulis secara ringkas dan faktual, meliputi tujuan penelitian, metode penelitian, hasil dan simpulan.

- b. Abstrak ditulis dalam bahasa Inggris dan bahasa Indonesia, panjang abstrak berkisar antara 150 - 250 kata dalam satu paragraf, huruf (*Cambria 10, spasi 1*).

4. Kata Kunci

- a. Kata kunci terdiri atas 3 - 5 kata dan/atau kelompok kata.
- b. Kata-kata diketik miring (*italic*), antara kata kunci dipisahkan oleh titik koma (;)

5. Pendahuluan

- a. **Pendahuluan** jarak 1 spasi dan ditebalkan.
- b. Pendahuluan hendaknya mengandung latar belakang masalah; hipotesis (bila ada), tujuan dan metode penelitian; umumnya artikel tidak terlalu ekstensif; pendahuluan mengacu pada beberapa pustaka yang menjadi landasan teori atau alasan penelitian.

6. Hasil dan Pembahasan

- a. **Hasil dan Pembahasan**, jarak 1 spasi dan ditebalkan.
- b. Sajian dalam hasil dan pembahasan ditulis secara sistematis, hanya hasil data/informasi yang terkait dengan tujuan penelitian; sederhanakan tabel dan menggunakan tabel terbuka, dan gambar peta lebih difokuskan pada objek yang diteliti serta jangan terlalu besar ukuran filenya serta rumit (diupayakan dalam format JPG); tabel dan gambar diberi nomor urut. Contoh penulisan tabel: Tabel 3.
- c. Penggunaan subjudul dalam pembahasan sesuai dengan keperluan pembahasan.
- d. Teknik pengutipan sumber rujukan menggunakan catatan kaki/*footnote*, menggunakan sistem sitasi *Chicago Manual of Style 17th edition, Cambria 10*, selengkapnya lihat contoh di ketentuan teknis penulisan catatan kaki.

7. Simpulan

- a. **Simpulan**, jarak 1 spasi dan ditebalkan.
- b. Simpulan hendaknya merupakan jawaban atas pertanyaan penelitian, dan diungkapkan bukan dalam kalimat statistik.

8. Ucapan Terima Kasih

- a. Bila ada **Ucapan Terimakasih**, jarak 1 spasi dan ditebalkan
- b. Berisi ucapan terimakasih kepada lembaga pemberi dana, dan atau individu yang telah membantu dalam pelaksanaan penelitian dan penulisan artikel.

9. Daftar Pustaka

- a. **Daftar Pustaka**, jarak 1 spasi dan ditebalkan
- b. Literatur yang dicantumkan dalam daftar pustaka hanya memuat sumber-sumber yang dirujuk atau dikutip dalam artikel.

- c. Sumber rujukan yang dirujuk dalam artikel, hendaknya merujuk dari salah satu atau beberapa artikel jurnal ilmiah.
- d. Teknik penulisan daftar pustaka, menggunakan sistem sitasi *Chicago Manual of Style 17th edition font Cambria 12*. Selengkapnya bisa dilihat pada ketentuan teknis penulisan daftar pustaka.

C. KETENTUAN TEKNIS PENULISAN NASKAH

1. Penulisan Pengutipan

- a. Pengutipan rujukan dalam pembahasan hendaknya tidak terlalu panjang.
- b. Kutipan langsung kurang dari lima baris ditulis di antara tanda kutip lengkap bersatu dalam alinea dan dimiringkan (*italic*).
- c. Kutipan langsung lima baris atau lebih ditulis dalam alinea tersendiri tanpa tanda kutip. Posisi penulisan diberi *indent* lurus dengan baris awal alinea.
- d. Kutipan tidak langsung yaitu pengutipan sebuah teks yang disarikan dan dituliskan dalam kalimat sendiri, ditulis sebagai bagian dari alinea tanpa tanda kutip/tanda petik.
- e. Pengutipan hasil penelitian atau pendapat orang lain, sebaiknya menggunakan kutipan tidak langsung (menggunakan kalimat sendiri, bukan kalimat yang persis sama).
- f. Kutipan ayat Alquran dan Hadis dituliskan dengan huruf Arab sesuai teks aslinya, termasuk tanda-tanda bacanya, dengan menggunakan *Traditional Arabic* 16 cetak tebal. Ayat Alquran ditulis lengkap dengan nama dan nomor surah serta nomor ayat, sedangkan Hadis ditulis lengkap sanad dan rawinya serta dilengkapi *footnote* yang berisi: Nama kitab, jilid, bab, nomor hadis dan halaman. Contoh:

Berdasarkan firman Allah Swt. dalam surah Al-Ankabut 29: 67-69:

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيَتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ

اللَّهِ يَكْفُرُونَ (67) وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ

أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْكَافِرِينَ (68) وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ

لَمَعَ الْمُحْسِنِينَ (69)

Hal ini sejalan dengan sabda Nabi Muhammad Saw.:

عَنْ عَائِشَةَ (رَضِيَ اللَّهُ عَنْهَا) قَالَ: كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) إِذَا عَصَفَتِ الرِّيحُ قَالَ: "اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا وَخَيْرَ مَا أُرْسَلَتْ بِهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا فِيهَا وَشَرِّ مَا أُرْسَلَتْ بِهِ" (رواه مسلم).

- g. Khusus pengutipan ayat Alquran yang tidak lengkap dalam satu ayat, diberi tanda titik tiga sebelum atau sesudahnya. Contoh:

... لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۗ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ... (الروم : 30 : 30)

- h. Anotasi (keterangan pendek) ditulis di antara dua kurung besar [...] langsung setelah ungkapan atau kalimat yang diberi anotasi. Anotasi yang melebihi satu baris ditulis sebagai catatan kaki.
i. Kutipan dari ayat-ayat Alquran tidak diperlukan catatan kaki karena nama dan nomor surah serta nomor ayat telah dituliskan dalam ayat yang dikutip.

2. Penulisan Kutipan Catatan Kaki dan Daftar Pustaka

Teknik penulisan catatan kaki, menggunakan sistem sitasi *Chicago Manual of Style 17th edition font Cambria 10*, ditulis secara berurutan: Nama penulis [tanpa pangkat dan gelar], *Judul buku diketik miring*, cetakan/*edition* [jika ada], jilid/*series* [jika ada] (Tempat/kota penerbit: Nama penerbit, Tahun terbit), nomor halaman.

Buku yang disunting oleh editor diikuti "ed." tanpa kurung setelah penulisan nama. Jika buku ditulis tanpa kota penerbit diketik "t.k."; tanpa penerbit diketik "t.p."; jika tanpa tahun terbit diketik "t.t.". Apabila tahun penerbitan berupa tahun hijriyah diketik "H." setelah penyebutan tahun. Halaman tanpa penulisan simbol halaman, langsung pada penulisan angka. Apabila ingin menyebutkan lagi sumber yang terdahulu harus disebutkan nama penulis dan diikuti dengan nama buku yang dimaksud. Dalam penyebutan ulang ini, **tidak digunakan istilah** tertentu: **ibid.**, **op. cit.**, dan **loc. cit.**

Sumber rujukan yang berasal dari bahasa Arab, ditulis dalam huruf latin berdasarkan pedoman transliterasi Tashwirul Afkar [*Legal of Congress*] dengan merubah *font* ke *Times New Arabic 10* (lihat pedoman transliterasi Tashwirul Afkar).

Teknik penulisan daftar pustaka, menggunakan sistem sitasi *Chicago Manual of Style 17th edition font Cambria 12*, ditulis secara berurutan: Nama penulis ditulis nama belakangnya lebih dahulu, diikuti nama depan dan nama tengah (atau inisial). *Judul buku (diketik miring)*.

Cetakan/*Edition*. Jilid/*Series* (bila ada). Kota penerbit: Nama penerbit, Tahun penerbitan.

Jika literatur ditulis lebih dari dua orang: Nama penulis pertama ditulis nama belakangnya lebih dahulu, dilanjutkan penulis kedua dan seterusnya dan nama belakang tidak perlu dibalik seperti penulis pertama. Ditulis 1 spasi, berurutan secara alfabetis tanpa nomor. Penulisan daftar pustaka tidak menggunakan et al., sebagai pengganti penulis kedua dan seterusnya.

Sumber rujukan yang berasal dari bahasa Arab, ditulis dalam huruf latin berdasarkan pedoman transliterasi Tashwirul Afkar [*Legal of Congress*] dengan merubah *font* ke *Times New Arabic* 12 (lihat pedoman transliterasi Tashwirul Afkar).

Dibawah ini beberapa contoh catatan kaki dan daftar pustaka untuk berbagai sumber kutipan:

a. Kutipan dari Buku

1) Satu penulis.

¹Muhammad ‘Ābid Al-Jābirī, *Naḥnu Wa Al-Turāth: Qirāat Mu’āṣirat Fī Turāthinā Al-Falsafī* (Beirut: Markaz al-Thaqafī al-‘Arabī, 1990), 29.

Al-Jābirī, Muḥammad ‘Ābid. *Naḥnu Wa Al-Turāth: Qirāat Mu’āṣirat Fī Turāthinā Al-Falsafī*. Beirut: Markaz al-Thaqafī al-‘Arabī, 1990.

2) Dua atau tiga penulis/editor [nama tetap dicantumkan].

²Atang Abdul Hakim dan Jaih Mubarak, *Metodologi Studi Islam* (Bandung: Rosda Karya, 1999), 47-48.

³Morris Neiburger, James G. Edinger, and William Bonner, eds., *Understanding Our Atmospheric Environment* (San Francisco, California: W. H. Freeman, 1973), 87.

Hakim, Atang Abd., dan Jaih Mubarak. *Metodologi Studi Islam*. Bandung: Rosda Karya, 1999.

Neiburger, Morris, James G. Edinger, and William Bonner, eds. *Understanding Our Atmospheric Environment*. San Francisco, California: W. H. Freeman, 1973.

3) Empat penulis/editor atau lebih, dalam catatan kaki dicantumkan hanya penulis/editor pertama diikuti *et al.*, dalam daftar pustaka dicantumkan semua penulis/editor.

⁴ Philip S.Gorski et al., eds., *The Post-Secular in Question: Religion in Contemporary Society* (New York and London: New York University Press, 2012), 135.

Gorski, Philip S., David Kyuman Kim, John Torpey, and Jonathan Van Antwerpen, eds. *The Post-Secular in Question: Religion in Contemporary Society*. New York and London: New York University Press, 2012.

4) Jika mengutip sumber yang sudah dikutip sebelumnya (tanpa ibid. dan op.cit.).

⁵Jalāluddīn Al-Suyūfī, *Al-Itqān Fī 'Ulūm Al-Qur'ān*, Jilid 2 (Beirut: Dārul-Fikr, t.t.), 19.

⁶Al-Suyūfī, *Al-Itqān Fī 'Ulūm Al-Qur'ān*, 77.

⁷Muḥammad ibn 'Alawī Al-Mālikī Al-Ḥasanī, *Zubdah Al-'Itqān Fī 'Ulūm Al-Qur'ān* (Jeddah: Dār Al-Shurūq, 1983), 24.

⁸Al-Suyūfī, *Al-Itqān Fī 'Ulūm Al-Qur'ān*, 83.

⁹Al-Ḥasanī, *Zubdah Al-'Itqān Fī 'Ulūm Al-Qur'ān*, 28.

Al-Suyūfī, Jalāluddīn. *Al-Itqān Fī 'Ulūm Al-Qur'ān*. Jilid 2. Beirut: Dārul-Fikr, t.t.

Al-Ḥasanī, Muḥammad ibn 'Alawī Al-Mālikī. *Zubdah Al-'Itqān Fī 'Ulūm Al-Qur'ān*. Jeddah: Dār Al-Shurūq, 1983.

5) Jika buku yang dikutip lagi itu lebih dari satu jilid, dan yang digunakan lebih dari satu jilid.

¹⁰Al-Zarkashi>, *Al-Burha>n Fi>'Ulu>m Al-Qur'a>n*, Jilid 1 (Beirut: Da>r al-Ma'rifah, 1391 H.), 45.

¹¹Al-Zarkashi>, *Al-Burha>n Fi>'Ulu>m Al-Qur'a>n*, Jilid 2 (Beirut: Da>r al-Ma'rifah, 1391 H.), 16.

Al-Zarkashi>. *Al-Burha>n Fi>'Ulu>m Al-Qur'a>n*. Jilid 1. Beirut: Da>r al-Ma'rifah, 1391 H.

———. *Al-Burha>n Fi>'Ulu>m Al-Qur'a>n*. Jilid 2. Beirut: Da>r al-Ma'rifah, 1391 H.

6) Buku teks terjemahan.

¹² Mark Woodward, *Islam Jawa: Kesalehan Normatif versus Kebatinan*, trans. Hairus Salim "Islam in Java: Normative Piety and Mysticism" (Yogyakarta: LKiS, 1999), 88.

Woodward, Mark. *Islam Jawa: Kesalehan Normatif versus Kebatinan*. Translated by Hairus Salim "Islam in Java: Normative Piety and Mysticism". Yogyakarta: LKiS, 1999.

7) Buku terbitan lembaga/badan/organisasi yang tidak ada nama penulisnya.

¹³ Kementerian Pendidikan dan Kebudayaan Republik Indonesia, *Pendidikan Anti Korupsi Untuk Perguruan Tinggi*, Cetakan I (Jakarta: Direktorat Jenderal Pendidikan Tinggi Bagian Hukum, 2011), 38.

Indonesia, Kementerian Pendidikan dan Kebudayaan Republik. *Pendidikan Anti Korupsi Untuk Perguruan Tinggi*. Cetakan I. Jakarta: Direktorat Jenderal Pendidikan Tinggi Bagian Hukum, 2011.

b. Kutipan dari artikel

1) Artikel Jurnal Ilmiah

Dalam catatan kaki: Nama penulis artikel, “judul artikel ditulis di antara tanda petik rangkap,” *Nama jurnal dimiringkan*, Volume, Issue/Nomor (Tahun terbit): Nomor halaman yang dikutip, doi (jika ada).

Dalam daftar pustaka: Nama belakang penulis, Nama depan dan tengah. “Judul artikel.” *Nama Jurnal (cetak miring)* Volume, Nomor/Issue (Tahun terbit): Halaman Artikel. Doi (jika ada)

Jurnal yang penulisan titimangsa terbitnya: Volume dan Tahun

¹⁴Husnul Qodim, “Dinamika Salafisme Di Indonesia: Akar Intelektualitas Dan Orientasi Ideologis Yang Beragam,” *Tashwirul Afkar: Jurnal Refleksi Pemikiran Keagamaan & Kebudayaan* 21 (2007), 65.

Jurnal yang penulisan titimangsa terbitnya: Volume, Issue/Nomor dan Tahun

¹⁵ Lyn Parker, Irma Riyani, and Brooke Nolan, “The Stigmatisation of Widows and Divorcees (janda) in Indonesia, and the Possibilities for Agency,” *Indonesia and The Malay World* 44, no. 128 (2016): 30, doi:10.1080/13639811.2016.1111677.

Parker, Lyn, Irma Riyani, and Brooke Nolan. “The Stigmatisation of Widows and Divorcees (janda) in Indonesia, and the Possibilities for Agency.” *Indonesia and The Malay World* 44, no. 128 (2016): 27–46. doi:10.1080/13639811.2016.1111677.

Qodim, Husnul. “Dinamika Salafisme Di Indonesia: Akar Intelektualitas Dan Orientasi Ideologis Yang Beragam.” *Tashwirul Afkar: Jurnal Refleksi Pemikiran Keagamaan & Kebudayaan* 21 (2007): 46–74.

2) Artikel dalam bab atau bagian lain dari buku kompilasi/book section dengan editor atau terjemahan.

¹⁶Wilfred Cantwell Smith, "Scripture as Form and Concept: Their Emergence for the Western World," in *Rethinking Scripture: Essays from a Comparative Perspective*, ed. Miriam Levering (New York: State University of New York Press, 1989), 31.

¹⁷Maribeth Erb, "Kebangkitan Adat Di Flores Barat: Budaya, Agama Dan Tanah," dalam *Adat Dalam Politik Indonesia*, ed. Jamie S. Davidson, David Henley, and Sandra Moniaga, trans. Emilius Ola Kleden and Nina Dwisasanti "The Revival of Tradition in Politics: The Deployment of Adat from Colonialism to Indigenism" (Jakarta: YOI dan KITL, 2010), 270.

Erb, Maribeth. "Kebangkitan Adat Di Flores Barat: Budaya, Agama Dan Tanah." Dalam *Adat Dalam Politik Indonesia*, edited by Jamie S. Davidson, David Henley, and Sandra Moniaga, translated by Emilius Ola Kleden dan Nina Dwisasanti "The Revival of Tradition in Politics: The Deployment of Adat from Colonialism to Indigenism," 269–299. Jakarta: YOI dan KITL, 2010.

Smith, Wilfred Cantwell. "Scripture as Form and Concept: Their Emergence for the Western World." In *Rethinking Scripture: Essays from a Comparative Perspective*, edited by Miriam Levering, 29–57. New York: State University of New York Press, 1989.

3) Artikel dari Ensiklopedi.

¹⁶Parvis Morewedge, "Theology," ed. John L. Esposito et al., *The Oxford Encyclopedia of The Modern Islamic World*, vol. 4 (New York: Oxford University Press, 1995), 214.

Morewedge, Parvis. "Theology." Edited by John L. Esposito, Shahrough Akhavi, Yvonne Yazbeck Haddad, James P. Piscatori, Abdulaziz Sachedina, Sharon Siddique, John O. Voll, and Fred R. von der Mehden. *The Oxford Encyclopedia of The Modern Islamic World*. Vol.4. New York: Oxford University Press, 1995.

4) Artikel dari surat kabar atau majalah.

¹⁸Usep Romli, "Trend Wisata Alam: Ngitung Lembur, Ngajajah Milang Kori," *Pikiran Rakyat*, Bandung, 5 Januari 2013, 25.

Romli, Usep. "Trend Wisata Alam: Ngitung Lembur, Ngajajah Milang Kori." *Pikiran Rakyat*. Bandung. 5 Januari 2013.

c. Kutipan dari Tesis/Disertasi yang tidak diterbitkan.

³Nuryah Asri Sjafrah, "Transformasi Identitas Pelaku Konversi Agama Etnis China" (Disertasi Program Pascasarjana, Universitas Padjadjaran Bandung, 2010), 177.

Sjafrah, Nuryah Asri. "Transformasi Identitas Pelaku Konversi Agama Etnis China." Disertasi Program Pascasarjana, Universitas Padjadjaran Bandung, 2010.

d. Kutipan prosiding konferensi/seminar/simposium.

¹Muhammad Yasir Alimi, "When Religion Fails to Nature Character", (Prosiding International Conference Ethics in Development, Semarang, 17-19 Juli 2011), 59.

Alimi, Muhammad Yasir. "When Religion Fails to Nature Character." Prosiding International Conference Ethics in Development, Semarang, 17-19 Juli 2011.

e. Kutipan dari makalah ilmiah yang dipresentasikan dalam seminar atau konferensi.

¹Rachel Adelman, "Such Stuffas as Dreams Are Made On: God's Footstool in the Aramaic Targumim and Midrashic Tradition" (Paper presented at the annual meeting of the Society of the Biblical Literature, New Orleans, Lousiana, 21-24 November 2009), 14.

Adelman, Rachel. "Such Stuffas as Dreams Are Made On: God's Footstool in the Aramaic Targumim and Midrashic Tradition." Paper presented at the annual meeting of the Society of the Biblical Literature, New Orleans, Lousiana, 21-24 November 2009.

f. Kutipan dari Wawancara

¹⁹ Komar Nuruzzaman (santri), wawancara oleh Busro, Pesantren Buntet Cirebon, tanggal 14 November 2015.

Nuruzzaman, Komar (santri), wawancara oleh Busro. Pesantren Buntet Cirebon. Tanggal 14 November 2015.

PEDOMAN TRANSLITERASI JURNAL WAWASAN

Pedoman Transliterasi Tashwirul Afkar menggunakan sistem *Library of Congress*. Secara garis besar uraiannya sebagai berikut:

b = ب	z = ز	f = ف
t = ت	s = س	q = ق
th = ث	sh = ش	k = ك
j = ج	s{ = ص	l = ل
h{ = ح	d} = ض	m = م
kh = خ	t{ = ط	n = ن
d = د	z{ = ظ	h = هـ
dh = ذ	‘ = ع	w = و
r = ر	gh = غ	y = يـ
=	=	=

Vokal Pendek	Vokal Panjang
ا = a	(اَ) = ā
إ = i	(إِي) = ī
أ = u	(أُو) = ū
Diftong	Pembauran
(أُو) = aw	(ال) = al
(أَي) = ay	(الش) = al-sh
	(وال) = wa al-

Ketentuan penulisan kata sandang al (*alīf lām*), baik *alīf lām qamariyyah* maupun *ali>fla>m shamsiyah* ditulis apa adanya (*al*) contoh:

الحديث = al-ḥadīth

التفسير = al-tafsīr

Ta' Marbutah di Akhir Kata

1. Bila dimatikan ditulis "h",

حكمة = ḥikmah

Ketentuan ini tidak berlaku pada kosakata bahasa Arab yang sudah terserap ke dalam bahasa Indonesia seperti zakat, salat dan lain-lain kecuali memang dikehendaki sesuai lafal aslinya.

2. Bila dihidupkan karena berangkaian dengan kata lain, ditulis "t"

نعمة الله = ni'matullah

زكاة الفطر = zakāt al-fiṭri

Istilah keislaman (serapan): istilah keislaman ditulis dengan berpedoman kepada Kamus Besar Bahasa Indonesia. Berikut beberapa contoh:

No.	Transliterasi Asal	Dalam KBBI
1	Al-Qur'ān	Al-Qur'an
2	Al-Ḥadīth	Hadis
3	Sunnah	Sunah
4	Naṣ	Nas
5	Tafsīr	Tafsir
6	Sharḥ	Syarah
7	Matn	Matan
8	Ṣalāt	Salat
9	Taṣawwuf	Tasawuf
10	Fiqh	Fikih
Dan lain-lain (lihat KBBI)		

Catatan:

Jenis Font yang digunakan untuk transliterasi Arab-Indonesia menggunakan Times New Arabic dengan ketentuan ukuran 12 pt untuk tulisan pada artikel dan daftar pustaka, ukuran 10 pt untuk catatan kaki.

1. Untuk membuat titik di bawah:
 - a. Huruf kapital (Ḥ) dengan menekan tombol "H" diikuti
 - b. Huruf kecil (ḥ) dengan menekan "h" diikuti
2. Untuk membuat garis di atas huruf:
 - a. Huruf kapital (Ā) dengan menekan "A" diikuti
 - b. Huruf kecil (ā) dengan menekan "a" diikuti

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