



**Journal of Quran and Tafseer Studies**

ISSN (Online): 2828-2779

Received: 06-10-2022, Revised: 07-11-2022

Accepted: 03-12-2022, Published: 17-12-2022

DOI: 10.23917/qist.v3i1.2388

## **THE METHOD OF INTERPRETATION ON QS. AL-FATIHAH IN TARJUMAN AL-MUSTAFID BY ABDUL RAUF AS-SINGKILI**

**Wendi Parwanto**

*Lecturer of Qur'an and Hadith Studies at State Institute of Islamic Studies,  
Pontianak, West Kalimantan (Indonesia)*

[wendi.parwanto@iainptk.ac.id](mailto:wendi.parwanto@iainptk.ac.id)

**Taufik Akbar**

*Lecturer of Qur'an and Hadith Studies at State Institute of Islamic Studies,  
Pontianak, West Kalimantan (Indonesia)*

[taufik.akbar@iainptk.ac.id](mailto:taufik.akbar@iainptk.ac.id)

**AbdulGafar Olawale Fahm**

*Lecturer of Islamic Studies at University of Ilorin, Nigeria*

[fahm.ao@unilorin.ed.ng](mailto:fahm.ao@unilorin.ed.ng)

### **Abstract**

This study is motivated by the lack of studies on the methodological configuration of al-Fatihah's interpretation in Tarjuman al-Mustafid. Therefore, researchers are interested in conducting this study further. This type of research is library research using the primary data source of the interpretation of Tarjuman al-Mustafid by Abd Ar-Rauf As-Singkili which is focused on the interpretation of al-Fatihah. The method used is a descriptive-analytical method. The conclusion of this article explains that: First, the Systematic Interpretation of As-Singkili is explaining the Makkiyah or Madaniyah letter, explaining the benefits of the letter and its asbab an-nuzul, writing the text of the verse without translation, and then doing the interpretation. Second, the source of interpretation uses munasabah, hadith, and scholars' arguments (quotations from other interpretations). Third, the principles of interpretation are 1) the Principles of Letter Description; 2) The Qiraat Accentuation Principle; 3) the Principles of Global-Parochial Interpretation; and 4) the Principles of Textual Interpretation. Fourth, the Caustive-Axiological interpretation carried out by As-Singkili in interpreting al-

Fatihah emphasizes the socio-cultural aspect and minimizes differences of opinion in reading (qiraat) on the verse malikiyaumiddin.

**Keywords:** Metodology, Al-Fatihah, Tarjuman Al-Mustafid.

## Introduction

Generational differences, domicile, and scientific background can influence one's interpretation of products [1]. Likewise, Abd. Ar-Rauf as-Singkili is a classical interpretation figure in the history of the development of Nusantara interpretation [2; 3], which emerged and was influential in the 17th century AD, originating from Aceh and well known in raising the Aceh sultanate [4], especially in his contribution to his fatwas regarding Islamic laws [5]. On the other hand, As-Singkili also mastered many Islamic disciplines, such as fiqh, hadith, interpretation, tasawuf, qiraat, and several other Islamic disciplines [6]. His expertise in mastering Islamic knowledge is evidenced by the various books he has written. But in interpreting the Qur'an, the interpretation book Tarjuman Al-Mustafid is his monumental work known today [7].

The appearance of Tarjuman Al-Mustafid, was not in a vacuum of religious knowledge because, before As-Singkili, there were already two great scholars, namely Nuruddin Ar-Raniri and Syamsuddin As-Sumatrani, and the teachings of both have developed and spread widely in Aceh [8], especially in the Sufism discipline [9]. Therefore, when the interpretation of Tarjuman Al-Mustafid appears, it is important to see whether there is a correlation of the interpretation carried out by As-Singkili with previous Sufistic scholarship which he might embody in the interpretation conducted, especially when interpreting Qs al-Fatihah, because in a number of Malay-Jawi literature interpretations usually accommodate the pattern of Sufism when interpreting QS. al-Fatihah, or it may not accommodate the pattern of Sufism and instead displays a different style, because apart from being an expert in the interpretation of the Qur'an, as-Singkili is also known as an expert in various Islamic sciences, it is possible that various models of interpretation were used when interpreting Surah al-Fatihah. [10].

So based on the above arguments, this study needs to be carried out, especially in aspects: *First*, Systematic of interpretation on surah al-Fatihah, *Second*, Source of interpretation used by As-Singkili when interpreting surah al-Fatihah. *Third*, the methodology and principles of interpretation conducted by as-Singkili; and *fourth*, explaining the implications of the interpretation of QS. al-Fatihah by As-Singkili.

Next, to see the distinction and contribution of this study compared to studies that have been conducted by several previous researchers on QS. al-Fatihah, then the following describes several studies relevant to this study, such

as those carried out by Fathor Rahman who studied the scientific aspects of QS. al-Fatihah in Tantawi Jawhari interpretation [11], Iskandar studied the scientific aspects of QS. al-Fatihah in the interpretation of *al-Iklil* [12], Safri Andy studied the nature of the interpretation of Surah al-Fatihah [13], Ahmad Nurul, et al, studied the interpretation of Ibn Abbas regarding QS. al-Fatihah [14], Suhaimi studied Ali As-Sabuni's linguistic interpretation on the interpretation of QS. al-Fatihah [15], Wendi Parwanto, examines the comparative interpretation of QS. al-Fatihah in the commentary of As-Singkili and Tafsir Said bin Umar Kedah, the focus of his studies is on aspects of epistemology and tasawuf tendencies both of them [16]. Arivaie Rahman, examines the Characteristics of Tarjuman Al-Mustafid which briefly reviews al-Fatihah's letter regarding the style and interpretation of Sufism by as-Singkili [17].

In general, the studies that have been conducted by previous researchers tend to be descriptive-substantive and have not explained further the methodological aspects used by interpreters in interpreting QS. al-Fatihah. Therefore, this study will explain the construct of QS. al-Fatihah interpretation methodology conducted by As-Singkili, which focuses on aspects: 1) Systematic of interpretation, 2) Sources of Interpretation; 3) Interpretation Principles and methodology; and 4) Implication or Caseative-Axiological Interpretation [18]

## Method

This research approach is qualitative, meaning that research focuses on data quality, not on the quantity (amount) of data [19]. Then using a descriptive-analytic research methodology, namely research by introducing and describing the interpretation of As-Singkil as it is and then conducting an in-depth analysis. The data sources in this study are: primary data using the interpretation of Tarjuman Al-Mustafid which is focused on the interpretation of QS. al-Fatihah, while secondary data is using relevant and credible printed and online literature that can strengthen the theoretical-methodological construction and analysis conducted.

## Discussion

### 1. Historical-Biographical of Abdur Rauf As-Singkili

As-Singkili's full name is Abd ar-Ra'uf bin Ali al-Jawi al-Fansuri as-Singkili. As-Singkili was born in 1024 H/1615M, in Fansur, Singkel a small area of the West Coast of Aceh, bordering North Sumatra [20]. Apart from being known as As-Singkili, he is also known as *Syiah Kuala* or *Teungku Kuala* [21]. Kuala is attributed to the place where As-Singkili taught, and at the same time became his burial place [22]. As-Singkili died in 1105 H/1693 H [23]. As-Singkili

is a great scholar from Aceh who has a strong network and intensity with Middle Eastern scholars around the 17th century AD [24].

As-Singkili is a scholar and charismatic Sufi with extraordinary influence, so he is also known as *waliyullah* among the people of Aceh at his time [23]. As-Singkili is the pioneer of the Syatthariyah congregation in the archipelago, who has also succeeded in making a series of achievements including the author of the first complete 30 juz interpretation book in the archipelago which is named *Tarjuman al-Mustafid* [25]. Based on a series of achievements that have been carved so that the name As-Singkili is recorded with 'golden ink' in the history of Nusantara scholars, especially in Aceh. One of the universities in Aceh that uses the name As-Singkili as a form of appreciation for the Acehnese people for their services, namely Syiah Kuala University which was inaugurated by President Soekarno on September 2, 1959 or the initiative of the governor of Aceh at that time Prof. KH. Ali Hasmy [26]. Some of As-Singkili's works are: *Tafsir Tarjuman al-Mustafid* (The first interpretation of the archipelago which interprets the complete 30 chapters/juz), *Mir'at a-Thullab*, *Bayan al-Arkan*, *Bidayah al-Balighah*, *Terjemahan Hadits Arba'in*, *Mawa'iz al-Badî'*, *Tanbih al-Masyi*, *Kifayat al-Muhtajin ilâ Masyrah al-Muwahhidin al-Qâilin bi Wahdatil Wujud*, *Daqâiq al-Hurf*, and several other written works.

## 2. Interpretation of Qs. Al-Fatihah in Tafsir Tarjuman Al-Mustafid

When interpreting QS. al-Fatihah, As-Singkili begins by giving a general description of surah al-Fatihah. In the preamble to interpretation, As-Singkili explained that surah al-Fatihah consists of seven repeated verses and includes the *Makkiyah* surah. Then As-Singkili also quoted Tafsir Al-Baidhawi, according to him that in QS. al-Fatihah contains an antidote for all diseases. This is also mentioned in the *manafi' al-Qur`an* (benefits of reading the Qur`an). Whoever reads it will be rewarded a lot for him and benefit many people in compassion [27].

1st verse (*Bismillahirrahmanirrahim*); As-Singkili interpreted 'Dengan nama Allah yang maha pemurah di alam dunia ini dan sangat mengasihani hamba-Nya yang mukmin di dalam negeri akhirat' [27]. Then verse 2: As-Singkili interprets that 'segala puja puji adalah milik Allah yang mempunyai seluruh makhluk' [27]. Verse 3: As-Singkili interprets by saying:

*"Lagi Tuhan yang amat murah di alam dunia ini, lagi yang amat mengasihani hamba-Nya yang mukmin di dalam negeri akhirat"* [27].

Then the 4th verse (*maliki yaumiddin*): As-Singkili interpreted by saying - "Raja yang memerintahkan pada hari kiamat". Then when interpreting QS. al-Fatihah verse 4, As-Singkili introduces several arguments from reciters' (read:

qira'ah), in explaining the word 'ma' in the sentence 'maliki'. This argument is only limited to how to read it, whether the ma is read 'long' (*maliki*) (read: *mad*) or 'short' (*maliki*). As-Singkili only briefly explains the implications and causality of meaning as a result of these different readings. As-Singkili explained that Abu'Amr and Nafi' agreed to read 'maliki' by not extending the word 'ma', while Hafsh, chose to read the word 'ma' in long, and when it reads 'ma', the meaning is "Tuhan yang mempunyai segala pekerjaan hari kiamat" [27].

As-Singkili further explained that, from the differences in the reciters (*qari'*) readings above, then gave rise to a number of well-known qiraah experts, namely seven qiraah imams, and from each of these priests there were two students: *First*, Nafi' has two students, namely: Qalun dan Warasy. *Second*, Ibnu Kathir, had two students, namely: Duri dan Susi. *Fourth*, Ibn 'Amir, has students, namely: Hisham and Ibn Zakwan. *Fifth*, 'Ashim, has two students, namely: Hafsh and Abu Bakr. *Sixth*, Hamza, has two students, namely: Khalaf and Khallad. *Seventh*, Kisa'i, has students, namely: Abu Harith and Duri ibn Duri al-Kisa'i. After as-Singkili explained about a number of teachers and students in qiraah, then he continued the interpretation of the next verse [27].

5th verse (*Iyyaka na'budu wa iyyakanas ta'in*): As-Singkili interprets this by saying that Allah determines worship and Allah also demands that humans perform these and other worship services. Then the 6th verse (*Ihdinash shiratha al-Mustaqim*): As-Singkili interpreted the verse as a request to Allah to show the right path, As-Singkili did not specify what was meant by the right path. Then the 7th verse (*Shirathalladzina 'an'amta 'alaihima ..... waladh dhalin*); As-Singkili interpreted by saying:

*"Jalan segala mereka itu yang telah Kau nugerahi nikmat atas mereka itu, lain daripada jalan segala yang dimurkai atas mereka itu, dan lain dari pada jalan segala orang yang sesat (bermula) dikehendaki dengan jalan yang dimurkai di sini jalan segala Yahudi dan jalan segala yang sesat jalan mereka Nasrani, wallahu a'lam [27]."*

#### a. Systematics of Interpretation

The systematic of interpretation referred to here is how the presentation of the interpretation of QS. al-Fatihah conducted by As-Singkili. The systematic presentation of interpretations in Indonesia during the classical period was quite diverse, some only included the name of the letter and then carried out the interpretation without including the text of the verse and the translation of the verse. This model was carried out by M. Basiuni Imran in his commentary on *Ayat As-Siyam* and the interpretation of *Surat Tujuh* [28]. Indeed, the typology of presenting interpretations with a simple and concise

model can be found in interpretations that appeared in the early developments of Islam in Islamic palaces or sultanates. Likewise, for example, the commentary of Nurul Ihsan by Said bin Umar, a mufti of the Kedah sultanate, also wrote an interpretation with a simple typology and presentation model. [29].

So, these presentation models are common in Malay-Jawi interpretations that emerged in the Islamic sultanates. Including the Tafsir Tarjuman al-Mustafid by As-Singkili, especially in the presentation of the interpretation of QS. al-Fatihah. The typology and systematics of presentation in this interpretation are also relatively simple, namely by explaining whether the letter is *makkiyah* or *madaniyah*, providing information on the benefits or uses of the letter and uncovering the *asbab an-nuzul* [30]-[32]. Next, As-Singkili wrote the text of the verse without writing down the translation, then interpreted the verse using a concise, global and simple interpretation model so that he was still familiar with the translation of the verse.

The simple interpretation model generally occurs in classical interpretation in the archipelago, both in institutions and regions, this occurs because: *First*, the area or institution still lacks knowledge about interpretation, so interpretations are written using simple models and typologies so that they are easily understood by the people at that time [29; 30]. *Second*, generally in an Islamic institution or sultanate in the archipelago, the disciplines that initially developed were Sufism and Jurisprudence [35]-[37]. So, the emergence of interpretations is considered 'new' and may even be considered 'foreign'. Therefore, in order for the community to be accommodative and responsive to this 'new knowledge' (tafsir), the written interpretation must be relevant to previous knowledge and not written with heavy arguments.

#### **b. The Interpretative Sources**

When the interpretation of QS. al-Fatihah, As-Singkili uses *munasabah*, although it does not mention the *munasabah* aspect literally. It can be seen when As-Singkili interprets the 7th verse; about "Orang yang diangerahi nikmat oleh Allah", As-Singkili said:

*"Beri petunjuk oleh-Mu akan kami jalan yang betul, jalan segala mereka itu yang telah Kau anugerahi nikmat.."* [27]

If traced in a number of interpretation literature, the interpretation of verse 7 of QS. al-Fatihah is correlated (*munasabah*) with QS. an-Nisa` [4]: 69-70. Then the use of hadith sources; As-Singkili uses hadith, although he doesn't explicitly mention it. As when As-Singkili interprets the word *Maghdhub* and

*adh-Dhallin* (*al-Fatihah* [1]: 7). As-Singkili argues that what is meant by *Maghdhub* (angry people) are Jews and *adh-Dhallin* (misguided people) are Christians. If traced further, this explanation is in the hadith narrated by at-Tirmidhi and Imam Ahmad.

Furthermore, using another interpretation or the opinion of the mufassir; As-Singkili cited the mufassir's argument, namely the opinion of Imam al-Baidhawi when explaining the benefits of *al-Fatihah* that apart from being a mandatory reading in prayer, *al-Fatihah* also contains *syifa'* (medicine); letters that can be read for treatment or healing. Then use qiraat; As-Singkili uses qiraat sources when explaining 'ma' in the word '*maliki*' (*al-Fatihah* [1]: 4), and introduces a number of qiraat imams along with the students of the qiraat imams [27].

### c. Principles of Interpretation

When As-Singkili interprets QS. *al-Fatihah*, he uses several methods and principles as follows: 1) *Principle of Letter Description*: this can be seen how As-Singkili motivates readers to understand and know in advance the naming of the letter, the type of letter (*makkiyah* or *madaniyah*) and a glimpse of the benefits of the letter. 2) *Qiraat Accentuation Principle*: This is seen when As-Singkili interprets the 4th verse on the word "*maliki*". As-Singkili displays variations of the reading "*ma*" and the implications of the meaning of the reading in a simple way.

3) *The Principle of Global-Parochial Interpretation*: Seen in the interpretation carried out by As-Singkili with a simple, concise and easy-to-understand explanatory model for readers. So that it does not require heavy reasoning to understand the language of interpretation that is presented, meaning that the language used is also more familiar to the world of readers. 4) *Principles of Textual Interpretation*: The textual interpretation approach is a model of interpretation approach that seems to be reading the translation of the *al-Qur'an* or the verse being interpreted [38]. This is what as-Singkili did, even though he gave a little addition to the interpretation he made, it did not change the nature of its textuality. Because this interpretation appears as the most complete interpretation of the first 30 chapters in the archipelago, it is only natural that it still uses a textual interpretation approach [28], [39]. This can be seen when As-Singkili interprets verse 6: "*jalan yang lurus*" - not interpreted by following Islam or the *al-Qur'an*, but interpreted according to the meaning of the verse. Then in the 7th verse about "*Al-Maghdhub* (Yahudi) dan *Adh-Dhallin* (Nasrani)" - there is no expansion of meaning, and only based on literal hadith, without correlating or explaining further the aspects of the nature and character of these people [27].

### 3. Axiological-Significance of Interpretation of QS. al-Fatihah in Tarjuman Al-Mustafid

The axiological significance referred to here is the direction, accuracy and interpretation contribution made by Abd. Ar-Rauf as-Singkili when interpreting QS. Al-Fatihah with the context of interpretation needed at that time. Is the commentary he wrote sufficiently accommodative, solutive and contributive as a problem solving in accommodating the problem or reality at the time the commentary was written or could it also be quite contributive to date. So there are two things that need to be explained to see the axiological significance of the interpretation conducted by As-Singkili in the interpretation of QS. al-Fatihah.

*First*, when interpreting QS. al-Fatihah, As-Singkili tends to emphasize socio-cultural aspects, seen in a number of interpretation arguments that he did as explained above, As-Singkili tries to provide a simple interpretation so that it is easier to read and understand by the audience (the people). As at the beginning of the interpretation, As-Singkili quoted Baidawi's opinion that apart from being a mandatory routine reading in prayer, QS. al-Fatihah also contains the essence of medicine, although from this point of view, As-Singkili explained it not so broadly [40]. However, this is important, because if examined further, socio-religious practices in the early days of Islam in Indonesia still flourished in the practice of shamanism, superstition, and other magical-mystical practices. So instead of using spells whose origins are unclear, it is better to use the verses of the Koran, and this kind of model or interpretation is found in many other commentary literature, including in the commentary cited by As-Singkili, namely in the interpretation of Anwar at-Tanzil wa Asrar at-Ta`wil by al-Baidawi [27].

*Second*, when interpreting QS. al-Fatihah, As-Singkili tries to explain the differences in qiraat, especially in interpreting the sentence of *malikiyaumiddin*. He did this not without reason, apart from being an expert in qiraat, that the birth of Tarjuman Mustafid's interpretation was not in a vacuum of Islamic scholarship, there had been previous great figures who were phenomenal in Aceh, one of whom was Nuruddin ar-Raniri, and his teachings had also been widely developed in Aceh at that time. Apart from being an expert in Sufism, Ar-Raniry is also an expert in poetry, so many of his poems have Sufistic nuances in the form of praise to Allah. Thus, As-Singkili describes some of the arguments of the scholars on how to read and their implications, this is quite important to accommodate the similarities in the beauty of reading by the people at that time and the people who will come and avoid misunderstandings so that blaming each other as happened before between



the schools of ar-Raniry and as-Sumatrani, then these arguments are created in the interpretation of As-Singkili [27].

## Conclusion

Based on the discussion above regarding the interpretation of QS. al-Fatihah in the interpretation of Tarjuman al-Mustafid, it can be concluded that: *First*, the systematics of interpretation, As-Singkili presents interpretation with a simple model, namely explaining whether the letter is *Makkiyah* or *Madaniyah*, reveals the benefits of the letter and *asbab an-nuzul* letter, writes the text of the verse without translating the verse and then performs a simple interpretation. *Second*, the source of As-Singkili's interpretation when interpreting Qs. al-Fatihah uses *munasabah*, *hadith* and *qaul* of scholars or cites other interpretations. *Third*, the principles of interpretation used by As-Singkili when interpreting Qs. al-Fatihah are: 1) *Principles of Letter Description*; 2) *Qiraat Accentuation Principle*; 3) *Principles of Global-Parochial Interpretation*; and 4) *The principle of the Textual interpretation approach*. *Fourth*, the axiological significance of the interpretation carried out by As-Singkili in interpreting QS. al-Fatihah emphasizes the socio-cultural aspect, namely by paying attention to the reality of society as the target of interpretation. The emergence of Tarjuman al-Mustafid's interpretation included the discipline of 'new science' in the Aceh Sultanate so that As-Singkili presented his interpretation with a simple model. Furthermore, As-Singkili also tried to anticipate if one day there were differences in qiraat in reading QS. al-Fatihah, so he displays the diversity of the qiraat imam and his students so that it can be understood by current readings and future readers.

## Credit Author Statement

**Wendi Parwanto:** Conceptualization, Methodology, Writing - review & editing, Supervision, Project administration. **Taufik Akbar:** Methodology, Writing - review & editing, Investigation. **AbdulGafar Olawale Fahm:** Conceptualization, Methodology, Writing - review & editing, Investigation.

## Acknowledgement

I would like several anonymous reviewers for providing valuable input on this paper

## Bibliography

- [1] M. Q. Shihab, B. Yatim, A. Sukardja, D. Rosyada, and N. Umar, *Sejarah Ulum Al--Qur'an*. Jakarta: Pustaka Firdaus, 1999.
- [2] S. B. A. Bakar and Z. Haqqi, "Penulisan Kitab Tafsir Di Indonesia Pada Abad Ke-21 M (2001 - 2015)," *QiST J. Quran Tafseer Stud.*, vol. 1, no. 1, pp. 1-10, 2022, doi: 10.23917/qist.v1i1.521.
- [3] J. Burhanudin, "Syaikh Dā'ūd al-Faṭānī dan Hubungan Mekah-Asia Tenggara: Jaringan Intelektual, Transmisi Islam dan Rekonstruksi Sosio-Moral," *Stud. Islam.*, vol. 24, no. 3, 2017, doi: 10.15408/sdi.v24i3.6215.
- [4] I. Gusmian and M. A. (Corresponding Author), "Criticism of Social, Political, and Religious Problems in Indonesia: A Study on Al-Iklīl fī Ma'ānī al-Tanzīl by Misbah Bin Zainil Mustafa (1917-1994)," *J. Al-Tamaddun*, vol. 18, no. 1, pp. 215-230, 2023, doi: 10.22452/jat.vol18no1.18.
- [5] W. Parwanto and E. A. Z. Engku Alwi, "The Pattern of Sufism on Interpretation of Q.S. Al-Fatihah in the Tafsir Manuscript By M. Basiuni Imran Sambas, West Kalimantan," *QiST J. Quran Tafseer Stud.*, vol. 2, no. 2, pp. 163-179, 2023, doi: 10.23917/qist.v2i2.1472.
- [6] A. Jhons, "The Qur'an in the Malay World : Reflection on 'Abd Rauf of Singkel," *J. Islam. Stud.*, vol. 9, no. 2, p. 121, 1998.
- [7] P. G. Riddell, "Variations on an Exegetical Theme: Tafsīr Foundations in the Malay World," *Stud. Islam.*, vol. 21, no. 2, pp. 259-292, 2014, doi: 10.15408/sdi.v21i2.1072.
- [8] O. Fathurahman, "Jaringan Ulama : Pembaharuan Dan Rekonsiliasi Serta Tradisi Intelektual di Dunia Melayu-Indonesia," *Stud. Islam.*, vol. 11, no. 2, p. 365, 2004.
- [9] M. A. Anshori, Z. H. Prasojo, and L. Muhtifah, "Contribution of sufism to the development of moderate Islam in Nusantara," *Int. J. Islam. Thought*, vol. 19, no. 1, pp. 40-48, 2021, doi: 10.24035/IJIT.19.2021.194.
- [10] Wendi Parwanto, "Structure of Epistemology and Sufism Patterns on Malay-Jawi Interpretation : The Case of Q . S . Al- Fatihah Interpretation in Nurul Ihsan by Said bin," *Al-Kawakib*, vol. 3, no. 2, pp. 130-138, 2022.
- [11] F. Rahman, "Tafsir Saintifik Thanthawi Jauhari atas Surat al-Fatihah," *HIKMAH J. Islam. Stud.*, vol. XII, no. 2, pp. 303-336, 2016.
- [12] I. Iskandar, "Penafsiran Sufistik Surat Al-Fatihah dalam Tafsir Tāj Al-Muslimīn dan Tafsir Al-Iklīl Karya KH Misbah Musthofa," *Fenomena*, vol. 7, no. 2, p. 195, 2015, doi: 10.21093/fj.v7i2.297.

- [13] S. Andy, "Hakekat Tafsir Surat Al-Fatihah (Pemahaman Hakikat Ibadah Kepada Allah Swt Dalam Menghadapi Persoalan Kehidupan)," *J. At-Tibyan J. Ilmu Alquran dan Tafsir*, vol. 4, no. 1, pp. 78-100, 2019, doi: 10.32505/tibyan.v4i1.827.
- [14] A. A. A. A. Muznah Attamimi, "Penafsiran Abdullah Ibn Abbas Terhadap Surah Al-Fatihah," *Al-Munir J. Stud. Ilmu Al-Qur'an dan Tafsir*, vol. 1, no. 02, pp. 79-102, 2020, doi: 10.24239/al-munir.v1i02.35.
- [15] S. Suhaimi, "Pemikiran Kebahasaan Syeikh Al-Shabuni dalam Kitab Shafwat Al-Tafasir: Analisis terhadap Penafsiran Surat Al-Fatihah," *J. Ilm. Al-Mu'ashirah*, vol. 17, no. 2, p. 151, 2020, doi: 10.22373/jim.v17i2.9076.
- [16] Wendi Parwanto, "Epistemologi Dan Tendensi Penafsiran Dalam Tafsir Melayu-Jawi: Studi Tafsir Q.S. Al-Fatihah Dalam Tarjuman Al-Mustafid Karya Abdul Rauf Al-Singkili Dan Tafsir Nur Al-Ihsa N Karya Said Bin Umar Al-Kedah," *Al-Bayan J. Stud. Ilmu Al- Qur'an dan Tafsir*, vol. 7, no. 2, p. 75, 2022.
- [17] A. Rahman, "Tafsir Tarjumân Al-Mustafîd: Diskursus Biografi, Kontestasi Politis-Teologis, dan Metodologi Tafsir," *Miqot*, vol. 42, no. 1, pp. 1-22, 2018.
- [18] Peter A. Angeles, *Dictionary of Plolosophy*. New York: Barner & Noble Bokks Publisher, 1931.
- [19] M. Ramdhan, *Metode Penelitian*. Surabaya: Cipta Media Nusantara, 2021.
- [20] Damanhuri, *Akhlak ; Perspektif Tasawuf Syeikh Abdurrauf As-Singkili*. Jakarta: Lectura Press, 2014.
- [21] M. Al-Attas, *Some Aspect of Sufism as Understood and Practised Among the Malays*. (Singapura: Malaysian Sociological Research Institute, 1963.
- [22] W. Parwanto, "Penafsiran Surat Al-Falaq [113]: 3-4 : Menurut Abd. Ar-Rauf As-Singkili, Hamka dan M. Quraish Shihab: Telaah Atas Epistemologi dan Genealogi," *MISYKAT J. Ilmu-ilmu Al-Quran, Hadist, Syari'ah dan Tarb.*, vol. 3, no. 2, p. 205, Dec. 2018, doi: 10.33511/misykat.v3n2.205-236.
- [23] Mohd Sholeh Sheh Yusuff, Yusuff Haji Othman, Mat Rani Abdul Manaf, and Mohamad Hazli Ismail, "Sabab Nuzul Ayah (The Contexts and Occasions of the Revelation of the Quran) at Tafsir Tarjuman Al-Mustafid: A Genetic Approach in Surah Al-Baqarah," *Int. J. Humanit. Soc. Sci.*, vol. 7, no. 8, pp. 79-85, 2017.
- [24] S. Amin and S. Ambarwati, "The Concept of Dzikir by Abdul Rauf Singkel in the Tanbih al-Masyi Book," *AJIS Acad. J. Islam. Stud.*, vol. 5, no. 1, p. 69,

- 2020, doi: 10.29240/ajis.v5i1.1379.
- [25] Azyumardi Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII Dan XVIII*. Jakarta: Kencana, 2004.
- [26] Wendi dan Herlambang, "Paradigm Shifts in the Interpretation of Heaven Illustration Among Indonesian Mufassirin : A Comparative Analysis of As-Singkili, Hamka dan M. Quraish Shihab," *Stud. Ilmu Al-Qur'an dan Tafsir*, vol. 24, no. 1, pp. 1-12, 2023, doi: 10.14421/qh.v24i1.4454.
- [27] Abdur Ra'uf as-Singkili al-Fansuri, *Tarjuman al-Mustafid*. Singapura: Maktabah wa Mathbu'ah Sulaiman Maraghi, 1951.
- [28] Wendi Parwanto, "Vernakularisasi Tafsir Al-Qur'an Di Kalimantan Barat (Studi Atas Tafsir Āyāt aṣ-Ṣiyām Karya Muhammad Basiuni Imran)," *Suhuf*, vol. 15, no. 1, pp. 107-122, 2022.
- [29] M. S. Sheh Yusuff, Y. Haji-Othman, and T. Z. T. Zawawi, "Developing a Method of Understanding Tafsir Nur Al-Ihsan Using Intertextual Reading: A Study using the Excerpt Method," *Int. J. Acad. Res. Bus. Soc. Sci.*, vol. 11, no. 6, pp. 127-134, 2021, doi: 10.6007/ijarbss/v11-i6/10102.
- [30] Z. Arifin, M. R. Hasan, and A. R. A. Haqqi, "Qat'i and Zanni Debate From the Perspective of Qur'anic Studies," *QiST J. Quran Tafseer Stud.*, vol. 2, no. 1, pp. 63-67, 2022, doi: 10.23917/qist.v2i1.1248.
- [31] M. Z. Kharis Nugroho, "The Influence Of Hermeneutics In Double Movement Theory ( Critical Analysis Of Fazlurrahman's Interpretation Methodology)," *QiST J. Quran Tafseer Stud.*, vol. 2, no. 3, pp. 275-289, 2023, doi: 10.23917/qist.v2i3.2531.
- [32] S. A. Munandar and S. Amin, "Contemporary Interpretation Of Religious Moderation In The Qur'an: Thought Analysis Quraish Shihab and Its Relevance In The Indonesian Context," vol. 2, no. 3, pp. 290-309, 2023, doi: 10.23917/qist.v2i3.1448.
- [33] Wendi Parwanto, "Epistemologi Tafsir Indonesia : Kajian Epistemologi Penafsiran Q.S. Al-Falaq [113]: 3-4 Dalam Tafsir Al-Azhar Karya Hamka," *El-Afkar*, vol. 11, no. 2, pp. 3-4, 2022.
- [34] W. Parwanto, "Visualization and Legalization of K.H . Ahmad Dahlan's Hisab Method in Tafsir al-Azhar by Hamka," vol. 19, no. December, pp. 166-177, 2021.
- [35] W. Parwanto and R. Riyani, "Visualisasi Nalar Esoteris dalam Tafsir Melayu-Jawi (Studi Interpretasi QS. Al-Fatihah dalam Manuskrip Tafsir M. Basiuni Imran Sambas Dan Tafsir Nurul Ihsan Said bin Umar Al-Kedah),"

- Refleks. J. Filsafat dan Pemikir. Islam*, vol. 22, no. 1, p. 27, 2022, doi: 10.14421/ref.2022.2201-02.
- [36] W. Parwanto, "Struktur Epistemologi Naskah Tafsir Surat Al-Fatihah Karya Muhammad Basiuni Imran Sambas, Kalimantan Barat," *J. At-Tibyan J. Ilmu Alquran dan Tafsir*, vol. 4, no. 1, pp. 143-163, 2019, doi: 10.32505/tibyan.v4i1.783.
- [37] Wendi Parwanto & Riyani, "Codicology of the Qur`an Manuscript in Islamic Sultanate Al-Mukarramah Sintang District, West Kalimantan," *Lekt. Keagamaan*, vol. 21, no. 1, 2023, doi: 10.31291/jlka.v21.i1.1116.
- [38] W. Parwanto, *Struktur Epistemologi Naskah Tafsir Surat Tujuh (Tujuh Surat) Karya M. Basiuni Imran, Sambas : Kalimantan Barat*. Yogyakarta: UIN Sunan Kalijaga, 2019.
- [39] W. Parwanto, "Terjemahan Al-Qur`an Bahasa Dayak Kanayatn: Telaah Vernakularisasi sebagai Upaya Awal menuju Indigenisasi," *Subst. J. Ilmu-Ilmu Ushuluddin*, vol. 23, no. 2, p. 108, 2021, doi: 10.22373/substantia.v23i2.9412.
- [40] M. I. Rosyadi, "Pemikiran Hadis Abdurrauf As-Singkili Dalam Kitab Mawa'izat Al-Badi'Ah," *Diroyah J. Stud. Ilmu Hadis*, vol. 2, no. 1, pp. 55-62, 2018, doi: 10.15575/diroyah.v2i1.2495.