



Conference & Workshop

A WORD ACROSS LANGUAGES: **How Qur'an Translations** **Shaped Civilization in World History**



20
24

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| Title | : A Word Across Languages: How Qur'an Translations Shaped Civilization in World History |
| Format | : Two day conference and a seminar |
| Subject Field | : Islamic History/Studies, World History, Southeast Asian History/Studies, Islamic/Qur'anic Literatures, Tafsir Studies, Qur'an Translation. |
| Presentation structure | : What we typically have here is as follows: Each day will have two plenary sessions and several parallel sessions. Each session can include up to three speakers, and four to eight parallel sessions can run concurrently. |
| Outcome | : Edited volume with De Gruyter |
| Place | : UIN Sunan Kalijaga Yogyakarta, Indonesia |
| Dates | : 2-3 July 2024 (4 July for the workshop—see the description) |
| Conveners | : Prof. Dr. Roberto Tottoli, Prof. Dr. phil. Sahiron Syamsuddin, M.A. |



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Introduction

A Word Across Languages: How the Text of the Qur'an Shaped Civilization in World History?

The Qur'ān was revealed in the region of Arabia to a Messenger from the Arab nation employing the Arabic language. It states, "We have sent it down as an Arabic Qur'ān, in order that you may acquire wisdom" (Q.12:2). Soon after the time of revelation, the Qur'ān encountered communities beyond its initial audience, which raised all questions regarding culture, language, and all sort of regional differences. The migration of the Qur'ān extended both westwards and eastwards, permeating the regions we now refer to as Europe and Asia. This extensive process was undoubtedly a source of great historical richness and complexity.

Extensive academic study has been sparked by this lengthy historical journey. Islam has a rich and extensive history in the European region, encountering the Christian world along the way. Meanwhile, in Southeast Asia, the rise of Islamic civilization followed the dominance of Hinduism and Buddhism. Throughout history, encounters between different cultures and faiths have been an essential component of Islam's global presence. One notable difference is that in the current historical context, Islam is the dominant religion in Southeast Asia, while the situation is the opposite in Europe.

The conference **A Word Across Languages: How the Text of the Qur'an Shaped Civilization in World History?** will be the venue for a more in-depth discussion of the historical and cultural encounters at hand. The aim of the conference is to explain how the text of the Qur'an and the literature tradition that arises from it (tafsir, translations, and so on) have contributed to shaping the cultural, social, political, and anthropological attitudes of different societies across the world, both in Muslim countries and regions and in non-Muslim regions. Focusing on the experience of Europe and Southeast Asia, the contributors will discuss how in history the Qur'anic word in its various forms stimulated and inspired societies, people, and scholars in terms of behaviour and knowledge of their own faith in the case of Muslims and of the 'other' in the case of non-Muslim people. The conference aims to collect contributions and proposals with a historical focus ranging from the Middle Ages to the contemporary period.

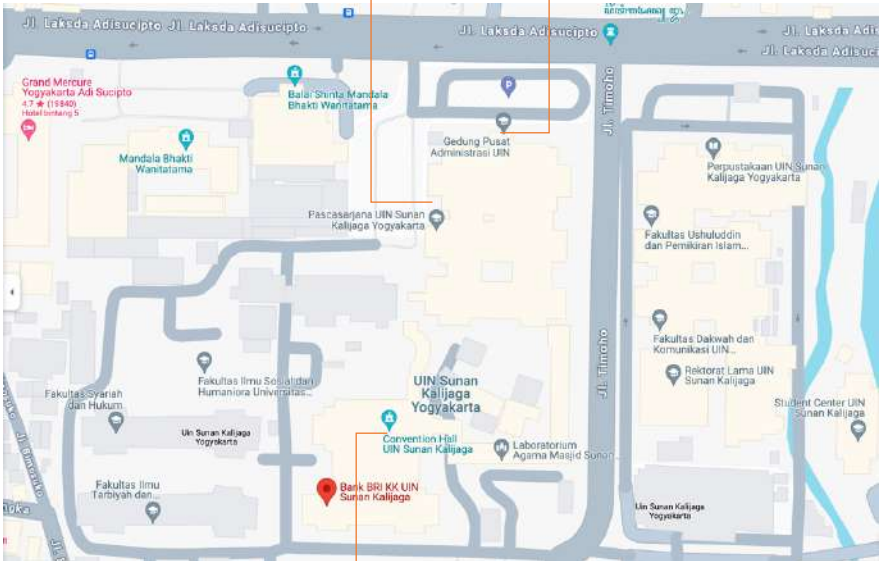
In addition to the conference, we will organise a workshop that is specifically dedicated to Qur'an translations for participants with committed and promising research topics. The workshop will feature two lectures from eminent scholars and in-depth presentations from participants. The papers presented at the workshop will be published in an edited volume by De Gruyter.



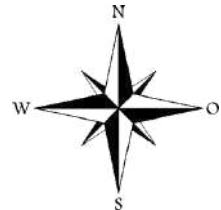
Map Location

Aula Pascasarjana
(Panels 1, 3, 5, & 7)

PAU (Panels 2, 4, 6, 8, &
Workshop)



Convention Hall/ Prof. Soenarjo Building
(Opening Ceremony & Plenary Sessions)



Venue:

State Islamic University Sunan Kalijaga (UIN Sunan Kalijaga)
Address: Jalan Marsda Adisucipto, Yogyakarta, Indonesia
Post Code: 5528



Program

2nd July 2024

Conference Day 1

- 08.30 – 09.00** : **Opening Ceremony** (*Conference Hall*)
MC: Putri Ghaida Habibilla
- 08.30– 08.35** : **Indonesian National Anthem**
- 08.35 – 08.45** : **Introduction to the Conference**
Convenor: Roberto Tottoli
- 08.45 – 08. 50** : **Welcoming speech**
Director of School of Graduates Studies
- 08.50 – 09.00** : **Opening speech**
Rector of UIN Sunan Kalijaga

09.00–09.15 Break

Plenary 1:

A Word Across Languages: How Qur'an Translations Shaped Civilization in World History

(Prof. Soenarjo Building/ Convention Hall the 1st Floor)

- 09.15–09.30** : **Introduction**
Chair: Moch Nur Ichwan

09.30 – 10.00

Keynote Speech 1: Roberto Tottoli

The European Qur'an: Power, Translation, and Contesting Theology
(University of Naples, L'Orientale)

10.00 – 10.30

Keynote Speech 2 : Sahiron Syamsuddin

Hermeneutics from the West and the East and Qur'anic Studies in Indonesia

(UIN Sunan Kalijaga Yogyakarta)

10.30 – 11.00

Keynote Speech 3 : Yusuf Rahman

Western Qur'anic Studies in Indonesian Islamic Universities: Responses and Controversies

(UIN Syarif Hidayatullah Jakarta)

11.00 – 12.00 : Q&A session

12.00 – 13.00 Lunch Break

13.00 – 14.45 | Panel 1

(Aula Pascasarjana)

Chair: Munirul Ikhwan

13.00 – 14.45 | Panel 2

(PAU 1st Floor)

Chair: Katarzyna K. Starczewska

13.00–13.15

Mahmoud Ali Gomaa Afifi

(Online)

Bending the Branches in the Interpretation of Q. 4:34

Indonesian International Islamic University (IIIU)

13.00–13.15

Adrian Rodríguez Iglesias

Intercessory

Funerary Rites in Comparative Perspective:

The Case of Moriscos'

Setena Universiteit van Amsterdam/Universidad de Oviedo

13.15–13.30

Mughzi Abdillah

The Influence of Anwār al-Tanzīl on the Ottoman Tafsīr Tradition

Exegesis Indonesian International Islamic University (IIIU)

13.15–13.30

Basri & Moh. Azwar Hairul

The Qur'an as a Guide to Sexual Intercourse: a Study of the Qur'an Performance in Lontara

Assikalaibineng

IAIN Sultan Amai Gorontalo

13.30–13.45

Didik Andriawan

Qur'an, Sufism and Social Culture Awakening of Medieval Türkiye: The Case of Akhism
UIT Lirboyo Kediri

13.45–14.00

Kentaro Inagaki

The Multilingual Qur`ān in? Readers of Persian and Ottoman Turkish Translations of the Qur`ān
University of Copenhagen

14.00–14.45 : Discussion

14.45–15.00 : Break

15.00 – 17.45 | Panel 3

(Aula Pascasarjana)

Chair: Davide Scotto

15.00–15.15

Isyatul Luthfi

Al-Qur`an Translations Featuring Ijāz. Sound Aesthetics And Rhyme Coherence In Al-Qur`an Al-Karim dan Terjemah Bebas Bersajak dalam Bahasa Aceh
UIN Sunan Kalijaga Yogyakarta

13.30–13.45

Ahmad Rafiq

Paratext as the meaning of the Quran in the student book of "Quran Hadith" at Islamic Secondary Schools in Indonesia
UIN Sunan Kalijaga Yogyakarta

13.45–14.00

Asep Nahrul Musaddad

Khawass al-Qur`an as a Category in "Translating" the Qur`an into Islamic(ate) Occult Literature
UIN Sunan Kalijaga Yogyakarta

14.00–14.45 : Discussion

14.45–15.00 : Break

14.45 – 16.45 | Panel 4

(PAU 1st Floor)

Chair: Imas Lu'ul Jannah

15.00–15.15

Ali Imron

Three Ecosystems in Contemporary Qur`anic Studies in Indonesia
UIN Sunan Kalijaga Yogyakarta

15.15–15.30

Jajang A. Rohmana

"Male bias in female Qur'anic translations: Maryah Maryati Sastrawijaya's Anugerah Al-Quranul-Karim"

UIN Sunan Gunung Djati
Bandung

15.30–15.45

Fadhli Lukman

The Malay Jalālayn of Minangkabau: Towards a New Narrative of the Malay Tafsīr Tradition

UIN Sunan Kalijaga Yogyakarta,
Hebrew University of Jerusalem

15.45–16.00

Masyithah Mardhatillah

"A Language among Non-Natives: Study of A Firstly Published Madurese Qur'anic Translation of Jemaah Pengajian Surabaya, Indonesia"

IAIN Madura

15.15–15.30

Syamsul Idul Adha

The Tantric Quran: The Influence of Early Malay Quranic Exegesis on Sufi-Tantric Traditions

UIN Ar-Raniry Banda Aceh

15.30–15.45

Ahmad Shalahuddin Mansur

Is it true that Prophet Isa did not teach the Trinity?: A Critical Reading of QS. Al-Ma'idah [5]: 116-120 in the Ministry of Religious Affairs' 2019 Translation of the Qur'an

Duta Wacana Christian University of Yogyakarta

15.45–16.00

Rahmatullah

"TERJEMAHAN AL-QUR'AN MAHMUD YUNUS: Sejarah dan Popularitas Terjemahan Al-Qur'an Paling Populer di Indonesia Abad ke-20"

UIN Sultan Aji Muhammad Idris,
Samarinda

19.00 – 22.00 Gala Dinner (for speakers and committees)

3rd July 2024

Conference Day 2

Plenary 2:

Qur'an Translation in Pre-Nation State Context

(Prof. Soenarjo Building/ Convention Hall the 1st Floor)

09.00 – 09.15 : Introduction

Chair: Roberto Tottoli

09.15 – 09.45

Keynote Speech 1 : Moch. Nur Ichwan

Qur'an Translation in Pre-Independence Indonesia

(UIN Sunan Kalijaga Yogyakarta)

09.45 – 10.15

Keynote Speech 2 : Gerard Wiegers

The Lead Books of the Sacromonte in Granada and the Qur'an

(The University of Amsterdam)

10.15 – 10.45

Keynote Speech 3 : Yumi Sugahara

Changes in the narratives of Hell in Malay and Javanese Islamic literature

(Osaka University)

10.45 – 12.00 : Q&A Session

12.00 – 13.00 Lunch Break

13.00 – 14.45 | Panel 5

(Aula Pascasarjana)

Chair: Muammar Zayn Qadafy

13.00–13.15

Lenni Lestari

"Critical Review on Political Interpretation in Indonesia; How Tengku Muhammad Hasbi Ash-Shiddieqy Promoted Islamic Political Through His Tafsir"

UIN Sunan Kalijaga Yogyakarta

13.15–13.30

Mufti Rasyid

Qur'an Translation into Hebrew: Comparative Study on Jewish and Muslim Scholars' Translation of Surah Al-Baqarah

UIN Sayyid Ali Rahmatullah Tulungagung

13.30–13.45

Davide Scotto

Cardinal Nicholas of Cusa and the Qur'an: Manuscripts, Sources, Exegesis

The University of Pavia / The University of Naples L'Orientale

13.00 – 14.45 | Panel 6

(PAU 1st Floor)

Chair: Kentaro Inagaki

13.00–13.15

Katarzyna K. Starczewska

The GDL Tatars and their Qur'an: Linguistic Dimensions and Religious Tolerance in the Polish-Lithuanian

Commonwealth the Spanish National Research Council (CCHS-CSIC) Madrid

13.15–13.30

Egi Tanadi Taufik

One-for-all Qur'ān Translation: Towards the Literary Appropriation of 'Al-Qur'an and Terjemahnya' in Translating Indo-Malay Qur'ānic Manuscripts Indonesian International Islamic University (IIU)

13.30–13.45

Munirul Ikhwan

Shaping a National Islamist Discourse: Majelis Mujahidin Indonesia and the 'Interpretive' Translation of the Qur'an

UIN Sunan Kalijaga Yogyakarta

13.45–14.00

Abdul Aziz F & Umar Kustiadi

Kontekstualitas Tafsir al-Azhar: Analisis Psikologis Noam Chomsky terhadap Penafsiran Buya Hamka pada al-Maidah ayat 51

UIN Sunan Kalijaga Yogyakarta

13.45–14.00

Ahmad Taufik

Historical Translation, Ideology, and Mass Movement in Indonesia: How the Text of the Qur'an Shaped the Civilization?

UIN Sulthan Thaha Saifuddin
Jambi

14.00–14.45 : Discussion

14.00–14.45 : Discussion

14.45–15.00 : Break

14.45–15.00 : Break

15.00 – 16.45 | Panel 7

(Aula Pascasarjana)

Chair: Adrian Rodríguez Iglesias

15.00 – 16.45 | Panel 8

(PAU 1st Floor)

Chair: Fadhli Lukman

15.00–15.15

Federico Stella *(online)*

The Qur'an in Nineteenth-Century Italy: translations, résumés, and its Use for the Study of Arabic Grammar at La Sapienza University

Università degli Studi di Napoli L'Orientale

15.00–15.15

Muammar Zayn Qadafy

Gus Baha's (b. 1974) Oral Ḥāshiyah on the Jalālayn and The Traditionalist: Resilience Against Modernity Biases in Interpreting the Qur'an

UIN Sunan Kalijaga Yogyakarta

15.15–15.30

Moh. Sabilq, B.A

Tafsir al-Fiqh in Andalus: A Historical-Comparative Studies of Aḥkāṁ al-Qur'ān by Ibn al-'Arabī and Al-Jāmi' li Aḥkāṁ al-Qur'ān by al-Qurṭubī

UIN Sunan Kalijaga Yogyakarta

15.15–15.30

Muhammad Dluha Luthfillah

Before Tafsir. Javanese Renderings of Q.12 in the 17th and 18th centuries

The Hebrew University of
Jerusalem

15.30–15.45

Muhammad Akmaluddin

*Even if It's a Lot, It's a Few:
Isnād and Tafsīr Discourses in
Rembang, Central Java,
Indonesia*

UIN Sunan Kalijaga Yogyakarta

15.30–15.45

Arina Al-Ayya

*The Idea Realm of Javanese
Eschatology: from Eso-
eschatology to 'Pure' Islamic
Eschatology*

UIN Sunan Kalijaga Yogyakarta

15.45–16.00

Mohamad Sobirin Sahal

(Online)

*The "Hearts" of the Qur'an, How
Is It Believed and Treated?*

UIN Prof. K.H. Saifuddin Zuhri
Purwokerto

15.45–16.00

Ulvah Nur'aeni

*Traditionalist Exegesis: A
Response to the Religious
Phenomenon in Early Twentieth
Century Indonesia*

Universitas Islam Bandung

16.00–16.45 : Discussion

16.00–16.45 : Discussion

4th July 2024

Workshop (PAU 1st Floor)

09.00 – 09.15 :

Opening Speech: Dean of Faculty of Islamic Theology and Thought

Workshop

Chair: Fadhli Lukman

09.15 – 10.00

Lecture 1 : Moch Nur Ichwan

Setting the scene: Islamic Texts in Southeast Asia

10.00 – 10.45 : Discussion

10.45 – 11.00 Break

11.00 – 11.45

Lecture 2 : Roberto Tottoli

Researching the Qur'an and its reception history

11.45 – 12.30 : Discussion

12.30 – 13.30 Lunch Break

13.30 – 15.30

Discussion : Gerard Wiegers

Common Mistakes in Research and Writing the Report

15.30 – 16.00 Wrap up



Abstract Book

KEYNOTE SPEAKERS

Roberto Tottoli



Roberto Tottoli is Professor of Islamic studies at the University of Naples, L'Orientale. Since 2002 he has taught Islamic Studies and Islamic Arabic literature in the Department of Asian, African, and Mediterranean Studies. His research interests focus on Muslim traditions and literature. His early studies and his Ph.D. dealt with the stories of the biblical prophets in the Qur'an and Islamic literature, especially in the early centuries of Islam. He later expanded his interests to hadith literature, Qur'anic exegesis, and Muslim contemporary literature. In more recent years, Professor Tottoli's interests focus on issues around textual criticism in relation Arabic texts, the literary genres of Islamic literature, and contemporary Islam. Professor Tottoli is a regular contributor to the Encyclopaedia of Islam and writes as a commentator on issues related to Islam and the Islamic world on Corriere della sera. His publications include 'Biblical Prophets in the Qur'an and Muslim literature' and 'The Stories of the Prophets of Ibn Mutarrif al-Tarafi'.

The Qur'an in Europe, A European Qur'an: A History of Reading, Translation, Polemical Confrontation and Scholarly Appreciation

The projet EuQu – The European Qur'an is helping to reconstruct the history of the spread of the Quran, in all forms, and the knowledge of Islam in European history. Between the Middle Ages and the Modern age, the Qur'an as the original Arabic manuscript, the contents of the Arabic text, and in translation has been a significant element in debates about relations with the Islamic world but also relations within Christendom. In early missionary activities, as an item to be early translated from Arabic, and then, after the Reformation, through the major innovations from the 16th century onward, the knowledge of the Qur'an had a major role, and was also used to define power relations. Along with this, the contents of the Qur'an have played a role in religious debates and controversies throughout European history. All this testifies to how not only has the sacred text of Islam played a role for centuries, but how beyond the polemical spirit, the Quran and Islam have always been present in European history.

Sahiron Syamsuddin



Sahiron Syamsuddin is professor of Qur'anic exegesis at the Faculty of Islamic Theology and Thought at UIN Sunan Kalijaga Yogyakarta. He holds his Ph.D. in Islamic studies from Otto-Friedrich University of Bamberg, Germany. His research interests include Qur'anic hermeneutics, and Qur'an and hadith studies.

Hermeneutics from the West and the East and Qur'anic Studies in Indonesia

Hermeneutics, as a philosophical discipline concerned with the art of interpretation, has been an important subject within modern Western scholarship, particularly in the fields of texts and humanities studies. In religious studies, it has introduced a historical-critical approach to the scriptures, which often produces meanings beyond a religion's theological boundaries. Creative breakthroughs in meaning production that Western hermeneutics offers have attracted a number of progressive Muslim scholars to review their traditional hermeneutics, which, in their view, is unable to produce meanings relevant to the contemporary challenges of Muslim societies. Accordingly, they initiate adopting certain aspects of modern Western hermeneutics to read the Qur'an with the hope of introducing more nuanced meanings of Qur'anic verses, a move that sparks controversy within Muslim societies for its alleged unorthodox mission. In Indonesia, Western hermeneutics of scriptures has become an academic subject in higher education and, to a certain extent, influences the development of Qur'anic hermeneutics, in particular, and Qur'anic studies in general. This study explores the intersection of Western and Eastern hermeneutical approaches within Qur'anic studies in Indonesia. As a methodology for interpreting religious texts, hermeneutics has evolved distinctively in both Western and Eastern traditions, influencing scholarly perspectives on the Qur'an. In the context of Indonesia, a predominantly Muslim nation with a diverse cultural and religious landscape, these dual influences shape interpretations and scholarly discourse on the Qur'an. This paper examines how Indonesian scholars navigate and integrate Western and Eastern hermeneutical frameworks in their study of the Qur'an, considering factors such as historical context, linguistic nuances, and religious traditions. By analysing these interactions, this paper aims to contribute to a deeper understanding of how diverse hermeneutical approaches enrich Qur'anic studies in Indonesia and beyond, highlighting the dynamic interplay between global scholarship and local contexts in Islamic interpretation.

Yusuf Rahman



Yusuf Rahman is Professor of Islamic Thought at Syarif Hidayatullah State Islamic University Jakarta. He obtained his MA and Ph.D degrees from McGill University Canada. On the theme of the conference, he has published a book chapter on "Indonesian Muslim Responses to Non-Muslim Approaches to Qur'anic Studies," in *New Trends in Quranic Studies: Text, Context, and Interpretation*, ed. Mun'im Sirry 2019.

Western Qur'anic Studies in Indonesian Islamic Universities: Responses and Controversies

This paper examines the opinions about Western scholarship on the Qur'an espoused by lecturers of Qur'anic Studies based in departments of Qur'anic Studies at three Indonesian Islamic universities: The State Islamic University Syarif Hidayatullah Jakarta, The State Islamic University Sunan Kalijaga Yogyakarta, and The State Islamic University Alauddin Makassar. They argue that while there is a strong tendency in these departments to accept new approaches to the study of the Quran, including those of Western scholarship, inevitable disagreements with this openness surfaced and influenced, to some extent, how the program was oriented and developed. Individuals more dominant and influential in the departments formulated what they viewed as the suitable curriculum for students of Qur'anic Studies. The fulfillment of two distinct learning outcomes of the department was contested: 1) to understand and accept Western styles of academia in the study of the Qur'an and tafsir, and 2) to master a certain level of knowledge of the Qur'an and tafsir for Islamic missionary work.

Moch. Nur Ichwan



Prof. Moch. Nur Ichwan is professor in Islamic Social and Political Studies at the School of Graduate Studies of UIN Sunan Kalijaga Yogyakarta. He holds his Ph.D. in Religious Studies from Tilburg University, and was a research fellow at the International Institute for Asian Studies (IIAS), Leiden, (2001-2005) and post-doc fellow at the International Institute for the Study of Islam in the Modern World (ISIM), Leiden, in the framework of the Scientific Programme Indonesia-Netherlands (SPIN) (2008-2009). His research interests include Islamic political thought and practice, the social and political roles of 'ulama, post-conflict Islam in Aceh, and Islamic hermeneutics.

In the Shade of Dai Nippon: Reading Qur'anic Texts in the Decolonial-Occupational Ambiguity Context

When the Japanese military defeated the Dutch colonial government in March 1942, most Indonesians believed that the former helped them decolonize their country against the latter and would grant, as promised, independence. Considering the Japanese as the big brother (saudara tua), Muslim and secular nationalist leaders supported Japanese occupation—which they perceived to be temporary—and its Greater East Asian War agenda—only later they realized that it was just another colonization. Muslim leaders from various organizational backgrounds—such as Muhammadiyah, Nahdlatul Ulama (NU), Partai Syarikat Islam Indonesia (PSII), and Persatuan Islam (Persis)—united in the umbrella organization Majelis Islam A'laa Indonesia (MIAI), whose name later changed to Masyumi (Majelis Syura Muslimin Indonesia), justified religiously the Japanese occupational and war projects through various ways, including through articles published in their official magazines, Soeara MIAI and Soeara Moeslimin Indonesia. These articles had arguably significant impact on the endeavors for convincing and mobilizing Muslim people to support the Japanese war agenda, because it was perceived at the same time an Islamic jihad and struggle for Indonesian independence. The paper aims at examining how Qur'anic texts were translated and interpreted by Muslim leaders of MIAI/Masyumi in their articles or writings published in the above two magazines, which framed, rather than merely addressed, Muslims to support the enigmatically overlapping interests of both the Dai Nippon (Great Japan) and Indonesian people in the decolonial-occupational ambiguity context.

Gerard Wiegers



*Leiden University, is Professor of History and Comparative Religious Studies at the University of Amsterdam. He has published widely on the history of Muslim–Jewish–Christian relations and Muslim minorities in Europe. His most recent publications (co-edited with Mercedes García-Arenal) is entitled *The Iberian Qur'an. From the Middle Ages to Modern Times* (Berlin and Boston: De Gruyter, 2022), and, co-edited with Gulnaz Sibgatullina, *European Muslims and the Qur'an* (Berlin and Boston: De Gruyter, 2023*

The Lead Books of the Sacromonte in Granada and the Qur'an

The Archive of the Sacromonte Abbey in Granada preserves a historical treasure: Arabic texts on a sheet of parchment and on numerous small tablets of lead, which were discovered in Granada at the end of the sixteenth century in the tower of the old Friday Mosque and in caves of the "Valparaíso" hillock, from then on called "Sacromonte". They became the object of heated discussions in Europe and were condemned by the Pope in 1682. The texts are among the very last literary productions of the Moriscos, the Andalusí Muslims, many of whom continued to practice Islam in secret until their expulsion from Spain between 1609 and 1614. With the permission of the archbishop of Granada, Sjoerd van Koningsveld and I have published, for the first time in history, a study, edition, translation, and images of all the tablets and shed new light on the fascinating religious messages of these enigmatic texts and their authors (Leiden: Brill: 2024) In my presentation I will focus on the core message of the Lead Books, and within it, on the role of the enigmatic text called *The Essence of The Gospel*, which, as I will argue, is strongly reminiscent of the Qur'an.

Yumi Sugahara



is Professor at Osaka University. She graduated from Tokyo University of Foreign Studies in 2002. She works on Islamic history in Indonesia. She received the Japan Society for Southeast Asian Studies Award in 2014 for her book, *The Javanese Religious Movement under Dutch Colonial Rule: Islamization in 19th Century Manuscripts (in Japanese, 2013)*. Recently, she edited *A Comparative Study of Southeast Asian Kitabs: Paradise and Hell (2021)*. She is currently leading the JSPS (Japan Society for the Promotion of Science) Grant-in-Aid project "Research on the Early Islamization of Southeast Asia: Religion, Kingship, and Cosmology."

Changes in the narratives of Hell in Malay and Javanese Islamic literature

Western Islamic scholars have paid far more attention to Paradise than Hell. This is because Islamic hell has been merely a mirror image of paradise, representing a 'bizarre' ugliness. However, there are more images of hell than of paradise in the Koran and hadiths, even if scholars are still divided as to which is more important. Of course, the subject of hell and paradise has been a preoccupation of Southeast Asian peoples since before the arrival of Islam, as can be seen in Old Javanese literature. As far as we know, Islamic tales of hell were introduced to the Southeast Asian world in the 17th century at the latest. However, although motifs such as angels, fire, snakes, and scorpions can be found in the Tale of the Skull, a tale of hell that originated in Persian literature and spread to Southeast Asia, there are no Islamic apocalyptic tales. Meanwhile, in 1642, Nūr al-Dīn al-Rānīrī, the founder of Islamic studies in the Malay world, wrote the *Akhbār al-ākhirah fī ahwāl al-qiyyāmah* in Aceh. *Daqā'iq al-akhbār fī dhikr al-jannah wa-al-nār*, one of the most famous texts on Hell and Paradise in the Islamic world, also became popular in the island countries of South-East Asia and was translated into Malay in the end of the 19th century and published in kitab kuning (yellow book), which was published as an Islamic textbook. A group of manuscripts called *Kabar kiyamat* also appeared in the 19th century. This article examines how narratives of hell changed in the 19th century.

PANEL

Intercessory Funerary Rites in Comparative Perspective: The Case of Moriscos' Setena

Adrián Rodríguez Iglesias

Universiteit van Amsterdam/Universidad de Oviedo – ILC (CCHS-CSIC)

The description of the interrogation in the grave usually attributed to the angelic figures of Munkar and Nakīr is one of the developments of Islamic Eschatology. Following this doctrine, intercessory funerary rites arose in Islamic societies. This paper deals with the specificities of this doctrine and the rites derived from it among Muslim communities living under Christian ruling in the Iberian Peninsula between the 15th and the 17th centuries. Among the Islamic literature in Spanish, specialists have often indicated the exegetical texts as copies or translations into Romance of previous exegetical works in Arabic. However, the descriptions of the questioning in the grave that is called *castigo de la fuesa* 'punishment in the grave' show significant variations. Moreover, some of them could even be considered as a local development of Islamic doctrine. Regarding the intercessory funerary rites in Islamic societies, some of them have been marked by Orthodox Islamic authorities as an influence of other religions in Islam. This is the case of *tahlilan* in Indonesia that has been pointed out as an influence of Buddhism in local Islamic practices since the 19th century. However, intercessory funerary rites similar to *tahlilan* have been described, such as the *sābi' al-mayyit* in al-Andalus since the 10th century. The survival of intercessory funerary rites among Muslim communities in the Iberian Peninsula can be traced through indirect sources such as Inquisitorial trial records as well as through direct sources such as procedural texts during the 16th and the beginning of the 17th centuries. Even so, legal texts from the Mudejar period do not mention the celebration of these rites. Besides this lack of information, similarities and differences among prayers used in rites from al-Andalus and Indonesia suggest that some copies of Quranic selections that date back to the Mudejar period could correspond to the prayer used in the intercessory funerary rites by Hispanic Muslim communities.

The Qur'an as a Guide to Sexual Intercourse: a Study of the Qur'an Performance in Lontara Assikalaibineng.

Basri¹, Moh. Azwar Hairul²

¹*IAIN Sultan Amai Gorontalo*

²*IAIN Sultan Amai Gorontalo*

This study discusses how the transformation of the use of Qur'anic verses in the Assikalaibineng Lontara manuscript. Quotations of Qur'anic verses are often found in which allegedly can have a positive effect when having sex. This research method is qualitative research by examining the meaning, value and understanding on text. This study uses the theory of the basic function of scripture by Sam D. Gill that the function of scripture has horizontal and vertical dimensions. Research findings in this study: 1.) The knowledge of Assikalaibineng for the Bugis community becomes a guideline for families in husband-wife relationships that are always controlled by Bugis cultural values in line with the spirit of Islamic values; 2.) There are several forms of Bugis society hermeneutics regarding the verses read in sexual ethics. Namely: there is a distortion of meaning, there is a unique transformation of Al-Qur'an verses which are adapted to the characteristics of the regional phonological system of the people of South Sulawesi, there is the meaning of key words (semantic keys) which can be deliberately chosen by the Bugis people in accordance with the understanding of Al-Qur'an verses. and, and there is figurative language with metaphorical language; 3.) The entry of Islam is able to influence the traditions that have existed before, but this influence does not necessarily eliminate the identity of existing traditions, but was born from a dialectic meeting of two identities, namely Islam and local culture, which then gave birth to new values and standards. This includes sexual ethics as reflected in the Lontara Assikalaibineng text.

Bending the Branches in the Interpretation of Q. 4:34

Mahmoud Ali Gomaa Afifi

Indonesian International Islamic University (IIU)

The current paper shows that the word 'context' emerges as a key technical mechanism among a minority group of UK-based imams (faith leaders), as they attempt to push against the literal meaning of Q 4:34, particularly regarding the authorization of the husband to hit his wife. The paper interrogates in more technical terms the conception of 'context', through this minority group of imams studied here, as they attempt to go beyond the mechanisms of traditional interpretation. The paper also reflects on how these imams attempt to pin down what 'context' means to them and how their conceptualization of 'context' directly affects interpretation. The paper looks at the imams' explicit articulation of a stance on how 'context' could be considered, as a source independent of, or at least not necessarily defined by, theology. The imams

under discussion associate this hermeneutic move towards 'context' with real-life cases. That is, they use real-life cases, sometimes apart from legal doctrine, to inform their progressive stances on the interpretation of 4:34. The imams additionally deepen their escape from the literal meaning of the verse by relying on 'context' as an independent source of knowledge, the relation of whose outcomes to tradition seems not to be an essential element in the process of interpretation. The paper does not, however, claim that this minority group of imams reject the tradition; yet their proposals open avenues for revisiting traditional knowledge and developing more progressive interpretation of the text in the contemporary world.

The Influence of *Anwār al-Tanzīl* on the Ottoman Tafsir Tradition

Mughzi Abdillah

Universitas Islam Internasional Indonesia

The Qur'an commentary of al-Bayḍāwī, *Anwār al-Tanzīl wa Asrār al-Ta'wīl* (The Light of Revelation and the Secrets of Revelation), has been praised by scholars like Walid Saleh and Susan Gunasti for its significant influence on the field of exegetical literature. On the other hand, its influence on the non-Arab Muslim world—which includes Ottoman and Malay contexts—that has distinct sunni theological traditions has not been thoroughly analyzed. Al-Bayḍāwī is acknowledged as a Shaffī jurist and Ash'ari theologian. However, it is interesting to note that *Anwār al-Tanzīl* was extensively studied in early Malay society, which was dominated by Asharian theologians, and it was also widely studied in madrasas during the Ottoman era, which was characterized by Maturidi theologians. *Anwār al-Tanzīl* seems to have been held in high regard by Ottoman's era and early Southeast Asian Islamic scholars. It served as an important source for some Quranic exegetists in both Ottoman and Malay contexts, including Molla Gūrānī (d. 1443) with *Ghāyat al-Amānī fī Tafsīr al-Kalām al-Rabbānī*, Ebussuud (d. 1574) with *Irshād al-'Aql al-Salīm ilā Mazāya al-Kitāb al-Karīm*, and Abd alRa'uf al-Singkili (d. 1693) with *Tarjumān al-Mustafid*. These well-known historical figures had a significant impact on the development of Ottoman and early Malay Islamic education. The purpose of this study is to examine the main factors that contributed to the widespread recognition of al-Baydawi's Qur'an commentary in two distinct contexts: the Ottoman and the Malay worlds

Qur'an, Sufism and Social Culture Awakening of Medieval Türkiye: The Case of Akhism

*Didik Andriawan
UIT Lirboyo Kediri*

Akhism, one of the influential and rapidly developing organizations in Anatolia between the 13th and 20th centuries, is technically defined as an order that regulates the working conditions and all the needs of artisans, as well as the socio-cultural aspects of society. The Akhi organization, based on rules established by Islamic scholars, sought to impart ethical lifestyles and good behavior to artisans and enhance their skill levels to a certain extent to maintain standardization. Akhism is viewed as a consequence of the Ottoman state's shortcomings, such as providing security to individuals, their possessions, and honor; transforming communication and education systems; and ensuring equal rights in the absence of a robust legal system. In addition to safeguarding common interests, Akhism members were organized to exert moral control over each other in all worldly activities (economic and social). This reality indicates that the Akhi organization was an important control mechanism. Beyond discussions of its technicalities and impacts within the scope of Ottoman cultural and social society, Akhism has a strong foundation based on the values of the Quran, Hadith, and the role of Sufism, which embodies the values in Quranic texts. This article reviews the influence of Quranic values as the fundamental basis used in guiding Akhism. Its aim is to understand and measure the influence of the Quran as a driving force in the revival of the Turkish social and cultural system in the medieval period. Research results indicate that the primary foundation in understanding Akhism is closely related to values in Quranic texts interpreted in the form of Sufi understandings. Akhism is a strong example of how the Quran can be a driving force in the revival of the social and cultural community of the larger society. Furthermore, we also learn of an interpretation model of the Quran that can dynamically evolve, manifesting itself in the form of the ideological framework of the Akhism organization.

The Multilingual Qur'ān in? Readers of Persian and Ottoman Turkish Translations of the Qur'ān

Kentarō Inagaki (PhD candidate, University of Copenhagen)

The early modern European scholarly minds took a variety of means to study the Qur'ān. While most of them relied heavily on authentic Qur'ān commentaries by Muslim scholars, some sought after manuscripts that display the Qur'ān alongside interlinear renditions in Persian and Ottoman Turkish.

In this talk, I shall explore how and why early modern European scholars read Persian and Ottoman Turkish translations of the Qur'ān. To achieve this objective, I focus on Levinus Warner (d. 1685), a German scholar and Dutch diplomat to the Ottoman Empire.

His rich Nachlass, now kept in Leiden University Libraries (henceforth: LUB), includes not only Qur'ān manuscripts with Persian and Turkish interlinear translation (LUB, Or. 510 and Or. 504, respectively), but also a haphazard notebook that attests to his study of the Qur'ān (LUB, Or. 1120). Drawing on these sources, I argue that Warner made extensive use of the Qur'ān manuscript with Turkish interlinear translation (LUB, Or. 504), not only to understand the Arabic text of the Qur'ān, but also to explore pre-Islamic Arab customs by referencing to extensive marginalia added by the copyist.

To situate Warner's study of the Qur'ān in a broader intellectual landscape, I turn to yet another scholar who used Qur'ān manuscripts with Persian and Turkish translations: Andreas Acoluthus (d. 1704), a German orientalist in Wrocław. In 1701, Acoluthus published the *Specimen Alcorani quadrilinguis* (*Specimen of the Qur'ān in Four Languages*), which displays the sūrah al-fātiḥah in Arabic, Persian, Turkish, and Latin.

Seeing Warner's and Acoluthus's use of the multilingual Qur'ān allows us to understand what they expected from Qur'ān translations in the learned Islamic languages: Both seem to suppose that Persian and Turkish interpretations could shed light on the meaning of the Qur'ān. Warner's case also suggests that a translation could contribute to historical understanding of the Qur'ān.

Male bias in female Qur'anic translations:

Mariyah Maryati Sastrawijaya's Anugerah Al-Quranul-Karim

JAJANG A ROHMANA

UIN Sunan Gunung Djati Bandung

All of the hundreds of translations of the Qur'ān in Indonesia were written by men. Religious authority in the country is dominated by men and this patriarchal orientation is also visible in the field of Qur'ān translation. For this reason, Mariyah Maryati Sastrawijaya's *Anugerah Al-Quranul-Karim Terjemah Basa Sunda* stands out. *Anugerah* is the only complete translation of the Qur'ān written by an Indonesian woman to date. However, the translation is not at all in favor of women and instead tends to be male-biased. This study focuses on this Sundanese women translation. This study confirms that a translation composed by a woman does not necessarily reflect a female reading with women's interests in mind, especially if the translator is not committed to gender and women's issues at all. The results tend to be normative and in favor of men's interests, just like most translations written by men. The most important source of Maryati's translation is the official translation of the Qur'ān in Indonesia, *Al-Qur'an dan Terjemahnya*, produced by the Indonesian government. The version she used is the edition published by the King Fahd Glorious Qur'an Printing Complex in Medina, Saudi Arabia, known as the 1990 Saudi edition. Maryati's translation generally echoes the Saudi edition of the government's official translation, which is not based on a woman-friendly interpretation of the Qur'an. There are almost no original exegetical choices to be found in her translation. The translation choices that really come from Maryati are limited to the Sundanese vocabulary. This shows that the use of official translations of the Qur'an in

Indonesia can shape the views of other translators of the Qur'an in ethnic languages who do not critically understand the substance other than the Sundanese vocabulary. It demonstrates that layers of patriarchal culture can shape religious literature that is formalized by the state and consciously referenced by its citizens.

The Malay Jalālayn of Minangkabau: Towards a New Narrative of the Malay Tafsīr Tradition

Fadhli Lukman
UIN Sunan Kalijaga

Recent studies have established the prevalence of Tafsīr al-Jalālayn in the Malay-Indonesian world between the 17th and 20th centuries, both as the primary source for writing Qur'an translations or commentaries and as a pedagogical textbook. However, is the influence of the Jalālayn in the region solely confined to these two domains? An attempt to answer this question necessitates a structural examination of the Jalālayn, positioning the commentary within the formation of the tafsīr tradition in the region. The Jalālayn manuscripts produced in the 18th and 19th centuries in the Minangkabau surau contexts, I would argue, are a valuable resource in understanding the formation of the tafsīr tradition in the Malay-Indonesian world. The sidenotes and interlinear texts of these manuscripts serve as an entry gate into the ways in which the techniques of interpretation are transmitted and developed, and thus the corpus of the Qur'an commentaries is perceived. This way, exploring the role of the Jalālayn in the Minangkabau context might go beyond just grasping the idea about the commentary itself; it might shed light on the tafsīr tradition in the Malay-Indonesian world.

A Language among Non-Natives: Study of A Firstly Published Madurese Qur'anic Translation of Jemaah Pengajian Surabaya, Indonesia

Masyithah Mardhatillah
IAIN Madura

This project aims at exploring the firstly published Madurese Qur'anic translation which, interestingly, was made by non-native Madurese in a community called JPS or Jemaah Pengajian Surabaya. Amid criticism to the work, it had indirectly given birth to three other

translation versions that were written afterward to correct what deemed to be wrong within. Focuses of this project are the triggering factors beyond its birth of among non-natives instead of mother tongue speakers, its distinctive features which distinguish it from three other versions which were of native Madurese, and its contribution in shaping people's understanding on the Qur'an through a local perspective. This project therefore aims to shade light on how non-native translation of a holy text was produced, written, and giving impact to its readers which, in this case, is relatively limited to a certain circle of non-natives. Data was obtained through desk-review technique employing content analysis to the work and three others along with in-depth interview with several key persons of translation team and congregation members of JPS who still use the translation in their routine meetings Qur'anic recitation. It is found that the congregation inner need of Madurese translation along with non-existence of published Madurese Qur'anic translation ensure the congregation previous leader to begin writing the translation. Meanwhile, the work is found different to other three translations in various aspects, ranging from linguistic features such as diction and spelling to understanding of the Qur'anic verses which leads how the translation is written. Apart of it, it had been proved as helpful in delivering what the Qur'an wants to convey through local language and perspective, mainly to readers who do not have any Arabic language mastery among JPS members

The Tantric Quran: The Influence of Early Malay Quranic Exegesis on Sufi-Tantric Traditions

Syamsul Idul Adha
UIN Ar-Raniry Banda Aceh

The development of early Malay Quranic exegesis in late 16th century denotes some intercultural interaction between Indo-Aryan (Sanskrit), Indo-Persian and Arab intellectual traditions. The doctrines and praxis of Sufi-Tantric as the spiritual traditions in Islamization of Nusantara are inseparable from the influence of early Malay Quranic exegesis which represents the intercultural translation and glosses of Quranic passages within the realm of socioculture and religious transition from Indianization to Islamization phases. This study aims to analyze the influence of early Malay Quranic exegesis on Sufi-Tantric doctrines and praxis in early Islamic Malay realm. This study applies the Semiotic analysis to identify the linguistic and intercultural relation between signifier texts of Quranic exegesis and signified historical reality of Sufi-Tantric doctrines and praxis. The materials of study are classified into the texts of early Malay Quranic exegesis such as the fragment of Sura al-Kahfi commentary (Cambridge MS. li.6.45 fol. 17), Turjumān al-mustafid and some unidentified texts from 16th to 17th centuries, the texts of Sufi-Tantric traditions related to the influence of early Indic Sufi-Tantric texts such as Hawā mād' al-Ḥayat, Bahr al-Ḥayat and at-Tuhfah al-Mursalāh ilā al-Nabī, and some polemical heresiography and legal-edict (al-fatawā) texts. The semiotic analysis of texts identifies some quotations of Malay Quranic exegesis in Sufi-Tantric texts which represent the

elements of pre-Islamic Śaivite-Buddhist Tantric traditions. These textual evidences establish the alignment of pre-Islamic Tantric and Sufi-Tantric doctrines and praxis through the mystical synthesis of Mā' al-Ḥayat (The Water of Life) associated with the stories of Khaidīr and Dewaruci, Pancamaya (The Five Illusions), Nukat al-Ghayb (The Mystical Seed) which is identified with Brahmanda Purana, the Wujūdīyah (Mystical Union) ontology which represents Ādvaita (non-duality), and 'ilm al-Nisā' (Sexo-Yoga) which have been disputed among Sunni polemical writings. This research contributes on the study of the Islamic politics of knowledge in Nusantara.

Is it true that Prophet Isa did not teach the Trinity?: A Critical Reading of QS. Al-Ma'idah [5]: 116-120 in the Ministry of Religious Affairs' 2019 Translation of the Qur'an

Ahmad Shalahuddin Mansur

Duta Wacana Christian University of Yogyakarta

This research examines the 2019 Ministry of Religious Affairs version of the Qur'an translation. This version differs from previous versions in that it uses passages or section titles. The passage discussed in this study is about QS. Al-Ma'idah [5]: 116-120 which is titled by the Ministry of Religious Affairs as "Prophet Isa Did Not Teach the Trinity". The title of the passage undoubtedly brings new problems when the fragment brings polemics in the future, especially it will bring new problems that the Qur'an seems to have the concept of the Trinity and indeed the Prophet Jesus did not teach it. The purpose of this study is to try to answer whether the Qur'an has the concept of the Trinity as alluded to in QS. 5: 116-120, extrinsically looking at several versions of Qur'anic interpreters related to the fragment and their opinions about the Trinity and explaining what the Trinity actually looks like in the lives of Christians today, whether it is the same as what the Qur'an criticizes in the fragment of the passage or not. So that by reading the context more closely, the Qur'anic criticism is addressed to what kind of Christian groups, so that the Ministry of Religious Affairs translation does not bring or shape the relations between Islam and Christianity in Indonesia increasingly in endless theological tensions.

TERJEMAHAN AL-QUR'AN MAHMUD YUNUS:

Sejarah dan Popularitas Terjemahan Al-Qur'an Paling Populer di Indonesia Abad ke-20

Rahmatullah

Universitas Islam Negeri (UIN) Sultan Aji Muhammad Idris, Samarinda

Terjemahan al-Qur'an Mahmud Yunus dianggap sebagai literatur tentang al-Qur'an paling populer di Indonesia, terutama di awal abad ke-20, sekalipun telah lahir karya-karya lain yang lebih mendalam dan lebih ilmiah. Popularitas karya ini terlihat jelas dari pencetakannya yang berulang-ulang, bahkan sampai puluhan kali cetak, tidak hanya oleh satu penerbit tetapi oleh penerbit yang berbeda-beda, baik penerbit dalam negeri maupun luar negeri. Karya yang pertama kali diterbitkan antara tahun 1922 dan 1930 ini telah menunjukkan daya tahannya yang luar biasa. Ia masih tetap digunakan sampai lebih dari tiga puluh tahun sejak peluncuran pertamanya. Gaya penyajian yang digunakan dalam karya ini dianggap telah menjadi format yang dominan dalam kebanyakan publikasi terjemahan dan tafsir Indonesia selanjutnya. Namun, meskipun karya ini merupakan perintis dan pelopor literatur terjemahan dan tafsir di Indonesia abad modern, popularitasnya telah meredup dan tergeser oleh karya-karya terjemahan dan tafsir yang muncul selanjutnya. Kisah naik dan turunnya popularitas karya ini tidak pernah diceritakan, dan mengingat betapa sentralnya perdebatan tentang al-Qur'an dan penerjemahan serta penafsirannya di kalangan umat Islam Indonesia, sebuah catatan sejarah tentang terjemahan al-Qur'an yang dahulunya pernah menjadi terjemahan yang paling populer ini sudah sangat lama ditunggu-tunggu. Makalah ini berpendapat bahwa naik dan turunnya popularitas terjemahan al-Qur'an Mahmud Yunus berkaitan erat dengan popularitas si penulisnya dan diskusi-diskusi penting tentang otoritas teks-teks keagamaan; mengenai apakah dan bagaimana serta siapa yang boleh menafsirkan isi al-Qur'an, yang masih menjadi perdebatan sengit di awal abad kedua puluh. Makalah ini akan membahas ayat-ayat al-Qur'an yang dipilih dan terjemahannya yang terdapat dalam terjemahan al-Qur'an Mahmud Yunus, kemudian membandingkan uraian terjemahan tersebut dengan uraian-uraian yang terdapat dalam literatur-literatur terjemahan dan tafsir al-Qur'an yang terbit sebelum dan sesudahnya, dengan memperhatikan gaya atau format yang digunakan dalam terjemahan tersebut dalam menerjemahkan dan menyajikan terjemahan ayat-ayat al-Qur'an. Setelah itu, makalah ini akan membahas diskusi-diskusi penting tentang otoritas teks-teks keagamaan mengenai apakah dan bagaimana serta siapa yang boleh menafsirkan isi al-Qur'an, yang terjadi di Indonesia pada awal abad ke-20 dan seterusnya, dan mengaitkannya dengan karya ini. Dengan demikian, akan dapat dipahami bagaimana dan mengapa popularitas karya ini bisa naik dan turun.

Critical Review on Political Interpretation in Indonesia; How Tengku Muhammad Hasbi Ash-Shiddieqy Promoted Islamic Political Through His Tafsir

Lenni Lestari

State Islamic University of Kalijaga, Yogyakarta

An idea cannot be separated from one's environmental situation, perspective life, and political position. Proponents of the sociology of knowledge argue that all theological and philosophical ideas have political and social references. The rise of reformist thought at the beginning of the 20th century which encouraged the use of *ijtihad*, has brought positive benefits to Indonesian society in using national or local languages in translating and interpreting the text of the *al-Qur'an*. One of the interpreters who celebrated this condition was Tengku Muhammad Hasbi Ash-Shiddieqy, an ulama from Aceh who wrote *Tafsir Al-Qur'anul Majid An-Nuur* (1952). This study aims to provide a comprehensive critical review of Hasbi's interpretation by examining his political interpretation practices and exploring his sociological and structural functions within society. This research will focus specifically on Hasbi's interpretation of verses related to politics and government. To achieve this objective, this study also employed Critical Discourse Analysis (CDA), which enables an analysis of power dynamics and discursive relationships within the realm of Hasbi's political interpretation in Indonesia. By incorporating the theoretical framework proposed by Michel Foucault's power relations, this study concludes that in his capacity as one of the Muslim Reformist delegates, Hasbi appealed to the constituent assembly to construct Islam as the basis of the state because Islamic law guarantees tolerance, progressiveness, and dynamism. Hasbi's reforms are widely outlined in *Tafsir An-Nuur*. In this interpretation, Hasbi claimed that *surah al-Nisa'* verses 58-59 are an affirmation of a system or *nizham* of government in Islam, which must be upheld on *musyawarah* (democracy). For Hasbi, in Islam, the first control of the law is in the hands of Allah and Allah's *Shari'a* must be the main reference in governing society and the state. The meaning of "*ulil halli wal 'aqdi*" in this verse is *ahlul halli wal 'aqdi* (people who master their field and are given trust) to control the power of the state or other social institutions. The concept of *ahlul halli wal 'aqdi* in interpreting the phrase "*ulil halli wal 'aqdi*" in the *al-Quran* is the Hasbi's struggle to uphold an Islamic state. Apart from the power of the Indonesian language which at that time had officially become the national language (during the Youth Congress), Hasbi also used his interpretation as a political tool to promote the principles of Islamic politics in Indonesia. Hasbi really appreciates his role in the Islamic political party. Through the Masyumi party (Majelis Syuro Muslimin Indonesia) he repeatedly conveyed the principles of Islamic politics in his interpretations. Another example can be seen in the interpretation of *Ali 'Imran* verse 159 and *al-Shura* verse 38, regarding *musyawarah*. He claimed that the Islamic government is *hukumah syuriah* (a government based on *musyawarah*), namely a fair democracy based on or using the laws of the *Koran* and *Sunnah*. This article argued that Hasbi's interpretation has had a significant influence on his political party

community. Hasbi's thinking was significantly influenced by the reformation at that time. Even though he studied at six Dayah (Aceh Islamic boarding schools), the thoughts of traditional Acehese ulama did not stick with him. He tended to break away from the religious understanding of his family and Acehese Dayah ulama at that time. The Muhammadiyah community is a forum used by Hasbi to promote his interpretation of the concept of an Islamic state as the basis of the Indonesian state.

Quran Translations Into Hebrew: Comparative Study On Jewish And Muslim Scholars' Translation Of Surah Al-Baqarah

Mufti Rasyid

UIN Sayyid Ali Rahmatullah Tulungagung

Translations of Quran into Hebrew language are very rare. This is believed due to the lack of scholars, especially among Muslims who are interested in it, the lack of target reader, and the prejudice and hatred towards the Hebrew language which is always associated with Israel. In fact, language serves as the primary means of transferring knowledge and building cultural understanding between communities. This article attempts to examine six translations of Surah Al-Baqarah into Hebrew by three Jewish scholars (Herman Heckendorff, Yoel Rivi and Uri Rubin) and three Muslim scholars/institutions (As'ad Audah, Subkhi Al-Adawi and Malik Fahd Foundation). Surah al-Baqarah was chosen for its comprehensive content, ranging from aqidah, fiqh, social affairs and history. Using descriptive qualitative method and literature research, this article is aimed to investigate the following questions: 1) What are the characteristics and approaches used in the translation of Surah Al-Baqarah in Hebrew by Jewish scholars and Muslim scholars? 2) What are the purposes, contexts and ideologies behind the translation of Quran in Hebrew by Jewish scholars and Muslim scholars? The results of this study stated that the six translations have their unique characteristics and approaches. One of the most noteworthy is the "foreignization" approach which is mostly used by Muslim scholars and "domestication" approach which is mostly used by Jewish scholars. Meanwhile, it could be concluded that there is wide range of historical phases which is leading Jewish and Muslim scholars to translate Quran into Hebrew and there are various motives ranging from scientific inquiry, colonialism, multiculturalism until religious moderation.

Cardinal Nicholas of Cusa and the Qur'an. Manuscripts, Sources, Exegesis

Davide Scotto

University of Pavia ERC EuQu, University of Naples L'Orientale

German humanist Nicholas of Cusa (1401-1464) was a well-known figure in fifteenth-century Europe and a powerful cardinal of the Western Church. His writings on Islam are

at the core of resurgent political, pastoral, and historiographical interests. His name is highly suggestive, as he is seen as a trailblazing and an ideal example of interfaith dialogue. Amidst papal crusade propaganda – this is the refrain – he attempted to bring about global harmony between religions by reconciling the Gospels and the Qur'an. Although this viewpoint makes great sense in the context of the world today, it prevents us from comprehending the underlying motivations, strategies, and objectives that drove Cusa to conduct a fervent search for the Qur'an between Basel, Byzantium, and Rome. Disregarding catchphrases and reassuring appeals, an examination of these motivations, strategies, and objectives enables one to comprehend the historical significance of the Qur'an not only for a learned churchman such as Cusa but also for Christendom as a whole during the pivotal turn from the so-called European Middle Ages to the Renaissance. Given its heuristic richness and hermeneutic complexity, Cusa's case allows for in-depth analysis and illustration of the fundamental dynamics of the material circulation, Latin translation, theological significance, and Christian exegesis of the Qur'an. Developed between the twelfth and the fifteenth century, this hermeneutics had a long-lasting impact on European culture throughout the modern era. Its influence and resonance, sweetened and simplified, may be seen up to the years of the Second Vatican Council (1962–1965) and continue to the present. This talk will cover the pillars of Cardinal Nicholas of Cusa's interpretation of the Qur'an by drawing from his manuscripts – kept in the Vatican Library and the Bernkastel-Kues Library – as well as his sources on Islam and his exegetical method, which is based on the Christian interpretation of Judaism.

Kontekstualitas Tafsir al-Azhar: Analisis Psikologis Noam Chomsky terhadap Penafsiran Buya Hamka pada al-Maidah ayat 51

Abdul Azis Fatkhurrohman, Umar Kustiadi
UIN Sunan Kalijaga Yogyakarta

Representasi identitas kontekstual-modern dalam menempatkan tafsir al-Azhar, menjadi satu cara pandang penting dalam melihat sejauh mana upaya Hamka dalam menyajikan tafsirnya. Kontekstualitas penafsiran yang diupayakan Hamka dalam menafsirkan QS al-Maidah ayat 51, membawa penegasan adanya kecenderungan yang berbeda dibandingkan para mufassir/intelektual Qur'an dalam mendekati ayat ini. Hamka cenderung menggiring argumennya terhadap persoalan politik antara kontestasi pemimpin Muslim dan non-Muslim. Di saat yang bersamaan, Wahbah Zuhayli dengan tafsir al-Munir membawa ayat ini pada hubungan Muslim dan non-Muslim yang diarahkan pada konteks interaksi sosial yang umum. Begitupun Sahiron Syamsudin, ia menegaskan signifikansi historis sebagai pijakan penafsiran yang tidak mengaitkan arah pemaknaannya dalam arena kontestasi politik. Di sisi lain, Quraish Shihab justru tegas menampik adanya arah pemaknaan pada arena politik. Penelitian ini mencoba mengelaborasi konstruksi penafsiran Buya Hamka yang memiliki kecenderungan berbeda dibandingkan penafsir pada wilayah era yang sama. Untuk mengelaborasi lebih dalam aspek-aspek yang berpengaruh pada hasil penafsirannya,

peneliti menggunakan analisis psikologis dari Noam Chomsky. Chomsky memiliki perhatian pada kajian teks kebahasaan sebagai suatu perubahan yang generatif. Penentuan deep structure dan surface structure serta analisa psikologis menjadi pijakan metodologinya. Hal tersebut kemudian, tidak bisa dilepaskan pada wilayah psikologis seseorang, baik dalam tingkatan penuturan, tulisan bahkan tindakan yang secara tidak langsung memiliki kaitan dengan konstruksi sosial yang berkelindan. Hasilnya, kecenderungan Hamka dalam menjelaskan ayat ini tidak bisa dilepaskan dari kondisi sosio-politik semasa ia hidup. Konteks makro dan mikro saat ia hidup di era peralihan orde lama dan orde baru membawa Hamka pada nuansa penafsiran yang mengerucut pada pandangan politik. Di samping itu, keterlibatannya dalam berbagai gerakan sosial dan keagamaan ikut membentuk pandangan-pandangannya secara luas, khususnya dalam pandangan tafsirnya.

One-for-all Qur'ān Translation: Towards the Literary Appropriation of 'Al-Qur'ān and Terjemahnya' in Translating Indo-Malay Qur'ānic Manuscripts

Egi Tanadi Taufik
Indonesian International Islamic University (IIU)

The commission of government-produced Indonesian Qur'ān translation since 1965 has shifted the trajectory of Qur'ānic studies in Indonesia. Scholars differ on how the translation shapes and advocates certain discourses culturally or politically. Some focus particularly on sectarian biases and political significances within the six-decades-old Qur'ān translation project, while others seek to find inadequacies in the translation works. This article proposes another segment of studying Qur'ān translation by addressing questions to understand the extent of the work's presence in the intellectual history of modern Qur'ānic studies in Indonesia. Considering the vast influence of translation works in studying scripture, this article mainly focuses on recent attempts to borrow the official Qur'ān translation to study and translate the untranslated Qur'ān manuscript collections in Indonesia. It discusses the translation and annotation project of the Provincial Museum of West Borneo to an early-to-mid nineteenth-century Qur'ān manuscript of the Qadriyyids Sultanate of Pontianak. The document preserved in the Provincial Museum is 20 bonded-bifoliums silk sheets on which five Qur'ān suras are transcribed. The document is catalogized as "Collections of Qur'ānic Suras and Prayings", considering that it contains an interpolated structure of Q. Yā Sīn (36) with customized invocations [f.5v-f.14r]. Such practice of enriching stylistic structures of Qur'ānic textual verses with zikr, ṣalawāt, and prayings is renowned as "Yā Sīn Faḍīlah", a traditional articulatory labor in Indo-Malay world. Looking through translation project of that 200-year-old interpolated Qur'ān manuscript, the discussion argues that the project's curators and philologists ignored the intrinsic features of the text while incorporating the 1967 edition of New Order government-approved Qur'ān translation work to decipher, translate, and value the manuscript. Such a practice illustrates the

consuming culture of the official Indonesian Qur'an translation in public sectors while, on the other side, showing a lack of expertise in curating and translating Islamic manuscripts in local-provincial museums.

Shaping a National Islamist Discourse: Majelis Mujahidin Indonesia and the 'Interpretive' Translation of the Qur'an

Munirul Ikhwan

This study explores the utilization of a Qur'an translation in shaping a national Islamist discourse in Indonesia by Muhammad Thalib, the supreme leader of Majelis Mujahidin Indonesia (MMI, Indonesian Fighters Council). Founded in 2002 following the democratization of Indonesian politics and society, MMI initiated a national campaign of shari'atization that would bind the entire Muslim population in Indonesia. This campaign involves challenging the perceived secular aspects of the state ideology and legal system, on the one hand, and confronting un-Islamic values and traditions within Indonesian society, on the other. The significance of Thalib's Qur'an translation in MMI's campaign lies in the organization's shift of strategy from aggressive acts of mass mobilization to a more scholarly discourse. Thalib introduces a new episteme of the 'correct' translation of the Qur'an, termed the 'interpretive translation', rejecting the validity of the 'literal' translation of the Qur'an, which has already been popular among modern Muslim readers. Thalib blames the 'literal' translation as the primary source of every un-Islamic and deviating understanding and practice of religion in Indonesia. By analyzing MMI's stance on key socio-political issues and Thalib's translation of the Qur'an, this study contends that the interpretive translation of the Qur'an constitutes a creative strategy to invalidate the multivocality of religious understandings produced by the 'literal' translation, and thus, directing Muslim audiences toward specific interpretations that serve Islamist agendas.

The Qur'an in Nineteenth-Century Italy: translations, résumés, and its Use for the Study of Arabic Grammar at La Sapienza University

Federico Stella

Post-Doc ERC Synergy Grant, The European Qur'an (EuQu) University of Naples L'Orientale

This talk will address two aspects of the dissemination and circulation of the Qur'an in the Italian Peninsula in the 19th century: 1) the Italian translations and résumés; 2) the use of the Qur'an as a textbook for the study of Arabic grammar at the Catholic La Sapienza University in Rome in the nineteenth-century. The history of the Italian translations of the Qur'an is a long one. The first came out in Venice in 1547 with the title *L'Alcorano di Macometto*. Translated by the priest and Dantist Bruno Castrodardo and published by

the printer Andrea Arrivabene, this version was actually a translation of the Latin text of the Qur'an undertaken by Robert of Ketton in the 12th century – more a paraphrase than a translation – and later printed in Basel by the Reformed theologian Theodor Bibliander in 1543 and 1550. It took exactly another three centuries for a complete new Italian translation to come out, when *Il Corano* by the Papal Consul in Algiers Vincenzo Calza, was published in 1847. However, neither was this version translated from the Arabic, but from the revised and corrected second edition of the French text by Albert Kazimirski (*Le Koran*, 1841). It was not until 1914 in the course of the Italian colonial enterprise in Libya that a translation directly from the Arabic would appear for the first time, when school Professor Aquilio Fracassi translated the Qur'an into Italian with the aid of Ludovico Marracci's Latin version. Later, a better translation carried out by Luigi Bonelli appeared in 1929, and eventually the Orientalist and polyglot Alessandro Bausani published his elegant version in 1955. Before Calza's translation from the French, however, the Qur'an circulated in Italian in résumés, syntheses, and translations of some verses included in travel accounts, anthologies of Arabic literature or works related to Islam, but not explicitly to the Qur'an. The following are examples of these works: • *Vita di Maometto scritta dall'autore degli Annali musulmani* (1822) by Giovanni Battista Rampoldi; • a translated chapter of the *Voyage en Syrie et en Egypte* (1782) by Constantin-François de Chasseboëuf, Count of Volney, that was included in the book *Rimembranze intorno all'Oriente del Conte Marcellus* (1841); • *Algeria* (1844), by Vincenzo Calza; • *Trattato delle simboliche rappresentanze arabe e della varia generazione de' musulmani caratteri sopra differenti materie oprate* (1845/46), by Michelangelo Lanci, Orientalist and former Professor of Arabic language at La Sapienza. • *Storia della letteratura araba sotto il califfato* (1846) by Filippo de' Bardi, literature scholar. The following two complete translations should be included: • *Il Corano. Versione italiana del Cav. Commend. Vincenzo Calza, console generale pontificio in Algeri. Con commenti, ed una notizia biografica di Maometto* (1847), by the Pontifical Consul Vincenzo Calza; • *Il Corano: nuova traduzione italiana dall'arabo con note dei migliori commentatori orientali, preceduto dalla Leggenda di Maometto e dal Sommario della Religione Turca* (1882), carried out by an anonymous translator using Etienne-Claude Savary's French version. What these translations had in common was that they were produced outside academia or on the fringes of it, as was the case of Michelangelo Lanci's work, an eclectic character with a rather bizarre scholarly output that even cost him a censorious intervention on the part of the Catholic Church. Alongside these works, the Qur'an was used as a textbook for learning Arabic grammar at La Sapienza University in Rome. Following Pius VI's 1788 reformation of La Sapienza University, all the nineteenth-century Professors of Arabic included the Qur'an in their curricula. This tendency simply brought a practice already widely used by European Orientalists, particularly since the works of Thomas Erpenius, of using the Qur'an or certain suras in order to practice the study of the Arabic language into the Catholic context. Unsurprisingly, the text of the Qur'an that was used as a textbook for learning grammar was Ludovico Marracci's *Alcorani textus universus* (1698), which contained the edition of the Arabic text of the Qur'an, the Latin translation, a historical introduction, and notes and a refutation. What I am going to hypothesize in this talk is that the presence of Marracci's edition of the Arabic text and his Latin translation in the Italian Catholic context, in which Latin was still a hegemonic language at La Sapienza as well as in other universities and academic institutions, in fact slowed

down the appearance of an Italian language translation produced in academic circles. This was the reason why many of those who partially or fully translated the Qur'an into Italian were not Arabists or scholars in the academic circles, but people with a general interest in Islam and Arabic culture.

Tafsir al-Fiqh in Andalus: A Historical-Comparative Studies of Ahkām al-Qur'ān by Ibn al-'Arabī and Al-Jāmi' li Ahkām al-Qur'ān by al-Qurṭubī

Moh. Sabiq B.A
UIN Sunan Kalijaga

This article examines tafsir al-fiqh written by the ulama (mufasir) in Andalusia, by examining two books of tafsir of Ahkam al-Qur'an by Ibn al-'Arabi and Al-Jami' li Ahkam al-Qur'an by al-Qurtubi as a comparison. The main question to be answered is how the method of tafsir al-fiqh is used by Ibn al-'Arabi and al-Qurtubi in interpreting legal verses. What are the similarities and differences in the interpretations of them in the context of Islam in Andalusia at the time? There are three reasons for this research. First, both of these tafsir comprehensively interpret the legal verses 30 Juz. Second, Ibn al-'Arabi and al-Qurtubi adhere to the Malik's jurisprudence. Third, both of these tafsir were written at different times and places. Therefore, the author attempts to find common ground for similarities and differences between the interpretations of Ibn al-'Arabi and al-Qurtubi through a historical approach. Furthermore, the author uses Norman Fairclough's theory of Critical Discourse Analysis in this research. This article has several conclusions and arguments. First, the methods used by Ibn al-'Arabi and al-Qurtubi in interpreting legal verses have almost the same characteristics, as how to interpret legal verses based on tartib al-mushaf, discussing legal issues systematically, and the sources are full of aqwal al-ma'tsur. Second, Ibn al-'Arabi and al-Qurtubi were born from different backgrounds, both in terms of family, education, and power relations. Ibn al-'Arabi was born to a nobleman, he often traveled or rihlah al-ilmiyah, and he once served as a judge (qadli) in Seville. Meanwhile, al-Qurtubi was born into a simple family but he was very ambitious, which led him to become a scholar and a zuhud people. This article concludes that Ibn al-'Arabi's interpretation tends to be firm and conservative. Meanwhile, the interpretation of al-Qurtubi tends to be soft and more ethical.

Even if It's a Lot, It's a Few: Isnād and Tafsīr Discourses in Rembang, Central Java, Indonesia

Muhammad Akmaluddin
UIN Sunan Kalijaga Yogyakarta

Maimun Zubair (d. 2019), the owner of the main isnād of many books in Rembang, had five chains of transmission (isnāds) of Tafsīr al-Jalālain, the largest number of his isnād in tafsīr. The number of isnād is supported by the regular recitation of Tafsīr al-Jalālain for more than ten years and has become a compulsory curriculum in his pesantren. The short and concise pattern of Tafsīr al-Jalālain is used by Maimun Zubair in supporting his opinions, which are often followed by a verse of the Qur'an and a brief explanation, or vice versa. For opinions related to modern and contemporary discourse, Maimun Zubair no longer uses Tafsīr al-Jalālain because it does not provide many options and alternatives. Thus, he takes from larger commentaries such as tafsīr of al-Rāzī (d. 606/1210), al-Qurṭubī (d. 671/1273), al-Khāzin (d. 741/1341), Ibn Kathīr (d. 774/1373), al-Ṣāwī (d. 1241/1825), al-Alūsī (d. 1270/1854), al-Bantani (d. 1316/1898), and al-Ṣābūnī (d. 2021), which have not as many isnāds as Tafsīr al-Jalālain. The large number of Maimun Zubair's isnād in Tafsīr al-Jalālain does not guarantee that he will use it in developing his advancement of ijtihad. The need to respond to social, political, and religious dynamics in Indonesia demands more sources and commentaries than just look at the quantity of isnāds and the relationship between teacher and student. Therefore, he took some tafsīrs that have a lot to offer and alternative viewpoints, which can only be found in a book larger than Tafsīr al-Jalālain, even though they were never made a public study by him, had few isnād or less popular among his pesantren.

The "Hearts" of The Qur'an, How Is It Believed And Treated?

Mohamad Sobirin

UIN Prof. K.H. Saifuddin Zuhri Purwokerto

Normatively, based on the history and tradition believed by the Islamic world, there is only one "qalb al-Qur'an" or "heart of the Qur'an" in all the verses of the Qur'an, i.e., the phrase "wal yatalatthaf" which is found in Chapter Al-Kahf: 19. This phrase is written in red in the Ottoman mushaf. However, a manuscript entitled "Ad-Dhamm 'ala Qalb Al-Qur'an" was written by K.H. Ahmad Jamzuri bin KH. Thoah Salimi bin Sheikh KH. Muhammad Hasan Djazuli, a murshid of Thoriqoh Syadziliyah in Indonesia in the 20th century, included many "hearts of the Al-Qur'an" contained in every chapter of the Al-Qur'an. This research does not aim to reveal why there are so many versions of the heart of the Al-Qur'an that are found in every chapter of the Al-Qur'an but is intended to reveal how the author and his community understand, interpret, believe, and live the hearts of the Al-Qur'an. By conducting content analysis and interviews with the community, I found the following findings: (1) there are 51 benefits (fawa'id) that are believed to be inherent in the hearts of the Al-Qur'an written in the manuscript, (2) there is no explanation of the interpretive relationship between the verses with believed meanings, it looks like that isyari is the applied approach, (3) the verses in this manuscript are not only used as something to recite, memorize, but are also kept as amulets in their homes.

Gus Baha's (b. 1974) Oral Ḥāshiyah on the Jalālayn and The Traditionalist Resilience Against Modernity Biases in Interpreting the Qur'an

Muammar Zayn Qadafi
UIN Sunan Kalijaga

This research is undertaken on the basis of two primary assumptions: first, that in some prominent individuals, including Gus Baha' (a cleric from Pondok Pesantren al-Anwar, Sarang, Central Java), the quality of his oral interpretations is of the same standard as what he writes (if he does so), making his verbally conveyed lectures a kind of "special written material" subject to textual analysis. Secondly, although he never explicitly declared, his explanation of the Jalālayn is a part of the Ḥāshiyah tradition that has yet to be assessed for its distinctive features compared to other written Ḥāshiyahs. By drawing on his explanation for the interpretation of surah al-Saff in the tafsir Jalalayn, which was posted online on 22 November 2023, and by treating it as written material, this article concludes that Gus Baha's traditionalism is an anomaly from the general norm that in modern works of commentary, polyvalent meanings are unfavoured, and although it does not always appear, his encyclopaedic facet is evident from his new direction of how should the Qur'an solve Muslims everyday problems, a noticeable modernity bias in Interpreting the Qur'an.

Before Tafsir: Javanese Renderings of Q.12 in the 17th and 18th centuries

Muhammad Dluha Luthfillah,
The Hebrew University of Jerusalem

Chapter of Joseph, Q.12 is the only chapter of the Quran that entered the genre of serat, a corpus of Javanese literature which relates values and precepts, mostly ethical and in poetic form. Interestingly, the adaptation of Q.12 in serat tradition (often titled Serat Yusup) is of the oldest receptions of the Quran in Javanese writing tradition. Initially adapted in 1633 from a Malay prototype (the earliest extant Malay copy dated from 1604), the production of Serat Yusup intensifies during the rest of the century but only in Javanese script. It was only in the 18th century that Serat Yusup began using pegon, modified Arabic script used to write the Javanese language. Another form for adaptation of the Quran was Quran translation, the earliest also dating back to the 17th century. In this genre, Q.12 is never treated independently; it was rather translated always as one part of a complete Quran. It is worth noting that during the 18th century, the production of Quran translation, both completely and in part, was relatively lower than that of Serat Yusup. (It is even more interesting that tafsir only joined the competition in the 19th century onwards.) Serat tradition also exceeds translation in terms of textual usage. In addition to its role in the process of Islamization and in giving (spiritual)

protection, Serat Yusup is also engaged in many events in human's life cycle, from the ceremony for a woman in the seventh month of pregnancy (mitoni), ceremonies upon birth (bayen), the "falling off" of an infant's umbilical cord (puput pusēr), circumcision (khitanan), marriage, to special exorcist ceremonies to protect threatened persons (ruwatan) and the traditional annual village event after the harvest season called the 'cleansing of the village' (bĕrsih desa). This is partly due to its being poetic, thus expected to be performed publicly and of a high aesthetic esteem. On the other hand, we know only very little about the textual usages of the translation beyond pedagogical context. Besides shedding light on this gap in the scholarship of Quran translation, this article is capturing the ways in which the Javanese renderings of Q12 in its varied forms contributed to shaping the beliefs, attitudes, and practices of Javanese Muslim. Put differently, this article investigates how the two literary genres shaped the knowledge and culture (intellectual and cultural tradition) of Javanese Muslim. It will also touch upon the issue of religion (and, to some extent, piety) and script change in Java. On top of these all, this article tries to bring Quran/tafsir studies outside the borders, examining its interconnectedness with the literary tradition in the society in which it emerges and/or "lives".

The Idea Realm of Javanese Eschatology: from Eso-eschatology to 'Pure' Islamic Eschatology

Arina Al-Ayya

UIN Sunan Kalijaga, Yogyakarta

Javanese society is one of the communities in Southeast Asia, especially in the scope of the archipelago, which was entered by foreign preachers in terms of Islamization. By looking through various historical theories, the Islamization of Javanese society, in general, has existed since before the 14th century AD by starting from the coastal areas of Java, and spreading to the inland areas (the area of the kingdoms in the central region). Of course, in the delivery of Islamic propagation, narratives are also presented in Islamic religious texts, especially the holy book of the Qur'an.

By using a multidisciplinary approach, which accommodates the perspective of socio-cultural studies and the perspective of al-Qur'an-Tafsir studies, this research specifically investigates the dynamics of the eschatological conception of Javanese society from the pre-Islamic period to the entry of Islam in Java. Therefore, this research not only targets the Qur'an and tafsir literature as sources, but also Javanese texts with the 'tone' of Islam in the early period of its arrival. Geguritan Atma Prasangsa, Serat Usul Suluk Sunan Bonang, Serat Dewa Ruci, Serat Centhini, and various Syi'ir Jawa Pesisiran are some of the non-QT (Qur'an-Tafsir) sources included in this research. While the Qur'an Terjemah Pegon, Tafsir Faidl al-Rahman, and Tafsir al-Ibriz are sources related to QT literature that are also included in this study. The use of these various literatures as sources here is due to the fact that the aim of the research is to reveal changes in the Javanese Islamic community's own faith related to the concept of Islamic eschatology presented in the scriptural text. The sources related to QT indeed act as a window to

see the hermeneutical argument about the certainty of the influence of Islamic eschatological doctrine on Javanese society, but it cannot be denied that non-QT sources also have a role to play in getting a more comprehensive overview of the topic related to it. This cannot be separated from the fact that QT sources in Javanese society were only produced around the end of the 19th century, marked by the appearance of Tafsir Faidl al-Rahman by Sholeh Darat. From here, the exploration of the dynamics of Javanese eschatological conceptions cannot be separated from the pre-existing non-QT literature, with the aim that this research does not end with atomistic claims.

The research found that narratives about Islamic eschatology, such as the existence of the Day of Judgment, the grave/barzakh, the afterlife, and so on, show less polyvalence in meaning (in other words, interpretation) than the pre-existing Islamic Javanese texts. This can be seen in early Javanese texts such as Serat Usul Suluk Sunan Bonang (which is recorded to have been discovered by the Dutch during a stopover in Tuban in 1597 CE), Serat Dewa Ruci, Serat Centhini, and various Syi'ir Jawa Pesisiran, all of which tend to narrate death in its true sense (with philosophical-sufistic arguments), namely the return of the spirit to God as the beginning of everything. However, in later Javanese texts (starting at the end of the 19th century AD), the narration of the post-death stage is interpreted by using Islamic eschatological terms directly, such as pitakon kubur (grave questions), barzakh, kiamat, and so on, where these terms are expressed as such as processes passed by humans after experiencing death.

From these findings, it is concluded that 1) the process of Islamization carried out to the Javanese community, about eschatological topics, from one period to another leads to the use of direct Islamic terms instead of esoteric explanations as was done in the early period, 2) the eschatological narratives presented by Islam in general can change the Javanese Islamic community's own faith in the idea of world eschatology. In the end, this research still has limitations to relate the topic presented in a larger issue as a big platform.

Traditionalist Exegesis:

A Response to the Religious Phenomenon in Early Twentieth Century Indonesia

Ulvah Nur'aeni
Universitas Islam Bandung

This article focuses on the traditionalist interpretation written by KH. Ahmad Sanusi, a Sundanese Muslim prominent in the early 20th century. His interpretation, entitled Tamshiyah al-Muslimin, contains various responses to the discourse that developed at that time. During ideological contestation in the early 20's, he did not only criticize modernists. However, he disapproved of the traditionalist group that became the base of his religious group. His responses to modernists involved the authority of the mujtahid and the question of bid'a. Moreover, he responded to other traditionalist questions about Sufism, interpretation, and transliteration of the Qur'an. These show that Sanusi utilizes rational choices, which he thinks are relevant and reasonable, while they must

be outside the general understanding of his religious group. Additionally, while other traditionalists are still focused on teaching how to read the Qur'an, Sanusi has been aggressively translating and interpreting the Qur'an in Sundanese and Malay, as echoed by modernists. Therefore, he was called by Bruinessen one of the most productive Sundanese figures. This fact reflects the creativity of Sanusi's thought in responding to and processing phenomena and the knowledge he has internalized. Thus, this research argues that Sanusi's responses in his interpretation are a construction of religious discourse that is rooted in society and comes from a simultaneously dialectical process between the dimensions of social reality and his existence as an exegete. The social dimensions behind his thought consist of Islam (Al-Qur'an and Tafsir), Sundanese culture, and pesantren traditions. This study uses a hermeneutic approach. This study uses a hermeneutic approach initiated by S.R. Burge regarding interpretation, hermeneutics, and theories of reading. According to him, interpretation is produced through the action of reading and writing. In other words, the role of an interpreter and reader at the same time impacts the way the interpretation is actually shaped.

Al-Qur'an Translations Featuring I'jāz: Sound Aesthetics and Rhyme Coherence In Al-Qur'an Al-Karim dan Terjemah Bebas Bersajak dalam Bahasa Aceh

I'syatul Luthfi
UIN Sunan Kalijaga

The discussion on the inevitability of the Qur'an also known as the i'jāz Al-Qur'an is a highly sensitive throughout the history of Muslims. It has been responsible for the unbridgeable between sects. The majority of Muslim scholars agree that the Qur'an is derived from God, but they argue about which part of the Qur'an is to be considered as being sacred - either the sound, the message or the structure. This study finds that the translator, Mahjiddin Yusuf, adopting materials of i'jāz Al-Qur'an in his opus, such as the aesthetic visualization of Al-Qur'an's sound and the rhyme coherence of translation based on the Quranic themes. The esthetics of the Qur'anic sound in QTA (Qur'an Translation in Aceh) are analyzed by integrating the 'ilmu al-šaut (Arabic phonemes) and phonemes in Aceh literature. Meanwhile, the rhyme coherence of translation is explored with the theories of Qur'anic coherence developed by later scholars such as Shawkat Toorawa, Neal Robinson and Angelika Neuwirth. The analysis resulted in two conclusions. First, the aesthetics of the Qur'anic sound in QTA was approached by determining the aesthetic sounds of Qur'an, then choosing Aceh's vocabulary that is similar to the Qur'anic sound aesthetics; interpreting fi'il nakisah (in some cases, fi'il nakisah is not interpreted); and retaining the original text. Second, the rhyme coherence of translation was emphasized by creating structured Aceh rhymes based on the hizb of the Qur'an. In several hizb Qur'an that consist of a variety of themes, the rhyme coherence of translation is somewhat random. This is due to the limited vocabulary of the Aceh language and the deep meaning of the Qur'an. This style of translation is

attributed to the exclusivity of Aceh phonemes and the Aceh's unique rhyme patterns. And this style also influences the psychology of listeners and readers, what Neuwirt calls the mnemonic device. Thus, the meaning of the Qur'an is effectively conveyed and is memorable. However, this approach also leads to ambiguity of meaning due to the limited vocabulary in Aceh, and the distinctive phonemes between the source language and target language. It also requires the translator to break away from the source interpretations due to obedience to the Aceh rhyme patterns. I assert that the meaning of featuring i'jaz does not present QTA as an i'jaz in terms of theological understanding, which is an inevitability, but rather explains how the translator, whether he realizes or not, carries a theological burden by adopting elements of the i'jaz Qur'an.

Three Ecosystems in Contemporary Qur'anic Studies in Indonesia

Ali Imron

UIN Sunan Kalijaga

It is clear known that Islamic civilization is one that grew and developed from the text of the Qur'an. Like water that flows far while continuously nurturing various plants and the animals that live within them, the Qur'an has spread far and wide across different societies around the world, fostering living and evolving traditions with unique ecosystems. This phenomenon is also evident in Indonesia, where the Qur'an has cultivated distinctive traditions. In biological science, an ecosystem is defined as a system where there are reciprocal relationships between living organisms and their environment, which consists of other living organisms (biotic) and non-living objects (abiotic). This paper borrows the theory of ecosystems from biological science to explain the map of Qur'anic studies in contemporary Indonesia. The author's research shows that there are at least three ecosystems in Qur'anic studies in Indonesia: (1) the pesantren ecosystem, (2) the higher education ecosystem, and (3) the majlis taklim ecosystem. Each of these ecosystems has unique characteristics, and they sometimes engage in reciprocal relationships, such as [a] collaboration and cooperation or [b] contestation and competition; sometimes they support and strengthen each other, while at other times they critique and vie for influence in the public sphere. Just as living organisms in biological ecosystems compete for energy and food sources but actually play important interdependent roles, the same happens in the ecosystem of Qur'anic studies in Indonesia. The pesantren ecosystem, the higher education ecosystem, and the majlis taklim ecosystem share roles in making Qur'an Down to Earth in Indonesia.

The GDL Tatars and their Qur'an: Linguistic Dimensions and Religious Tolerance in the Polish-Lithuanian Commonwealth

Katarzyna K. Starczewska
CCHS-CSIC

The aim of this paper is to succinctly present the corpus of the Grand Duchy of Lithuania Tatars' religious literature, with special emphasis placed on the Qur'anic translations. The texts, their content, production and circulation, will be put against the backdrop of geopolitical circumstances of the Polish-Lithuanian Commonwealth, a political entity officially established in 1569, but which had effectively acted as a united territory since 1386, after the marriage of Jadwiga (Hedwig) of Poland and Grand Duke Jogaila of Lithuania, crowned, upon his conversion from paganism to Christianity, as King Władysław II Jagiełło of Poland. Polish-Lithuanian Commonwealth proved for several centuries to be a successful realization of a concept of a common state for ethnically, linguistically, and confessionally distinct communities, with religious freedom as its intrinsic component.

The process of Tatar settlement in the Grand Duchy of Lithuania started in the 14th and 15th centuries, with the migration of Tatars from the empire of the Golden Horde and the khanates located on the banks of the Volga River. The Grand Duke of Lithuania, Vytautas (1392–1430), granted the Tatar settlers land and privileges, including freedom of religion, in exchange for military service. Later, in the 16th and 18th centuries, prisoners of war captured during the war with the Crimea Horde, and subsequently of civilians from the Kazan and Astrakhan Khanates fleeing from the Russian occupation were granted demesnes in one of the districts of the Polish-Lithuania Commonwealth. The writings of the Polish-Lithuanian Tatars attest to their linguistic assimilation as well as adherence to Islam. They probably date back to the turn of the 16th centuries, and their distinctive feature were texts in European languages – Polish, Old Belarusian or local Polish-Belarusian transitive dialects, written with use of the Arabic alphabet adapted to the phonetics of these languages. By taking as a case study the GDL Tatars' Quranic translations we will be able to ponder the impact of all the above-mentioned processes.

Historical Translation, Ideology, and Mass Movement in Indonesia: How the Text of the Qur'an Shaped the Civilization?

Ahmad Taufik
UIN Sulthan Thaha Saifuddin Jambi

Pemahaman atas terjemah dan tafsir al-Qur'an dalam sejarahnya di Indonesia seringkali menghasilkan polemik dan akhirnya memicu pergerakan massa. Polemik itu dimulai dari peristiwa Megawati Soekarnoputri yang akan dilantik sebagai Presiden Republik Indonesia pada 2001. Merespons hal itu, para ulama kemudian beramai-ramai

menolak dan mengkritik rencana tersebut. Berlandaskan ayat QS. al-Nisa' [4]:1, sekelompok ulama melarang perempuan menjadi kepala negara. Peristiwa yang sama juga terjadi pada kasus memilih pemimpin non-Muslim di DKI Jakarta. Sekelompok massa menolak pencalonan Basuki Thaja Purnama (BTP), sebagai Gubernur DKI Jakarta, dengan dalih bahwa al-Qur'an tidak membolehkan non-Muslim menjadi pemimpin, berdasarkan QS. al-Ma'idah [5]: 51. Artikel ini bertujuan mengidentifikasi bagaimana proses teks al-Qur'an yang sudah diterjemahkan dan ditafsirkan dapat berkontribusi dalam membentuk peradaban di masyarakat Muslim Indonesia. Didasarkan pada data wawancara, analisis konten, dan arsip-arsip penyusunan Tafsir al-Qur'an Tematik Kementerian Agama (TQTKA) dan Al-Qur'an dan Terjemahnya (QT) Kementerian Agama RI, artikel ini berargumen bahwa teks tidak lahir dari ruang hampa sejarah, tapi teks lahir akibat proses dialektis saling mempengaruhi antara teks (terjemah atau tafsir) dengan konteks sosial-politik masyarakat Muslim di Indonesia. Pada satu sisi, pemaknaan atas teks dipengaruhi oleh konteks, dan teks juga dapat mempengaruhi serta mengubah kondisi sosial-politik masyarakat

Paratext as the meaning of the Quran in the student book of "Quran Hadith" at Islamic Secondary Schools in Indonesia

*Ahmad Rafiq
UIN Sunan Kalijaga*

This article discusses paratext as a construction of meaning of the Quran in student books for the "Quran Hadith" subject. The subject is a mandatory for students at Islamic Secondary Schools in Indonesia. The Ministry of Religion of the Republic of Indonesia officially publishes a student handbook of the subject. The initial structure of the presentation of the Quran in this book is thematic-atomic, by presenting one verse or a group of verses of the Quran to mark the discussion of predetermined themes. Apart from the theme and translation of the verses, this book presents a number of paratexts which help construct the meaning of the verse(s), from the structure of the discussion, page structure, to the illustrations used, all of which illustrate the construction of the meaning of the verses under discussion. At the same time, Paratext in the form of authorship information, which in a number of exegetical works is important for determining the interpreter's authority and the position of an exegetical work, is not given much attention in the model of presenting the Al-Quran in student textbooks. This paper shows initial findings on how paratext can construct the meaning of a text and shift the authority of meaning when presented in a certain format and addressed to a certain audience.

Khawass as A Category in Translating The Qur'an Into Islamic(Ate) Occult Sciences

Asep Nahrul Musadad

UIN Sunan Kalijaga Yogyakarta

Amidst the current scholarly interest in a new growing field of study on Islamic(ate) occult sciences, scholars have established some theoretical claims that liberate this heritage from the Enlightenment veil that places it either as a 'bad religion' or a 'bad science' under the triad 'magic-science-religion'. Today, we have much to say about the very nature of the literature in which the category of 'magic' has become obsolete and the framework of occult sciences appears to be the alternative to transcend the old categories. However, current scholarship, despite their success in decolonizing these literatures from the shadow of 'magic-science-religion' triad, remains silence on one of the most important constitutive elements of these literatures, that is the huge Quranic material. Addressing this important lacuna, this presentation will explain khawass as a category that exists in any incorporation of the Qur'an in various manifestations of occult sciences. By conducting an initial exploration of the conceptual genealogy of khawass as a part of broader discourse created by the translation of Greek literature into Arabic and then incorporated as the important branch of 'ulumul Qur'an, this presentation will frame the very act of incorporating the Qur'an within the occult sciences in what Timur Yuskaev refers to as "cultural translation of the Qur'an" which examines how Muslims and their communities "have been interpreting their sacred text to make sense of it and their experiences" and "resonate with their realities".



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