

# THE SCHOOL

FOR ADVANCED RESEARCH

## The *Turjuman al-Mustafid* of 'Abdurra'uf al-Sinkili (1615-1693): A Translation or Interpretation?

The study of *Turjuman al-Mustafid* (TM), the first complete Malay commentary of the Qur'an written in the late 17<sup>th</sup> century, brings Ervan Nurtawab (2007) to conclude that the TM, together with all acts of interpreting and translating the Qur'an in the forms of independent writings, is actually the work of interpretation.

He presents this finding in his M.A. thesis entitled *Discourse on Translation in Hermeneutics: Its Application to the Analysis of 'Abdurra'uf's Turjuman al-Mustafid*. Nurtawab's finding at the same time demonstrates that the common understanding that the writing of Qur'anic exegesis has only been well established since the early 20<sup>th</sup> century will be revised by the facts that many local Muslims in Southeast Asia have actually made many efforts to interpret the Qur'an in local languages. In other words, he argues that the writing of Qur'anic exegesis in Southeast Asia has been well established since the 17<sup>th</sup> century, which is three centuries earlier.

Using the theory of translation in Gadamer's hermeneutics, he analyzes 'Abdurra'uf's TM, whether it is translation or interpretation, to mediate the disagreement between Anthony H. Johns and Peter G. Riddell. Both are seemingly different in viewing the TM. Riddell seems to consider it a translation due to its nature, which is the translated version of the *Jalalayn*. Furthermore, it has been proven that Abdurra'uf himself chose the interlinear method for the compilation of the TM, which shows his Malay style as being imitated from Arabic grammar.

Finally, the use of linguistic approach for his analysis automatically affects Riddell's pre-supposition that the TM is in essence a translation. Meanwhile, Johns prefers to regard the TM as more than just a translation. In his opinion, this is a commentary, and a reflection of the Malay ulama attempting to vernacularize Islam and the Qur'an. Furthermore, Johns sees this work as a result of 'Abdurra'uf's oral tradition in which he taught the students the meanings of the Qur'an in his *madrasahs*. He could be an example of how a great Malay scholar performed Islamic education in the 17<sup>th</sup> century in Aceh.



In this study, Nurtawab proves that translation is in the top position of all aspects of understanding. While translation and interpretation are thought to be the acts of understanding, both activities are basically different and have their own uniqueness. Every act of understanding could be an act of translation if it at least meets two basic requirements. Firstly, it should involve two languages, the original and translated languages. Secondly, it requires the equality in meaning between both languages. Otherwise, it could be merely called the act of interpretation. (ern)

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## Politik Hukum Islam di Indonesia

Implementasi hukum Islam dalam tataran hukum negara di Indonesia bukanlah sesuatu yang baru. Pasca kemerdekaan Indonesia telah mengadopsi hukum Islam dalam beberapa aspek hukum privat, seperti pernikahan dan waris. Namun demikian, upaya implementasi hukum Islam dalam konteks negara seringkali menjadi perdebatan, karena hal tersebut seringkali dihubungkan dengan isu upaya pendirian negara Islam.

Abdul Halim (2008), dalam disertasinya yang berjudul *Politik Hukum Islam di Indonesia*, membuktikan bahwa transformasi hukum Islam menjadi hukum negara tidak berkorelasi dengan perjuangan untuk mendirikan negara Islam atau menjadikan Islam sebagai konstitusi negara. Sebaliknya, legislasi hukum Islam oleh negara berkontribusi positif dalam menguatkan komitmen kebangsaan Muslim Indonesia, mengingat bahwa hukum Islam kompatibel dengan Pancasila



dan UUD 1945. Tesis Halim membantah argumen Price (1999) yang mengatakan sebaliknya, yang kemudian oleh Halim dilihat sebagai argumen yang terlalu skeptis.

Kompatibilitas hukum Islam dengan hukum negara ditunjukkan oleh Halim dengan teori konstitusi dan akomodasi. Teori konstitusi dibangun atas argumen bahwa UUD 1945 telah menempatkan agama pada posisi yang tinggi, dengan menganut ide Ketuhanan Yang Maha Esa. Sedangkan teori akomodasi dibangun atas argumentasi bahwa negara berkewajiban mengakomodasi seluruh sub sistem hukum nasional ke dalam perundang-undangan negara dengan menggunakan tolok ukur hukum Islam sebagai hukum yang dianut mayoritas masyarakat Indonesia. (wt)

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