



PROGRAMM GUIDE

Online Workshop

DA‘WA AND QUR’AN TRANSLATION IN NINETEENTH- AND TWENTIETH-CENTURY INDONESIA



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Integrating Normative Piety and Mysticism in Nineteenth-Century Islamic Da‘wa: al-Samarānī’s *Fayḍ al-Raḥmān fī tarjumān tafsīr kalām al-malik al-dayyān*

Javanese Islam is characterised by a unique relationship between normative piety and mysticism. This paper explores one aspect of this relationship, the transmission of ideas of Islamic *da‘wa* through Qur’an translation, focusing on one particular work, *Fayḍ al-Raḥmān fī tarjumān tafsīr kalām al-malik al-dayyān*, which was written by Muḥammad Ṣāliḥ ‘Umar al-Samarānī (1820–1903). Analysis of al-Samarānī’s approach reveals that his Javanese translation of the Qur’an uses three distinct methods to integrate differing theological positions based in normative piety and mysticism: it introduces the reader to both normative and mystical interpretations of the Qur’an’s verses, narrates mystical stories where relevant, and consistently presents the reader with the eclectic meaning after the literal interpretation.



Muhammad Fathur Rozaq is doctoral student in Islamic Studies at UIN Sunan Ampel Surabaya. He has published widely on medieval interpretation of the Quran.

The Hermeneutics of Qur’an Translation in Colonial Indonesia: The Case of *Hidāya al-Raḥman*

The underlying hermeneutics that inform any translation are inextricably linked to the translator’s habitus and the milieu in which the translation is produced. This paper will discuss the composition of *Hidayah al-Rahman*, a Javanese Qur’an translation produced in the Dutch East Indies at the close of the nineteenth century. Muhammad Saifullah will first elaborate on the context in which this translation emerged, against the background of the *santri* anti-government movement. He will also address the way that *pegon*, previously primarily used as a medium for colonialist propaganda, was reinvented in the service of this translation, as well as the creativity of its author, Hanbali, in arranging the translation.



Muhammad Saifullah is lecturer in Ushuluddin at the Institute of Qur’anic Studies (IIQ) Annur Yogyakarta. His research focuses on Qur’an in Indonesia and Qur’an-Hadis and social media.



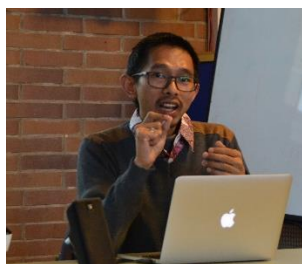
Iin Parninsih is a magister student in Al-Qur'an and Tafsir at UIN Sunan Kalijaga Yogyakarta, Indonesia, and holds an LPDP scholarship from the Ministry of Finance.



Muhammad Alwi HS is an alumnus of the Al-Qur'an and Tafsir study program and Aqidah and Islamic Philosophy with a concentration on Al-Qur'an and Hadith Studies at UIN Sunan Kalijaga Yogyakarta, Indonesia. He is a lecturer at UIN Sunan Kalijaga and STAI Sunan Pandanaran Yogyakarta.



Lenni Lestari is a lecturer of Qur'anic Studies and Interpretation at IAIN Zawiyah Cot Kala Langsa, Aceh. She graduated in Qur'anic Studies at UIN Sunan Kalijaga Yogyakarta, Indonesia. Her research interests include Qur'anic studies, gender, Aceh Ulama, and intertextuality. She is an alumna of the Muslim Exchange Program (MEP) Indonesia-Australia, 2015.



Fadhli Lukman is a faculty member at the Department of Qur'anic Studies of UIN Sunan Kalijaga Yogyakarta, Indonesia, and an associate researcher at *Laboratorium Studi Qur'an-Hadis* (LSQH). He completed his PhD at the Department of Islamic Studies, Albert-Ludwigs-Universität Freiburg, Germany, in 2019. His work focusses on Qur'anic hermeneutics and the history of *tafsir* in Indonesia.

Interpretation or Translation? Attitudes to the Translation of the Qur'an in the *tafsir* of Four Eastern Indonesian Ulema

This study discusses the use and function of Qur'an translation in four *tafsir* works authored by ulema from Pesantren As'adiyah, all of whom are well-known scholars who live and work in the Bugis area of Eastern Indonesia. It concludes that the use of translation in each *tafsir* is shaped by the author's personal agenda when it comes to the transmission of specific concepts, and their attitudes towards polemic issues of translation and interpretation. In general terms, AGH. Yunus can be characterised as being careful in his approach to use of translation, while AGH. Hamzah can be characterised as being brave, AGH. Daud as nurturing, and AGH. Muin as unquestioning. The paper also explores the relevance of the social role of the authors as ulema and their respective understandings of the Qur'anic text to their approaches to the interpretation and translation of the Qur'an.

Preserving Local Wisdom Through Translation: Mahjiddin Jusuf's Acehese Qur'an Translation

This paper will discuss a poetic-form (*hikayat*) translation of the Qur'an into Acehese authored by Mahjiddin Jusuf (1918–1994). By applying a sociolinguistic approach to Jusuf's translation of *Surat Yāsīn*, it reaches two main conclusions. First, Jusuf's efforts to preserve Acehese local wisdom by translating the Qur'an into the Acehese language were intended both to strengthen his personal *da'wa* strategy, and to bolster Aceh's political identity in the face of the Indonesian government's aim to merge Aceh into the province of North Sumatra. Secondly, Jusuf's choice to opt for a 'free' poetic translation reflects a conscious decision to present the content of the Qur'an in a form that was based in pre-existing Acehese literary culture.

Da'wa and *tafsir* Culture in Twentieth-Century Minangkabau

This paper analyses seven *tafsir* works written by Minangkabau authors in the twentieth century. Each of these *tafsirs* has its own distinctive characteristics, yet they share some common features that both reflect how *tafsir* was conducted in the Minangkabau milieu in the twentieth century and make a case for the idea that Qur'an commentaries are rooted in a *da'wa* context. It appears that these commentaries can be associated with a shift of pedagogical culture in the twentieth-century Minangkabau context among modernist communities, who have moved away from the traditional *kitab*-based teaching which was based on *Tafsir al-Jalālayn*.