

HISTORY AND DEVELOPMENT OF TAFSIR IN SOUTHEAST ASIA

(Indonesia, Malaysia, Brunei Darussalam, Singapore and Thailand)

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Abstrak

Artikel ini membahas sejarah dan perkembangan ilmu Tafsir di Asia Tenggara tepatnya di Indonesia, Malaysia, Singapore, Brunei Darussalam, dan Thailand, kemudian difokuskan pada kajian riwayat hidup sang penulis, metode yang digunakan, karakteristik, dan latar belakang penulisannya. Dan sebagai data pelengkap penulis menyusun tabel riwayat karya tafsir di masing-masing negara yang diurutkan berdasarkan tahun penulisannya. Adapun tujuan dari kajian ini adalah menemukan karakter tafsir yang ramai ditulis dan diajarkan di Asia Tenggara sebagai pola ideal dalam mengajarkan al-Qur'an di masyarakat.

Abstract

This paper describes the history and development of tafsir in Southeast Asia, namely Indonesia, Malaysia, Brunei Darussalam, Singapore and Thailand, aimed at providing a new discourse to the academic world, that Islam has a another treasure in Far Asia, which is known as a pluralistic country because Islam entered in those countries without any wars. And to provide information related the books, author influence and method of their tafsir in general.

Kata Kunci : *History, Development Tafsir, and Southeast Asia*

A. History and Development of Tafsir in Indonesia

Indonesia is the largest Muslim nation in the world, referring to the census in 2010 showed that approximately 87.18% or about 207 million Indonesia people out of a total of 238 million are Muslims. Although Islam is the majority religion but Indonesia is not an Islam country, government based on democracy and conventional law.

In superior opinion that Islam came to Indonesia in 625 from Arabs countries, they had settled on the western coast of Sumatra in Barus¹. In 651 during the reign of the Kalifah Uthman b. Affan (644-656) ordered sent an ambassador Muawiyah b. Abu Sufyan to Jepara, a capital city of Kalinga Kingdom. The results the king Jay Sima the son of Queen Sima of Kalinga converted to Islam. And in 718 during caliphate of 'Umar b. Abdul Aziz in Umayyah Empire, Sri Indrawarman a king of Srivijaya Kingdom also converted to Islam.²

Majority Muslim is Ahlusunnah wal Jamaah and Shafi'i sect, some of them Shii and the Salafi sect. The oldest educational system to teach Islam known by "Pondok Pesantren" (boarding school), in which the education centered the mosque for discuss some Islamic problems. And after independence day in 1945, Islamic education had well developed such as Madrasah Ibtidaiyah (Elementary School), Madrasah Tsanawiyah (Middle School) and Madrasah Aliyah (High School). And for university level also developed, this can be seen by almost in every province in Indonesia are found the State Islamic Institute (IAIN) and several other Islamic universities in all islands in Indonesia.

Related with the history and development of tafsir in Indonesia, we cannot away from elements above, that the tafsir books spread and studied in Indonesia majority are Ahlu-sunnah wal Jamaah sect as becomes a lesson kind in some boarding schools all over Indonesia, particularly in Java Island. And only in 1970 tafsir education taught in Islamic schools and universities.

And about tafsir development from time to time in Indonesia we can divide it in four stages below:

¹ Haji Abdul Karim (HAMKA). *Sejarah Umat Islam*. Mizan, Jogjakarta 1999, p. 78.

² Zainal Abidin Ahmad. *Ilmu politik Islam V, Sejarah Islam dan Umatnya sampai sekarang*; Bulan Bintang, Bandung, 1979, p. 56.

- 1) **Classical Ages**, it is from 7th - 15th century, is the first period of Islam and Quran in Indonesia, the interpretation in this era could not be regarded as a tafsir, although at same time in the Arab world already several tafsir books in good form.

But the condition of Indonesia at the time it only requires a simple interpretation of verses to the needs of Islamic missionary so tafsir books few and rarely and to trace that works appeared in the classical period is very difficult. And at least of writing tafsir due to several factors, including:³

- a) Writing at that time not so important for the people.
 - b) Ordinary people in those days preferred practical explanations of the content of the Qur'an rather than read books by Arabic.
 - c) The indigenous people are still difficult to learn to read Arabic letters are still quite foreign for them.
- 2) **Medieval ages**, from the 15th - 17th century, in this period began in a simple commentary and wrote several books that explain the meaning of Qur'an and difficult words to understand. Characters commentators at the time are:
 - a) These commentary books written by "Arabic Pegon" namely the Malay language text that written in the Arabic alphabet.
 - b) These commentary books looks more like a translation of Qur'an, because the interpretation was short and simple.
 - c) These commentary books did explain the difference sects and scholars debate in tafsir.⁴

There are two scholars who became a representative in this century, namely: Abdul Rauf bin Ali Al-Jawi Tsumal Fansuri As-Singkili with his work *Tarjumanu-l Mustafid* written in 1599. And Shamsuddin al-Samatrani with his book *Tafsir Surah Al-Kahf* published by Sultan Iskandar Muda in Aceh in 1603, the manuscripts of book are in Amsterdam library Netherlands now.

³ Azyumardi Azra. *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII-XVIII*. Bandung: Mizan, 2004, p. 67.

⁴ L. Anthony H. Johns, *Tafsir al-Qur'an di Dunia Indonesia-Melayu: Sebuah Penelitian awal*. Melayu publisher, 2008, p. 37.

- 3) **Pre-modern Ages**, from the 18th - 19th century, this period was the beginning of the entry of the deferent schools of tafsir in Indonesia, this arrival by some Muslim scholars studied in Arab countries. The 18th century known that some scholars interpreted Quran by Sufism and mystical view, like Abdu s-Samad al-Palimbani, Muhammad Arsyad al-Banjari, Abdul Wahhab Bugis, Abdu-r-Rahman al-Batawi and Daud al-Fatani. Their works do not contribute directly in the field of tafsir, but they took many quotations from Qur'an to support their arguments or streams, such as book *Sayru-s Sâlikîn*, and a summary of *Ihya 'Ulûmu-d Dîn of îmam al-Ghazali*.⁵

In 19th century, the development of tafsir in Indonesia was slowing down, because the tafsir teaching system for centuries only in read and understands the book, not to writes a new tafsir. They also get enough with Arabic or Malay tafsir. Additionally at the time the Dutch colonization reached its peak, so the majority of scholars went to remote villages to hide and set up a preparation of struggle. Ulama did not focus to writing paper, but is more likely to teach orally. The several works in seclusion periode such as; *Marah Labid* of Imam An-Nawawi Al-Bantani Al-Jawi written in Makkah, and the discussion about the meaning of Koran in Arabic, published in *al-Manar journal* distributed in Java, Sumatra and Kalimantan.

- 4) **Modern ages**, from the 20th century to present. Known in Indonesia as the golden age of tafsir discovery by variety of commentaries with schools and scientific writing style. At this time also Quran translated to Indonesian completely and tidy, equipped with additional meanings of the various interpretations that exist in Islam.

The translation of Quran was more conducive after the enactment of Sumpah Pemuda (The Oath of Youth) in 1928, stating that the national language is Indonesian. And *Tafsir Al-Furqan* was the first translation of Quran published in 1928. *Tafsir Hibarna* by Iskandar Idris in 1934, *Tafsiru-s Syamsiyah* by KH. Sanusi in 1938, *Tafsir al-Azhar* by Prof. Dr. Buya Hamka in 1966.⁶

⁵ L. Anthony H. Johns, *Tafsir al-Qur'an di Dunia Indonesia-Melayu: Sebuah Penelitian awal*. p. 49.

⁶ L. Anthony H. Johns., p. 55.

After that, one by one thematic of tafsir works began to appear such as: *Keajaiban Ayat-ayat Suci al-Qur'an* by Joesoef Sou'yb in 1975, *Ayat-ayat Hukum: Tafsir dan Uraian Perintah-perintah Dalam al-Qur'an* by Q.A. Dahlan Shaleh dan M.D. Dahlan in 1976. *Al-Qur'an Dasar Tanya Jawab Ilmiah* by Nazwar Syamsu in 1977. *Makhluk-makhluk Halus Menurut al-Qur'an* by Muhammad Ali Usman in 1979.

There are also a few tafsir written in regional languages like: *Al-Kitab al-Mubin* by KH. Muhammad Ramli in 1974 in Sunda language. *Qur'an kejawen* and *al-Ibriz* by KH. Bisyri Mustafa Rembang in 1950 in Java language.

B. Reasons and Methods of Tafsir in Indonesia

Behind each tafsir there are several factors pushed to write and the following we describe some of factors that encourage the writing of tafsir in Indonesia:⁷

- 1) By government requests, as was done by Shamsuddin al-Samatrani and Abd Rauf al-Singkily both of them wrote tafsir by request of Sultan Iskandar II Aceh.
- 2) The need for Islamic missionary, this factor was one of the dominant factors of a scholar especially who joined the community of al-Jawwin (Javanis Community) like Abd Samad al-Palimbani and Muhammad Arsyad al-Banjari.
- 3) The need for research and study, as Prof. Dr. Quraish Shihab, Abd Muin Salim to practice a new contemporary method.
- 4) To Completion of the study, conducted by students who study in tafsir field, especially in master and doctoral degree.

The following is a list of the best of tafsir books written in Indonesian:

NO	AUTHOR	WORK	YEAR
1	Abdurrauf ibn Ali al-Jawi al-Fansuri al-Sinkili.	• <i>Turjumanu-l Mustafid</i>	1566
2	Syaikh Nawawi al-Bantani	• <i>Marah Labid</i>	1896
3	Shamsuddin al-Samatrani	• <i>Tafsir Surah Al-Kahf</i>	1603
4	Syekh Shaleh As-Samarani al-Jawi	• <i>Faidh Ar-Rahman</i>	1893
5	Prof. Dr. Mahmud Yunus	• <i>Tafsir Qur'an Karim</i>	1973
6	Ahmad Hasan	• <i>Tafsir Al-Furqon</i>	1928
7	Prof. Dr. Teungku Muhammad Hasbi Ash-Shiddqi	• <i>Tafsir An-Nur & Al-Bayan</i>	1966
8	Prof. Dr. Buya Malik Haji	• <i>Tafsir Al-Azhar</i>	1966

⁷ Nashruddin Bidan. *Perkembangan Tafsir al-Qur'an di Indonesia*. Tiga Serangkai Pustaka Mandiri, 2003, p. 78.

	Abdul Karim Bin Abdul Karim Amrullah (HAMKA)		
9	KH. Bisri Mustofa	• <i>Tafsir Al-Ibris</i>	1956
10	Prof. Dr. Dawam Rahardjo	• <i>Ensiklopedia Al-qur'an</i>	1999
11	Quraissy Shihab	• <i>Tafsir Al-Mishbah</i>	2007
12	Indonesian Ministry of Religious Affairs	• <i>Tafsir Tematik Al-quran</i>	2013

C. History and Development of Tafsir in Malaysia

Malaysia is a multi-racial country; the three biggest races are: Malays, Chinese and Indians. The total population is about 24 million people, 60% Moslem, 19% are Buddhist, Christian 9%, 6% Hindus and 3% Confucius. Although government is secular, but in it there are nine Islamic kingdoms explicitly implement the Islamic laws. Nine of the kingdoms are: Pertuan Besar of Negeri Sembilan, Sultan of Selangor, Raja Perlis, Sultan of Terengganu, Sultan of Kedah, Sultan of Kelantan, Sultan of Pahang, Sultan of Johor and the Sultan of Perak. And these ninth kingdoms give support in development of Islamic sciences such as tafsir.

Firstly the tafsir traditionally taught in mosques, and in 1945 by support of the Malaysian Kingdoms it's be made a lesson in the Islamic school (madrasah) in Malaysia. This can be evidenced by the inclusion of Koran lessons in the School of Maahad Muhammadi in 1945. And in 1959 the Ministry of Education of Malaysia formally incorporated these subjects for Islamic primary and secondary schools in Malaysia. Tafsir in more depth knowledge taught in universities. And it's was first taught in 1959 at the Academy of Pengajian Islam in University of Malaya.⁸

And tafsir was more evolve after the plan of government applied at another in Malaysia such as: Academy of Islamic recitation in University Kebangsaan Malaysia, Antar Bangsa Islamic University, Islamic Science University of Malaysia, Contemporary Islamic University Darul Iman Malaysia, Center of Islamic and Social Development, Faculty of Islamic civilization in Asia (Titas) and Universitas Pendidikan Sultan Idris, Tanjong Malim.

⁸ Zuraidah binti Othman, *Amalan dan Kemahiran Membaca Alquran di Kalangan Pelajar Institut Bahasa Melayu*, Kuala Lumpur: Universitas Malaya, 2006.p.23

Some tafsir written mostly as a summary of lessons And this interpretation has a varies ranges according to the background of writers. Some came from Mecca and Medina, Egypt, Pakistan, and India. Makah and Medina represents tafsir *tafsir bi-l ma'sur*, and the Egyptian scholars representative the interpretation of *tefsir bi-r ra'yi*, and Pakistan and India scholars as representation of *Islah* (reformer) with famous figure namely Sheikh al-Marbawi.⁹ Some Malaysian tafsir with various sects as follows:¹⁰

NO	AUTHOR	WORK	YEAR
1	Tuan Haji Muhammad Sa'id bin Umar	• <i>Tafsir Nur al-Ihsan</i>	1391 H
2	Sayed Syeikh Al-Hadi	• <i>Tafsir al-Fatihah</i>	1928
3	ustaz haJi Uthman bin Muhammad	• <i>Tafsir bagi al-Qur'an al-Karim: Anwar al-Huda wa Amtar al-Nada</i>	1355 H
4	Syeikh Muhammad Idris b. Abdul Rauf al-Marbawi	• <i>Tafsir surah Yasin</i> • <i>Tafsir Qur'an Marbawi Juzu'</i> • <i>Alif Lam Mim</i>	1938 1938 1938
5	Syeikh Abu Bakar al-Ash'ari	• <i>Intisari Tafsir Juzuk Amma</i>	1962
6	Al-Fadhil Tuan Haji Abdul Aziz Abdul Salam	• <i>Tafsir al-Bayan Pada Ta'wil Ayat-ayat Al-Quran</i>	1968
7	Datok Haji Muhammad Nor b. Ibrahim	• <i>Ramuan Tapi Dari Erti Surah al-Kahfi</i>	1989
8	Maulana Abdul Noh	• <i>Khulasah Al-Quran</i>	1982
9	Haji Abdullah	• <i>Tafsir Harian al-Quran Al-Karim</i>	1984
10	Haji Syeikh Abudllah Basmeh	• <i>Tafsir pimpinan Ar-Rahman Kepada Pengertian Al-Quran</i>	2001
11	Mustafa Abdul Rahman Mahmud	• <i>Tafsir al-Quran al-Hakim</i>	1959
12	Nik Muhammad Adeeb	• <i>Rahasia Mengadap Tuhan</i>	1947
13	Haji Nik Muhammad Saleh Wan	• <i>Falsafah Berumahtangga atau Tafsir Surah Al-Maidah</i>	1947 1947

⁹ Maulana Amin, *Pengajian AlQuran di Nusantara: Suatu Imbas Sejarah*, seminars paper at Malaya University, 2008, p.27-28.

¹⁰ Mustaffa Abdullah, *Khazanah Tafsir di Malaysia*, Akademi Pengajian Malaya University Pub. 2010, p. 37.

		<ul style="list-style-type: none"> • <i>Kuliah Pengajian Al-Quran</i> 	
14	Haji Yusuf b. Haji Abdullah	<ul style="list-style-type: none"> • <i>Tafsir al-rawi Juzuk Amma</i> 	1950
15	Datok Yusuf Zaky Yacob	<ul style="list-style-type: none"> • <i>Tafsir fi Zillal al-Quran</i> 	2000
16	Tuan Guru Datok Nik Abdul Aziz Nik Mat	<ul style="list-style-type: none"> • <i>Tafsir Surah Hud, Yunus, Al-Furqan</i> 	1997
17	Abdul Qari b. Haji Salleh	<ul style="list-style-type: none"> • <i>Mencari Hidayah Al-Quran</i> • <i>Perintis Intisari Tafsir Surah Tabarak</i> 	1996 1996
18	Mohd Fauzi Awang	<ul style="list-style-type: none"> • <i>Tafsir Al-Quranul Karim Juz Amma</i> 	1964
19	Dr. Abdul Hayei Abdul Shukor	<ul style="list-style-type: none"> • <i>Tafsir Pedoman Muttaqin</i> • <i>Tafsir Pedoman Muttaqin</i> 	2005 2008
20	Tuan Guru Haji Abdul Hadi b. Awang	<ul style="list-style-type: none"> • <i>Tafsir at-Tibyan dalam memahami Al-quran surah al-baqarah</i> • <i>At-Tibyan dalam menafsirkan al-quran tafsir surah al-fill dan surah al-hasyr</i> • <i>Tafsir Surah Luqman</i> 	2004 2002 2002

D. History and Development Tafsir in Brunei Darussalam

Islam is Brunei's official religion 67 percent of the population is Muslim, mostly Sunnis of Malay origin who follows the Shafi'i school of Islamic law. Most of the other Muslim groups are Kedayans (converts from indigenous tribal groups) and Chinese converts. Islam was adopted in the 15th century when a Malay Muslim was installed a sultan. The sultan traditionally was responsible for upholding Islamic traditions, although the responsibility was usually delegated to appointed officials.

Since the 1930 sultans have used rising oil revenues to provide an extensive social welfare system and promote Islam, including subsidizing the Hajj, building mosques, and expanding the Department of Religious Affairs. With the constitution in 1959, Islam became the official religion of the country. On 30 April 2014, Sultan Hassanal Bolkiah announced the

implementation and enforcement of the first phase of Sharia law in Brunei starting 1 May 2014.¹¹

Tafsir sciences introduced formally in Brunei Darussalam in 1968, the Government instructed to include this lessons in the religion educational syllabus all in high school and university. This recitation was growing good by participation of some kingdom schools such as: Maktab Sultan Omar Ali Saifuddin (in Bandar Brunei), Melayu Muhammad Jamalul Alam High School (Bandar Brunei), Melayu Ahmad Tajuddin School (Pekan Belait), Malay School of Muda Hashim (Pekan Tutong), Malay School of Muhammad Alam (Pekan Seria), Malay School of Laila Mencanai (Bandar Brunei), and the Sultan Hasan High School in Pekan Bangar, (Temburong).

All the schools above applied the religious education system of Johor country in Malaysia. These adoptions include the guidelines of lessons, textbooks and teachers. The authorities awarded by adopting this education system will create a close relationship between the government of Brunei Darussalam and the Malaysian government in keeping the treasures of Islamic scientific and to establish the identity of all generations in the future.¹²

In higher education the study of tafsir deepened by applying the hermeneutic lesson both in Islam and the west. Some institutes that carry out of this program such as: Institute of Islamic Studies of Brunei Darussalam University (UBD), and Sultan Sharif Ali Islamic University (Unissa). These two universities taught tafsir under Usuluddin faculty, and learned from undergraduate to doctoral program.

The development of writing tafsir in Brunei Darussalam influenced by the role of the court that very concerned to Islamic education started from Sultan Omar Ali Saifuddin (1970) until the sultan that reigns on today.

However, this development phase still more slowly than the surrounding countries such as Malaysia and Indonesia. According to Mufti of the Kingdom of Brunei Darussalam's opinion, Pehin Dato Seri Maharaja Dato Paduka Abd Aziz b. Juned said, "That the main slowness factor in produces tafsir's books, because the population of country is very little only

¹¹ Muhammad b. H. Abdurrahman, *Tamaddun Melayu Islam, Kes Brunei Darussalam*, Pusat dakwah Islam Pub. 2011, p. 34.

¹² Muhammad b. H. Abdurrahman., p. 45.

around 249 thousand people, and we also lack of experts who really understand of these fields.”¹³

And by the hard work of Brunei’s scientists, they can produce some tafsir books published by the kingdom such as the following:

NO	AUTHOR	WORK	YEAR
1	Employees of Religious Affairs and Teachers of Secondary, Arab Hasanah Kholkiyah, Anak Damit Arabic Secondary Schools.	• <i>Tafsir Darussalam (in serial magazine from 1972 to 1995)</i>	1972-1995
2	The extension services to put and selecting agreed and Publisher Consensus of Tafsir Darussalam.	• <i>Tafsir Lengkap 30 Juz (not yet published)</i>	Under proses
3	Dr. Haji Muhammad Nur Lubis	• <i>Tafsir Al-Muntakhab (not yet published)</i>	Under proses

E. History and Development Tafsir in Singapore

According to statistics from 2010, about 15% of Singapore's resident populations aged 15 years over are Muslims. A majority of Malays are Sunni Muslims. 17% of Muslims in Singapore are of South Asian origin. Other adherents include those from the Chinese, Arab and Eurasian communities. While the majority of Muslims in Singapore are traditionally Sunni Muslims who follow the Shafi'i school of thought or the Hanafi school of thought, there are also Muslims who follow Shiasm and Ahmadi Muslims.

The Islamic education in Singapore starting from some preachers from Indonesia in the 16th century like; Sheikh Khatib Minangkabau, Syekh Tuanku Waii Mudo from Aceh, Sheikh Ahmad Aminuddin Luis from Bangkahulu, Sheikh Yahya b. Uthman b. Syed Akil from Jakarta, Sheikh Habib Ali al-Habsyi Kwitang, Sheikh Anwar Seribandung from Palembang, Sheikh Mustafa Husain Purba from Tanapuli, Sheikh Mohammad Jamil Jaho from Padang Panjang, they all spread Islam by trading.¹⁴

The Islamic education system applied known by "mengaji", it is the traditional system which usually applied in the

¹³ Ooi Keat Gin, *Brunei-History and Islam, Society, and Contemporary Issues*, Rotledge Pub. 2010, p.167.

¹⁴ Azumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Abad XVII & XWII*, Bandung: Mizan, 2004, p.189.

villages and old folk schools, and Surau. A method of textual oriented and pasif, they just read the book and explain what is contained in it. That system was really different from the modern education system, which made students more active and measured.¹⁵

The traditional education system in Singapore different with that applied in Malaysia, Thailand, and Indonesia commonly known as “Pondok pesantren”¹⁶. It is an educational complex that made the mosque as a learning center and dormitory for students stay. And because number of Muslims was very small so Singapore did not know the “Pondok pesantren” at all, they only know “mengaji”.

Several mosques used that system like: Omar Mosque in Umar Road, Masjid Sultan in North Bridge Road and Masjid Hajjah Fatimah at Java Road. Some famous scholars whos taught there; Tuan Guru Wan Abdullah from Terengganu, who taught at Surau Wan Muhtaram in Geylang Serai. And Kyai Haji Maaruf who taught in Maaruf mosque located in Jeddah Street.

In 2004 “pengajian in mosques” implemented in more systematic by dividing Islamic scientific in certain mosques, they said,”one mosque, one ‘*Ilm*” the purpose is the studies will be more properly and depth. For example, Al-Kair Mosque inaugurated as a center for tafsir studies, known by “Daru-t Tafsir”. In that mosque established an sustainable tafsir education; 2 years for beginner, 2 years for intermediate, and 2 years for advance. We could not find any university concern in Islamic Studies in Singapore, Islamic education gotten only in mosques.¹⁷

As a secular state, the minority of Muslims in Singapore struggled to their faith through classroom teaching and Islamic study groups in mosques. And by all these limitations several scholars can produce several works in tafsir field that still exist until today as follows:

NO	AUTHOR	WORK	YEAR
1	Al-Syekih Ahmad Sonhadji Muhammad	<ul style="list-style-type: none">• <i>Tafsir Al-Quran</i> (Singapore Edition)• <i>Tafsir Al-Quran Abr</i>	1960 1989

¹⁵ Abdullah Alwi Hasan, *Islam in Singapore: an Introduction*, Kuala Lumpur: Sarjana Enterprise, 1981, p. 65.

¹⁶ Pesantren system came from Peninsula Arabia also known as “Dayah” and “Bolai” in Brunei and Thailand using classical tafsir book such as *Jalalain*, *Tafsir Ibn Kathir*, *Tafsir Baydawi*.

¹⁷ Abdullah Alwi Hasan, *Islam in Singapore: an Introduction*, p. 65.

		<i>At-Athir (30 Juz Complete)</i>	
2	Fadhlullah Suhaimi	<ul style="list-style-type: none"> • <i>Pedoman kemuliaan pada menafsirkan al-Quran (Tafsir of fatihah and Al-Baqarah)</i> 	1924 and 1956
3	Abdullah al-Jufri	<ul style="list-style-type: none"> • <i>Pelita al-quran (Tafsir of Al-Baqarah, Ali Imran, Annisa, and Juz Amma)</i> 	2001
4	Osman Jantan	<ul style="list-style-type: none"> • <i>Pedoman Tafsir Juz Amma</i> 	2005

F. History and Development of Tafsir in Thailand

Thailand is a secular state with 65 million people population, 4.6% of them are Muslim and the other are Buddhist. Islam is the second religion of the country and the majority of the Muslim community living in the south of Thailand, namely: province of Pattani, Yala, Narathiwat, Satun, and Songkhla. In the 12th century these provinces are under Islamic Kingdom of Pattani.

Islam entered to the territory of Pattani in about the 7th century, and as the opinion of Dr. Mohd. Lazim Lawee, "The preachers of Islam are not only spread the teachings of Islam and taught how to read the Koran, but also they teach how to interpret the Koran at last the relating to the law and faith. That's the first time Muslims in Pattani acquainted with the science of interpretation of the Koran, although in a very simple form corresponds to their faith at that time."¹⁸

Only in the 12th century, the teaching about interpretation of Qur'an in several boarding schools in Pattani use Arabic book, both for review and translated, some of the book is: *Tefsiru-l Jalalein*, *Tefsiru-l Maragi* for Ahmad Mustafa El-Maraghi, and *Tefsiru-l Wadih* for Dr. Mahmud Muhammad Hijazi, etc. They also set the standard book used in primary schools is the book *Tafsir Juz 'Amma* by Abi Luqman as a guide.

And the common characteristic in the scholars teachings of tafsir in Pattani, both in boarding school and at school, is always stressed to linguistics science like Nahwu, Sarf and Balaghah.

¹⁸ Abdul Manan Syafii, *Khazanah Tafsir di Nusantara*, Kuala lumpur: KONTEKSTUALITA vol. 25, No. 01, 2009, p. 42.

Only in the early of 20th century, the new style of interpretation applies in Pattani. Started by Dr. Ismail Lutfi Japakia through his new interpretation known as *the Majlisu-l Ilmi*. The teaching is held in Ibadurrahman Mosque and Madrasah al-Rahmaniah, (in Beraul town, Patani), every Saturday.¹⁹

This new teaching got a good public received because the rules of interpretation are not only bound by language sciences, but it comes with collaboration of history, jurisprudence, mysticism and social issues adapted to the Muslim modern problems nowadays.

Moreover, the hermeneutics lesson also taught at the university. There are two universities studied about hermeneutics both in Islam and in the West: Islamic University of Yalat (IUY) and the University of Prince Songkhla (UPS).

That the oldest tafsir books written in 1979 entitled *Al-Qur'an dan Pengertiannya* by Syeikhul Islam Syekh Suwanasat, by Thai language 6 vols complete 30 juz. And Syekh Suwanasat was a pioneer of writing commentaries of the Quran in Thailand, and his book as a reference for several commentaries in Thailand today. Some other commentaries are as follows:²⁰

NO	AUTHOR	WORK	YEAR
1	Syeikhul Islam Tuan Swanasat	• <i>Al-Qur'an dan Pengertiannya (Thai language , 6 vol. 30 juz complete)</i>	1979
2	Dr. Ismail Luthfi	• <i>Tafsir al-Zikr al-hakim</i>	1990-1994
3	Dr. Ismail Lutfhi	• <i>Tafsir Al-Bayan</i>	1995-2005
4	Nik Hasan b. Nik Mahmud	• <i>Tafsir Ayat Dadah (A Tafsir of Islamic Verses)</i>	2005
6	Barkat Seyam Wala	• <i>Al-Quran dan Pengertiannya (A part of Quran Translation)</i>	2008
7	Dirik Kul Siri Sawat	• <i>Bayan Al-Quran Al-Quran (Consist of 2 vol. 30 Juz complete)</i>	2009

¹⁹ M. Lazim Lawee, *Perkembangan Pengajian Alquran dan Hadist di Thailand*, Kulalalumpur: Malayu University pub. 2008, p.23.

²⁰ M. Lazim Lawee, *Perkembangan Pengajian Alquran dan Hadist di Thailand*, Kulalalumpur: Malayua University pub. 2008, p.23.

G. Conclusion

From the above explanation, we can be concluded that the development of tafsir in Southeast Asia is different in each country, this deferent due of demographics, government, economy and politics. Indonesia and Malaysia is the two most productive countries in researching and developing tafsir, realized by establish some research, scholarships, and cooperation with Middle East and Europe countries.

Two lowest states in reviewing and producing tafsir are Brunei Darussalam and Singapore, Brunei due the population a little, and a lack of human resources. While Singapore caused the number of Muslim is minorities and secular government that does not support in its development in higher education, the study of tafsir only carried on independently in the public consciousness. However the study of tafsir in Far Asia is very important because many predicting that the triumph of Islam will be born from Far Asia, considering that the Middle East countries stuck in an endless war, while Islam in Southeast Asia was in its glory period.

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