

Javanese Cultural Epistemology of Raden Muhammad Adnan's Thoughts in *Tafsir Al-Qur'an Suci Basa Jawi*

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Abstract

This paper discussed the epistemology of Javanese interpretation, studying the thoughts of Raden Muhammad Adnan through *Tafsir Al-Qur'an Suci Basa Jawi* book. This tafsir book, published in the 20th century, has become an essential document in studying the science of the Qur'an and tafsir. This phenomenon is because the book was written by the first rector of the Sunan Kalijaga State Islamic University, Yogyakarta. The book was written in Javanese and lived in the New Order era, coupled with the involvement of power, which is why the authors study it further. Therefore, we need to know the background of the book's writing, the exegete's scientific genealogy and the book's methods and presentation to increase the local interpretation values. Thus, the authors used qualitative research methods and an interpretive epistemological approach. In the study of epistemology, seeking knowledge focuses on three aspects: the source of knowledge, the validity of the truth and the implications of the fact of the interpreter's knowledge. The transformation of science impacted the *Basa Jawi* interpretation book, which emphasizes local Javanese cultural and mystical approaches.

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INTRODUCTION

The development of interpretation continually changes from time to time. This fact can be seen from the interpretation process and the language used by the mufassir when explaining the holy verses of the Qur'an. Another fact is that the Al-Qur'an is a holy book of guidance for Muslims that is suitable for every place and era '*ṣāliḥ li kulli zamān wa makān*' where the text of the Al-Qur'an cannot be changed (static), but in its interpretation, it can change (dynamic). On the one hand, rules of interpretation are needed to explore knowledge, meaning, or moral ideas and moral messages in the Qur'an (Putra & Hidayaturrahman, 2020). As time goes by, understanding the Quran becomes increasingly complex. This phenomenon happened at the same time as the emergence of interpretations of the Qur'an, which later became a book of commentaries. One of the problems studied in a search for knowledge is general science and religious epistemology. Studies in the search for knowledge focus on three aspects: sources of knowledge, validity of truth and implications of the reality of knowledge (Mustaqim, 2017).

The development of the Qur'an indeed cannot be separated from the social and cultural aspects of both local and national communities. This phenomenon can trigger the emergence of books on religious interpretation of the Qur'an, starting from the styles, methods, language and approaches used (Al-Shabab, 2012). In the 20th century, the first interpretation of the Qur'an that appeared was *Tafsir Qur'an Karim* in Indonesian by Mahmud Yunus in 1922. After the appearance of the *Tafsir* book by Mahmud Yunus in 1928, the book of *Tafsir al-Furqan Al-Qur'an* was published by A. Hassan. In 1932, the Indonesian *Qoer'an tafsir*

reappeared. Kweksshool Moehammadijah published the book of Indonesian Qoer'an tafsir. The development of interpretation from the 20th century experienced changes in method 'manhaj' and writing style 'uslub' until he entered a university such as the Sunan Kalijaga State Islamic University, Yogyakarta. Like the Jawi language by Muhammad Adnan with his interpretation book, *Tafsir Al-Qur'an Suci Basa Jawi*.

However, in this article, the authors explain the epistemological framework by looking at Raden Muhammad Adnan's thought structure, methods, validation and objectives in compiling the interpretation of the *Tafsir Al-Qur'an Suci Basa Jawi* (Zaelani, 2022)(Taufiq, 2017)(Latif, 2019), apart from having a book of interpretations and being a person who is immensely respected by the people, especially the people of Surakarta. This phenomenon is because he was born and raised in the Surakarta Palace. Apart from being a nobleman, he is also an academic in law and studied many sciences at the Islamic boarding school. So it was unsurprising when Raden Muhammad Adnan wrote a book on interpreting the Qur'an using Javanese (Sofyan Saha, 2003). Not only that, KH. Sholeh Darat, for example, uses Javanese in his tafsir book for no other purpose than to fight against the colonialists (Arifin, 2018). Not only that, Tafsir Al-Qur'an in *Cacarakan* language also has a different background and goal, namely as a resistance to colonialism by inviting young people to join in fortifying themselves with the Qur'an (Kiptiyah, 2017)(Fadal, 2020). Another example is 'Aisy Al-Bahr, a Javanese coastal cleric who taught people to learn Pegon religion and language with the names of sea animals. Regional languages were indeed one of the strategies used by ancient ulema to teach the Qur'an. Not only that, Islah Gusmian in his article explains that Basa Jawi's interpretation of the Qur'an contains driving aspects of Islam, including the affirmation of Traditional Islam, the importance of da'wah, and the politics of resistance to colonialism (Gusmian, 2018). On the other hand, Javanese language interpretations of the Qur'an also contain nuances of jurisprudence and local cultural values (Awwaliyah & Tajuddin, 2022).

Therefore, from the background that the author explained above. So the focus of this article uses qualitative methods and an epistemological approach. In its development, it is necessary to trace the biography or life story of the author of the book of transmission and transformation in terms of knowledge, methods and preparation of the book of interpretation.

METHODS

In this article, authors use qualitative methods with an epistemological approach. Epistemology, commonly known as the theory of knowledge, studies fundamental aspects of life, namely science. Epistemology examines knowledge very philosophically, namely with the origin, structure, methods, validation and objectives of a science. Epistemology also explains truth and its criteria and helps to find a truth. Therefore, epistemology is also included in the philosophy of knowledge, which seeks truth in knowledge (Rokhmah, 2021). As time passed, epistemology became known in philosophical circles and could also be studied in the Qur'an, especially in the archipelago's exegetical treasures. Regarding the interpretation of the Qur'an in Java, it has been carried out by experts with various points of view. Some use the point of view, for example, *Isrā'iliyāt* in Javanese myth in the *Tafsir Al-Ibriz* Book by KH. Bisri Musthofa (Zainuddin & Makfi, 2018)(Fahmi, 2019). Abdul Mustaqim, using the *Şūfī* approach in the book of *Faidl Al-Rahman*, then produced a book entitled Javanese Tafsir Exportation of the Reason of *Şūfī-Isyārī* Kiai Sholeh Darat: Study of Surah Al-Fātiḥah in the Book of *Faidl Al-Rahman* (Mustaqim, 2018). Starting from an understanding of cultural acculturation and the text of the Qur'an, it becomes a book of interpretation with various styles and characteristics of its own. Therefore, understanding the Qur'an is not necessarily just textual but must also be balanced with contextual understanding (Soleh, 2005). If it is only understood textually, then errors in interpretation will happen—understanding by involving contextual or community conditions in existing traditions and

culture. Because every verse of the Qur'an contains meaning, moral ideas and messages can be derived if contextualized.

RESULTS AND DISCUSSION

Raden Muhammad Adnan's Educational History

Raden Muhammad Adnan was born in Javanese on May 16, 1889 AD, or 6 Ramadhan 1818 AH. He was born in the house of a prince in the Kauman village area in the middle of Surakarta, Central Java. He was born into a ulema environment. His father was a well-known ulema in Surakarta named Kiai Kanjeng Raden Tumenggung Pangulu Tafsiranom V (Mulyanto et al., 2019). He was a nobleman who was highly respected in his environment. As a courtier of the Surakarta Palace, it is fitting for Raden Muhammad Adnan to receive the facilities of an affluent life. However, he wanted to keep his wealth and throne private. He is more comfortable with the simple life that ordinary people should have. Tafsiranom IV, or his grandfather, served as a prince during the reign of Sri Susuhunan Paku Buana (PB) VII-IX. Then, after Tafsiranom IV died, he was succeeded by his grandson Tafsiranom V, Raden Muhammad Adnan's father. Meanwhile, KRTP Tafsiranom V has ten sons and daughters, including the following: (1) Raden Ngabei Dirojipuro (Muhammad Qomar), (2) Raden Ngabei Tondhodipuro (Muhammad Ridwan), (3) Raden Nganten Mursoko (Mardiyah), (4) Kiai Raden Muhammad Adnan (Shauman), (5) Kiai Raden Kanjeng Tumenggung Penghulu Tafsiranom VI (Sahlan), (6) Raden Ngabei Darmosuroto (Muhammad Thohar), (7) Raden Nganten Makrawi, (8) Raden Nganten Sumordiharjo (Siri Maryam), (9) Raden Nganten Projowiyoto (Marfu'ah), (10) Raden Nganten Condrodiprojo (Marhamah) (Damayanti & Ramdhon, 2018).

From the pedigree above, Raden Muhammad Adnan is the second son of Tafsiranom V. Tafsiranom V died on September 21, 1933. Then, with the permission of Susuhunan Paku Buwono, Astana Imogiri is a cemetery for kings in the Islamic Mataram dynasty, which includes the Surakarta Palace and the Yogyakarta Palace (Herusatoto, 2021).

Raden Muhammad Adnan knew the *hijāyah* or Qur'an letters directly from the guidance of his father, Tafsiranom V. This was because, at that time, there were not many schools that taught reading and writing the Qur'an like Volkschool and HIS (Hollands Inlands School)(Oostindie, 2021). On the other hand, apart from the lack of schools that teach the Qur'an, there are very few schools in the Surakarta Palace area. For this reason, Tafsiranom V deliberately taught reading and writing the Qur'an to his children, including Raden Muhammad Adnan, who could later continue his father's work as a scholar (Santiko, 2015).

Apart from learning to know the letters in the Qur'an, Raden Muhammad Adnan then got the opportunity to go to formal school at the People's School. At this school, he began to learn to read Latin letters and become familiar with calculations (Gusmian, 2015). Then, not too long ago, he studied at *Sekolah Rakyat* (SR) and received his education at Madrasah Manba'ul Ulum. He studied at the Madrasah until he finished (Latif, 2019).

Tafsiranom V Raden Muhammad Adnan's father, founded a madrasah called Mamba'ul Ulum in 1905. Mamba'ul Ulum which means 'Power of Ulema'. The establishment of the madrasah started with reciting the Qur'an at the Pengulon prayer room. The Qur'an education is developing very rapidly. So many *santri* or students want to study with him. One day, on 23 July 1905, the Madrasah Mamba'ul Ulum was inaugurated, and the laying of the first stone accompanied it. Not long after, precisely five years after the founding of the Madrasah Mamba'ul Ulum. Tafsiranom V founded an Islamic book publishing house and publication.

In 1910 AD, Tafsiranom V, Raden Muhammad Adnan's father, founded an Islamic religious publishing and library agency called Mardikinta. Mardikinta Publisher is a publisher of books in the Islamic religion that uses Javanese letters. Also, publisher Mardikinta publishes an Islamic magazine called Hidayah Magazine. Hidayah Magazine contains lectures from local ulema, speeches and writings from KRTP Tafsiranom V himself. Apart from

receiving education at Mamba'ul Ulum, Raden Muhammad Adnan also studied at Islamic boarding schools in Central Java and East Java, including (1) Mangunsari Islamic Boarding School, under the leadership of Kiai Imam Bukhari, (2) Mojosari Islamic Boarding School, under the leadership of Kiai Zainudin, and (3) Jamsaren Islamic Boarding School, under the leadership of Kiai Idris (A. H. Adnan, 1996). At the Jamsaren Islamic Boarding School, Raden Muhammad Adnan received appreciation from Sri Susuhunan because of his perseverance in studying Islamic religion. This phenomenon was proven when Raden Muhammad Adnan studied at the Jamsaren Islamic Boarding School by memorizing several books, including *Alfiyah liIbnu Malik*.

In 1908, Tafsiranom V wanted to send his children to Mecca to study Islam more deeply. So, his three sons were appointed: Raden Muhammad Adnan or Shauman, Sahlan, and Ishom or Muhammad Gohar. After being appointed, the three sons went to Mecca al-Mukarramah to recite the Qur'an or study Islam. They have been studying the Qur'an for approximately eight years, and Raden Muhammad Adnan is the most diligent son of his two brothers. However, while studying in Mecca, his father asked one of his three children to study at Al-Azhar University in Cairo, Egypt. Then, the one who got the opportunity to go to Egypt was Muhammad Ishom. In 1914, Raden Muhammad Adnan and his brother returned to Indonesia. This phenomenon was due to the murder of a significant person named Sarajevo in that year, which then triggered the First World War (Rosyidah, 2020).

While in Mecca, Raden Muhammad Adnan met a wealthy merchant named Kiai Akram. Kiai Akram is a merchant who comes from the Surakarta area. The relationship between Raden Muhammad Adnan and Kiai Akram is very harmonious. Until one day, Raden Muhammad Adnan was betrothed to Kiai Akram's granddaughter, Siti Maimunah. When Tafsiranom V heard that Raden Muhammad Adnan wanted to marry Kiai Akram's granddaughter, he finally met Kiai Akram and his granddaughter. Harmony ensued, and finally, Raden Muhammad Adnan and Siti Maimunah got married. From Raden Muhammad Adnan's and Siti Maimunah's marriage, they were blessed with 15 sons and daughters. The first to sixth children have died. Then there are only nine who are still alive, including: Abdulhayi (1930), Adbullah (1931), Abdul Basit (1933), Musyassroh (1935), Muhtarom (1936), Abdul Hakim (1937), Abdul Nur (1938), Abdul Hadi (1940), and Abdul Latif (1943). Raden Muhammad Adnan, apart from being a mufasir and religious figure. He is also active in the field of Islamic law. His work in the field of Islamic law is no longer in doubt. In 1946, after Indonesian independence, he went to Jakarta to move the High Islamic Court from Jakarta to Surakarta (Lasmiyati, 2012).

The move of the High Islamic Court to Surakarta is indeed inseparable from the policy of the Government of the Republic of Indonesia. Finally, in 1946, the capital city, which became the center of the Indonesian government, moved to Yogyakarta. After the move of the Indonesian capital to Yogyakarta, the city of Yogyakarta became known as the city of revolution. In the history of the High Islamic Court, Raden Muhammad Adnan was assisted by his team member Mohammad Junaidi and several colleagues.

Raden Muhammad Adnan's Work in the High Islamic Court

Raden Muhammad Adnan's various creativity and strategies were carried out for the welfare of the Indonesian people. One of his strategies in dealing with disputes between religious communities, especially Muslims, is to propose the establishment of a Department of Religious Affairs. Apart from these proposals, Raden Muhammad Adnan also formed a Struggle Army.

When he served as chairman of the High Islamic Court in 1942 AD, he also served as a member of the *Tokubetsu Si Sangi Kai* Jakarta Special People's Council. After Raden Muhammad Adnan was appointed chairman of the High Islamic Court and member of the *Tokubetsu Si Sangi Kai* in 1945, precisely the year of Indonesian independence, he was

selected to occupy the position of Department of Religious Affairs. Under Japanese rule in early 1945 AD, the Department of Religious Affairs was established, and in it, there were several figures from the Muslim, non-Muslim, Japanese and Chinese communities. One of the ulama figures who is a Department of Religious Affairs member is KH Hasyim Asy'ari, founder of Nahdlatul Ulama (Bawono, 2022)(Gusmian, 2018).

Raden Muhammad Adnan is also one of the figures in fighting for Indonesian independence. Before Indonesia became independent, he had developed a legal strategy, one of which the author mentioned above was to form the Struggle Army. After Indonesia became independent on August 17, 1945, he carried out his usual official duties. What was different was that after independence, disturbances in the security of the High Islamic Court began to appear. The situation became increasingly worrying when Raden Muhammad Adnan and several of his employees were on their way to Surakarta; in the middle of their journey, Raden Muhammad Adnan's group was intercepted by NICA troops (*Netherland Indies Civil Administration*). Because the establishment of the High Islamic Court had a significant influence on Indonesia, ultimately, Raden Muhammad Adnan and his entourage were taken hostage, and eventually, they were jailed.

Hearing that NICA and the BKR (People's Security Agency) were detaining Raden Muhammad Adnan, troops began to develop strategies for resistance. However, the prisoner did not last long; after being interrogated by members of the NICA army, he came out, and then he and several other figures deliberated to establish a Voluntary Force to defend the homeland. The figures appearing in the team are as follows: Gatot Mangkupraja (Chairman), Ir. Sukarno, Mohammad Hatta, Ki Hajar Dewantoro, and KH. Mas Mansur. The ulema involved in the Voluntary Forces include KH. Mas Mansur, KRT. KH. Mohamad Adnan, Dr. HA Karim Amrullah, H. Mansur, H. Khalid, KH. Abdul Majid, H. Ya'kup, KH. Junaidi, H. Mukhtar, H. Mohamad Sodiri. The Voluntary Forces later changed their name to the Homeland Defense Army, commonly known as the PETA Army. Several Islamic leaders were within the PETA army. Finally, the second PETA army was named the "Hezbollah" army (Oostindie, 2021).

From the explanation above, it can be concluded that Raden Muhammad Adnan was a fighter and Islamic religious figure before and after independence, born in the Surakarta Palace area. He had previously studied in various places in Surakarta, Central Java and East Java. Besides being a *santri*, he was educated directly by his father, Tafsir Anom V. Where his father was a leading ulema at the Surakarta Palace, it is not surprising that Raden Muhammad Adnan continued his father's struggle to become a religious figure. However, on the other hand, he was also a freedom fighter. His struggle began with his service to the High Islamic Court with various strategies carried out by him and his employees. Apart from being a religious figure, Raden Muhammad Adnan also wrote a book on Qur'an interpretation in the Jawi language. He wrote the book to inform the public about the importance of understanding the Qur'an (Gusmian, 2016).

Javanese Cultural Epistemological Framework in the Interpretation of the Qur'an

The related discourse on the interpretation of the Qur'an is, of course, very closely related to other scientific disciplines. There are many branches of knowledge in the interpretation of the Quran, and the author will briefly describe some of the sciences of text interpretation. Each branch of interpretation science has different ways and methods (Mustaqim, 2017).

Literary Sources in Tafsir Al-Qur'an Suci Basa Jawi Book by Raden Muhammad Adnan

Every book of interpretation present in society, both in academics and non-academics, certainly has references in writing the book (Beirade et al., 2021). In this section, the authors explain the reference literature used by Raden Muhammad Adnan.

First, in the book of *Tafsir Al-Qur'an Suci Basa Jawi* Raden Muhammad Adnan indirectly wrote down the literary sources for the book. However, the author found Raden Muhammad Adnan describing several tafsir books in his *muqadimah* 'introduction':

Sejatosipun bangsa Indonesia sampon nguningani keperluan Kitab Suci Al-Qur'an. Tahun 1300 Hijrah Kiai Nawawi Banten sampon ngripta Tafsir Al-Manar. Tahun 1300 Masehi Syekh Abdul Rauf ngripta Tafsir Baedhowi basa Indonesia huruf Arab. Tahun 1310 Hijrah Kiai Mohammad Sholeh Darat ing Semarang ngripta Tafsir basa Jawa huruf Arab, Tahun 1913 Masehi Kiai Bagus 'Arafah Sala ngripta Tafsir Jalalen Basa Jawi Alus huruf Arab, dereng rampung sampun seda. Ing tahun 1924 Masehi pakempalan "Mardikantoko" Kauman sala ugi ngripta Terjemah al-Qur'an basa Jawi huruf Arab Pegon, tammat 30 juzu'. Kecitak ngantos marambah-rambah. (Muhammad Adnan, 1982)

The Indonesian people know the need for the Holy Qur'an. In 1300 Hijrah, Kiai Nawawi Banten created *Tafsir Al-Manar*. In 1300 AD, Sheikh Abdul Rauf wrote *Tafsir Baedhowi* in Indonesian with Arabic letters. In 1310 AH, Kiai Mohammad Sholeh Darat in Semarang wrote Tafsir in Javanese with Arabic letters. In 1913 AD, Kiai Bagus 'Arafah Sala wrote *Tafsir Jalalen* in Javanese with Arabic letters. He died before it was finished. In 1924 AD, Kauman's "Mardikantoko" group also created a translation of the Al-Qur'an in Jawi with the Arabic Pegon letters ending with 30 juz'. It is moulded to the touch (K. H. R. M. Adnan, 1981).

Raden Muhammad Adnan did not directly write literary sources in writing his tafsir book. However, in the author's opinion, Raden Muhammad Adnan wrote references to literary sources in the *Tafsir Al-Qur'an Suci Basa Jawi* at the same time as the *muqadimah* 'Introduction'. In other words, the reference sources used by Raden Muhammad Adnan, according to the author's opinion, are as follows: *Tafsir Al-Manar* (Kiai Mohamamad Nawawi Banten), *Tafsir Baedhowi* (Shaikh Abdul Rauf), *Tafsir Faidl al-Rahman* (Kiai Sholeh Darat), *Tafsir Jalalen Basa Jawi* (Kiai Bagus 'Arafah), and al-Qur'an translation in Javanese language.

From the source that Raden Muhammad Adnan refers to in his book of tafsir. In the author's opinion, Raden Muhammad Adnan uses references from Indonesian ulema, *Tafsir Al-Manar* (Kiai Mohamamad Nawawi Banten), *Tafsir Baedhowi* (Syeh Abdul Rauf), *Tafsir Faidl al-Rahman* (Kiai Sholeh Darat), and *Tafsir Jalalen Basa Jawi* (Kiai Bagus 'Arafah), The author has the view that taking references is not just taking them, but Raden Muhammad Adnan also studies and studies with the students of these mufasirs.

Methods and Style of Tafsir Al-Qur'an Suci Basa Jawi Book by Raden Muhammad Adnan

Tafsir Al-Qur'an Suci Basa Jawi book has distinctive characteristics and is not generally found in Javanese tafsir books. One of the distinctive features of the book is in the *Tafsir Al-Qur'an Suci Basa Jawi Capcapan Pingpindo* (improvements in the second edition). At the beginning of the book, after the introduction or *muqadimah* of Raden Muhammad Adnan, there was a justification for the writing errors in the first printing of *Tafsir Al-Qur'an Suci Basa Jawi*.

In 1953, this book of tafsir was originally a collection of manuscripts that had yet to be recorded because they were still scattered in several places. Finally, in 1969, Abdul Basith Adnan's 3rd son had the initiative to publish them and then reprint them in Javanese Latin form (K. H. R. M. Adnan, 1981). So, it is unsurprising that in this second printing, Abdul Basith Adnan corrected the inaccurate sentences in the *Tafsir Al-Qur'an Suci Basa Jawi*. Apart from that, what is unique in this book of interpretations is the moral value of a child who continues his father's struggle in bookkeeping the book of interpretations. Abdul Basith

Adnan, the third son of Raden Muhammad Adnan, rewrote the *Tafsir Al-Qur'an Suci Basa Jawi* in a language that was easy for the public to understand. The concept of *Birrul Wālidain* in *Purwaka* is evident when Abdul Basith Adnan tries his best to realize his father's dreams. Not only that, Abdul Basith Adnan also asked for help from several scholars, namely KH. Ruhani A. Hakim, H. Jalal Sayuthi, Mohd. Nasir and many other scholars helped Abdul Basith Adnan translate and publish the *Tafsir Al-Qur'an Suci Basa Jawi* book.

There are at least three essential components in the book *Tafsir Al-Qur'an Suci Basa Jawi*, such as the text of the verses of the Qur'an, translations in Javanese and several explanations of the meaning. In explaining the meaning of the Qur'an, Raden Muhammad Adnan uses footnotes above the page numbers. Of the three core discussions in the book of *Tafsir Al-Qur'an Suci Basa Jawi* is a translation of the Al-Qur'an using Javanese with several explanations regarding the core words in the Al-Quran. Raden Muhammad Adnan wrote the book of *Tafsir Al-Qur'an Suci Basa Jawi*, which only involves two main elements: the text of the Al-Qur'an and translation. Indirectly, this tafsir book is a translation of the Qur'an. To prove this, it can refer to Surah al-Baqarah verse 10:

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ

Ing atine si Munafiq. Ana lelarane, Allah nuli nambahi marang si Munafiq lelaran (mado Qur'an), wong Munafiq padha kapatrapan siksa kang nglarani, sebab anggone padha anggoroheke Nabi (Muhammad Adnan, 1982)

'In the hearts of hypocrites. There is a disease, Allah added to the hypocrites (from the Qur'an), the hypocrites received a painful punishment, because they denied the Prophet Muhammad'.

In the verse above, Raden Muhammad Adnan uses additional information, */Ing atine si Munafiq/* 'In the hearts of hypocrites'. Then clarify the words */fī qulūbihim maraḍun/*, the pronoun 'zhâmir' is in the form of */him/* and was explained directly by Raden Muhammad Adnan and interpreted as 'Munāfiq' people and additional information in the interpretation book. Another example can refer to Surah al-Baqarah verse 22:

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فُرْشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ

Kang wis nitahake bumi minangka lemek (dadi papan mekolehi ing sira) lan nitahake langit dadi payon, serta nurunake banyu udan saka ing langit, dianggo lantaran nukulake woh-wohan warna-warna menangka rejjekinira kabeh, mulane aja padha gawe sesembahan kang sira padhagaw sesembahan kang sira anggo ngemabari Allah. Sira kabeh iya wis padha weruh (Muhammad Adnan, 1982)

'He who created the earth as a soft (to be a place to receive from you) and created the sky as a roof, and sent down rainwater from the sky, used its fruit of various colors to win all your good fortune, so do not worship what you worship which you use for tell God. You've all seen it'

Furthermore, it can be seen in Surah Al-Baqarah, verse 22, Raden Muhammad Adnan again provided explanations or additional information such as */dadi papan mekolehi ing sira/*. Additional information in the book *Tafsir Al-Qur'an Suci Basa Jawi* was written by Raden Muhammad Adnan in one translation. However, for every additional information in the Qur'an, Raden Muhammad Adnan provides brackets. In the author's opinion, the author has

the view that additional information in Raden Muhammad Adnan's interpretation book uses two methods. First, additional information in the form of footnotes and second, additional information in the form of a translation. So the authors conclude that in the Javanese Interpretation of the Holy Qur'an Raden Muhammad Adnan uses the *ijmālī* method (Bentrcia et al., 2018).

Transmission and Transformation of Knowledge Raden Muhammad Adnan

First, Raden Muhammad Adnan's genealogy in education starts from the family. Apart from his family, at the age of 13, Raden Muhammad Adnan also studied Islam at several Islamic boarding schools in Central Java and East Java. Because his father was a ulema at the Surakarta Palace named Tafsir Anom V, he introduced and taught Raden Muhammad Adna to read and write the Quran. After studying enough with his father, Raden Muhammad Adnan continued studying religion at several Islamic boarding schools, like the Mangunsari Islamic Boarding School, under the guidance of *Kiai* Imam Bukhari. Apart from the Mangunsari Islamic Boarding School, Raden Muhammad Adnan also studied at the Mojosari Islamic Boarding School under *Kiai* Zaenuddin in Nganjuk, the Termas Pacitan Islamic Boarding School under *Kiai* Dimyati Abdullah and then returned to Surakarta to study with *Kiai* Idris at the Jamsaren Islamic Boarding School. At the Jamsaren Islamic Boarding School, Raden Muhammad Adnan studied verses from the book *Alfiyah* by Ibnu Malik (K. H. R. M. Adnan, 1981).

Raden Muhammad Adnan, genealogically, knowledge cannot be separated from the Islamic boarding school environment. However, Raden Muhammad Adnan also learned directly from his father. The author is of the view that Raden Muhammad Adnan, at the behest of his father, deepened his knowledge of religion at the Islamic boarding school, which had no other aim than to form a person with morality, character and morals in continuing the struggle of the ulema and the Indonesian nation. Raden Muhammad Adnan's struggle in studying Islamic knowledge was not only with Islamic boarding school scholars. In 1908, Mohamad Adnan was 17 years old and then went to Mecca to deepen his knowledge of the Islamic religion.

While in Mecca, Raden Muhammad Adnan met and studied with famous Indonesian scholars in Mecca. Such as *Kiai* Mahfudz at-Tirmisi, *Kiai* Idris, Syaikh Syatho and Syeh Ahmad Khatib al-Minangkabau. After learning about the Islamic religion, Raden Muhammad Adnan learned about manners, Javanese ethics and morality (Dewantara, 2007). As the son of a figure at the Surakarta Palace, Raden Muhammad Adnan must understand the ins and outs of Javanese customs, like polite and polite etiquette. Javanese Sufism teachings (Mustaqim, 2018) what his father taught him made Raden Muhammad Adnan a polite person with a simple appearance.

From the knowledge transmission above, it is clear that Raden Muhammad Adnan studied religion not only from his father. However, he also studied religion in several Islamic boarding schools in Central Java and East Java. Then, after studying some knowledge at Islamic boarding schools in Central Java and East Java, he returned home to Surakarta. Then, he continued to seek religious knowledge at the Jamsaren Islamic Boarding School and studied Nahwu Science in the *Alfiyah* book (Arabic grammar). Because he has blue blood (Surakarta Palace Family), Raden Muhammad Adnan was finally required to study Javanese culture. See Raden Muhammad Adnan's journey in studying religious knowledge, both Nahwu and Javanese Sufism. In the end, it impacted the book of interpretation he wrote, namely *Tafsir Al-Qur'an Suci Basa Jawi*. In this tafsir book, Raden Muhammad Adnan is very polite in conveying the messages of the Qur'an. in terms of culture, for example in Surah Al-Fatihah Verse 1: */bismillahi ar-rahman ar-rahīm/*. Raden Muhammad Adnan translated the verse above as *Awit ingkang asma Allah kang Maha Murah tur kang Maha Asih*". The word *Awit ingkang* is a word that is often used in *wayang* (puppet) stories such as the

Mintaraga Gantjaran story. According to the author, Raden Muhammad Adnan, in the context of Javanese writing, he still uses ancient Javanese. This means it relates to his background as someone who inherited the ancestral culture of the Surakarta Palace. The relevance of the translated text in *Tafsir Al-Qur'an Suci Basa Jawi* and the Javanese language he uses is very synchronous so that specific communities can easily understand this language, especially the Surakarta Palace community. (K. H. R. M. Adnan, 1981)

In his commentary book, Raden Muhammad Adnan shows the nuances of the Al-Qur'an's acculturation with the local culture of Surakarta or Java. Through the author's analysis, Raden Muhammad Adnan, when writing his book of tafsir, used *bayānī* epistemology to understand the text of the Qur'an. Apart from that, Raden Muhammad Adnan is included in the ranks of *Ṣūfī Bāṭinī* figures. *Ṣūfī Bāṭinī* got his knowledge directly from Tafsiranom V, who was none other than his father. Mohammed Adnan's background can influence the *Tafsir Al-Qur'an Suci Basa Jawi* book. In the context of *bayānī*, for example, The author of the book provides quite clear information in the opening of his interpretation book, namely:

Khanti ungucap syukur Alhamdulillah, kita sampun keparingan Kitab Suci Al-Qur'an. Isinipun nerangake kaweruh ingkang kathah. Saged dados pitedah, rahmat lan sesuka kangge kita sedaya. Al-Qur'an diturunaken supados katerangaken dhumateng manungsa, sageda sesarengan wonten marginipun Allah. Pangajakipun tamtu kedah mawi kawicaksanaan lan sahe (Muhammad Adnan, 1982).

'Alhamdulillah, we have been gifted with the Qur'an. Content explains a lot of knowledge. Hopefully it can be a guide, grace and will for all of us. The Qur'an was revealed to explain to mankind that there are limits from Allah. The request must be reasonable and good'

From the explanation above, Raden Muhammad Adnan explains the importance of the Qur'an for humankind to study. However, on the other hand, he also stated, "*sageda sesarengan wonten marginipun Allah*". In this sentence, Raden Muhammad Adnan says *sesarengan* which means together. This means that Raden Muhammad Adnan invites all Muslims to study the Qur'an. So that all Muslims in the afterlife can meet Allah. According to the author, Raden Muhammad Adnan, in the context of writing his introduction '*muqadimah*', he is well aware that by understanding the Qur'an in Javanese, National and Arabic, humans can easily increase their devotion to Allah. Then Raden Muhammad Adnan emphasized it again by giving a title in his book "*Tafsir Al-Qur'an Suci Basa Jawi*". From the title, it is evident that Raden Muhammad Adnan studied the Qur'an using Javanese without changing the text in the verses of the Qur'an. Therefore, the theological element in reaching the peak of one's faith can be achieved by studying the Qur'an and interpreting it using the local language of each region without leaving or changing the text of the Qur'an.

CONCLUSION

Raden Muhammad Adnan could be called the son of the palace, who had state and religious duties. This analysis can undoubtedly be seen from his work studying religious science at the Islamic boarding school. He was a scholar and wrote an exegesis book on the *Tafsir Al-Qur'an Suci Basa Jawi*. This interpretation is also an essential historical document, considering that Muhammad Adnan was once the initial leader of the State Islamic University Sunan Kalijaga Yogyakarta. The interpretation uses the *Ijmāly* method because Muhammad Adnan, in his interpretation, only explains in general terms, concisely and not in detail. Even though it uses the *Ijmāly* method, this interpretation describes local cultural patterns and

acculturation that the public can easily understand. As in the context of an explanation of the theological and cultural aspects of the Surakarta.

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