



CONTEXTUAL TAFSIR IN THE RISALAH NAHDLATUL ULAMA MAGAZINE (A NEW MODEL OF INDONESIAN TAFSIR)

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There are two different views about the study of tafsir in the modern era. One group of tenet holds that the works of modern mufassir were only repetitions of classic tafsirs. This view was maintained by some scholars such as Haris Birkelad, J.J.G. Jansen, and Rotraud Wieland. On the other hand, Karen A. Bauer denied this. This work examines the interpretations of the portrait of tafsirs in the Risalah (Nahdlatul Ulama Magazine) written by Musta'in Syafi'ie from Pesantren Tebuireng, Jombang East Java, Indonesia.

This study will focus on the topic of "Pentingnya adil bukan Islam bagi pemimpin." The topic was chosen because it was presented in five editions. It is unusually special, since normally an article is issued in one or two editions. In addition, this is recently becoming a trending topic related to the nomination of Ahok, a non-muslim, to become a governor of a muslim-majority province of Jakarta Special Capital Territory. This study is also aimed to review the methodology of the interpretations of both technical aspects of writing and the hermeneutics.

From this study, I conclude that the tafsir written by Musta'in Syafi'ie in the Risalah supports the view of the second group of tenet, *i.e.* the modern mufassirs do not

simply copy the tafsirs from the classical period and the modern one, but, it is a new and unique model of contextual tafsir. This study used a descriptive method and content analysis. The significance of this study is to find a new methodology in the Indonesian interpretations of the Qur'an.

Keywords: *new methodology; Risalah magazine; Indonesian contextual tafsir; Musta'in Syafi'ie.*

Introduction

There are two different views about the study of tafsir in the modern era. One group of tenet holds that the works of modern mufassir were only repetitions of classic tafsirs written by scholars such as al-Tabari, al-Zamakhshari, al-Razi, and Ibn Kas'ir. This view was maintained by some scholars such as Haris Birkelad,¹ J.J.G. Jansen, and Rotraud Wieland.² On the other hand, Karen A. Bauer denied this and asserted that "mufassir considerations and moral of their time had large roles in determining the shape of interpretation compared to the influences of elements commonly considered as the sources of interpretation."³

The latter view is in line with the results of the study of Mustaqim Abdul (2011) who believed that the purposes of the classical tafsirs varied in accordance with the era. In the formative period, mufassirs in general just understand the

¹ Haris Birkeland, *The Lord Gudeth: Studies of Primitve Islam* (Oslo: 1 Lommisjon Hos H. Aschehoug & Co., 1956), P. 136.

² Rotraud Wielandt, *Éxegesis of the Qur'an: Early Modern and Contemporary,* in Jane McAuliffe (ed.), *The Encyclopedia of the Qur'an* (Leiden: Brill, 2002) Vol. 2, p. 124.

³ Karen A. Bauer, *Room for Interpretation: Qur'anic Exegesis and Gender* (Disertation, Princeton University, 2008), p. iii.

verses superficially, then, in the era of affirmative, interpretations were made for specific interests, furthermore, on the reformative era, exegeses were used for social transformation.⁴ When examined from the method of tafsir, mufassirs also vary in their backgrounds, as according to Islah Gusmian,⁵ that there are conventional methods (*riwayah dirayah*, and *isyari*, as stated by Muhammad Ali al-Sabuni),⁶ *tahlili*, *ijmali*, *muqaran*, and *mawdu'i* methods (as stated by al-Farmawi)⁷ and new methods, which are classified by Islah Gusmian on *riwayah*, *dirayah* methods (intertextuality as the basis for interpretation), and intertextual.⁸ Then, in terms of approach, there is textual understanding the Qur'an literally and positioning the Qur'an as the subject while the exegesis as objects. In addition, there is also a contextual approach that puts the Qur'an as an object while the mufassirs as the subjects, as commonly found in tafsirs during the affirmative period.⁹ In the terms of typology of tafsir, according to Sahiron Syamsuddin there are three categories of mufassirs: objectivist quasi traditionalist, quasi subjectivist, and quasi objectivist

⁴ Read Abdul Mustaqim, *Epistemologi Tafsir Kontemporer* (Yogyakarta: LKis Group, 2012), p. 34-84.

⁵ Islah Gumian, *Kazanah tafsir Indonesia dari Hermeneutika Hingga Ideologi* (Yogyakarta: LKis, 2013).

⁶ Muhammad 'Ali al-Sabuni, *al-Tibyan fi 'Ulum al-Qur'an* (Bairut: 'Alam al-Kutub, tth).

⁷ Al-Farmawi, 'Abd al-Hayy, *a-Bidayah fi Tafsir al-Mawdu'i: Dirasah Manhajiyah Mawdu'iyah* (Beirut: al-Matba'ah al-Hadarah al-'Arabiyyah, 1397H./1977Cet. II).

⁸ Islah Gumian, *Kazanah Tafsir Indonesia*, pp. 119-122.

⁹ The Information about the textual and contextual approach See M. Nurdin Zuhdi, *Pasaraya Tafsir Indonesia dari Kontestasi Metodologi Hingga Kontekstualisasi* (Yogyakarta: Kaukaba Digantara, 2014), pp. 132-139.

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modernists.¹⁰ In the context of Indonesian typology of tafsirs, it has been described at least by Islah Gusmian¹¹ and Nurdin M. Zuhdi¹² that there is a map of the new direction of the research methodology of Indonesian tafsir that can be assessed from the technical aspects of writing and hermeneutics.¹³

Regarding the tafsirs written by Musta'in Syafi'ie¹⁴ in the Risalah Magazine, it is obvious that this author supports the view of the second group of tenet that the modern mufassirs do not simply copy the tafsirs from the classical period and the modern tafsirs are even quite unique. It is clearly seen from their presentation techniques and hermeneutics. Furthermore, in one of the editions, Musta'in Syafi'ie¹⁵ wrote an article

¹⁰ Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Qur'an* (Yogyakarta: Naewsia Press, 2009), pp. 73-76. See also in Nurdin Zuhdi, *Pasaraya Tafsir Indonesia dari Kontestasi Metodologi Hingga Kontekstualisasi*, p. 37.

¹¹ Islah Gumian, *Khazanah Tafsir Indonesia dari Hermeneutika Hingga Ideologi* (yogyakarta: LKis, 2013).

¹² M. Nurdin Zuhdi, *Pasaraya Tafsir Indonesia*.

¹³ Islah Gumian, *Khazanah tafsir Indonesia*, pp. 119-122.

¹⁴ K.H. Musta'in Syafi'ie was born in Lamongan, December 3, 1955. He took a primary education at Madrasah Muhammadiyah in his birthplace, then he went to a boarding school in Jombang Tebuireng for Junior and Senior High School and then took takhashshus (specific) education in the same school in the field lughah (Arabic), Ulumul-Qur'an (the sciences of the Qur'an), and tafsir (interpretation), Ulumul-Hadith (the sciences Hadith) and Hadith, Fiqh and Usul ul-Fiqh, in addition to memorizing Qur'an. Furthermore, Musta'in Syafi'ie continued his education at the Faculty of Sharia in Islamic Institute of Hasyim Ashari, Tebuireng during 1991-1994. Then he took master's program degree at the same Faculty (Sharia) during 1995-1999. Lastly, he continued his education for post doctoral degree at UIN (State Islamic University) Sunan Ampel Surabaya in 2010-2014.

¹⁵ Musta'in Syafi'ie, the mufassir, besides as one of the teachers

under the title "Metode Download dalam Tafsir Al-Qur'an",¹⁶ and according to his statement, his method differs from that of *marwdu'i* tafsir which discussed on only one topic. In contrast, the Musta'in Syafi'ie's method talk about many relevant topics, so that the messages are comprehensive and synergistic.

This paper examines the interpretations of the portrait of tafsirs in the Risalah Magazine written by Musta'in Syafi'ie.¹⁷ This study will focus on the topic of "Pentingnya adil bukan Islam bagi pemimpin." The topic was chosen because it was presented in five editions. It is unusually special, since normally an article is issued in one or two editions. In addition, this is recently becoming a trending topic related to the nomination of Ahok, a non-muslim, to become a governor of a muslim-majority province of Jakarta Special Capital Territory. This study is also aimed to review the methodology of the interpretations of both technical aspects of writing and the

he also as the *mudir* (director) at the boarding school, Madrasatul Quran, Tebuireng Jombang, East Java. In addition, he taught at the College of Unhasy since 1988, and then became dean at the Faculty. Musta'in Syafi'ie, also a member of the House of Representatives in 2009-2014 period. Probably for this his last background, some of his writings response and criticis to the State's political conditions in Indonesia.

¹⁶ Syafi'ie, Musta'in, "Metode Download dalam Tafsir al-Qur'an," *Risalah*, no. 27/thn IV/1432 H/2011.

¹⁷ Moreover, Musta'in Syafi'ie has some prayer groups (kelompok pengajian). One of them is the routine prayer on actual tafsir in Pesantren Tahfidhul-Quran al-Ma'arij Jombang East Java held on every Sunday Wage each month. This event is opened to the public so that anyone pleased to attend it. After Shafi'I having some speechel, then followed by interactive dialogue sessions. This activity need for approximately 90 minutes. Furthermore, Mustain Shafi'i became a speaker in the field of tafsir at several scientific meetings, such as symposia, seminars, and others.

hermeneutics. I conclude from this study that the tafsirs written by Musta'in Syafi'ie in the Risalah Magazine is a new model of Indonesian contextual tafsir. This study used a descriptive method and content analysis. The significance of the study is to find a new methodology in the Indonesian interpretations of the Qur'an.

Methodology of Indonesian Tafsirs of Al-Qur'an

In this section, the methodology of Indonesian tafsirs including the techniques and hermeneutic interpretations of the Qur'an will be presented. The technical interpretations of the Qur'an include: the presentation systematic of the interpretations, the forms of presentation, the style of language, the form of the writing, the nature of *mufasssir*, the background of *mufasssir*, and the reference of tafsir.

1. The Technique of Tafsir Writing

Based on Islah Gumian who studied Indonesian tafsirs which were released during the periods of 1990ies, there are two parts of systematic presentation of tafsir: coherent and thematic.¹⁸ Coherent Systematics were presented in two models: first, the presentation systematic was based on the standard Mushhaf models such as *al-Mishbah* by Quraish Shihab. This model is similar to the model of *tahlili* and *ijmali* as presented by al-Farmawi.¹⁹ Second, the presentation was based on the chronological revelation as *Tafsir Al-Qur'an al Karim* by Quraish Shihab.

¹⁸ Islah Gumian, *Khazanah Tafsir Indonesia*, p. 377-380 and M. Nurdin Zuhdi, *Pasaraya Tafsir Indonesia*, p. 123.

¹⁹ 'Abd al-Hayy Al-Farmāwī. 1397H./1977, *al-Bidayah fi Tafsir al-Mawdu'i: Dirasah Manhajiyah Mawdu'iyah*, Beirut: al-Maṭba'ah al-Ḥadārah al-'Arabiyah, Cet. II, p. 17.

The systematic presentation of thematic tafsir on the word of Islah Gusmian are also consisted of two models: classical thematic and modern thematic. Classical thematic tafsir is a model written by presenting a particular chapter as tafsir *bil-ma'tsur*, such as *Pesan Moral al-Qur'an* by Jalaluddin Rahmat and *Hidangan Ilahi* by Quraish Shihab. In addition, the tafsir of thematic modern is a tafsir with a specific theme that is determined by the *mufasssir*. These thematic models consist of two categories: thematic singular (contains one central theme, such as the theme of kufr and *tafsir Kebencian*) and thematic plural (containing many themes as *wawasan al-Qur'an* by Quraish Shihab and *Ensiklopedi al-Qur'an* by Dawan Rahardjo).²⁰

Thematic tafsirs have been widely recognized among tafsir observers, especially those written by al-Farmawi, although they are categorized based on the method, not on the tafsir's techniques as presented by Islah Gusmian. This is because al-Farmawi does not distinguish between techniques and methods of tafsir, so both are categorized as the method of tafsir. Indeed, literally technique is a part of a method so that, it should have been included in the method.

When viewed in terms of forms of presentation, tafsirs can be categorized into general and detailed tafsirs. General tafsirs are presented in the form of a brief and gobal description. In general, this kind of tafsir exposes the translation, the basic content or the core of the content of the interpreted verse, and conclusions. Even if there is a *Shebab al-nuzul*, it is only mentioned briefly or occasionally, like the work of Didin Hafidhuddin, *Tafsir al-Hijri: Kajian Tafsir al-Qur'an Surat al-Nisa'*. In contrast, detailed tafsir is

²⁰ Read Islah Gumian, *Khazanah Tafsir Indonesia*, pp. 130-153.

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the tafsir which is presented in detail, depth, and comprehensive in accordance with the trend and its interpreter specifications, like *Argumen Kesetaraan Jender* written by Nasarudin Umar.

When viewed from the language style used by the *mufassir* there are a column style, a reportage, a scientific, a popular, and others. The language style of column writing is the writing style of tafsir with a short sentence, straightforward, and resolute. The diction used is accurate, precise, and efficient, such as *Dalam Cahaya al-Qur'an* by Syu'bah Asa. Then, the literary reportage style is a tafsir written by using simple sentences, elegant, communicative, emphasis on the things that are reported, and people interest, for example *Memahami Surat yasin* written by Radiks Purba. Then, the style of scientific tafsir is it is written using formal language style, does not involve the reader's emotions so that readers are not involved in the presented discourse. In general, *mufassir* who uses this style is written for academic interest for instance *Argumen Kesetaraan Jender* Nasarudin Umar's work. Then, popular tafsir, this model uses a style that is a simple and an easy language and it different from a reportage style tafsir that does not involve readers, for examples *al-Qur'an dan tafsirnya* and *Ayat Suci dalam Renungan*. Furthermore, a non-scientific writing style is the work of tafsir in terms of shape (not the contents) does not use the rules of scientific writing such as no footnotes or endnotes or innote for instance *Tafsir al-Misbah* karya Quraish Shihab and *Tafsir Al-Hijr*.

The nature of the tafsir means who wrote the tafsir, an individual or a team consists of two or more people. If the *mufassir* is only one person, then it is called individual *mufassir*, such as *Tafsir Kebencian* worked by Zaitunah

Subhan and *Kontroversi Presiden Perempuan* by Naqiyah Mukhtar. However, if the number of authors of the tafsir is more than one, then they are called collective *mufassirs*, for examples *Tafsir Tematik Al-Qur'an tentang Hubungan Sosial Antar umat Beragama* compiled by a team from Majelis Tarjih Muhammadiyah and *Al-Qur'an dan Tafsirnya* by the Departemen Agama Republik Indonesia.

The academic background of *mufassir* can be categorized into: First, having academic background of Qur'anic exegesis/tafsir, for instance *Al-Misbah* by M. Quraish Shihab and *Argumen Kesetaraan Gender* written by Nasarudin Umar, and second, having non-tafsir academic background, such as *Menyelami Kebebasan Manusia: Telaah Kritis terhadap Konsepsi Al-Qur'an* by Machasin who has Arabic language background and pursue the science of Kalam. Another example is *Manusia Pembentuk Kebudayaan dalam Al-Qur'an* by Musa Asy'arie, who focuses on Islamic philosophy. Also both from Islamic academic and commonly non Islamic such as *Ensiklopedi Al-Qur'an: tafsir sosial berdasarkan konsep-konsep kunci* by M.Dawan Rahardjo who focuses on the social sciences, especially the science of communication.

2. Al-Qur'an Hermeneutic Tafsir

The hermeneutic aspects of the Qur'anic exegesis/tafsir include triadic elements (text, tafsir, and the audience who becomes the target of text), tafsir method (*riwayah*, *dirayah*, intertextual, and the textual and contextual approaches), and the nuance of tafsir: linguistic, social, sufistic theological, psychological, and others. Tafsir *riwayah* is a Qur'anic tafsir that uses data from *riwayah* from the Qur'an, Hadith, and or sahabat as stated by al- Zarqani. While al-Zahabi adds the riwayat of *tabi'in*. The Shi'a ulama limit the

riwayah just those quoted from the Prophet and the *ahl al-bait*, instead of the other companions. In addition, there are definitions of tafsir that materially but not methodologically derived from the Qur'an, Hadith and or sayings of the *sahabah* as presented by al-Sabuni. Then, the method of tafsir *dirayah* (thinking) is the tafsir of the Qur'an with consciousness of *mufasssir* inter-textually associated with the culture and structure of the text. Therefore, it can be analyzed by socio-cultural context that surrounds the appearance of text, with a semiotic analysis, semantic methods, and scientific methods of science. Furthermore, according to Islah Gusmian, intertextual methods, namely tafsir using other texts, both which used as a reinforcement and as a comparison or an object of criticism.²¹ Further, the nuances of tafsir is the dominant viewpoint of the tafsir work, which may be linguistic, social, theological, Sufism, and psychological. The approach of tafsir is the starting point of the process of interpretation. In this case, there are two kinds of tafsir: interpretation-oriented over the text and reader-context oriented.

The Tafsir Study on the Importance of Fairness Rather than Islamic Religiosity for a Leader

This topic is presented in five editions. The first edition (41) covered *surah al-Naml/27: 29-34*.²² In the introductory touched on the names of the animals mentioned in the

²¹ See Islah Gusmian, p. 249-253.

²² *(The queen) said: "Ye chiefs! here is delivered to me - a letter worthy of respect. "It is from Solomon, and is (as follows): 'In the name of Allah, Most Gracious, Most Merciful: "'Be ye not arrogant against me, but come to me in submission (to the true Religion).*

Qur'an, which was already known by the Arabs, such as ants, bees, spiders, cows, horses, and elephants. It is stated by Musta'in Syafi'ie that in the name of a letter of some verses that were studied, *al-Naml* (ants). Furthermore, he confirmed that the passages that will be presented is a compliment to the Queen of Sheba as a fair leader, not authoritarian, and welfare of her people.

Then, he described about Sulaiman's letter and the writing of the Qur'an Mushhaf. In the Ulum al-Quran references, it is informed that the media used for writing the Qur'an were stone, wood, palm fronds, etc. The makeshift media was questioned by Syafi'ie, whether it recorded the objective conditions of the moment or as an expression dramatized expression as what had been the habit of the Arabs, since, for him, it was in contrast to the objective conditions that have been reported in history.²³

This sub topic seems as if it were nothing to do with the title "The importance of fairness rather than Islamic

²³ Among the information according Syafi'ie are: 1). the correspondence, textiles, painting, and batik silk; 2). Letter of Prophet Solomon to the Queen saba' which consist of a lightweight material that could be taken to fly with a range of approximately 2,000 km (*an-Naml*: 28); 3). Medina conditions which have been occupied by the Prophet's companions were rich before Islam and the importers-exporters of commodities from foreign countries. Even the Qur'an has mentioned writing fittings (*al-An'am*: 7); 4). The codification of Al-Qur'an at the time of Abu Bakr who has produced al-Mus} h) af allegedly used thinned animal skin, whereas the time of Abu Bakr and the Prophet's times looked no different; 5). As the noble, the Prophet's companions will be very respectful of the Qur'an that it is impossible to write it in the media deliberately inadequate, except for temporary trecoreded when they received it. (see in Musta'in Syafi'ie, "Pemimpin itu yang penting Adil, Bukan Islam," *Risalah*, No.41/thn VI/1434 H/ 2013, pp. 81-82).

religiosity for a leader. However, because this study did not use the *mawdu'i* (topical) method, so it is justifiable to highlight the information from media that are used for the writing the Qur'an, as informed in the Ulum al-Qur'an literature, because it can be associated with written media that are already using adequate technology, as the letter sent by Prophet Solomon using courier birds to the Queen of Sheba long before the time of the Prophet Muhammad.

The next sub-topic is "communication network." Information about the Queen of Sheba can be accessed by the Prophet Solomon because he build a reliable and a lot of communication networks in the era such as animals, *jin* community, and system. Therefore, according to Musta'in Syafi'ie, it is very important for a head of state to establish an independent communication network. The present era the communication networks are crucial, if one wants to control the world, he or she has to master in communication technologies. Unfortunately, when Megawati became a president, she sell communication network assetsto another country, whereas in the interests of intelligence and communication, PT Indosat is very important. By taking *i'tibar* of *surah al-Naml* verse 28, according to Musta'in Syafi'ie, Megawati sells the assets has the big sin.²⁴

On the other hand, Megawati argued that the decision to sell the asset of BUMN, Indosat, is not without reason, but it must be done in a difficult situation in order to save the NKRI (The Unitary State of the Republic of Indonesia), which is then used to add equipment combat TNI that is not feasible, and to achieve budget target without adding debt to the foreign countries, then the proceeds, the budget target is

²⁴ Musta'in Syafi'ie, "Pemimpin itu yang penting Adil, Bukan Islam," *Risalah*, No. 41, p. 85.

reached.

In addition, there are several things that can be used as i'tibar of verses 29-31 of *surah al-Naml*. First, the attitude of the Prophet Solomon openly and responsibly sending a letter to the Queen of Sheba with certain identity (not anonymous letter) and clear as well as concise content. Also, for men who want to hook women should "shoot" first and ethically and elegantly present their purposes.²⁵

Furthermore, the people of King Solomon and the persons of the Queen of Sheba live in prosperity and civilized, freedom of speech, but polite regularly, and not brutal, unlike Singapore which stop the media of news that is not in line with the Government or the Chinese that "wipe out" critiques Government, and Indonesia vulgarly makes content trials and the investigation for public consumption. In addition, the Queen of Sheba was appraised as the leader who was a fair, high-minded, not easy to sulk and prolonged revenge. It is a criticism to Megawati considered easy to brood and lengthy retaliation.

Further stated that "the better pagan leader but fair." It is when it is the choice unfair Muslims and non-Muslims but fair, not fair muslim. Because according to Musta'in Syafi'ie the emphasis for the leader is not faith, but security in a variety of areas including justice and prosperity. Needed a leader who able to communicate with the world language so respected.²⁶

Then, what about the attitude of the Queen of Sheba to King Solomon's Letter? Then, followed by sub-topic "Was Prophet Solomon a.s. an invader"? Musta'in Syafi'ie stated that

²⁵ Musta'in Syafi'ie, "Pemimpin itu yang penting Adil, Bukan Islam," *Risalah*, No. 41, pp. 84-85.

²⁶ Musta'in Syafi'ie, "Pemimpin itu yang penting Adil, Bukan Islam," *Risalah*, No. 41, pp. 84--85.

the Queen received the full advice of his advisors. Although the prologue spoken by the Queen on two characters of invaders (ruining the existing order and change the social status magnifying country into lowlife) looked emotional, but the Queen's speech was academic by choosing ethical words so that there was no party offended. The Queen's speech contained education for her people to be mature in facing anything, including intimidation and foreign influences. Then The Queen declared her decision expressly to send a delegation to bring some special gifts to test who actually Solomon was.²⁷

Furthermore, in verse 36 and 37 of *surah al-Nam*²⁸ titled with "Fairness is more important than Islamic religiosity for a leader." A leader must resist bribery, tells about the attitude of Prophet Solomon to guests envoy of Queen of Sheba, understood by Musta'in Syafi'ie that the Prophet respectfully but refused the gifts, even reminded the Queen to come to him, and Solomon would have been spent her if she does not heed. Solomon's attitude according to Musta'in Syafi'ie was honorable in theologically preaching and enlightening, not materialistic and expansive. Thus, there was no space of land and wealth of Sheba was dominated and exploited.²⁹ Then, Ir Soekarno was a person who was recommended to be the first President by K.H. Hasyim Asyari to Japan, when he was

²⁷ Musta'in Syafi'ie, "Pemimpin itu yang penting Adil, Bukan Islam," *Risalah*, No. 41, pp. 92-93.

²⁸ *Now when (the embassy) came to Solomon, he said: "Will ye give me abundance in wealth? But that which Allah has given me is better than that which He has given you! Nay it is ye who rejoice in your gift! (Q.S.27: 36) and "Go back to them, and be sure we shall come to them with such hosts as they will never be able to meet: We shall expel them from there in disgrace, and they will feel humbled (indeed)."*

²⁹ Musta'in Syafi'ie, "Pemimpin itu yang penting Adil, Bukan Islam," *Risalah*, No. 42, p.79.

cornered and would leave the country. Sukarno was chosen not because of moral and worship, but because of his sincerity and leadership skill that was by the time clearly needed.³⁰

Furthermore, the reasons of the refusal of Solomon to the Queen Bilqis gifts was political tendencies and degrading, even King Solomon rebuke Queen courier, Mundhir bin 'Amr, because he was an elitist and an arrogant person. In Islam it is permissible to pleased to the proud person. Gifts, according to Syafi'ie, are of three kinds: a genuine gift, a bribe gift, and political gift. Then proceed with the lawfully and unlawfully of prostitutes and the NU's management for Musta'in Syafi'ie depend on the type of work, which could be answered by a clean conscience inherent in Sufism, not solely by the passion that sometimes partnered with pure Jurisprudence.³¹ Then forwarded to the sub-topic of the Queen Bilqis and Miss Universe. The main criteria of the best women in Islam is *salihah*, that is not covered in the context of a beauty univers queen, because it is more emphasis on physical beauty. Bilqis became a Queen was not through a beauty context, she was uplift by the Qur'an because of her justice, wisdom, and her leadership capacity, so she could prosper her people including the unbelievers.³²

Then, verses 15-17 of *surah al-Naml*³³ titled with "Fairness

³⁰ Musta'in Syafi'ie, "Pemimpin itu yang penting Adil, Bukan Islam," *Risalah*, No. 43/th VI/1434H/2013, pp. 79-80.

³¹ Musta'in Syafi'ie, "Pemimpin itu yang penting Adil, Bukan Islam," *Risalah*, No. 43, pp. 82-83.

³² Musta'in Syafi'ie, "Pemimpin itu yang penting Adil, Bukan Islam," *Risalah*, No. 43, p. 83.

³³ ³⁵ *We gave (in the past) knowledge to David and Solomon: And they both said: "Praise be to Allah, Who has favoured us above many of his servants who believe!"(15) And Solomon was David's heir. He said: "O ye people! We have been taught the speech of birds, and on us has been*

is the most important thing for the leader, not Islam (firm and disciplined leader)." It was explained that the Prophet Solomon and his father, David, was awarded the knowledge. However, Prophet Solomon was given something more than his father, such as the ability to understand the language of birds, and outshine material wealth, the ruler of the jinn, humans and birds community, which was given the task in accordance with their expertises.³⁴ Verse 15 shows that the Prophet is an 'alim obtained by *nubuwwah* or *mauhibah* or *fadh* not *muktasab* science. Thus, the science of the provision does exist, but only to certain people, who have high blood sainthood and closer to God. Solomon acknowledged to have inherited all the advantages of Prophet Dawud. However, according to Ibn 'Arabi prophethood can not be inherited, because not all the 19 sons of Prophet David to be a prophet. Therefore, scholars considered the inheritors of the prophets, then the children chaplain at the school feel entitled to become caretakers boarding school.

A boarding school (*pesantren*) is unique, when it is about to be built, it is proclaimed to be owned by Muslims, but when once finished, claimed to belong to the family. Prophet Solomon promoted his domain expertise, thus permissible for anyone to introduce his domain expertise if it were useful to the public. Prophet Solomon was a strong leader. He dared to take action and take risk as well as his attitude towards Hudhud who decided to punish with sanctions the toughest, dishonorable discharge (like slaughter), unless there is a monomentally reason. However, because Hudhud came with the news about

bestowed (a little) of all things: this is indeed Grace manifest (from Allah.)" (16) And before Solomon were marshalled his hosts,- of Jinns and men and birds, and they were all kept in order and ranks (17).

³⁴ Musta'in Syafi'ie, "Pemimpin itu yang penting Adil, Bukan Islam," *Risalah*, No. 44/thn VI/1435H/2013, pp. 82-83.

Bilqis then he was pardoned. Thus, a leader must understand exactly the objective conditions of his men so that he knows where the truancy and diligent, not just imaging. Then, where the Queen Bilqis from? Is she From Brobudur Magelang? Did Hudhud bird might deliver a letter from Palestine? Also, what are transports used the queen messengers to the Solomon, as well as what is the transport of the Queen Bilqis came to surrender to the Prophet Solomon? If the Prophet Solomon said to live in Sleman, Central Java, meaning the Prophet David also lived in Central Java, it means that the two prophets from Java.³⁵

Verses 20-21 Surah al-Naml³⁶ titled with "Fairness is the most important thing for the leader, not Islam (firm private to take risks)." There are several lessons to learn: the leader must be responsive when receiving feedback, not reactive, then noticed the critiques not the critics, even from the ant will be considered by the Prophet Solomon.³⁷ Then, also mentioned about ta' *marbutah*, viewed from a number of disciplines such as *khat*, *nahwu*, and recitation. Furthermore, presented on the attendance list at the Department of Birds, how meticulous the Prophet Sulaiman when he inspected at the Department so out ready skipped. The Qur'an raised the Birds Department because birds have wings so they has a chance to indiscipline. This is as performed by employees, officers and members of the House that have many relationships, they are potential for the

³⁵ Musta'in Syafi'ie, "Pemimpin itu yang penting Adil, Bukan Islam," *Risalah*, No. 44, pp. 84-87.

³⁶ *And he took a muster of the Birds; and he said: "Why is it I see not the Hoopoe? Or is he among the absentees? "I will certainly punish him with a severe penalty, or execute him, unless he bring me a clear reason (for absence)."*

³⁷ Musta'in Syafi'ie, "Pemimpin itu yang penting Adil, Bukan Islam," *Risalah*, No. 45/thn VII/1435H/2014, pp. 93-94.

absences and leave the task. Lastly, it is need to given reward to the achievement and punishment to those who violate proportionally by leaders, teachers, and parents.³⁸

Technical Analysis and Tafsir Heremeneutic

This section will present an analysis of the study tafsir by Musta'in Syafi'ie from technical aspects and hermeneutic by using the theory presented by Islah Gusmian as described in the previous section

1. The Analysis of Techniques Presentation of Tafsir

The analisis of presentation techniques includes a tafsir systematics, a presentation form, a language style, a writing form, a *mufassir* nature, a mufassir origin and knowledge, and the origin of tafsir references. According to the Islah Gusmian research there are two models of Indonesian systematic tafsir: coherent and thematic. However, the study of tafsir by Musta'in Syafi'ie does not included both, excluding coherently because it only examines a single verse or a few verses, and does not include thematic, because he does not focus on a specific theme, but contains many of the themes are diverse but still among the themes can be connected to one another. One example is the study of interpretation "Fairness is the most important thing for the leader, not Islam," as described in the previous section that includes: the verses that will be studied ie *surah al-Naml/ 27: 29-34*, introduction, the Sulaiman letter and writing Mushhaf Qur'an, communications networks, and the leader fair is better though pagan origin. When read a sight of these themes

³⁸ Musta'in Syafi'ie, "Pemimpin itu yang penting Adil, Bukan Islam," *Risalah*, No. 45/thn, pp. 94-97.

seemed to stand alone, but if they are examined more deeply, there is a link. If at the time of King Solomon there 'stationery' lightweight so you can take the bird to fly as far as 2,000 km (*an-Naml: 28: 3*) especially in the time of Prophet Muhammad much later, so it is natural if in doubt by Syafi'ie. Furthermore, the communication networks built by Solomon are importance to be underlined because it is very helpful to the success of the government, especially in the present time. It was important, given the fact Megawati as president sells communications network, PT Indosat to Malaysia that many unfortunate by some quarters that the right to criticize. Then, a fairness leader is better though he is pagans used as the title.

Then, what about the form of presentation? Study tafsir in the Risalah Magazine presented excluding global and does not include details as stated by Islah Gusmian, but details related to the study of this tafsir is presented in popular language, the language style easily understood in the context of current that occurs in the community, as an example of God praising land to the Queen as *Baldah tayyibah*, the just and prosperous country, *gemah ripa jinaweih tablets, tinandur Tanpo tinuku, toto tentrem Karto raharjo* (fertile and prospered country, grown without capital, secure, peaceful, and prosperous). This tafsir is written individually by Musta'in Syafi'ie indeed pursue commentary alongside the other knowledge.

2. The Analysis tafsir hermeneutic

The aspects of tafsir hermeneutic of the Qur'an include elements of triadic (text, commentators, and the target audience of the text), methods of interpretation (*riwayah, dirayah, intertextual, and the textual and contextual approaches*) and the nuances of interpretation:

linguistic, social, sufistic theological, psychological, and others.

The text (verses) assessed in this paper stated that the Queen (Sheba') invited high rank authorities in her kingdom to discuss the King Solomon's appeal to the Queen and his followers not to be arrogant and to surrender to God. The Queen Sheba's high rank authorities tried to influence her not to follow King Solomon, considering that they had strong military power. However, they then leave the decision in the hands of the Queen. After wisely considering the suggestion of her high rank authority staffs, and remembering what she experienced in the past regarding the invader's behavior in general, the Queen took her own opinion. She decided to send a messenger to deliver a high valuable prize to the King Solomon. That was the strategic step Queen Sheba took in order to explore and to learn more about who exactly King Solomon was, and what he really wanted.

However, the text was broadly interpreted by Musta'in Syafi'ie and he used it as the media to comment and to criticise the discourse and the problems that occurred in Indonesian society. This raised enormous number of responses. Among the responses were pointed to the government, members of Parliament, judiciary, intellectuals, Islamic boarding schools, and the past President Megawati. Some of the responses and criticisms are as follows:

Some people praise the Queen of Sheba as a fair leader, not authoritarian, and concerned with the welfare to her people, as criticisms to the Indonesian Government. Likewise, learning from the lesson from the Prophet Solomon who was a disciplined and firm leader and was able to reject fees and deeply understood the conditions of

his people so that he knew precisely who were frequently absent and who were diligent, and he never did any image projection visit.

Furthermore, Musta'in Syafi'ie interpreted the verses about the Department of Birds of the Solomon Kingdom mentioned in the Qur'an have the meaning that because birds have wings so they have a chance to be undisciplined. This was used by Syafi'ie to criticize the Indoensian employees, officers, and members of Parliament who have many relatives so that they are potential for being absent and failed in doing tasks. Syafi'ie also said that the people of Solomon and the Queen of Sheba lived in a prosper, polite and orderly civilized society, where there was freedom of speech, but no brutality, in contrast to the Indonesian justice authorities that vulgarly disclosed trial and investigation materials for public consumption.

Then, Syafi'ie also criticized Megawati who sold Indosat Network and Communication Company (an Indonesian government Company) to Malaysia in 2002. As a matter of fact, this is a lesson learned from the story of King Solomon to understand how important a network and communication company is for a country. In addition, Syafi'ie also stated that the Queen of Sheba is considered as a just, fair, high-minded leader, and a queen who was not easy to sulk and prolonged revenge.

Furthermore, Syafi'ie stated that Solomon did not inherit all the advantages of Prophet David. In contrast to the fact that commonly occurs in Indonesian Islamic boarding schools, that it is because the clergy (ulema) are considered to be the inheritors of the prophets, then the chaplain's (kiyai's) children in an Islamic boarding school (pesantren) feel entitled to automatically become the "director" of the boarding school when their parents

retire. In addition, Syafi'ie also responded to Fahmi Basya's works by questioning that Brobudur is a relic of Solomon.

Syafi'ie's tafsir to the verse that tells the story of King Solomon and the Queen of Sheba is an attempt to contextualize the text by associating it with the condition of Indonesian society as the readers. In hermeneutic, it is mentioned that the text is not in an empty space, but is always related to the context, the context of the verse, the interpreter, as well as the audience.³⁹ The audience of the Risalah magazine are various groups of academics and so on, so it is not an overstatement to say that the audience of this Syafi'ie's study consists of various groups of people.

Then, in terms of the method the study tafsir in *Risalah Magazine* is included tafsir *dirayah* the interpretation of the Qur'an with inter-textually *mufassir* awareness with intra-text and also contextual approaches, but is predominantly contextual. The verses that were examined related or can be associated with things that discoursed or is happening in the society. This is what I mean by contextual interpretation due to respond and criticize the things that is happening in Indonesian society. This the passages that have been discussed are talking about the story of King Solomon and the Queen of Sheba. Then developed to things that do not relate directly such as when discussing "The fairness leader is the most important, not Islam," the fourth section, verses 15-17 *surah al-Naml*, after the introduction, equipped with is the Prophet's a king or a scientist? And Queen Bilqis in Brobudur? Sub latter is presented as a critique of the thought expressed by Fahmi Basya that Queen Bilqis is Ratu Boko and

³⁹ Fakhruddin Faiz. *Hermeneutika Qur'ani: Antara Teks, Konteks, dan Kontektualisasi*. Yogyakarta: Penerbit Qalam, Cet. III, 2003, p. 40.

Borobudur is a relic of King Solomon.⁴⁰

However, according to Syafi'ie, his tafsir studies using the download method. It is said that the download method is a method for downloading messages revelation as best and as much as possible of the verses that do not reside on a single row of verse or letter by identifying the anatomical verses, determine the root of the problem so that it can determine *siyaq al- kalam* henceforth seek *munaShebah* it with others, whether contained in the verse itself and outside of the verse. The next matches with the main message, and collaborate existing messages so that a single unified message for later understood by the method of interpretation that would allow them to produce a more complete understanding and thorough. Download method could talk about several topics, but still related then assembled so that a message is intact and synergistic.

Nevertheless, it seems that the name is not so important to him, because when it is confirmed by the author about the purpose of the method, Then Musta'in Syafi'ie does not remember it very well. Although in general, the methods used in assessing the Qur'an claimed was the same. That is, when Musta'in Syafi'ie wrote generally his tafsir in the *Risalah Magazine* uses the methods that are relatively the same.

Furthermore, in terms of the nuans, which is the suit and the dominant viewpoint of the study in *Risalah* generally is belong to social tafsir, because interpretations

⁴⁰ See Fahmi Basya, *Borobudur Peninggalan Nabi Sulaiman*, Ufuk Press, 2012 and Syahrudin El-Fikri, *Situs-Situs dalam Al-Quran dari Hebron Hingga Borobudur*, Jakarta: republica Penerbit, 2013, pp. 175-181.

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presented are linked to problems that occur in the community, especially Indonesia. This was apparent in the discussions of passages are interpreted, which is deliberately used as a social critique of the events that occur in the community, such as in the case of political seen in aspects of entitlements, sub- topics, and discussion as it has been presented in the previous section.

Conclusion

1. The systematic of tafsir studies in *Risalah Magazine* does not include a coherent interpretation because it solely examines a single verse or a few verses and it does not include thematic, because it does not focus on a specific single theme, but it encompasses many varied themes though it could still be related.
2. The presentation form of the tafsir study in *Risalah Magazine* by Musta'in Syafi'ie excludes global, because it has always done contextualization, in accordance with its goal of social criticism to the actual problems in the society. However, this work can not also be said detail, as on the discussion include things explicitly unspeakable, but it can still be associated with the model of verse contextualization. The shape of writing of the work generally in the form of non-scientific writing, though occasionally found utterly innote as in footenote writing .
3. Then, the tafsir written by Musta'in Syafi'ie in the *Risalah Magazine* is one of a new model of Indonesian contextual tafsir.

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