



ABD AL-RAUF'S CONTRIBUTIONS TO QURANIC EXEGESIS: HISTORICAL CONTEXT, METHODOLOGY, AND MALAY TRANSLATION

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Abstract

This study explores Abd al-Rauf's influence within the geographic and historical milieu of Aceh, focusing on his contributions during the reign of four sultanas and his role as Qadi Malik al-Adil. It underscores his historical approach to Quranic exegesis and efforts to make Quranic teachings accessible to Malay-speaking audiences. Using a systematic literature review, the study analyzes 21 key documents on Abd al-Rauf's contributions. Documents were selected based on relevance to three themes: geographic and historical context, tafsir methodology, and Quranic translation. Findings reveal that 43% of the literature highlights Abd al-Rauf's historical influence, 19% discusses his tafsir methodology, especially in *Turjuman al-Mustafid*, and 38% examines his translation of the Quran into Malay using the Jawi script. The study concludes that Abd al-Rauf's contributions have significantly enriched the Islamic intellectual tradition in Southeast Asia, enhancing the region's scholarly and cultural heritage and providing a foundation for ongoing research into Quranic exegesis and Islamic teachings in the Malay world.

Keywords: *Abd al-Rauf, Quranic exegesis, Turjuman al-Mustafid*

Abstrak

Studi ini mengeksplorasi pengaruh Abd al-Rauf dalam konteks geografis dan sejarah Aceh, dengan fokus pada kontribusinya selama pemerintahan empat sultanah dan perannya sebagai Qadi Malik al-Adil. Studi ini menekankan pendekatan historisnya dalam tafsir Al-Quran dan upayanya untuk membuat ajaran Al-Quran dapat diakses oleh masyarakat berbahasa Melayu. Menggunakan metode tinjauan literatur sistematis, studi ini menganalisis 21 dokumen kunci tentang kontribusi Abd al-Rauf. Dokumen-dokumen dipilih berdasarkan relevansinya dengan tiga tema: konteks geografis dan historis, metodologi tafsir, dan terjemahan Al-Quran. Temuan menunjukkan bahwa 43% literatur menekankan pengaruh historis Abd al-Rauf, 19% membahas metodologi tafsirnya, terutama dalam *Turjuman al-Mustafid*, dan 38% meneliti terjemahannya ke dalam bahasa Melayu menggunakan aksara Jawi. Studi ini menyimpulkan bahwa kontribusi Abd al-Rauf telah memperkaya tradisi intelektual Islam di Asia Tenggara, meningkatkan warisan ilmiah dan budaya, serta menyediakan dasar untuk penelitian berkelanjutan tentang tafsir Al-Quran dan ajaran Islam di dunia Melayu.

Kata Kunci: *Abd al-Rauf, tafsir Al-Quran, Turjuman al-Mustafid*

A. Introduction

In the 17th century, the field of Quranic exegesis was one of the rapidly developing branches of science in the Nusantara region, predominantly in oral form (Putra, 2014). One of the earliest exegetical works in Nusantara was *Turjuman al-Mustafid*, authored by Abdu al-Rauf al-Fanshuri from Fansur, Sinkil in Aceh, written in Jawi script. It is considered the most comprehensive Quranic exegesis produced by a Malay scholar (Muhajirin & Amin, 2016). After the creation of this work, the activity of tafsir was not evident until the early 20th century (Gusmian, 2015).

Later, other Malay-Nusantara scholars emerged, writing tafsir books such as Mahmud Yunus with *Tafsir Qur'an Karim* (1938), A Hassan with *Tafsir Al-Furqan* (1956), Hasbi ash-Shiddieqy with *Tafsir Nur* and *Tafsir Al-Bayan* (1971), Hamka with *Tafsir Al-Azhar* (1967), Abdullah Basmeih with *Tafsir Pimpinan ar-Rahman* (1996), Abdul Hayei bin Abdul Sukor with *Tafsir Pedoman Mutaqqin* (1947), and Quraish Shihab with *Tafsir al-Mishbah* (1944) (Hasani, 2017).

The objective of this study is to examine the role of Abd al-Rauf in producing the *Turjuman al-Mustafid* tafsir using the Jawi script in Malay, tailored to the comprehension level of the Acehnese and Malay Nusantara communities at the time, who found the complex Arabic Quranic exegesis challenging to understand.

Thus, this study will discuss Abd al-Rauf's role as a Malay-Jawi Mufassir through a systematic literature review method covering background, thought, research methodology, findings and discussion, study analysis, and finally, the conclusion. This research is crucial to highlight Abd al-Rauf al-Fanshuri al-Jawi not only as a renowned scholar in the fields of Sufism, Fiqh, and Hadith but also in the field of tafsir. The study opens new avenues of knowledge by revealing Abd al-Rauf's role as a Malay-Jawi Mufassir to the public. Consequently, an initial study on the exegesis methods used by Abd al-Rauf will be discussed in this paper. Additionally, an analysis of the characteristics and uniqueness of the tafsir methodology will be emphasized so that it can be used as teaching material in the community, preserved, and fully utilized in the future.

B. Method

The use of research methodology in producing scientific studies is very important (Creswell & Creswell, 2017). High-quality research results when using methods that are accurate and appropriate to its objectives and goals (Kumar, 2018). Previous research is a systematic and clear process to identify, evaluate, and interpret the results of studies conducted by researchers, scholars, and practitioners in fields related to the issues under study. This research needs to be systematically recorded and easily referenced in the future (Fink, 2019).

This study uses a systematic literature review method to examine the role of Abd al-Rauf al-Fanshuri al-Jawi as a Malay-Jawi Mufassir in the context of geography and situations that shaped his exegesis views and approaches (Riddell, 2001). The review focuses on aspects of Abd al-Rauf's background in compiling his tafsir, analyzing his exegesis methodology, understanding the process of translating the Quran into Malay, and using Jawi script in producing the unique Malay-Jawi tafsir (Azra, 2009).

The documentation method is used in this study (Bryman, 2016). The main goal of previous studies is to understand the researched problem and identify weaknesses in understanding the issue (Krippendorff, 2018). Therefore, the documentation method involves collecting data through document research related to the investigated problem.

The documents studied include writings in books, journal articles, and other printed materials relevant to the study (Blanche et al., 2006).

Search Strategy

The search was conducted using specific Malay terms, namely Abd al-Rauf and Turjuman al-Mustafid. This combination of terms was used, limiting the publication year to the last 33 years, from 1990 to 2023. Databases used include ResearchGate, Academia, Google Scholar, websites, and titles and abstracts were carefully reviewed to identify related questions. The use of a systematic literature review (SLR) helps in obtaining literature that aligns with the study objectives (Andriani, 2022). After screening search criteria in the SLR method, only 21 documents related to Abd al-Rauf's role were analyzed, excluding other aspects beyond this research. To obtain comprehensive information on a subject, the Publish or Perish database was used by entering the thinker's name and the acronym of each identified study word.

This study uses a systematic literature review method encompassing the author's studies along with publication year, background, discussion, methodology, and study findings referring to literature review references. This method uses a systematic search to identify Abd al-Rauf's role as a Malay-Jawi Mufassir. The selected journal arrangement follows the latest to earlier years based on the specified year limit, from 2023 to 1990. By using keywords Abd al-Rauf and Turjuman al-Mustafid, 400 related documents were found. Of these, 102 documents were identified as relevant to the study objectives after careful review, but only 21 documents were accepted for analysis using the systematic literature review (SLR) matrix principles.

C. Results and Discussion

1. Result

A total of 21 articles were found related to the study of Abd al-Rauf's role as a Malay-Jawi Mufassir. The findings have been systematically summarized as shown in Table 1:

Table 1
Systematic Literature Review of the Keyword Turjuman al-Mustafid

No.	Background	Author(s)	Discussion	Methodology	Findings
1.	Historical Conception According To The Natural Malay Tafsir Of Turjuman Al-Mustafad: A Tafsir Study Of The Nusantara	M. Irfan Farraz Haecal, Dadan Rusmana, 2022	History, Malay, Tafsir Turjuman al-Mustafid	Qualitative Document Analysis	The study shows that Abdu al-Rauf utilized the historical concept introduced by Marshall G.S Hodgson regarding historical law variations. Emphasis was given to events that explain past situations as empirical objects and lessons. This concept is simple, unique, consistent, does not violate natural laws, and does not contradict social customs. The study recommends further research on the historical concept in Turjuman al-Mustafid, considering the science of history in the Islamic approach.
2.	Malay Dünyasında İlk Tam Tefsir Çalışması: Beled Süresi Bağlamında ‘Tercümânü’l-Müstefid’ Üzerine Bir İnceleme	Eyyüp Tuncer, 2022	Tafsir, Malay World, Abdu’r-Rauf Sinkili, Tercümânü’l-Müstefid, Beled Süresi	Qualitative Document Analysis	The study on tafsir in the Malay world before the 20th-century reform movement shows that tafsir, nahwu, fiqh, and kalam sciences played a dominant and important role. Turjuman al-Mustafid by as-Sinkili (d. 1105/1693) in the 17th century played a crucial role in the development of Malay-Indonesian tafsir literature. This work is considered a turning point in the history of tafsir in the region and has attracted the attention of many researchers as the first complete tafsir in its context for nearly three centuries. In this study, Abd al-Rauf’s life is briefly discussed, while his work is analyzed in terms of language, writing style, methodology, content, and sources used.
3.	Tarjuman al-Mustafid: Menjawab Kebutuhan Akan Tafsir Al-Quran yang Mudah Diakses oleh Masyarakat Luas	Chafid Wahyudi, Ika Khusnia Anggraini, 2022	Abd al-Rauf al-Fansuri, Indonesian Tafsir, Contextualization	Qualitative Document Analysis	Al-Fansuri's interpretation model includes three important elements: 1. Avoiding interpretation based solely on word meanings. 2. Providing context through asbab al-nuzul, israiliyat, historical stories, and explanations of surah benefits. 3. Discussing meanings to avoid controversial interpretations in law or creed. Turjuman al-Mustafid is not merely a translation of classical tafsir, but a reproduction of al-Fansuri’s original tafsir and not a translation from Arabic tafsir to Malay. This tafsir provides solutions to meet the need for understanding the Quran among the general public.
4.	Tafsir dan Budaya Aceh	Iskandar Usman, 2021	Tafsir, Scholars, Aceh Culture	Qualitative Document Analysis	After the writing of Turjuman al-Mustafid, tafsir studies in Aceh did not develop as much as fiqh and even experienced a void. However, some time later, scholars' works began to focus on studying and writing about Quranic tafsir.

5.	Moderasi Pemikiran Abdul Rauf Al-Singkili di Tengah Gejolak Pemikiran Tasawuf Nusantara Abad Ke-17	Taufik Kurahman, Saifuddin Zuhri Qudsy, 2021	Fiqh, Moderation, Tasawuf, Wahdah al-Wujud	Qualitative Document Analysis	Al-Singkili's moderate thinking and vast knowledge encompassed not only tasawuf but also fiqh. He believed that tasawuf and fiqh should be balanced.
6.	Shaykh Abd Al-Rauf Al-Fanşuri (1615-1693): A Study Of His Contribution To The Development Of Islamic Education In The Malay World	Ridwan Arif, Fuad Mahbub Siraj, 2020	Abd al-Rauf al-Fanşuri, Islamic Education, Aceh, Nusantara	Qualitative Document Analysis	Abd al-Rauf played a significant role in advancing Islamic education in the Nusantara in the 17th century. He established Islamic educational institutions, developed Islamic sciences, wrote many works, and introduced a new orientation of Islamic education balancing between the outward (shariah) and inward (tasawuf) aspects.
7.	Metode Tafsir Tarjuman Al-mustafid Karya Abd al-Rauf Al-Singkili	Masrury, Siti Imas, 2020	Tafsir Method, Turjuman al-Mustafid, Abd al-Rauf al-Singkili	Qualitative Document Analysis	Turjuman al-Mustafid is unique not only for using Malay in Arabic-Jawi script but also for starting its interpretation with certain keywords. Abd al-Rauf showed caution in explaining the concept of monotheism, which is a creative process to find the right expressions in the local language while adhering to the concept of monotheism.
8.	Mufassir dan Kitab Tafsir Nusantara (Tafsir Turjumun al-Mustafid Karya Abd. Rauf As-Singkilli)	Abid Syahni, 2019	As-Singkili, Turjuman al-Mustafid, Nusantara Tafsir	Qualitative Document Analysis	Abd al-Rauf, known as Teungku Syiah Kuala, was a prominent scholar in the Nusantara. He was educated in Singkil, Aceh, and later in the Arab lands. Turjuman al-Mustafid is recognized as the first tafsir produced in Indonesia in Malay and has been published several times in various places worldwide. The writing method of Turjuman al-Mustafid is analyzed from the tafsir perspective, explaining the structure of the verses and their content using the tahlili approach. In terms of meaning, the tafsir writing is described using the ijmal approach. This tafsir is very special, not only because it was written by a great scholar but also as the first complete tafsir in Malay, covering 30 juz of the Quran.
9.	Tafsir Tarjumân Al-mustafid Karya 'Abd Al-rauf Al-fanshuri: Diskursus Biografi, Kontestasi Politis Teologis dan Metodologi Tafsir	Arivaie Rahman, 2018	Nusantara, Aceh, tafsir, Abd al-Rauf al-Fanshuri, Tarjumân al-Mustafid	Qualitative Document Analysis	The writing of this tafsir during the reign of four sultanas and changing mufti positions in the Aceh kingdom contains political elements, continuously using specific keywords to start the interpretation. The language and script used in the tafsir make it richer, something rarely possessed by other tafsir in Nusantara.
10.	Kajian Tafsir Mufassir di Indonesia	Rithon Igisani, 2018	Tafsir, Mufassir, Quran	Qualitative Document Analysis	Quranic interpretation practices in Indonesia began with Abd al-Rauf al-Singkili and continued by Nawawi al-Bantani, Mahmud Yunus, Ahmad Hasan, Hasbi Ash-Shiddiqy, H.B. Jassin, H. Bakri Syahid, Buya Hamka, and Quraish Shihab. The tafsir style in

					Indonesia involves three dimensions: epistemology, methodology, and history.
11.	Kaedah Terjemahan Syeikh Abdul Rauf al-Singkili dalam 'Umdat al-Muhtajin	Nurul Wardah Nazifah Razali, Suhaila Zailani Ahmad & Salmah Ahmad, 2018	Translation Method, Umdat al-Muhtajin, Literal Translation	Qualitative Document Analysis	Umdat al-Muhtajin is an important work by Abdul Rauf al-Fanshuri in Malay. This work contains Arabic quotations such as Quranic verses and Hadith translated into Malay. The manuscript is divided into three main sections: introduction, content discussion, and conclusion. Each section starts with Arabic text, then literally translated into Malay. The study shows that Abdul Rauf tends to use literal translation methods in his works.
12.	Malay Court Religion, Culture and Language: Interpreting the Qur'ān in 17th Century Aceh	Peter G. Riddell, 2017	Malay Language, Interpreting Qur'ān	Qualitative Document Analysis	The first two works in the field of Quranic exegesis in the Malay world were analyzed by Riddell, examining the 17th-century context in the Aceh Sultanate, where political, social, and religious factors provided significance to the content and approach of Quranic exegesis. This includes transliteration of texts in Malay Jawi and the interpretation of Surah Al-Kahfi verse 18.
13.	Karakteristik Tafsir Nusantara (Studi Metodologis Atas Kitab Turjumun Al-Mustafid Karya Syekh Abd al-Rauf Al-Singkili)	Rukiah Abdullah & Mahfudz Masduki, 2017	Nusantara, Sheikh Abdurauf al-Singkili, Tafsir Turjuman al-Mustafid	Qualitative Document Analysis	The characteristics of the Turjuman al-Mustafid tafsir are as follows: 1. The interpretation approach uses intertextuality. 2. The interpretation of Surah Yasin emphasizes linguistic nuances. 3. The interpretation approach focuses on the text, and its practice is text-oriented.
14.	Mengenal Tafsir Nusantara: Melacak Mata Rantai Tafsir Dari Indonesia, Malaysia, Thailand, Singapura Hingga Brunei Darussalam	Hasani Ahmad Said, 2017	Networks, Scholars, Nusantara Tafsir	Qualitative Document Analysis	The network of tafsir scholars in Nusantara is heavily influenced by Abd al-Rauf al-Fanshuri. His works are still widely known today and have produced various approaches in tafsir methodology in Nusantara. Through their transmission chains, tafsir scholars have continued the knowledge of tafsir through active teaching and writing.
15.	Peranan Tulisan Jawi dalam Perkembangan Islam di Indonesia	Dita Hendriani, 2017	Jawi Script, Islamic Development	Qualitative Document Analysis	The entry of the Malay kingdoms into Islam led to the acceptance of Arabic and Jawi scripts by the Malays as a medium for writing Malay. Jawi script shows variations in certain dialects. The presence of Arabic letters without vowels facilitates different pronunciations. New letters were created by adding dots to existing letter forms, such as غ (ng), ن (ny), ك (g), and ف (p).
16.	Manuskrip 'Umdat al-Muhtajin: Sumber Biografi	Fairuzah Basri, Salmah Ahmad, Mohd Syukri	Abdul Rauf, Umdat al-Muhtajin	Qualitative Document Analysis	In classical Malay literature, the biography of the author is often difficult to find because most authors' identities are hidden. In the manuscript Umdat al-Muhtajin, at the conclusion, the author

	Abdul Rauf Ali al-Fansuri al-Singkili	Yeoh Abdullah, 2011			narrates his 19-year educational journey in Arab lands. He records the genealogy of the Shattariyyah and Qadiriyyah orders and his spiritual journey until he reaches the Prophet Muhammad (PBUH). The author also lists the names of his teachers and discussion partners, consisting of muftis, fiqh scholars, qadis, and Sufi scholars. This educational journey record is rare among 17th-century Malay authors, showing the uniqueness and significance of Abdul Rauf Ali al-Fansuri.
17.	Development of Quranic Exegesis in the Malay Archipelago: A Special Reference to Malaysia	Mazlan Ibrahim, Mohamad Zaid Mohd Zin, Ahamad Asmadi Sakat, Mohd Roslan Mohd Nor, Mohd Najib Abdul Kadir, Jaffary Awang, Sabri Muhamad, Muhd Akil Mohd Ali, Kharuddin Mohd Amin, Latifah Abdul Majid, 2011	Quranic Exegesis, Tafsir, Islam in Malaysia, Malay Archipelago, Malay Islam	Qualitative Document Analysis	The chronology of the development of Quranic exegesis and its writing from the arrival of Islam to the present has indirectly been introduced since Islam arrived in Aceh and the Malay world. However, in reality, Abd al-Rauf was the figure who introduced the Quran, its exegesis writing, and its translation.
18.	Peranan Ulama dalam Memartabatkan Tamadun Islam di Nusantara: Tumpuan Terhadap Abdul Rauf Singkel	Ali Mohammad, 2009	Abdul Rauf Singkel, Nusantara Scholars, Islam, Aceh	Qualitative Document Analysis	Abd al-Rauf's role in advancing Islamic Civilization is primarily through involvement in the judiciary as Qadi Malik al-Adil, active in writing many works, spreading Sufi thought, and pioneering the Shattariyyah order. The title Teungku Syiah Kuala became a catalyst for scholarly networks of scholars across Nusantara.
19.	Discourse on Translation in Hermeneutics: Its Application to the Analysis of Abdurra'ûf's Turjumân al-Mustafid	Ervan Nurtawab, 2007	Hermeneutics, Abdurra'ûf's, Turjumân al-Mustafid	Qualitative Document Analysis	The translation theory from a hermeneutic perspective is used to analyze the work Turjuman al-Mustafid by Abd al-Rauf, to assess whether it is more of a translation or interpretation. Riddell views Abd al-Rauf's work as a translation ala Jalalayn, as the interlinear approach shows the use of Malay that mimics the Arabic sentence structure. Meanwhile, Johns considers Turjuman not only a

					translation but also an interpretation reflecting the views of Malay scholars, originating from Abd al-Rauf's oral tradition in teaching Quranic exegesis at his madrasa. Abd al-Rauf's role in interpreting Turjuman al-Mustafid plays a crucial role in understanding and has implications for Quranic and Islamic literary studies in Nusantara. It shows that the tradition of Quranic exegesis writing in Southeast Asia has existed since the 17th century, three centuries earlier than generally understood.
20.	Tarjuman Al-Mustafid: Satu Analisa Terhadap Karya Terjemahan	Zulkifli Mohd Yusoff, Wan Nasyrudin Wan Abdullah, 2005	Intertextuality, Tafsir, Turjuman al-Mustafid	Qualitative Document Analysis	The theory of intertextuality in Malay tafsir focuses on Turjuman al-Mustafid, the first tafsir in Malay in the 17th century by Abdul Rauf Ali al-Fansuri, also known as Tafsir Baydawi Melayu. Analysis of the master text and its hypo texts aims to study how internal and external dialogues are absorbed in Turjuman al-Mustafid, considering the balance between the two and identifying which dominates.
21.	The Qur'ān in The Malay World: Reflections on Abd al-Rauf of Singkel (1615–1693)	Johns, 1998	-	Qualitative Document Analysis	This article examines the influence and contribution of Abd al-Rauf of Singkel, a prominent Islamic scholar in the Malay world in the 17th century. It emphasizes his work in translating and interpreting the Quran, especially his significant tafsir, which played a key role in the religious and intellectual history of the region. The study also reflects on the impact of Abd al-Rauf on Malay Islamic thought and broader implications for understanding the integration of Islamic teachings in the cultural context of the Malay world.

Based on Table 1, a systematic literature review selected and arranged according to the period from 1990 to 2023 shows that only 21 journals are relevant to the research study. Nearly 99% of the literature discusses the role of Abd al-Rauf as a Malay-Jawi Mufassir with the following divisions:

- 1) The role of Abd al-Rauf in the geographic context and situations shaping his tafsir views and approaches is discussed in 43% (9/21) of the journals. Rusmana (2022) shows that Abd al-Rauf used Marshall G.S Hodgson's approach focusing on events that explain past situations as experiential and instructive. This study recognizes the need for further research on Abd al-Rauf's role as a local Mufassir. Usman (2021) examines tafsir in Aceh after Turjuman al-Mustafid, noting it did not develop as much as fiqh and even experienced a void. Some time later, scholars' works began to focus on studying and writing about Quranic tafsir.

- 2) The analysis of the characteristic methodology of his tafsir is detailed in 19% (4/21) of the journals. Uyesi (2022) finds that as-Sinkili's work from the 17th century is crucial to study in terms of method, language, style, content, and sources. Syahni (2019) analyzes Turjuman al-Mustafid's writing method from the tafsir perspective, explaining the structure of verses and their content using the tahlili approach. Regarding meaning, the tafsir writing is described using the ijmal approach. This tafsir is special not only because it was written by a great scholar but also as the first complete tafsir in Malay, covering 30 juz of the Quran. Rahman (2018) studies the methodology and model of Turjuman al-Mustafid using specific keywords, and the Malay language and Jawi script used in the tafsir make it richer. Abdullah (2017) concludes the characteristics of Turjuman al-Mustafid's tafsir using intertextuality, a linguistic interpretation style, and a textual approach.
- 3) The interpretation and translation of the Quran into Malay and the use of Jawi script produced a distinctive Malay-Jawi tafsir, discussed in 38% (8/21) of the journals. Wahyudi (2023) studies Abd al-Rauf's interpretation model encompassing three key elements: avoiding interpretations based solely on word meanings, providing context through asbab al-nuzul, israiliyat, historical stories, and explanations of surah benefits, and reconciling meanings to avoid controversial interpretations in law or creed. Therefore, Turjuman al-Mustafid is not a translation of classical tafsir but a reproduction of Abd al-Rauf's original tafsir and not a translation from Arabic tafsir to Malay. His tafsir provides solutions to meet the need for understanding the Quran among the general public.

Masrury (2020) states that Turjuman al-Mustafid is a unique tafsir, using Malay in Arabic-Jawi script and several keywords, showing Abd al-Rauf's caution in translating the Quran related to monotheism. Zailani (2018) shows that Umdat al-Muhtajin is an important work by Abd al-Rauf in Malay, containing Arabic quotations translated into Malay, such as Quranic verses and Hadith, divided into three sections: introduction, content discussion, and conclusion. Each section begins with Arabic text then translated into Malay. The study shows Abd al-Rauf tends to use literal translation methods.

Riddell (2017) explores the 17th-century context in the Aceh Sultanate, emphasizing that political, social, and religious factors provided significance to the content and approach of Quranic exegesis, such as transliteration of Malay Jawi texts and the interpretation of Surah Al-Kahfi verse 18. Hendriani (2017) states that the entry of Malay kingdoms into Islam led to the acceptance of Arabic and Jawi scripts by the Malays as a medium for writing. Ibrahim (2011) depicts the chronology of the development of Quranic exegesis and its writing since the arrival of Islam, introduced indirectly since Islam arrived in Aceh and the Malay world. However, in reality, it was Abd al-Rauf who introduced the Quran, its exegesis writing, and its translation.

Nurtawab (2007) studies translation theory from a hermeneutic perspective, concluding that Riddell considers Abd al-Rauf's work as a Jalalayn-style translation because the interlinear method shows the Malay style mimicking Arabic grammar. Meanwhile, Johns considers Turjuman not only a translation but also an interpretation reflecting Malay scholars' views, resulting from Abd al-Rauf's oral tradition in teaching Quranic exegesis. Yussof (2005) discusses the theory of intertextuality in Malay tafsir, stating that the first tafsir written in Malay in the 17th century by Abd al-Rauf is known as Tafsir Baydawi Melayu. Analyzing the master text and its hypo texts enables

examining the absorption of internal and external dialogues in *Turjuman al-Mustafid*, evaluating the balance between the two, and identifying which dominates. Overall, this literature analysis not only strengthens Abd al-Rauf's role as a prominent Mufassir in the Islamic intellectual tradition of Nusantara but also highlights the importance of further research to understand his rich intellectual legacy in the cultural and historical context of the Malay-Nusantara region.

2. Discussion

In this discussion, the author focuses on three main topics regarding Abd al-Rauf al-Singkili.

First Discussion: This section focuses on Abd al-Rauf's role and influence in the geographic and historical context, as well as his views and approaches in tafsir. Abd al-Rauf, also known as Teungku Syiah Kuala, played a significant role in the spread of Islam in Aceh and the Nusantara region and served as Qadi Malik al-Adil during the reign of four sultanas of Aceh. Authors such as Rusmana and Usman emphasize Abd al-Rauf's contributions to tafsir (Haecal & Rusmana, 2022; I Usman, 2021; Mohammad, 2009), while Kurrahman highlights Abd al-Rauf's moderate interpretation and his knowledge in tasawuf and fiqh that are reflected in his tafsir (Kurrahman & Qudsy, 2021). Studies by Siraj and Igisani also acknowledge Abd al-Rauf's contributions to Islamic education and Quranic interpretation in the Nusantara (Arif & Siraj, 2020; R Igisani, 2018).

According to Said, Abd al-Rauf is an integral part of the network of Nusantara tafsir scholars, whose works continue to influence media and Islamic thought in the region (HA Said, 2017). Basri, in his thesis, reveals that through the manuscript *Umdat al-Muhtajin*, Abd al-Rauf not only presented his tafsir but also openly shared the author's identity (Basri et al., n.d.). Johns observes that Abd al-Rauf's influence as a 17th-century Islamic scholar extends beyond local understanding, having a broader impact in the cultural context of the Malay world (Johns, 1998). Overall, Abd al-Rauf not only enriched the intellectual and scholarly tradition of Islam in Nusantara but also made significant contributions to building extensive scholarly networks and enriching Islamic understanding in the cultural and historical context of the Malays.

Second Discussion: This section examines Abd al-Rauf's tafsir methodology, particularly in his renowned work *Turjuman al-Mustafid*. Studies by Uyesi, Syahni, and Rahman analyze the writing methods, language, and approaches in the tafsir, which utilize the tahlili and ijmal methods (Rahman, 2018; Syahni, 2019; Üyesi, 2022). Abdullah concludes that *Turjuman al-Mustafid* possesses intertextual characteristics and linguistic interpretive patterns as well as a textual approach (Abdullah et al., 2017).

Third Discussion: This section explores the tafsir and translation of the Quran into Malay and the use of Jawi script that resulted in a distinctive Malay-Jawi tafsir. Wahyudi and Masrury study the key elements in Abd al-Rauf's interpretation model, emphasizing contextualization and avoiding literal interpretation (Masrury, 2020; Wahyudi & Anggraini, 2023). Zainal examines *Umdat al-Muhtajin*, which contains literal translations and detailed explanations (Zainal et al., 2018). Riddell and Hendriani highlight the historical and cultural context that influenced the writing and interpretation of the Quran in Nusantara (Hendriani, 2017; Riddell, 2017). Ibrahim states that Abd al-Rauf was the figure who actually introduced the Quran and the tradition of writing tafsir and its translation (Ibrahim et al., 2011). Nurtawab and Yussof study the theories of translation and intertextuality in Malay tafsir, emphasizing that Abd al-Rauf's work is a

result of oral tradition and deep interpretation (Nurtawab, 2007; Yusoff & Abdullah, 2005).

D. Conclusion

This study underscores the significant role of Abd al-Rauf al-Singkili in the development of Quranic exegesis in the Nusantara region, focusing on three key areas: geographic and historical context, tafsir methodology, and the translation of the Quran into Malay using the Jawi script. The findings reveal that 43% of the literature emphasizes Abd al-Rauf's influence within his geographic and historical milieu. His use of historical approaches to elucidate past contexts and practical values is a recurring theme. Abd al-Rauf's contributions during the reign of four sultanas of Aceh and his role as Qadi Malik al-Adil highlight his pivotal position in the spread of Islam in Aceh and the broader Nusantara region. Approximately 19% of the reviewed literature delves into the methodological characteristics of Abd al-Rauf's tafsir, particularly in his seminal work, *Turjuman al-Mustafid*. The studies discuss the structural, linguistic, stylistic, and substantive elements of his exegesis. Abd al-Rauf's rich and varied interpretative approach, encompassing both tahlili and ijmal methods, underscores the depth and breadth of his scholarly contributions.

The research highlights the unique process of translating and interpreting the Quran into Malay using the Jawi script, which is covered by 38% of the literature. This segment of Abd al-Rauf's work underscores the cultural context and the necessity for the general public to understand Quranic teachings. His works, notably *Turjuman al-Mustafid*, serve as a bridge between classical Arabic tafsir and the local Malay linguistic and cultural landscape. The study suggests several avenues for future research, including a deeper exploration of Abd al-Rauf's historical approach in Quranic exegesis, further analysis of his methodological innovations, and an expanded study of his contributions to the translation and cultural adaptation of Islamic texts in the Nusantara region. In conclusion, Abd al-Rauf al-Singkili's multifaceted contributions have left an indelible mark on the Islamic intellectual tradition in Southeast Asia, enriching the region's religious and cultural heritage and providing a foundation for continued scholarly inquiry.

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