Characteristics Of Interpretation Safinatu Kallasaya'lamun Fitafsiri Syaikhina Maimun Works Of Muhammad Ismail Al-Ascholy

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ABSTRACT

The study of interpretation continues develop follow changes of the times, with various method like *tahlili, ijmali, muqaran*, and *maudhu'i.* Based on source, interpretation is divided become a commentary on *bi al-matsur* and *bi al-ra'yi,* temporary the pattern covering *science, jurisprudence, Sufism, philosophy* and *adabi ijtima'i.* Background and science a interpreter very influence the method and style of interpretation he used. KH Maimun Zubair, a cleric, politician, and expert history, shows influence the in the book *Safinatu Kalla Saya'lamun fi Tafsir Syaikhina Maimun.* This book originate from his study of Tafsir al- Jalalain convey in Javanese, then translated to in Arabic by his student, Lora Ismail Al-Ascholy. In research This writer want to to study about What methods and styles used in the book of interpretationof *Safinatu Kalla Saya'lamun fi Tafsir Syaikhina Maimun.* Research This use approach bibliogra phy and analysis content, find that KH Maimun Zubair's interpretation is predominantly patterned, but is often combined with patterns others, such as law, Sufism, ilmi, and *ijtimā'i*, with emphasis on context social society.

Keywords : Characteristics, Interpretation, *Safinatu Kalla Saya'lamun fi Tafsir Syaikhina Maimun,* Muhammad Ismail Al-Ascholy.

A. INTRODUCTION

The Qur'an is a complete and authentic book that has become source law, divine guidance, and guidelines life human. This book explain past, present and future events along with the consequence, proves that the Qur'an is relevant throughout all times and places. Although not a book of science knowledge In particular, the Qur'an contains knowledge that can pondered, understood and analyzed For become base interpretation.[1]

In history Muslim intellectuals, many figure appear with various method For interpreting the Qur'an in a good and right. Methodology interpretation This Keep going develop from time to time, no only helpunderstand the contents of the Qur'an, but also reveals the processes, procedures, and steps used by the interpreters.[2]

interpretation process the verses of the Qur'an continue to be continued until moment This. Development This even until to Indonesia, one of them is the great

[1] Nurun Nisaa Baihaqi, "Characteristics of Tafsir Rūḥ Al-Ma'ani", *Al-Muhafidz: Journal of Al-Qur'an Science and Tafsir,* Vol: 2, No. 2, 2022, P. 116.

Indonesian scholar *al-Alim al-Allamah* KH Maimun Zubair. He is a cleric or charismatic cleric origin of Indonesia whose name is known Because his expertise in the field of interpretation, and in 2021 he was crowned as an Indonesian cleric who is world-class, and Once take office as *Mustasyar* and *Raīs* The Executive Board of Nahdlatul Ulama. Apart from being a cleric, he is also known as politician.[3]

KH. Maimun Zubair routinely teaching Tafsir al-Jalalain every Sunday to Sarang community and surrounding areas with approach rare special found in place others. He more emphasize reflection meanings implied in the Qur'an according to his view, supported by memory strong knowledge and insight extensive history. The interpretation is also nuanced Indonesianness, as if new verses of the Qur'an lowered as grace special for Indonesia.[4]

One of KH Maimun Zubair's student, Muhammad Ismail Al-Ascholy, was interested record and collect interpretation the teacher who delivered in Javanese, then write it down in Arabic. Muhammad Ismail, born in Bangkalan on June 10, 1995, is descendants Sheikh Muhammad Kholil Al-Bangkalani and lives on Jl. Kiai Moh Kholil, West Demangan, Bangkalan. As a interpreter young, he start his education in various Islamic boarding schools, such as Cottage Al-Ishlah Islamic Boarding School Lasem, Al-Mashad Sukabumi, Ribath Tarim, and the Islamic Boarding School Al-Anwar Sarang Islamic Boarding School which is managed by KH Maimun Zubair. The

tafsir book contains gathering interpretation of KH Maimun Zubair compiled by his student, Ismail Al-Ascholy, was given Name *Safinatu Kalla Saya'lamun fi Tafsiri Syaikhina Maimun,* or more known as *Tafsir Safinatu KallaSaya'lamun.* Name *Safinatu* inspired from Habib Salim bin Abdullah Al- Syathiri, who named gathering benefits knowledge from his teacher with *Al- Safinah.* While Name *Kalla Saya'lamun* taken because KH Maimun Zubair often repeat sentence the moment explain wonder creation of Allah SWT. in verses of the Qur'an.[5]

There are some the underlying reason writer For do study This. *First,* Tafsir *Safinatu Kalla Saya'lamun fi Tafsir Syaikhina Maimun* by Muhammad Ismail Al-Ascholy containing interpretation of KH. Maimun Zubair who has characteristics typical alone with other interpretations. *Second,* from search writer, still A little other research that examines the book Tafsir *Safinatu Kalla Saya'lamun fi Tafsir Syaikhina Maimun.* Departing from arguments and realities above, the author wish researching Characteristics of *Safinatu Kalla Saya'lamun fi Tafsir Syaikhina Maimun* by Muhammad Ismail Al-Ascholy.

B. METHOD

Study This including category bibliography. While the approach used in study This is approach qualitative with method descriptive-analytical and using primary data from the book *Safinatu Kalla Saya'lamun fi Tafsir Syaikhina Maimun* the work of Muhammad Ismail al-Ascholy. After the data was collected, the next step analyzed with method descriptive done in a way analysis content.

C. DISCUSSION

1. KH Maimun Zubair

   KH Maimoen bin Zubair bin Dahlan bin Warijo bin Munandar is son First from the couple KH Zubair Dahlan and Nyai Mahmudah. He born in Karangmangu Village, Sarang District, Karang Regency Rembang, Central Java, on Thursday of the month Sha'ban 1348 H, coincides with October 28, 1928, the year historic when Indonesian youth unite incommitment guard integrity and independence nation, which is now commemorated as Youth Pledge Day.[6]

   Raised in a close knit family with tradition Islamic boarding school, KH Maimun has familiar with religious knowledge since small. His father, KH Zubair bin Dahlan, who was student generation final Sheikh Sa'id Al- Yamani Al-Makki and his generation First

from his son, Sheikh Hasan Al- Yamani, immediately guide his education. Before teenager, KH Maimun has control various kalam science such as *naḥwu, ṣharaf, balāgah, fiqh, manṭiq,* and shariah. At the age of 17, he has memorize the naẓam books, such as *al-Ājurūmiyyah,* and studying texts like *Imrithi, Alfiyyah Ibn Malik, Matan Jauharatu al-Tauhid, Sullamu al-Munauraq,* and *Rahbiyyah fi'Ilmi al-Farāiḍ.* He also studied literature jurisprudence School Syafi'i, including works like *Fathu al-Qarīb, Fathu al-Mu'īn,* and *Fathu al- Wahhāb.*[7]

KH Maimun gets married three times. Wife First, Nyai Hj. Fatimah (daughter of Kiai Baidlawi Lasem), died on October 18, 2011, and was blessed with seven children, three of them Still living : KH Abdullah Ubab, KH Muhammad Najih, and Shabihah. Wife second, Hj. Masthi'ah (daughter of Kiai Idris Cepu Blora), died in August 2002, with seven children : Majid Kamil, Abdul Ghafur, Abdur Rauf, Muhammad Wafi, Yasin, Idrar, and Radhiyyah. Wife Third, Hj. Heni Maryam from Kudus, no. gifted descendants.[8]

KH Maimun died in Makkah al-Mukarramah before dawn on Tuesday, 5 Dzulhijjah 1440 H or 6 August 2019 AD and was buried in the cemetery Ma'la near with grave the

wife of the Prophet Muhammad, Khadijah, and other scholars.[9]

2. Muhammad Ismail Al-Ascholy

Book of *Safinatu Kalla Saya'lamu fi Tafsiri Syaikhina Maimun.* This interpretation written by a student of KH Maimun Zubair, a interpreter young originate from Madura whose name is Muhammad Ismail Ahmad Yahya or often also called Muhammad Ismail al-Ascholy is a cleric who was born in Bangkalan, Madura to be precise June 10, 1995.[10] On the island of Java, the terms "Lora" and "Gus" are very general, and both referring to children a man who is child womb from a cleric or Nyai.[11] As for the name Ashchal is the name he to relate Alone from his family who are in Bangkalan, Madura. That is the ratio from grandpa he was named Abdullah Schal later he short become Ashchal.[12]

As a child, Lora Ismail started education at Demangan 2 Elementary School at the age of 6 years, while study at the madrasah every afternoon at the Pondok Islamic Boarding School Syaikhona Muhammad Kholil. After graduating, he continue education at the boarding school Darul Falah Amtsilati Islamic Boarding School Jepara below under the care of KH Taufiqul Hakim for 9 months (2007-2008).[13] There, he delve deeper Arabic, especially knowledge naḥwu and ṣaraf, which are

considered very important and mandatory for the students.[14]

After graduating from Darul Falah Amtsilati Islamic Boarding School Jepara, Lora Ismail continued education at the boarding school Al- Islah Lasem Islamic Boarding School in 2008 under under the care of KH Hakim bin Masduqi Al-Lasimi. There, he study Arabic literature, especially *'ilm al -'arud* or pattern Arabic poetry, which he studied Because inspired by his teacher.[15]

After completing education for 6-7 years at the Pondok Al-Islah Islamic Boarding School, Lasem, Lora Ismail continued his education in Rubath Tarim, Yemen, under under the care of Habib Salim bin Abdullah Asy-Syatiri. Previously, he follow class preparation for 9 months at the Pondok Islamic Boarding School Masyhad An-Nur Sukabumi, under the care of Habib Abdurrahman. However, he only study at Rubath for 2 months Because conflict war in Yemen, which forced himself and other students return to Indonesia.[16]

After some month teaching at the Pondok Islamic Boarding School Syaikhona Muhammad Kholil, Lora Ismail continued his education in 2015 at the Pondok Al-Anwar Islamic Boarding School, Sarang, below under the care of KH Maimun Zubair. There, he delve deeper science of interpreting the Qur'an through study daily, teaching

Tafsir *Jalalain,* and interpreting directly by KH Maimun Zubair.[17]

In 2018, Lora Ismail returned to Cottage Islamic Boarding School Sheikh Muhammad Kholil as teacher and caregiver. In mid-2019, he Marry with Universal Bikanafillah, daughter of KH Miftachul Akhyar, former Chairman of the MUI and Rais 'Aam PBNU. Until now, couple the gifted two children, Hawwa and Hafiy Abdullah Musa.[18]

Ismail al-Ascholy is a multi-talented expert who has give contribution valuable in the world of science since age 16 years. His work covers various discipline science, such as interpretation, jurisprudence, monotheism, and poetry. The following is a number of his work Apart from the book of *Tafsir Safinah Kalla Saya' Lamun fi Tafsir Shaikhina Maymun,* namely : *Durrun Ghali Nazm Jurumiyah* (Nadham Buku Jurumyah), *Urjuzatu Al-Nuzum fi Matn Ibn Ajurrum, FathU Al-Majid fi 'Aqidah Al-Tauhid* and others.[19]

3. Profile *Safinatu Kalla Saya'lamun fi Tafsir Syaikhina Maimun*

Safinatu Kalla Saya'lamun fi Tafsir Syaikhina Maimun start written by Ismail Ascholy moment study at

the boarding school Al-Anwar Islamic Boarding School, Sarang, below guidance of KH Maimun Zubair. Motivation the main thing is as learning and practice deepen Arabic. Approach This different from Kiai Ghofur, Kiai Bahauddin Nursalim, and other students who are older choose compile an interpretation in Indonesian.

The interpretation of the Qur'an by KH Maimun Zubair is known as "Nusantara interpretation" because often use analogy from life society. According to Lora Ismail, KH Maimun Zubair's interpretation has uniqueness that is not only different in Indonesia, but also in the world. With agreement his teacher, Lora Ismail wrote interpretation the in an Arabic commentary book.[20]

In the muqaddimah of the book *Safinatu Kalla Saya'lamun fi Tafsir Syaikhina Maimun,* Ismail al-Ascholy explain that writing this interpretation driven by internal and external factors. The main internal factors are is his wish Alone For gather notes from Jalalain's recitation and interpretation in Pondok Al-Anwar Islamic Boarding School, so that it can become inheritance scientific. He believe that Lots knowledge will is lost If No documented.[21]

Forget about the science that has studied become concern big. As the term ”tie up goat with rope” which means “tie it up knowledge with writing or notes.” Muhammad Syakir in *Washoya Al-Aba' Lil Abnaa '* also

advised, “Frequently to study return the science that has obtained, because disaster knowledge is forget”.[22]

External factors that drive writing this interpretation is advice and support from The guardian of Kiai Maimun Zubair, Ustaz Muayyad. He help Ismail al-Ascholy with give recording the study that has been stored.

Initially, Ismail al-Ascholy hesitant For write a book of interpretation, but after see Kiai Abdul Ghofur and Kiai Bahauddin Nursalim collecting the interpretations of Kiai Zubair and Kiai Maimun Zubair in Tafsir Al-Anwar, he was also motivated For start the writing Alone.23

In the introduction to this book explained that the interpretation structure is not follow order letter in Mushaf of the Koran. The word (قلت) refers to words the author, while (كذا تفسير في قال) refers to the explanation of KH Maimun Zubair when teach Interpretation of al-Jalālain every Sunday. As for (كذا تعالى قوله وعن) indicates interpretation of KH Maimun Zubair which was conveyed in various opportunities, such as teaching, study, or conversation with visitor.24

In this interpretation, Ismail also added: other reviews from several tafsir books, such as tafsir al-Qurṭubī, Ibn Kaśīr, al-Bidayah and al- Nihāyah, and others as amplifier and comparator interpretation of KH Maimun Zubair.25

4. Characteristics Safinatu Kalla Saya'lamun fi Tafsir Syaikhina Maimun

Interpretation This sourced from two method main, namely bi al- ra'yi and bi al-ma'thur. Kiai Maimun interprets verses with adjust it with the current context, while Lora Ismail added comment as well as referring to the opinions of the commentators others, Al-Qur'an, and Hadith for strengthen interpretation.

As a book of interpretation, reference become matter important in development interpretation of the Qur'an. Ismail Ascholy in a way explicit mention sources used in the interpretation, among others Tafsir Al- Jalalain, Tafsir Al-Qur'an al-' Adzhim work Ibn Kathir, al-Bidayah wa al- Nihāyah, Mafatihul Ghaib work Ar -Razi, Tafsir Al-Qurthubi, as well as

23 Zamzam Qodri and Ahmad Zaidanil Kamil, " Eschatological Contextualization in the Contemporary Era: Analysis of Maimun Zubair's Interpretation in the Tafsir Safi>nah kalla> saya'lamu>n fi> tafsi>ri shaykhina> maymu>n "…, P. 400.

24 Muhammad Ismail Ascholy, Safi>natu Kalla> Saya'lamu>n fi> Tafsi>ri Syaikhina> Maimu>n,

(Bangkalan: Nahdhah al-Turoth, 2023) P. 47-48. (muqaddimah)

25 Ibid, P. 45. (introduction)

other books as amplifier and comparator interpretation of KH Maimun Zubair.

Compilation of Tafsir Safinatu Kalla Saya'lamun fi Tafsir Syaikhina Maimun falls into the category of thematic interpretation or maudu' i. In this interpretation discuss about content from letter certain and accompanied with information about letter the in a way general and in general special, also accompanied by with information correlation between theme from paragraph One with another verse, so that surah looks like complete unity. In this

book of interpretation, Ismail Ascholy gather the same verses in One theme discussion, then determine One theme as theme central, then interpret it.

The patterns used in this interpretation is pattern al-ijtimā'i; understanding style problems social and needs society, with look for solutions and answers based on verses of the Qur'an. So that can felt that the Qur'an is always in line with current development. Al-ijtimā'i style can

proven in a way dominant in this book. For example that is :

ب sيُب َيْخ ُر ُج نَ َباُت ُهِبِّبَ ِاْذِنَ ِّرsِّ ﴿َوا ْلَبلَ ُد الَّط
ِةَ َوالَّ ِذْي َخ ُب َث َلا َي ْخ ُر ُج ِاَّلا نَ ِكًدا َّلِّ ِك َذ

ر ُف ْل ا ِايِّ ِت ِّلَ ق ْو ِمَّي ْش ُك ُر ْو َن ٥٨ ﴾ (sِّ ُن َص
الاعراف:7/)٥٨

Meaning : "… As for the land that is not fertile, the plants only grow languish. That's how we explain repeated signs (Our) greatness is for those who are grateful."

قال في رسالته: فلما أن جاء إلى ساحل المهاجرون من جزيرة مدورة بنوا

هناك قرية جديدة هي سارائغ الآن، وكان اشتغالهم المعاشي الملاحة واصطياد الأسماك، وكانت هذه الشغلة الملاحية تعتبر أكثر فائدة وأظهر في نيل مقاصد الأغراض الاقتصادية وقت ذاك بالنسبة إلى الفلاحية

والزراعية على أن البقعة هناك لا تصلح لها لاستجلاب المحصولات

والغلات الإسترباحية، وَالْبَلَدُ الطيب يخرج
بِإِذْنِ رَبِّهِ ﴾ الآيةsنَبَاتُهُ بِ.

قلت: وكأن الشيخ أراد أن يظهر فضل اهلل على هذه القرية التي لا تكون

صالحة للزراعة لكي لا ييتس أهلها، ويبتغوا فضله في البحر المهيأ من عند اهلل لهم. نعم إن سارائغ قرية لا تصلح بقعتها الزراعية معاشية سوى

البحرية ولكنها قرية قد أظهر اهلل من بقعتها مزرعة أخروية تنمي العلماء والصالحين من حين إلى حين حتى صارت مطلع شموس العلم والحكمة

وغمرت بالأنوار التي تضيء سبيل الأمة.

Kiai Maimun responded issue agriculture through a view that highlights potential public in

utilise source Power nature in the area them. Initially, the area used as place stopover by Indonesian people in struggle oppose Dutch colonialism. Over time, the population from Javanese and Madurese tribes began settled in the area this, which then known as "Nest". This area own mark rich history and beauty hidden nature. Located on the edge beach, known nest with wisdom local its citizens who continue to preserve culture.

Kiai Maimun Zubair responded situation This with referring to QS. Al-A'raf [7]: 58. Ia state that resident Bajingmeduro, the majority Work as fishermen, have utilise potential natural they in a way wise. According to Kiai Maimun, work as fisherman more bring benefit for improvement economy area compared to with farming, remembering conditions of the area not enough support For agriculture or plant commodity. Views This

reflect appreciation he to ability public local in adapt self with potential existing nature.

Lora Ismail responded interpretation of Kiai Maimun Zubair with explain that Kiai Maimun wants

show how God remains give sustenance to public local although area the No support activity agriculture. According to Kiai Maimun, even though village That No suitable For farming, Allah remains to bestow grace through riches results abundant sea, which became source economy main. In addition, the village it has also been develop become center knowledge knowledge and calm, giving birth many scholars and pious people from generation to generation, making it center education and spirituality.26

D. CLOSING

After the author do analysis towards Tafsir Safinatu Kalla Saya'lamun fi Tafsir Syaikhina Maimun by Muhammad Islamil Al-Ascholy so can concluded as following :

1. Compilation of Tafsir Safinatu Kalla Saya'lamun fi Tafsir Syaikhina Maimun falls into the category of thematic interpretation or maudu' i, Because form in interpretation the verse as following :

a. In this interpretation discuss about content from letter certain and accompanied with information about letter the in a way general and in general special, also accompanied by with information correlation between theme from paragraph One with another verse, so that surah looks like complete unity.

26 Ibid, P. 30

b. In this book of interpretation, Ismail Ascholy gather the same verses in One theme discussion, then determine One theme as theme central, then interpret it.

2. Tafsir Safinatu Kalla Saya'lamun fi Tafsir Syaikhina Maimun written by Muhammad Ismail Al-Ascholy refer to to some books of interpretation as amplifier and comparator

interpretation of KH Maimoen Zubair. There are several The sources used include ; Tafsir Al-Jalalain, Tafsir Al-Qur'an al-' Adzhim Ibn Kathir, al-Bidayah wa al-Nihāyah, Mafatihul Ghaib Ar -Razi, Tafsir Al-Qurthubi.

3. From the aspect pattern interpretation of Tafsir Safinah Kalla Saya'lamun own Lots pattern, such as pattern Sufism ṣūfi, pattern science, pattern tarbawi, pattern fiqh, and patterns lugawī. the most dominant is pattern lughowi-isyari and adabi -Ijtima'i.

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