

DEVELOPMENT MODEL OF SOCIAL EXEGESIS IN INDONESIA: EXEGESIS TEACHING STUDIES IN CENTRAL JAVA

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Tafsīr adabī ijtima'ī (social exegesis) has long been developed in Indonesia, especially with the Walisongo's teachings in the daily life of the Indonesian society. For example, the teaching of *molimo* is a representation of the interpretation of QS. al-Mā'idah: 90, 38-39 and QS. al-Isrā': 32. Social exegesis in Indonesia uses short and simple language, and focuses on practical use, rather than conceptual theoretical study. This is so the society does not have to think deeply because it is hands-on knowledge. Therefore, the studies of the interpretation of the Qur'an addressed to the general public are more in the form of translation and delivered with an emphasis on the function of the Qur'an itself as the instructions and guidelines for human life. This paper will discuss the study of social exegesis in Kudus and Semarang and studies a model of the social exegesis development in Indonesia. Teaching studies of exegesis in Central Java, especially in Kudus and Semarang indicated that the methods and contents of social exegesis have some similarities. The differences are the use of various interpretation books in the case of Kudus, whereas in Semarang, they use one kind of book of *tafsīr* and the book of *aqīda* as a supplement to *tafsīr* teaching. Wednesday nights are selected to have the Teaching of Qur'an *tafsīr* in Kudus because that day is rarely used for the implementation of religious ceremonies and local traditions. In Semarang, the same teaching is held on Sunday morning because the majority of the audiences are government servants or are working in private sectors that only have that day off. Moreover, the teaching of Qur'anic exegesis in Kudus does not have board members while in Semarang, there are no recitals. The development of social exegesis can be done through seven aspects, namely preservation of traditions, the use of local languages, *living Qur'an*, planting the values of nationalism and democracy, strengthening brotherhood, solving various problems of the society and the ability to establish good communication with the public. Seven of these aspects are a great influence to the social exegesis in certain areas. Therefore, if these aspects are more complete, there will be more goals and objectives attached to the exegesis and reached in the society.

Keywords: the Qur'an, *social exegesis*, *teaching*, *kiyais*, *living Qur'an*, *traditions*

INTRODUCTION

As a holy book, the Qur'an is the guide to many Muslims. In Indonesia, the Qur'an is not only read, but also studied and practiced according to the situations and conditions of living in Indonesia. Implementation of life values present in the Qur'an becomes an inspiration to perform and edifies the ethics of the Indonesian society. The history of Islamic education, including the exegesis of the Qur'an, although not explicitly, began since Islam entered Indonesia. In Java, exegesis lessons by using *Tafsīr al-Jalālain* has apparently existed since the days of the Islamic kingdom of Demak (about 1500-1550) (Yunus, 1962: 220).

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The use of *Tafsīr al-Jalālain* or other short and simple contents of Arabic exegesis on several *tafsīr* studies (van Bruinessen, 1995: 158-159) is not without reason. This is because the Indonesian society themselves were not native Arabic speakers, and most of them do not know the basis of religion and do not directly refer to the Qur'anic exegesis. Furthermore, technical terms are also avoided by the proponents of Islam so that the general public has a better understanding when exploring Qur'anic teachings. Therefore, the study of Qur'anic exegesis addressed to the general public is more in the form of translation and delivery about social and civic life. This is because, the proponents of the Islamic emphasized on the function of the Qur'an itself as instructions and guidelines in human life (Al-Qammān, 2000:12-14). This situation also occurs on the north coast of Java Sea, especially in Kudus and Semarang. This paper will discuss the study of social exegesis in Central Java, by taking Kudus and Semarang and development model studies of social exegesis in Indonesia.

RESEARCH QUESTIONS

This paper will discuss about the social exegesis in Indonesia, the social exegesis in Kudus and Semarang, the development model of social exegesis in Indonesia and the *kiyais* role in the development of social exegesis in Indonesia.

METHODOLOGY

This study conducted a field research with the Central Java subjects. The data used in this study are primary and secondary data. The materials studied are the teachings of KH. Sya'roni Ahmadi in Kudus and KH. Haris Shodaqoh in Semarang.

SOCIAL TAFSIR IN INDONESIA

Each person in this world has their own unique physical features and personality traits. However spiritually, it can be said that each person is related to one another. Within a society, a spiritual relationship between a group of people is formed, connected by culture, lives or work in the long run (Gazalba, 1976:20). That being said, the exegesis model is not only limited to the interpretation of religious studies course. Various models of exegesis were developed in order to meet the demands of the times and needs of society, such as social exegesis.

Social exegesis is referred to as *tafsīr adabī ijtimā'ī* or *tafsīr ijtimā'ī*. This exegesis is defined as the interpretation of human behavior in the phase, the environment, the cycle of life, and other social behaviors. Human behaviours are observed and then analyzed, in order to guide, improve condition and direct the community by using tools of social science and history (Iyāzī, 1414 H:53). This exegesis uses social sciences (*Geisteswissenschaften*) for the needs of the present and the use of religious purpose in the Qur'an for social purposes. The expected goals in the interpretation are how Islam and human life can be compromised from

the perspective of the Qur'anic values as well as the interpreters' experiences in facing cultural reality in which they live and provide the correlation and harmony between the demands of the times and Qur'anic understanding (Iyāzī, 1414 H:53).

Thus, according to the verses of the Quran, *tafsīr adabī ijtimā'ī* gives meaning to assessing and prioritizing response to the conditions of contemporary society. *Adabī al-ijtimā'ī* model emphasizes on the authors' or interpreters' response to social issues that are based on the scientific and environmental basis. This exegesis model is done by the author or interpreter as a guide in all matters of society and community, not just in the matters of worship and the hereafter, but also related to religious affairs, social, governmental, economic and interactions among human beings (Shihab, 1999: 73).

The explanation of the Qur'an with that model was practiced since the Prophet was asked about the meaning of verses of the Qur'an and then, he explained. This is because the Arab society did not know the meaning of everything that was in the Qur'an. Therefore, in order to explain it, the Prophet had to provide exegesis in accordance with the worldview of that time (Ibn Khaldūn, 1988, 1:554). This process continued to the next generation and still currently exists. Therefore, the writing of exegesis is according to the tastes and the conditions of society in which the author or the interpreter lives. Thus, social exegesis is based on the objective conditions and the reality of a society.

In the social context in Indonesia, the values of the Qur'an are taught in three ways. *The first* is through the oral tradition given by religious leaders at the mosque, *surau*, recitation, ceremony and so forth. *The second* is through the writing tradition containing explanations and comments on the verses of the Qur'an. *The third* is a combination of writing and oral tradition, namely reading commentary written by those who teach the Qur'anic value through the writing tradition. These three methods are practiced by scholars in Indonesia by looking at the situation and condition of the society and the explanation and the commentary segmentation on the verses of the Qur'an.

Historically, oral tradition became the first media in teaching and explaining the Qur'anic verses. Muslim merchants, Walisongo and other Islamic spreaders preach teachings in the Qur'an by telling stories, through dialog, and so forth. These traditions are not through direct Qur'anic verses, but through theology, jurisprudence and sufism (Baidan, 2003: 32-35). The tradition of writing began when society had a lot to know and began to explore the Islamic teachings. This tradition was started by 'Abd al-Ra'ūf al-Sinkilī (d. 1693) with his work, *Tarjumān al-Mustafīd* (Azra, 1998: 202). The tradition of this work was the first step to build Qur'anic exegesis systematization in Indonesia. This writing tradition evolved over time, in the aspects of methods, materials and studies. The last is the combination of writing and oral tradition, namely the study of the Qur'an by reading, commenting on and explaining the purpose of writing traditions. This media is widely taught in schools

and some *majlis ta'lim* (place of teaching) where most audiences already have the ability in the field of writing and reading, as happened in Kudus and Semarang.

Study of Qur'anic exegesis in Indonesia took place smoothly. This was because Walisongo preaching was not by force, but by adjusting the customs and culture of Indonesian society. In addition, they also resounded egalitarianism that was one of the Islamic teachings and likely was in line with the view of society, especially in the coastal area (Mas'ud, 2004:51). They spread Islam with a humanitarian, but persuasive and approach. With such conditions, the development of Qur'anic exegesis happened, especially with the social model that was very effective (Baidan, 2003:26-27). Baidan (2003: 33-35) says that in the 8-15th centuries, Qur'anic exegesis presented integrally with other studies such as jurisprudence, theology and sufism. This exegesis was also packed with practical, not with conceptual theoretical study so society did not have to think deeply because it is a form of applicative knowledge. For example, the teaching of Sunan Ampel (d. 1478) on *molimo* (five things that are prohibited), which is *emoh main* (do not gamble), *emoh ngombe* (do not get drunk), *emoh madat* (do not do drugs), *emoh maling* (do not steal) and *emoh madon* (do not commit adultery). Those teachings is a representation of exegesis QS. al-Mā'idah: 90, 38-39 and QS. al-Isrā': 32.

The exegesis above is an integral form of interpretation and it is practical in the lives of the society as they do not have the authority to interpret the Qur'an. Its short, precise and comprehensible by the common society, the model social exegesis is then more easily accepted than the other models of interpretation. In this way, *kiyais* (Islamic scholar) of the boarding school, *kiyais* of village and the other scholars continued the model that has been taught and practiced by Walisongo. So through the usage of *Tafsir al-Jalālain*, the short and simple book of exegesis, is considered to be the most suitable to be used in the study of exegesis. This can be understood because the mindset of the society at that time was very simple, their reasoning was not extensive, knowledge was also limited and there were many who cannot read or write. With such conditions then, the model was a practical and applicable exegesis, while the books were also short and simple that were most suited to be taught to the public. At the same time, the model interpretation with the analysis of language, philosophy, history and so forth as well as the large and deep interpretation analysis was less suitable because of their simple mindset (Baidan, 2003: 59-60).

The study of social exegesis on the modern age indicated by Haji Abdul Malik Karim Amrullah was popular by Hamka (d. 1981) with his work, *Tafsir Al-Azhar*. This exegesis demonstrated the social conditions and society of Indonesia during the Indonesian occupation and after the nation's independence. At the time, social exegesis was transformed into written tradition, from the previously oral tradition. The written tradition then was developed with the establishment of graduate programs in state Islamic universities that used development of a systematic

method of scientific thinking and logic. Thus, the student already had the ability to use his reason alone and his own *ijtihad* in interpreting the Qur'an. System and method lectures created the ability to express new and innovative ideas in responding to the demands and needs of Muslims in Indonesia (Baidan, 2003:108). In addition to the ideas or new ideas, the social exegesis methods were also varied, ranging from the thematic, comparative, and global analysis. This is demonstrated by the Quraish Shihab with his work, namely *Wawasan al-Qur'an* (1996), *Membumikan al-Qur'an* (1999) and *Tafsir al-Misbah* (2001).

STUDY OF SOCIAL EXEGESIS IN KUDUS

Kudus is one of the cities in the north coast of Java Sea with the diversity of acculturation of traditions and local culture with Islam. There is a blend of architectural forms of Kudus Minaret that derived from the design of mosques and Hindu temples. The minaret was built by Ja'far bādiq that popularized Sunan Kudus as a symbol of unity in worship between the Muslims and Hindus. Then, there was also a ban on cow slaughter by Muslims during the feast of 'Īd al-Aḏḥā. This was because the Muslims at that time lived with Hindus who considered cows as sacred animals.

Acculturation and planting the value of pluralism itself is an explanation of Sunan Kudus that was derived by understanding the Qur'an, so that society can coexist and has mutual respect for one another. The understanding then implemented with some norms and rules, which is still adhered too by the Kudus residents until now. Thus, the study of the Qur'an actually began when Islam entered and spread in Kudus as this was also happening in other areas. That was because the position of the Qur'an cannot be separated from Islam and the Muslims. Therefore, when there exist the Islam religion and its Muslim practitioners, the Qur'an is the central point of their religious lives.

Study of social exegesis in Kudus took place from time to time, with various models. The process was through sermons, lectures, speeches, madrasas, and other religious forum. Writing also spread across several scientific disciplines, such as culture, sufism, jurisprudence, theology and so forth. Therefore, the first assessment of social exegesis on the Qur'an was not focused on the Qur'anic exegesis, but the sequential in practical science. Among them was the study of *Tafsir al-Jalālain* in some of the Islamic schools during the beginning of the first half of the 20th century, namely in 'Aliyah al-Saniyah Mu'awanatul Muslimin (1915), Madrasah Qudsiyyah (1919), Madrasah Tasywiquth Thullab School (1928) and Madrasah Ma'ahidud Diniyah Al-Islamiyyah Al-Jawiyah (1938) (Yunus, 1962: 253-254).

For the non-formal institutions, namely in some *majlis ta'lim*, it began with sermons and some religious ceremonies. One of the formal institutions that are still reviewing social exegesis on the Qur'an with consistent exegesis is the *majlis ta'lim* of the Qur'an taught by KH. Sya'roni Ahmadi at his home of H. Nur Kholis Rt. 2 Rw. 2 Janggalan Kudus (Asna, 2013: 72) that has lasted for 38 years.

This *majlis ta'lim* started in 1977 to provide an understanding of Islam to employees who was working with H. Nur Kholis with the Qur'anic exegesis which includes ethics (*al-akhlāq al-karīmah*) and everyday life practices. KH. Sya'roni Ahmadi was chosen because he was one of the charismatic *kiyais* in the Kudus Kulon area (around the Minaret). There were many members of the society who participated in his teaching and their numbers were increasing from time to time (Asna, 2013:73). This teaching was held on Wednesday nights because there was not too many activities in that particular day. It cannot be conducted on Thursday nights as there are many traditions carried out such as the *tahlīl*, *calawāt*, *lailah al-ijtimā'* and so forth.

According to the author's observation on April 2015, the teaching began from 06:30 pm to 7:30 pm. There is a special teaching place provided in front of the house. The women audience took place in front of the Wisma Muslimin that was located in the south of H. Nur Kholis house. Because there are many in attendance, some of the audience listened from several front yard around the teaching. Thus, a sound system was placed at that location.

Before the study began, Qur'anic recitation is played with the *murattal* form of audio recordings. Then when it is turned off, it indicates that KH. Sya'roni Ahmadi is prepared to give the teachings. *balawāt Badriyyah* is recited by the audience when KH. Sya'roni Ahmadi had reached the location. This was followed by reciting the Qur'anic verses that will be taught and the reciter is KH. Sya'roni Ahmadi himself. Some time ago, the Qur'anic verses recitation has its own officers, but later, KH. Sya'roni Ahmadi himself recited the verses. This is followed by a congregational prayer, using *Ṣiḥb Naḥr* that was compiled by al-Imām Abū Ṣasan al-Shādhilī. Afterwards, there is the reading of continued interpretation of previous materials. The reading of this interpretation is done chronologically from QS. al-Baqarah until al-Nās, and was not thematic with specific material. Once completed, there is a prayer for the sick at the request of the audience before the teaching session finished. They then ended the teaching session with a prayer, followed by the *Ishā'* prayer which is also conducted at the location.

In KH. Sya'roni Ahmadi teaching, some of the audiences recorded some important materials, and there were those who only listened to it while others were reading books while interpreting the verses of the Qur'an. The books that they brought during the teachings were various, from *Tafsīr al-Ibrīz*, *Tafsīr al-Jalālain* and *Tafsīr al-bāwī*. Generally, those who used the books during the teaching sessions of KH. Sya'roni Ahmadi were those who are still studying in madrasas or schools. In addition, for those who cannot be present in the teaching can listen to the audio recordings through KH. Sya'roni Ahmadi that were often found in record stores.

When the author conducted the field study, the Qur'anic verses that were being studied are QS. al-bāffāt: 56-71. The method used in the study is reciting verses of

the Qur'an and then explaining and interpreting it. KH. Sya'roni Ahmadi does not use a particular book of commentary. He uses an explanation of the various exegesis books, from *Tafsīr al-Ibrīz*, *Tafsīr al-Jalālain*, *Tafsīr al-bāwī* and others. Then, he interprets the Qur'an with the *tafsīr al-Qur'ān bi al-Qur'ān* as when interpreting *al-zaqqūm* in QS. al-bāffāt: 62 with *zaqqūm* in QS. al-Wāqī'ah: 51-56. Then, he interprets the Qur'an by the hadith (*Tafsīr al-Qur'ān bi al-ḥadīth*) as when interpreting QS. al-bāffāt: 70 with the hadith narrated by al-Bukhari in hadith number 893, 2409 and 2544 and also Muslim in the hadith number 20 and 1829. Exegesis also uses relationships between verses (*munāsabah al-ayāt*) as when explaining QS. al-bāffāt: 56 with QS. al-bāffāt: 52-55. Exegesis delivery also uses Kudus local language as when explaining about the contradiction of condition among Heaven and Hell residents in QS. al-bāffāt: 60-61 where they can do *inceng-incengan* (everyone can see clearly) and also Heaven residents are *ngimel* (really enjoy and want to continue to enjoy) about the things of heaven.

Moreover, there is also an explanation of *tafsīr al-aḥkām* with Indonesian context when interpreting QS. al-bāffāt: 69. He explained that the status of the adopted child in Islam and government is different. In Islam, an adopted child does not have the right of a family's will, while according to the Indonesian government, the same child could obtain the will when it was legalized. When there is a difference between fiqh and government rules, then it is submitted to the affairs of religious court judges. Explanation of exegesis is packed with storylines when told about the Heaven and Hell residents. Thus, the audience do not feel bored with the explanations that are too deep and meticulous. This is because the audiences were not compromised of only the educated, but also from workers, that do not have adequate understanding in order to fathom the basis of religion as a whole.

The teaching of KH. Sya'roni Ahmadi also has a lot of answers when explaining the problems of mankind. This explanation is described by KH. Sya'roni Ahmadi when members of the society questioned him in his home or in other meetings regarding his observations of the reality of society. For example, when he describes the creation of Ādam in the Qur'an that was created without a father and mother, as well as the Prophet 'Īsā who did not have a father (QS. Āli 'Imrān: 59) with the rules *li kulli syai' mustathnayāt* (each something has exceptions). Creation of Ādam and 'Īsā is the prototype for the universe which shows that Allah has the power over all things and He is the Creator without any example.

The exegesis that KH. Sya'roni Ahmadi is using is a socio-cultural construction that has long been embedded in society with a patriarchal culture. He explained how the gender relations in the life hereafter where the husband will be asked just once about how he led the family, while the wife will be asked on how obedient she is to her husband and other types of questions. This is not a traditional view of

classical scholars, but this is a breakthrough in the view, in how to analyze and provide solutions to the reality that occurs in the society. This view does not require absolute power over men or the will of the emancipation of women, but as a middle way between them. By doing so, it is a realization of harmonious condition in a society because socio-structure wants it that way.

KH. Sya'roni Ahmadi also criticized traditions that are not in accordance with the Islamic teachings, but that does not mean that the said traditions should be eliminated. He is replacing the ritual content that existed in the tradition with the content of Islamic values. For example, it was the *mitoni's* tradition (commemorating seven months pregnancy) that people should not break jugs and eggs because it is considered *isrāf* (exaggerated). It is prohibited (*%arām*) as decided in Lajnah Ba%th al-Masā'il Nahdlatul Ulama (NU) in KH.Sya'roni Ahmadi is also one of the top officials in Indonesia's largest organizations. As a solution, KH. Sya'roni Ahmadi then asked the society to fill the *mitoni* tradition with other traditions that are aligned with Islamic teachings. Reciting the Qur'an, *calawāt* and prayer should be included in the customary ceremony tradition that was previously filled with things that are not suitable with Islamic values.

STUDIES OF SOCIAL EXEGESIS IN SEMARANG

Semarang is the center of Central Java and the entrance area of the northern coast of Java. In Semarang itself, it can be seen clearly that there has been many Islamic religious activities conducted since the religion's arrival. The Qur'anic study in several Islamic boarding schools and madrasas also improved significantly, especially with the scientific expeditions undertaken by the society to the surrounding area, specially in Demak, Kendal and several religious centre on the north coast of Java Sea. During its development, the tradition of writing in the Qur'anic exegesis appears earlier with the written exegesis, *Tafsīr Faiḍal-Raḥmān* by 'Umar bin bālih al-Samarānī (d. 1903). This work is an early work in the field of interpretation in the coast of Java, followed by *Tafsīr al-Ibrīz* by KH. Bisri Musthofa Rembang (d. 1977) and *Tafsīr al-Iklīl* by KH. Misbah bin Zainul Musthofa Bangil, the younger brother of KH. Bisri Musthofa.

The teaching of the Qur'an in Semarang is conducted as well as in other areas through lectures, sermons, and other religious ceremonies. It is influenced with the establishment of Islamic boarding house Luhur Dondong Semarang in 1906 by Syafi'i Pijoro Negoro which was the oldest boarding house in Indonesia (Majid, 1997:123). Then, it was added with the establishment of the State Islamic Institute (IAIN) Walisongo in April 1970 (IAIN Walisongo, 2011:27), which became a *center of excellent* religious studies, especially in the Department of Tafsir and Hadith. This can also be seen in many great mosques such as the Great Mosque of Kauman Semarang, the Great Mosque of Baiturrahman Semarang and the Great Mosque of Central Java. These locations are in the western and central Semarang,

whereas in the eastern area, it is at the Masjid Baitul Lathif Gugen Tlogosari Wetan Pedurungan Semarang.

This teaching began in 1994 by KH. Haris Shodaqoh, the leader of Islamic boarding school Tafsir dan Sunnah Al-Itqon (*Ma'had al-Tafsir wa al-Sunnah al-Itqan*) (Anas, 2009:49). According to the author's observations on April 2015, the session started after performing the Fajr prayer together at the mosque of Baitul Lathif from 5:30 am to 7:00 am and recitation of *ṣalawāt*. The session proceeded with the recitation of al-Fātiḥah to some *arwāḥ* (people who have passed on) mentioned, *tahlīl*, *calawāt Nūr al-Anwār* three times and the recitation of al-Fātiḥah to start reading exegesis. After that the students will read the Qur'anic verses together with the audience. Once completed, followed by the reading translations *na'am* (poet) of *Shu'ab al-Īmān* as exegesis supplement, namely *Miftāḥ al-'Irfān Tarjamah Shu'ab al-Īmān* by KH. Haris Shodaqoh himself. Next, the recitation of *na'am Alfīyyah al-Zubad fī al-Fiqh* numbers 8-9 on the dangers of not practicing knowledge and practicing without knowledge. Then, the reading of *al-Asmā' al-Ṣusnā* and *al-Istighāthah* which was compiled by KH. Haris Shodaqoh himself.

At the time the author was conducting this research, the verse that was read was QS. Muḥammad: 1-12. KH. Haris Shodaqoh read the *Tafsir al-Ibrīz* while the audience listened and read their own copies of *Tafsir al-Ibrīz*. By using this *Tafsir al-Ibrīz*, it does not mean that KH. Haris Shodaqoh repeated on what was written by KH. Bisri Musthofa, he actually conducted a detailed explanation. The method used by KH. Haris Shodaqoh in the Qur'anic exegesis is using the interpretation of the Qur'an by the Qur'an (*tafsir al-Qur'an bi al-Qur'an*) as when interpreting QS. Muḥammad: 4 with QS. al-'Ankabūt: 2 and QS. Muḥammad: 8 with QS. al-Furqān: 23. Then interpreting the Qur'an with the hadith (*tafsir al-Qur'an bi al-ḥadīth*) as when interpreting QS. Muḥammad: 8 by al-Bukhārī hadith number 2067 and 5985, Muslim hadith number 20 and 21 as well as the interpretation of QS. Muḥammad: 10 with the Muslim hadith number 214 and 215, which contains about *al-tafakkur fī khalq Allāh*. In addition, KH. Haris Shodaqoh also delivers Javanese *krama inggil* (Javanese language) to the audience.

In interpreting the Qur'anic verses, KH. Haris Shodaqoh contextualizes the Qur'anic verses. Such as when commenting on the QS. Muḥammad which contains wars, conflicts and disputes as well as a sharp response of the Qur'an against the infidels, he explained that QS. Muḥammad was revealed in the war atmosphere so that the context of the current war in Indonesia cannot be used due to a state of peace. If it is used, it will seem to support extremism and this is incompatible with the Qur'anic teachings itself. In addition, he also approached the local interpretation of QS. Muḥammad: 12 where water is a luxury item for Arabs, so that heaven is likened to the flow of water park there. But for the Javanese, water is considered a threat because something that close to the water is feared to be swept away and disappeared when the water overflows. Then, heaven for Java is not as described

in the QS. al-Baqarah: 25 and 226 or QS. Muḥammad: 12 but with fancy clothes, fairy (*ḥūr 'īn*) and others as in QS. al-Dukhān: 53-54 and QS. al-Wāqī'ah: 22-23.

In his interpretation of the Qur'an, KH. Haris Shodaqoh used a persuasive approach, language that is easy to understand and adjusted to the problems of the society. For example, abstinence is not to spend a treasure in any place, not seeing the forbidden visits and so forth. In doing a good deed, one must know that what was done is a good thing. In addition, good deeds are the perfect condition of faith, as *īmān* and *'amal ṣāliḥ* which were always mentioned successively in several verses of the Qur'an, for example QS.al-Baqarah: 82, Āli 'Imrān: 57, and so forth.

DEVELOPMENT MODEL OF SOCIAL EXEGESIS IN INDONESIA

From the above description, we can see that the study of social exegesis in Kudus and Semarang are to preserve the traditions of the Javanese society. This means that the audiences who also spoke the Java language understood the teachings conducted by the *kiyais*. In addition, in giving meaning to the audience in Kudus and books used in Semarang are Pegon writings in the *jenggol* translation (meaning that hangs in the text of the Qur'an). Pegon writings is a modification of several letters in the Arabic script by adding some diacritical sign to present spelling in the Java language (Nurtawab, 2009:167-168).

At first, Pegon writing was used as part of a mission to spread Islam. Then, it functioned as a medium for writing text, documents, personal letters and etc. (Pudjiastuti, 2009:271). While other functions of Pegon letters are as penetration of religious knowledge and Arabic writing (Pudjiastuti, 2009:272-273). By using the Pegon letters, the society in Kudus and Semarang are still preserving this writing as a valuable heritage of the Indonesian nation.

In addition to using Pegon writing, the society also recited the Qur'an in congregation and this beautified the opening and closing recitation. This is done so that the spirit of reciting, reading and loving the Qur'an is embedded within the audiences. This phenomenon is the interaction or reception of Muslims in Kudus and Semarang to the Qur'an that varies in everyday life (Faizin, 2011:24). This showed that not everyone has a specific time or the spirit of reciting and reading the Qur'an in their everyday life. To overcome this, *kiyais* Qur'an recitation is done at the beginning of every teaching session.

Living Qur'an is performed and taught by the *kiyais* in Kudus and Semarang to the society with no text or linguistic approach. This is because the audience do not have the religious authority and do not have the ability to understand the Qur'anic language. Therefore, they try to interact, treat and apply the Qur'an with a practical approach in their everyday life. Such interactions have been much attached and becoming a certain behavioral pattern (*mode of conduct*). This pattern is based on the assumption of the Qur'an which is then called by a pattern of thinking (*mode of thought*). Those ways are more useful, dynamic and strongly

influenced by the psychological side of the actor (Faizin, 2011:27). Besides teaching the meaning and intention of the Qur'an, *kiyais* also teach society how to interact and practice al-Qur'an according to the capability and capacity of the society. This is evidenced by the reading of the Qur'an to ask for healing the sick and other requests such as reciting QS. al-Fātiḥah after prayers. *Living Qur'an* included in the type of analogic interpretation in a social and cultural phenomenon (Faizin, 2011: 37).

Social studies in Kudus and Semarang also involved the planting of nationalist values, democracy and loyalty to the state. Republic of Indonesia is a country that must be maintained and adhered to the government regulations. Moreover, the majority of Java island communities accepted the democratic system because it fits with the culture and their values (Burhanuddin, 2010: 196). There should be no contradiction between the Pancasila and the Qur'an because both of them go hand in hand toward peace and harmony. The spirit of the Islamic teachings should be able to give soul and spirit in the governance of the nation and religion (Mustaqim, 2013:164). Thus, radical and fundamental ideology can be prevented through recitation like this so that the government does not need to create a program that requires high budget and personnel.

In addition, *kiyais* also provide an open view of the public about the legal system in Indonesia. As we know, Indonesia is not a country that uses the fundamental Islamic law as other Islamic countries in the Middle East. Indonesian state law adopted the laws of the aggressors and other countries. Bowen (2003:108) noted that family law in Islam in Indonesia is against the law that was once adopted by the colonial government and customary law. Therefore, in some cases, government laws and customs cannot be reconciled with the Islamic law. The solutions offered by *kiyais* in this matter are handed over to the *Pengadilan Agama* (Religious Court) in order to clear the decision and which society have to obey by it. If one does not want to go to court, it is advisable to society as much as possible in order to implement them in accordance with the guidance of Islamic law and then pay attention to the law of the government.

Teaching of the exegesis in Kudus and Semarang shows solidarity among Muslims and fellow Indonesian citizens who obey the law even if they are in different regions, origin, social stratification and economic groups. The Muslim brotherhood (*ukhuwwah Islāmiyyah*) is a way of doing *mu'āmalah* (interaction with other) and *mu'āsyarah* (doing friends to others) as to his own brother in affection (*mawaddah*), hospitality (*rifq*), sympathy (*shafaqah*), caring (*mulāmafah*) and helping each other (*ta'āwun*) in all good integrity and advice in all things (Al Al-Nawāwī, 1392 H, XVI:116). *Ukhuwwah Islāmiyyah* can be realized when a person abstains from all the negative traits of a person (*akhlāq madhmūmah*) such as backbiting, envy, jealousy, hostility, quarreling, insulting each other, indulging and others (Al-Yaḥṣūbī, 1998, VIII: 23-25).

Therefore, one Muslim should treat another Muslim like a brother in the family, both those in front of him (*ḥāḍir*) or in absence (*ghā'ib*), both to the living (*ḥayy*) or to the deceased (*mayyit*) (Al-'Asqalānī, 1379 H, X: 483). Qatāda said that those who turned away from the Qur'an will be warring against God and cutting *cilat al-raḥim*. *bilat al-raḥim* here is the *raḥim* (womb) of Islam and faith (*raḥim dīn al-Islām wa al-īmān*) as Allah says in QS. al-Ṣujurāt: 10 (Al-Qurmubī. 1964, XVI:247). *Ukhuwwah* in that verse is interpreted by al-Qurmubī as brotherhood in religion and respect (*fī al-dīn wa al-ḥurmat*), not the brotherhood because of the relationship of family ties. Therefore, the brotherhood in a religion (*ukhuwwah al-dīn*) is stronger than the brotherhood found in family ties (*ukhuwwah al-nasab*). This is because the relationship family ties are with different religions (*bi mukhālafah al-dīn*), while the brotherhood because of religion is not going to break up with different family relationships (*bi mukhālafah al-nasab*) (al-Qurmubī. 1964, XVI:322-323).

Whereas in the context of citizen brotherhood of Indonesia (*ukhuwwah wamaniyyah*) is a way of doing *mu'āmalah* (interaction with other) and *mu'āsyarah* (making friends to others) as to your own brother on the basis of one origin, one place and one homeland. *Ukhuwwah wamaniyyah* is the brotherhood while maintaining harmony and security in a country when its leaders fulfill the mandate given to them and justice as mentioned in QS. al-Nisā': 58-5 (Al-Qurmubī, 1964, 5:259). Fulfilling the mandate (*adā' al-amānāt*) is a guarantee in implementing freedom of worship and also in all the activities that are not conflicted with the state law (Al-Zuḥailī, 1418 H, V:123). Implementing justice (*iqāmah al-'adl*) is to give the rights of minorities and marginalized communities and ensure safety and regulation which brings benefit to the people (Al-Zuḥailī, 1418 H, V: 124). Thus, the Indonesian state is a state that is already implementing both things that they have to obey.

KIYAIS ROLES IN DEVELOPING OF SOCIAL EXEGESIS IN INDONESIA

There are three elements covered in the teaching of Qur'anic exegesis in Kudus and Semarang, namely *kiyais*, audiences and exegesis materials. Audiences and exegesis materials are related to each other as described in the preceding description. Seeing the society consisting of various groups and different levels of intellect, the interpretation of the material is not too complicated and only limited to the needs of the society.

In the Javanese society and educational institutions such as the mosque and Islamic boarding schools, *kiyais* are considered to have advantages and knowledge in Islam. They are often seen as a person who can understand the greatness of God and the secrets of nature so that they are considered to have a position that is not affordable (Dhofier, 1994:56). Therefore, what is stated by *kiyais* and any answer from them are considered to be *taken for granted* to be obeyed and done. Thus, the society are one in running the Islamic Sharī'ah and going through practical life.

Kiyais have a variety of ways in addressing the condition of society. Although not affiliated with the bureaucracy, they have a very important role in Indonesia (Priyadi, 2011:183). The roles of the *kiyais* in the Indonesian society and in educational institutions such as Islamic boarding schools have a strong history of accommodation, pluralism and non-radicalism as *counteracting radicalism* (Lukens-Bull, 2008:13-14). In addition, they also understand the classical statecraft as in the Islamic jurisprudence and its rules. By doing so, the public can be directed and encouraged to obey the government (Al-Mawardi, t.th:15-16). *Kiyais* also spread and teach the Qur'an in ways that are elegant, with love and thankfulness so that they will carry the values of *rahmah li al-'ālamīn* and be a good role model (*uswah ḥasanah*). It is obtained and practiced by *kiyais* where they are the heir of Walisongo roles in education in Islamic boarding schools (Lukens-Bull, 2008:3).

The process of communication and delivery of exegesis content is conducted to guide people towards goodness, removed from evil and despair. Communication as *da'wa* should be in a positive manner, not against the principle of human brotherhood and does not violate the human rights over religiousness. This also applies to the entire world religions who want prosperity and peace in the face of this world (Asry, 2008: 7-8).

CONCLUSION

Studies of Qur'anic exegesis in Kudus and Semarang indicated that the methods and content of social exegesis have some similarities. Although in Kudus, the teaching session were conducted at homes and while in Semarang, it was conducted inside the mosque at the Islamic boarding school complex, it does not affect the explanation of the Qur'anic verses on the problems and realities of society. It can be seen from the use of local languages in Java (although in Kudus using special language Java-Kudus), preserving the tradition, *living Qur'an*, answering the problems of mankind and giving a solution, upholding the values of the nationality and democracy, teaching harmony and giving respect to one another. The difference is the use of various exegesis books in Kudus, whereas in Semarang, they were using one kind of exegesis books, and using the *aqīda* book as a supplement of exegesis teaching. Implementation of the Qur'anic exegesis teaching in Kudus was conducted on Wednesday night because that particular day is rarely used for the implementation of religious ceremonies and local traditions. Whereas in Semarang, the teaching session was held on Sunday morning because the majority of the audience are servants of the government or working in private institutions; who only have the day off. Moreover, Qur'anic exegesis teaching does not have board members as well as in Semarang.

Development of social exegesis can be done through seven aspects, namely the preservation of traditions, the use of local languages, *living Qur'an*, planting

the values of nationalism and democracy, strengthening the brotherhood, solving various problems of the people and the ability to establish good communication with the public. Seven of these aspects have greatly influenced to the social exegesis in the area. Therefore, the more complete this aspect is, the more goals and objectives of this interpretation will be involved and reached in the society.

The case studies in Kudus and Semarang provide a preliminary description of the method and content of social exegesis studies in Indonesia, especially on the north coast of Java Sea. Broader study is expected to discuss the specifics of the society, the audience's response to the exegesis teaching and thematic studies patterns of social exegesis.

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DEVELOPMENT MODEL OF SOCIAL EXEGESIS IN INDONESIA 1747

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