



Structure of Epistemology and Sufism Patterns on Malay-Jawi Interpretation: The Case of Q.S. Al-Fatihah Interpretation in Nurul Ihsan by Said bin Umar, Kedah

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Abstract

Intellectual relationships and domicile can influence shaping a person's mindset. Including Said bin Umar is a scholar who concentrates on Sufism or tarekat. Therefore, it is essential to explore its interpretation when interpreting Q.S. al-Fatihah, because there could be nuances of the esoteric-Sufistic interpretation carried out by Said bin Umar. This research is a type of library research with the formal object of Tafsir Nurul Ihsan by Said bin Umar, and the material object is the interpretation of Q.S. al-Fatihah. The conclusion of this article explains that Said bin Umar internalized his esoteric-Sufistic interpretation when interpreting verse 1 (*basmalah*) and verse 5 of Surah al-Fatihah. As for the factors that shape the emergence of esoteric-Sufistic reasoning, Said bin Umar when interpreting Q.S. al-Fatihah, are 1) The intellectual relationship of his teachers, 2) Anthropic-social configuration before and during comment writing, and 3) Relationships and tendencies of other literary with a written interpretation.

Keywords: *Sufistic Pattern, Q.S. al-Fatihah, Nurul Ihsan, Said bin Umar*

Received December 10, 2022 Revised December 28, 2022 Published December 30, 2022



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Introduction

The emergence of thoughts can not be separated from the various elements surrounding it, both the locus of the author and the audience. Likewise, the emergence of interpretations is not in a cultural vacuum and can't be separated from the sociocultural and socio-religious dimensions which existed before (Muliati et al., 2020; Syamsuddin, 2021). Nonetheless, this becomes a dilemma: *First*, ideally interpretation is created or intended as a solution or problem-solving in socio-religious problems because the emergence of interpretation is the result of the interpreter's 'dialogue' with reality (Adinugraha et al., 2018). However, not all interpretations are written purely as an answer to the problem of reality, instead, there are interests that "ride" the interpretations written, such as political interests, groups, organizations, and other interests (Gusmian, 2015).

Second, ideally, objectivity in interpretation must be conducted. In reality, it is difficult for interpreters to escape from subjectivity. This is influenced by many factors, including political affiliation, groups (*mazhab*), religious and ideological organizations, and several other linear entities (Mustaqim, 2008). all of these entities are dialectic and hegemonic to the point of regulating and normalizing the thoughts of the interpreters so that they are sometimes raised or narrated in the contents of the interpretations conducted.

Likewise, in the historical development of Islam in the archipelago, generally Islamic disciplines in the archipelago were generally terized by the emergence of various schools of

tasawuf or tarekat, because in the 16th and 17th centuries AD there were several prominent Sufi figures (Rahmah, 2018). Like Nuruddin Ar-Raniri, Samsuddin as-Sumatrani, and Abd ar-Rauf as-Singkili, these scholars have contributed quite a bit in spreading Sufism and tarekat to scholars in regions of the archipelago (Azyumardi Azra, 2004). Not only that, in the 18-19th centuries AD, it was noted that several scholars had a strong affiliation with Sufism and written in the discipline of Sufism which was spread and taught in regions of the archipelago, such as Sheikh Khatib as-Sambasi, Sheikh Khatib al-Palimbani, Sheikh Dawud al-Fattani. So the tasawuf and tarekat networks continue to integrate with every generation. (Ismail, 2017; Sri Mulyati., 2006).

Including Kedah, among the tarekat and tasawuf literature by the above scholars which were still spread and taught there until the 20th century AD, such as the holy book *Hidayah as-Salikin fi Suluki Maslak al-Muttaqin* by Syekh Abd. Shamad al-Palimbani, book *Fath al-'Arifin* by Syekh Khatib as-Sambasi (Moch. Faizal Harun dan M. Hazwan, 2018). In addition to the spread of the teachings of tarekat and tasawuf in Kedah at that time. there was also a great scholar there, namely Said bin Umar, Said bin Umar is a tarekat figure who has a complete interpretation work of 30 Juz, the name of Nurul Ihsan. So, the locus of the emergence of Nurul Ihsan is in the thick reality of Sufism and tarekat teachings or scholarship (Ahmad et al., 2016).

On the other hand, the author (Said bin Umar) is also a figure of Sufism (tarekat). Therefore, this study is very appreciative to do, especially in explaining how the ideology of Sufism is narrated in the interpretation of Q.S. Al-Fatihah as the legalization of Sufism which is the author's affiliation. Thus, the contribution of this article will strengthen the assumption that whether the author's real locus and socio-religious reality affect the interpretation made by the interpreters. If it is indeed influential, the writer will try to map the factors that influence the emergence of these ideologies in the interpretation, especially in the interpretation of Q.S. Al-Fatihah in the commentary of Nurul Ihsan by Said bin Umar.

Method

The aim is to explain the novelty and differences between this paper with previous studies. An article about Said bin Umar or Nurul Ihsan's interpretation has been carried out by several researchers, for example, in an article written by Mohd. Sholeh, et al in the International Journal of Academic Research, entitled Investigating the Influence of Tafsir Works Using Parallel Method of Intertextuality Theory in Tafsir Nurul Ihsan By Muhammad Said Umar. The conclusion of this article states that there are eleven books of interpretation that influence interpretation Nurul Ihsan, namely tafsir Jalalain, tafsir Jamal, tafsir Al-Khazin, tafsir Al-Baidhawi, tafsir Al-Baghawi, tafsir Ath-Thabari, tafsir Al-Qurtubi, tafsir Ar-Razi, tafsir An-Nasafi, tafsir Ibnu Katsir, tafsir Ats-Tsa'labi (Yusuf et al., 2021).

Next, an article written by L.H. Sakova and Dadan Rusmana entitled *The Urgency of Prayer in Tafsir Nurul Ihsan By Syekh Muhammad Said Al-Qadhi: Nusantara's Interpretation Studies*. The conclusion of this article explains that *Nurul Ihsan's* interpretation is important in the Malay world. Including when interpreting verses about prayer orders, according to Said Umar al-Kedah in prayer there are positive values if humans or Muslims live it (Sakova & Rusmana, 2022). A study of the *Nurul Ihsan* was also carried out by Arivaie Rahman, et al entitled *Tafsir Melayu : Mengenal Tafsir Nurul Ihsan Karya Syekh Muhammad Sa'id Al-Qadhi*, This study is descriptive in nature with the conclusion that tafsir *Nurul Ihsan* uses the tahlili method and its interpretation has theological, fiqh, and Sufistic (Rahman et al., 2018).

Based on several previous studies, there have been those who examined the Sufistic aspects of the tafsir Nurul Ihsan. However, the previous researchers did not construct and map the historicity that stimulated and motivated the emergence of the Sufistic interpretation of Nurul Ihsan's interpretation and constructs the historical archeology of the emergence of the Sufistic interpretation of Said bin Umar, the writer uses the 'Actor-Network Theory' theory introduced by Mike Michael (Mike Michael, 2017).

According to Mike Michel, that thought is inseparable from the various elements that make it up, and these elements are named by Michael as 'actor'. So, the 'actor' in question is not only a person or people but all entities that 'can and may influence shaping a person's thinking, including – for examples, such as reading literature, organization, information consumed, and things other linear, than these are all included in the scope of 'actor' (Mike Michael, 2017). Therefore, in this study it is important to look at the 'actors' that influenced Said bin Umar's thinking. Umar in forming his Sufistic thoughts.

The type of this study is a library research with a narrative-analytic model (Sugiyono, 2017). The primary data in this study focuses on the interpretation of Q.S. al-Fatihah in the tafsir Nurul Ihsan by Said bin Umar al-Kedah. While the secondary data is relevant supporting literature so that it can strengthen or legalize the data and analysis carried out in this study, both in the form of printed literature (books) and online (website).

Result and Discussion

Overview Historical-Biographical of Said bin Umar al-Kedah

Full name Said bin Umar is Muhammad Said bin Umar Khatib bini Aminuddin bin Abdul Karim. He was born in Kampung Kuar, Jerlun, Kedah around 1275 H/1854 AD (Said bin Umar al-Kedah, n.d.). Said bin Umar started his religious education at Pondok Bedang Daya Patani, besides being educated directly by his father, Haji Aminuddin. Said bin Umar also had time to study with the caretaker of the first Islamic boarding school, namely Syekh Wan Mustafa (Tok Bedang Daya Pertama). Not only that, Said bin Umar also studied with Sheikh Abdul Qadir b. Mustafa (Tok Badang Kedua). Apart from conducting education in the local area, Said bin Umar also had time to do an intellectual pilgrimage to Mecca and lived there for quite a long time (Nazri Ahmad et al., 2021).

After 'traveling' to study in several regions, Said bin Umar returned to the archipelago and actualized his knowledge in several areas, including Changkat, Krian, Perak, and finally Sungai Aceh. While in Changkat, Said bin Umar founded Islamic Boarding Schools and teach there. Apart from actualizing his knowledge at Changkat, Said bin Umar also transformed his knowledge in Kampung Kedah, Aceh. At the time in Kampung Kedah, Aceh, Said bin Umar was visited by a messenger from Tengku Mahmud who asked him to return to Jerlun (Ahmad et al., 2018).

Said bin Umar followed Tengku Mahmud's orders, and while in Jerlun, Said bin Umar was appointed mufti at Kedah Darul Aman, namely during the leadership of Sultan Abdul Hamid Syah al-Kedah (Malaysia). Said bin Umar began his career by producing a book of fiqh entitled *Fatwa al-Qadhi fi Ahkam an-Nikah*, the book contains special fatwas for the government in Kedah regarding marriage issues, which was completely written in the Kedah on Thursday, 25 Sha'ban 1320 H/27 November 1902 M (Machi Jehsor, 2020).

Said bin Umar's service as mufti in the Sultanate of Kedah continued until he was 75 years old. Then at the end of his career, Said bin Umar suffered from groin pain, which caused him to have surgery. After the operation, his condition started to improve, then he was taken by his second wife Hajah Rahmah to Jitra Kedah. After several days in Jitra, he visited Kanchut, and there he died, right on Wednesday, after the Asr prayer 22 Zulkaedah 1350 H/9 March 1932 M. His body was prayed for at the Alor Merah Mosque and was buried in Alor, Setar, Kedah (Sheh Yusuf et al., 2021).

Epistemological Structure of Q.S. Al-Fatihah interpretation in Nurul Ihsan

Abdul Mustaqim is an important figure in introducing epistemological principles in interpretation research. According to him, in epistemology, there are at least three main variables, namely: sources of knowledge, methods, and principles used, and the validity of the truth (Mustaqim, 2010). So, when these three entities are correlated with interpretation research, what is targeted are: 1) The sources and thought constructions used by a mufassir in interpreting a verse or letter; 2) The principles and methodology used by a mufassir in

constructing and exploring the messages contained in a verse or letter; and 3) The validity of the truth of the interpretation, the truth of the interpretation is 'difficult to measure because it is tentative and progressive in nature. However, what is meant by validity in epistemological theory is - it can be studied in terms of coherence validity meaning whether there is the consistency of interpretation made by the mufassir in interpreting each verse or letter. It can also be pragmatic validity - assessing the contribution and usefulness of interpretation in accommodating existing problematic realities (Mustaqim, 2010; Parwanto, 2019a).

Based on the description of the theory above, the epistemological structure in Nurul Ihsan is as follows:

First, sources of interpretation: 1) *Munasabah* or quotations from other interpretations of literature, Said bin Umar did not mention explicitly the relation of verses in the interpretation he did when interpreting Q.S. al-Fatihah – also does not mention his quotations from other interpretation literature. However, when interpreting the sentence *'an 'amta 'alaih* (those who were given favors) - what is meant by these 'people' are the Prophets and Apostles, the martyrs (*syuhada'*), the righteous (*ash-Shiddiqin*), and pious people (*ash-shalihin*). this relates to Q.S. An-Nisa [4]: 69, or in classical commentary literature this interpretation is also expressed (Said bin Umar al-Kedah, n.d.). 2) Hadith or quotations from other interpretation literature when Said bin Umar interpreted *al-Maghdhub* (Those who are angry) and *ad-Dhallin* (Those who go astray), according to Said bin Umar *al-Maghdhub* was a Jew and *ad-Dhallin* was a Christian. It was not stated clearly by Said bin Umar whether he was quoting hadith from other interpretation literature, but if traced, the interpretation that mentions Judaism and Nasrani is used when interpreting *al-Maghdhub* and *ad-Dhallin* found in many interpretation literatures – although no history or text is included. the hadith, but several interpretations explain that the Jewish and Christian representations are from the history of Imam Ahmad from the path of Abd. b. Humaid of Abu Rabi b. Anas (Hamka, 1989). As widely quoted in the majority of interpretation literature (Said bin Umar al-Kedah, n.d.). 3) Rationality; generally, Said bin Umar's interpretation of Q.S. al-Fatihah uses a source of rationality, but the rationality that is carried out tends to be textual. For example, when interpreting (*al-hamdulillahi rabbil 'alamin*), it is interpreted with "all praise be to Allah SWT, who has made all creatures that exist in this nature, living or dead, real and unseen, such as humans, angels, jinns, seas, rivers, the heavens, the earth and so on. The 3rd verse (*ar-rahmani ar-rahim*), is interpreted as "God is Most Gracious to His servants in this world, and Merciful to His believing servants in the hereafter". But that does not mean that Said bin Umar's interpretation is 'wild and free, but Said bin Umar's interpretation is by the interpretations conducted by the majority of commentary scholars. This indicates that the interpretation conducted by Said bin Umar is still based on the interpretation framework that has been made by previous interpreters or Ulama (Said bin Umar al-Kedah, n.d.).

Second, the principles and methodology of interpretation: 1) The principle of textual interpretation, is contained in every verse in Q.S. al-Fatihah. Said bin Umar interpreted briefly, without using in-depth analysis, both linguistic analysis, *asbab an-nuzul*, comparisons, and other analyses. 2) *Ijmali* (global) interpretation method, found in several verses interpreted by Said bin Umar – for example when Said bin Umar interpreted (*ar-rahmani ar-rahim*), with "God is the Most Gracious in this world and the most merciful to His faithful servants in the hereafter"; (*ihdinash shirathal mustaqim*), the straight path is interpreted by "following the teachings of Islam" (Said bin Umar al-Kedah, n.d.). 3) The nuances of the contextual interpretation, nuances of contextual interpretation are when Said bin Umar interprets (*al-hamdulillahi rabbil 'alamin*). According to him, praise be to Allah, the almighty God who has created all living and inanimate things, abstract and real, such as angels, jinn, humans, sky, earth, sea, land, and so on. Then (*malikiyaumiddin*), Said bin Umar interprets this by saying that Allah owns and controls the Day of Judgment and the reckoning of deeds in the hereafter. Indeed, the world, in a physical sense, is controlled by rulers or kings, but in essence, everything is under the authority of Allah. So by illustrating the interpretation of the two verses above, it shows that Said bin Umar wanted people to realize that Allah has power over everything so that people don't need to feel proud of the blessings they have (Said bin Umar al-Kedah, n.d.).

Third, the validity of the interpretation: to explain the validity of the interpretation is to use pragmatic validity theory, this theory says that the truth of something can be seen from its usefulness in reality. Therefore, to explain the usefulness of Nurul Ihsan's interpretation in reality, it will aim at two variables: 1) It is theoretically useful; theoretically useful means that the usefulness of interpretation is assessed in general. Can interpretation develop knowledge?, such as being routinely read, taught, or used as an object of research (Parwanto, 2019). If you look at the existence of Nurul Ihsan's interpretation, pragmatic-theoretically this interpretation is quite useful, especially in the world of research, because it is widely used as an object of study. 2) Practical usefulness; there is no concrete evidence about the usefulness of this interpretation, especially in the interpretation of Q.S. al-Fatihah – in or to solve the problem of reality.

However, based on the socio-historical of the society in Kedah at that time, what developed was the tasawuf (Sufism) and tarekat, which were taught by early scholars there, such as sheikh Ahmad al-Fattani, including sheikh Ahmad Khatib al-Palimbani - who had visited Kedah the writings of Sufism are spread and known there (Harun, 2015). Thus, the emergence of interpretation literature was considered 'new' for society at that time. When creating something new, ideally it adapts and goes hand in hand with the existing reality. Said bin Umar in the interpretation of Q.S. al-Fatihah, Said bin Umar did not deconstruct the teachings of Sufism that developed in Kedah, even Said bin Umar included the thought of Sufism when interpreting Q.S. al-Fatihah in certain verses. So, this indicates that Said bin Umar wanted to correlate Sufism and the interpretation. Presenting such interpretations, will make society more progressive and accommodative in accepting the messages of interpretation conveyed (Rahman et al., 2018).

Configuration of Sufistic Pattern on Q.S. Al-Fatihah interpretation in Nurul Ihsan

The Sufistic pattern in Said bin Umar's interpretation can be seen when interpreting the sentence "*was iyya kanasta'in*". Interpreted by saying 'only to Allah SWT humans hope and ask for protection, both in their faith, piety, and sincerity. Said bin Umar further explained the aspects of *Suluk* (in Sufistic), in *Suluk* there are *dzikir* and meditation. According to him, besides asking for Allah's help through *mahdhah* worship – it must also be accompanied by increasing sunnah worship. One of them is to increase the remembrance of Allah. When interpreting the sentence "*wa iyya kanasta'in*", Said bin Umar divided *dhikr* into two: *dzikir* of the tongue (absolut-*dzahiriyyah*) and *dzikir* of the heart (abstract-*batiniyyah*), these two *dzikir* must be considered and aligned (Said bin Umar al-Kedah, n.d.).

So humans must pay attention to the cleanliness of the tongue and heart because if the tongue and heart are polluted by disgraceful actions, it will make a 'black stain' in the heart so that the light of Allah cannot enter his heart. When *Nur* Allah cannot enter the heart, it is difficult for the individual to accept the truth. Vice versa, if the tongue and heart are clean, then the *Nur* of Allah is opened into the heart, just as the hearts of the *auliya'* are clean (Said bin Umar al-Kedah, n.d.). Not only in verse 5 – Said bin Umar visualized his Sufistic interpretation, including when ending the interpretation of Q.S. al-Fatihah, by saying:

“...dan makna *fatihah* terhimpun pada kata *bismillah*, maka makna *bismillah* terhimpun pada *ba'*nya, maka makna *ba'* (*bi kana ma kana*), 'dengan Aku jadi barang yang telah jadi (*wa bi yakumu ma yakumu*) 'dan dengan Aku lagi jadi barang yang akan jadi', *wallahu`a'lam*” (Said bin Umar al-Kedah, n.d.).

When starting the interpretation of Q.S. Al-Fatihah, Said bin Umar did not explain the interpretation of the *basmalah*, but explained it at the end of the letter. Thus, according to the interpretation carried out by Said bin Umar, in verse 5 or when interpreting the *basmalah* - Said bin Umar accommodates the style of Sufism. He did this as a scientific relationship between Sufism and interpretation. By accommodating the nuances of Sufism in interpretation literature, it makes audiences more tolerant and accommodative in accepting messages conveyed through interpretation.

Archeology of Thought: The Origins of the Sufism Pattern in Said bin Umar Interpretation

As the theory described in the research method above states that one's thinking is difficult

to separate from the history that surrounds it, such as socio-religious, socio-political, experience, elite figures (teachers), organizations, reading interests, and other linear variables. This generally hegemonies, and regulates normalizing one's thinking. Based on this theory, it is important to explain the variables that influence the formation of Sufistic patterns in the interpretation of Q.S. Al-Fatihah by Said bin Umar.

a. Intellectual Transformation as a Construct-Normalization of Thought

It is undeniable that the transmission and transformation of knowledge from teachers to students will affect constructing students' thinking. Especially if students admire and appreciate a teacher or appreciate the literature written by the teacher. then this allows the formation of duplication of thoughts in the work made by a student. Especially if the intensity of the relationship between teacher and student lasts a long time. So mutual influence is very likely to occur. As a 2009 study used 96-person samples, and it shows that a person's ability to influence other people and form new habits takes an average of 66 days, or even shorter, depending on the person or individual. Moreover, the intensity of the relationship between teacher and student is a form of vertical intellectual relationship, so the teacher will likely influence and shape the mindset of his students (Research published in Kompas.Com, n.d.).

Including the intensity of the relationship between Said bin Umar and his teachers. Not much information has been found about Said bin Umar's teachers. At least, two great scholars had been Said bin Umar's teachers, namely: Syekh Wan Mustafa (Tok Bedang Daya Pertama) and Syekh Abdul Qadir bin Mustafa (Tok Bedang Daya Kedua). These two scholars are quite representative in shaping Said bin Umar's pattern of thought. If traced from the background and scientific progress of the two teachers, they were very intense in Sufism. On the other hand, several references state that Said bin Umar was 'relatively' of the same generation as Sheikh Ismail bin Mustafa al-Fatani. Syekh Ismail bin Mustafa al-Fatani was a Sufist who was quite phenomenal in his time (Moch. Faizal Harun dan M. Hazwan, 2018). Apart from studying with great figures and contemporaries with Sufistic experts, Said bin Umar was also affiliated with the Naqshabandiyah-Ahmadiyah, some said he was affiliated with the Sathariyah. Although not much has been explained in detail about Said bin Umar's tarekat affiliation (Riddell, 2014). So whatever his tarekat affiliation, is clear Said bin Umar is a member of a tarekat or tasawuf. Than these things; such as the teacher, the reality of contemporaneous clerics, and tarekat affiliations - simply represent the formation esoteric-Sufistic thought in the interpretation of Q.S. al-Fatihah did it.

b. Configuration of Anthropic-Social in the Period of Writing Interpretations

As noted by experts, such as Foucault (in Archeology of knowledge), Mike Michael (in Actor-network theory), Hans-G. Gadamer (in Pre-understanding), Azyumardi Azra, and M. Quraish Shihab, - generally say the emergence of thought not in a cultural vacuum, but emerges in a cultured society. So dialectics and cultural adoption often occur in born and written products (Gadamer, 2013; Michel Foucault, 1976; Mike Michael, 2017; Shihab et al., 1999; Shihab et al., 1999). Likewise with the origins of the emergence of esoteric-sufisti Said bin Umar thought, the reality of the spread of Sufistic teachings or the tarekat pre-and when the interpretation was written was inseparable. According to Moh. Faizin that the spread of Sufism and the Sathariyah order in Kedah was still intense even into the 20th century AD. Among the important figures spreading the Sathariyah order at that time was Sheikh Abd. Malik bin Abdullah (Tok Pulau Manis) (1650-1736 AD) (Harun, 2015). Including teachers from Said bin Umar, namely Syekh Wan Mustafa (Tok Bedang Daya Pertama) and Syekh Abdul Qadir bin Mustafa al-Fatani (Tok Bedang Daya Kedua) –spreading the Sathariyah order around Kedah to Pattani (Harun, 2015; Moch. Faizal Harun dan M. Hazwan, 2018).

Based on the description above, Sufistic teachings and tarekat had developed before the tafsir Nurul Ihsan was written by Said bin Umar. Thus, referring to the theories introduced above, a product of thought emerges as a result of the dialectic of reality. So the existence of a Sufistic pattern in the interpretation of Q.S. al-Fatihah in the interpretation of Nurul Ihsan - not only as a form of tarekat legality adopted by Said bin Umar. But also as a response to the reality and socio-cultural and socio-religious dialectics of society when the interpretation was written.

So, Said bin Umar accommodated the Sufistic pattern in the interpretation of Q.S. al-Fatihah will make society more responsive and accommodative in accepting the values and messages conveyed, because they are still relevant or not in contradiction with the scientific and religious realities that were developing at that time (scientific of Sufistic).

c. Relations and Tendencies Sufism literature with Tafsir literature

Mike Michael in actor-network theory says that what can influence and shape a person's mindset is not only human, in the sense of teachers or elite figures around the author (writers). But all entities within the scope of the author who 'may' contribute give the style of thought. These entities are termed by Foucault as 'the power' and by Gadamer termed 'the reality'. Therefore, this sub-chapter will expose the relations and tendencies of Sufism literature with the tafsir literature written by Said bin Umar.

In the socio-religious community of Kedah before and during the interpretation of Nurul Ihsan. There have been and spread several phenomenal books of Sufism, such as the book *Hidayah as-Salikin fi Suluki Maslak al-Muttaqin* by Syekh Abd. Shamad al-Palimbani. Book *Dhiya' al-Murid fi Bayan Kalimat at-Tauhid* by Syekh Daud b. Abdullah al-Fattani, this book contains instructions or guidelines for doing *dzikir tauhid* based on the method of the Sathariyah, as well as the Book *Fath al-'Arifin* by Syekh Khatib as-Sambasi (Harun, 2015).

Based on the existence of Sufism literature above, the emergence of a Sufistic style in the interpretation of Q.S. al-Fatihah in Nurul Ihsan's interpretation, is not only motivated and influenced by the relationship between teacher and student or anthropic-social reality. But it was also influenced by the teachings (science) that developed based on the books of Sufism that were spread at that time. So knowing that is always socialized, taught, and actualized will be rigid, making it difficult to change or deconstruct. Therefore, among the alternatives to anticipate so that the messages conveyed can be well received by the audience, this is done by accommodating 'old' knowledge (tasawuf or tarekat) with 'new' knowledge (interpretation). In this way, the community does not 'frontally' reject the existence of this 'new' knowledge, because it is still relatively the same and relevant to their previous religious knowledge.

Conclusion

Tafsir Nurul Ihsan by Said bin Umar al-Kedah is a Malay-Jawi interpretation in the 20th century AD. As a scholar who is quite intense 'in the world' of Sufism or tarekat, Sufistic thought can be embodied by Said b Umar in carrying out his interpretation. Seen in the interpretation of Q.S. al-Fatihah, Said bin Umar accommodates the nuances of esoteric-Sufistic interpretation when interpreting verse 1 (*basmalah*) and verse 5. The internalization of esoteric-Sufistic values in the interpretation carried out by Said bin Umar is not 'pure' appearing naturalistically. There are still other factors that normalize and shape the regulation of his thinking. Among the factors that influence the emergence of Sufistic thinking in the interpretation of Q.S. al-Fatihah conducted by Said b Umar are: 1) the intellectual relations of the teachers; 2) the configuration of Social-anthropic in interpreting writing, and 3) Relations and tendencies of Sufism literature with tafsir literature. Furthermore, this study is an attempt to explore esoteric-Sufistic patterns in the Malay-Jawi interpretation written by the Kedah scholars and to trace the historicity of the formation of Sufistic thought in the presentation of the interpretation. Then, there are still many Malay-Jawi interpretations or 'classical' interpretations of the archipelago. These require special attention from researchers, especially those concerned with the study of the Qur'an and its interpretation. Thus, the Malay-Jawi interpretation or other archipelagic interpretations can be used as a choice of an object of research supported by analytical tools and relevant theories to explore these themes.

Acknowledgment

The author is very grateful to both parents, mother and late (*alm.*) father (hopefully he will get the best degree in Allah SWT), to wife, younger siblings, and all parties who always provide support and motivation to always work. Thank you also to my friend Umayah (Puket, Thailand) who has given the gift of Nurul Ihsan's interpretation, so that it can be used as a source or object study in this article. I hope this article can be useful in developing the treasures of knowledge, especially about Malay-Jawi interpretations in the archipelago.

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