

**VERNACULARIZATION IN SUNDANESE INTERPRETATION**

**(Study of *Ayat Suci Lenyepaneun*'s Moh. E. Hasim on Ali Imran)**



**THESIS**

Submitted to Faculty of Ushuluddin and Humanities  
in Partial Fulfillment of the Requirements for the Degree of S-1  
of Islamic Theology on Al-Qur'ān Science and Interpretation Departement

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With full honesty and responsibility, the author declares that this thesis does not contain material written by other people or published. Likewise, this thesis does not contain other people's thoughts, except for the information contained in the reference which is used as a reference.

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## MOTTO

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا # إِنَّ مَعَ الْعُسْرِ يُسْرًا

Because the real hardship comes ease # The real hardship comes ease

## TRANSLITERATION

Based on the Joint Decree of the Minister of Religion of Republic Indonesia and the Minister of Education and Culture of the Republic Indonesia number 158/1987 dan 0543b/U/1987, dated 22<sup>nd</sup> of January 1988. Transliteration has the aim of transferring letters from one alphabet to another, while in this case it is focused on copying Arabic letters with Latin letters and related ones.

### A. Consonant

In the Arabic writing system, sound symbols are represented by letters and signs together. Below we will explain a list of Arabic letters and their transliterations using Latin letters :

Arabic Font	Name	Latin Word	Information
أ	Alif	Not symbolized	Not symbolized
ب	Ba	B	Be
ت	Ta	T	Te
ث	Şa	Ş	Es (with dot above)
ج	Jim	J	Je
ح	Ĥa	Ĥ	Ha (with dot below)
خ	Kha	Kh	Ka dan Ha
د	Dal	D	De
ذ	Żal	Ż	Zet (with dot above)
ر	Ra	R	Er
ز	Zai	Z	Zet
س	Sin	S	Es
ش	Syin	Sy	Es dan Ye
ص	Şad	Ş	Es (with dot below)
ض	Ḍad	Ḍ	De (with dot below)
ط	Ṭa	Ṭ	Te (with dot below)

ظ	Za	Z	Zet (with dot below)
ع	'Ain	'	Inverted comma (on top)
غ	Gain	G	Ge
ف	Fa	F	Ef
ق	Qaf	Q	Ki
ك	Kaf	K	Ka
ل	Lam	L	El
م	Mim	M	Em
ن	Nun	N	En
و	Wau	W	We
ه	Ha	H	Ha
ء	Hamzah	'	Apostrof
ي	Ya	Y	Ye

## B. Vowel

Vowel in Arabic are similar to vowels in Indonesian, which consist of single vowels (*monofong*) dan double vowels (*diftong*).

### 1. Single Vowel

Arabic single vowel use a sign or vowel, while the translation is as follows

:

Arabic Font	Name	Latin Word	Information
َ	Fathah	A	A
ِ	Kasrah	I	I
ُ	Dammah	U	U

### 2. Double Vowel

Arabic double vowel use a combination symbol between vowels and letters, while the transliteration will be explained below :

Arabic Font	Name	Latin Word	Information
ء + َ	Fathah and Ya Sukun	Ai	A and I
ؤ + َ	Fathah and Wau Sukun	Au	A and U
Example			
أَيْنَ		Aina	
فَوْقَ		Fauqa	

### 3. Long Vowels (*Maddah*)

Arabic long vowels have a symbol in the form of a vowel with a letter, while the transliteration is as follows :

Arabic Font	Name	Latin Word	Information
ء + َ	Fathah and Alif	Ā	A and line above
ى + َ	Fathah and Alif Maqṣūr	Ā	A and line above
ء + َ	Kasrah and Ya Mati	Ī	I and line above
ؤ + َ	Ḍammah and Wawu Mati	Ū	U and line above
Example			
عَامِلَةٌ		Aamilah	
تَرْضَى		Tardaa	
عَظِيمٌ		'Adziim	
مَبْرُورٌ		Mabruur	

### 4. Ta' Marbuṭah

Ta' Marbuṭah transliteration is found in two places :

#### a). Ta Marbuṭah life

Ta' Marbuṭah includes life because of the vowel fathah, kasrah, or dhammah while the transliteration /t/.



Examples	
زِيَارَةُ الْقَبْرِ	Ziyarātul-Qubr
رَوْضَةُ الْعِرْفَانِ	Raudatul-‘irfān

b). Ta Marbuṭah Dies

Ta Marbuṭah which dies caused by the vowel of sukun, with transliteration /h/. If the last word containing Ta Marbuṭah is followed by a word that uses the word “al” and the readings for the two words are separate, then the Ta Marbuṭah belongs to the transliteration of /h/.

This provision does not apply to Arabic words that have merged into Indonesian, such as shalat, zakat, and so on, except the original pronunciation is desired. .

Examples	
هَيْبَةٌ	Hibah
جِزْيَةٌ	Jizyah
كَرَامَةُ الْأَوْلِيَاءِ	Karāmah al-auliya’

## 5. Syaddah

Syaddah or usually called by tasydid. In this transliteration Syaddah sign uses letters.

Examples	
أَمَّنَّا	Amannā
نَزَّلَ	Nazzala
الْحَجَّ	Al-hajj

## 6. The Article

The articles in the Arabic writing system is denoted by ال, but in this transliteration it is divided into two, i.e. :

- a). The article is followed by syamsiah letter

Articles followed by syamsiah letters have the same transliteration as sounds, for example the letter /i/ is replaced by an equivalent letter, it will automatically follow the existing article.

b). Article followed by qamariah letter

Articles followed by qomariah letter have the transliteration according to the rules outlined, according to their sound.

Example	
الرَّجُل	Ar-rajulu
السَّيِّدَة	As-sayyidatu
الْأَنْسَان	Al-Insanu
القلم	Al-qalamu

## 7. Hamzah

Hamzah is transliterated with an *apostrophe*, but this only applies to hamzah that are in the middle and at the end of a word, while hamzah that occupy the beginning of a word are denoted by an alif

Examples	
النَّوْء	An-nau'u
شَيْئ	Syai'un

## 8. Word writing

Each word both fi'il, isim, and huruf is written separately. It's just that in certain words in Arabic letters, it is customary to combine them with other words because there are letters or vowels that are omitted, so that in this transliteration the writing of words is arranged like other phrases that follow it :

Examples	
وَإِنَّ اللَّهَ لَهُ خَيْرُ الرَّازِقِينَ	Wa Innallaāha lahuwa khairurrāziqīn
إِبْرَاهِيمَ الْخَلِيلِ	Ibrāhīmul khalīl

## 9. Capital letters

Originally, in the Arabic writing system, capital letters are not commonly used, but this is different from the case with transliteration, which is still applied according to the specified EYD.

Examples	
إِنَّ أَوَّلَ بَيْتٍ	Inna awwala baitin
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ	Wallāhu bikulli syai'in alīm

## 10. Tajweed

Basically, this transliteration is related to the Science of Tajweed, because at the inauguration of the Latin Arabic transliteration guidelines (International version) this requires Tajweed as a reference material.

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## ABSTRACT

The rise of interpretation in local languages in Indonesia, has had several influences on the scientific treasures in the archipelago, i.e grounding works of interpretation in the local community, and to preserving inherited languages. But beside that, it can also cause misunderstandings in society that occur because the local language can only be understood by a group that lives in a certain area. Therefore, researcher is interested in examining local interpretation or what is called vernacularization. With the aim of explaining the local languages contained in *Ayat Suci Lenyepaneun* interpretation book. The type of research used is qualitative research by conducting library research. Data collection techniques is using documentation. The method used is descriptive-analysis.

It can be concluded from the results of this study that : first, vernacularization in terms of language includes (1) absorption languages from Arabic such as *baitullah, berekah, ni'mat, kadoliman, fasek, and kalafir*. (2) language manners which includes refined language such as *Gusti, Pangeran, Mantenna, Kagungan, and abdi*; bad language such as *urang, hidep, maraneh, and maranehna*. (3) local languages such as *paturay pegat simpay, ginanjar kabagjaan, marahmay geuneuk maleukmeuk, sabilulungan, nyecep, mikaceuceub mikameumeut, Papayung, mulang tarima, ngalamot curuk, and serah bongokokan*. Second, vernacularization in terms of interpretation such as *Caringcing Pageuh Kancing Saringset Pageuh Cawet, haripeut ku teuteureuyeun, kandel kulit beungeut, saherang-herang cibeas moal saherang cai cinyusu, henteu unggut kalinduan henteu gedag kaanginan, ayak-ayak beas, dihin pinasti anyar pinanggih, dukun lintuh panyakit matuh, gunung luhur beunang diukur, laut jero beunang dijugjukan, ari mungguh hate jelema mah najan deet teu kakobet, kaciwit kulit kabawa daging, gede cahak leutik cohok, and aya jurig tumpak kuda*. In general, vernacularization in terms of interpretation describes the important messages contained in the babasan (expressions), paribasa (proverbs), and kecap-kecapan (words) contained in *Ayat Suci Lenyepaneun* interpretation book.

**Keyword** : Vernacularization, Sundanese interpretation, Moh. E. Hasim, *Ayat Suci Lenyepaneun* interpretation book.

## **CHAPTER I**

### **PRELIMINARY**

#### **A. Background**

The rise of interpretation in local languages in Indonesia, has had several influences on the scientific treasures in the archipelago : grounding works of interpretation in the local community, and to preserving inherited languages. But beside that, it can also cause misunderstandings in society that occur because the local language can only be understood by a group that lives in a certain area. Interpretation of the local language has the advantage of helping people who understand the language easily to understand the interpretation of the Al-Qur'ān. Besides having advantages, local interpretation also has disadvantages, for some groups who do not understand the local language, it will be very difficult to understand the local interpretation or it can even cause misunderstandings in understanding meaning and interpretation.

The development of the era which has an influence on changes in traditions, customs and language styles, can cause the millennial generation to find it difficult to understand the classical language used in the interpretation of the classic books. Especially if the commentary contains sentences of proverbs, parables, and old terms that are difficult for local people to understand today. Therefore, researchers are trying to help make it easier for the public to be able to understand the meaning of foreign sentences contained in the book of interpretations, as well as provide understanding to the general public who do not understand Sundanese. The researcher also has a goal that the Sundanese interpretations can be known by all people in Indonesia, and as a way to avoid misunderstandings when readers understand Sundanese interpretations.

The interpretation of the Al-Qur'ān in the archipelago began to develop in the 16<sup>th</sup> century, exactly after the discovery of the book of *Tafsīr surat Al-Kahfi* [(18): 9]. Although it is not clear who the author is, it is clear that the interpretation was written in Malay-Jawi language. The development of interpretation in the

archipelago is also inseparable from the very diverse social, cultural and linguistic influences<sup>1</sup>. This development is also in line with the spread of Islam, therefore the translation and interpretation of the Al-Qur'ān is written and delivered in local languages so that it can be easily accepted by the people of the archipelago.

The interpretive literature appears in local languages such as Javanese, Sundanese, Batak, Malay, Balinese and other languages, it shows that the interpretation of the Al-Qur'ān in the archipelago has developed. In addition, the term indigenous interpretation is found which was marked by the increasing number of indigenous Muslims who compiled the book of interpretation. In addition to showing the richness and diversity of language and script, but also has a purpose for the benefit of commentators to the Muslim community through an interpretive language that is in accordance with the language of the local community in the archipelago and to fill the literary needs of their time.<sup>2</sup> The local language interpretations are as follows; *Tahrīf fī Qulub al-Mu'minīn fī Tafsīr Kalimat Surat Yasīn* by Ahmad Sanusi ibn 'Abd Rahim; *Tarjamannā Nenniya Tafeserena* by Anre Gurutta Daud Ismail; and *Tafsīr al-Qur'ān al-Karīm* written by the Indonesian Ulema Council Team for the South Sulawesi Region. *Tafsīr al-Qur'ān Basa Sunda* by A. Hassan published in 1937; some books of Tafsīr written using Arabic letters pegon or Latin script such as; *Tafsīr al-Huda* by Bakri Shahid; *Tafsīr al-Ibriz* (1980 AD) by KH. Bisri Mustafa, Rembang; and *Tafsīr al-Iklil fī Ma'ani Tanzil* (1981 AD) by KH. Misbah bin Zaenul Mustafa from Bangilan; *Ayat Suci Lenyepaneun* by Moh. E. Hasim published in 1989 written in Sundanese; *Tafsīr Tarjuman Mustafid* by 'Abd Rauf Singkel is written in Malay; etc.<sup>3</sup>

The writing of commentaries in the archipelago goes hand in hand with the writing of Islamic scientific works such as in the fields of fiqh, literature, kalam,

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<sup>1</sup> Faiqoh al-Masykury, "Vernakularisasi dalam Tafsīr Nusantara : Kajian atas Tafsīr Fa'id al-Rahman Karya K.H. Sholeh Darat al-Samarani", *Living Islam*, Vol.1, No.1, Juni 2018, p.86

<sup>2</sup> Mursalim, "Vernakulisasi Al-Al-Qur'ān di Indonesia (Suatu Kajian Sejarah Tafsīr al-Al-Qur'ān)", *Jurnal Komunikasi dan Sosial Keagamaan, Lentera*, Vol. XVI, No. 1, Januari 2014, p.58

<sup>3</sup> Faiqoh al-Masykury, "VERNAKULARISASI DALAM TAFSĪR NUSANTARA : Kajian atas Tafsīr Fa'id al-Rahman Karya K.H. Sholeh Darat al-Samarani", *Living Islam*, Vol.1, No.1, Juni 2018, p.89

tasawuf, and hadith. This developed simultaneously with the entry of Islam in the archipelago. However, the work of interpretation itself is not developing as fast as the development of other fields of Islamic science. The development of interpretation in Indonesia requires more understanding of the historical context at that time because there were several influences on the characteristics of the activities of interpreting the Al-Qur'ān. Among them are: *First*, the doctrine of taklid still greatly influenced the thinking of Muslims at that time with a view that no one was able to perform ijtihad so that from this doctrine the belief that the authority of the owner of knowledge was still very strong. *Second*, the ulama figures still highly appreciate the science of Sufism so that the field of science is not only able to influence state political activities but can also spread to other fields of science. *Third*, the teaching about the prohibition of translating the verses of the Al-Qur'ān into non-Arabic languages is still strongly believed by scholars. *Fourth*, there is still dependence on the works of Indonesian Muslims on Arabic-language sources. The things mentioned above are factors that can affect the characteristics of the development of interpretation.<sup>4</sup>

The spread of Islam in Indonesia has its own characteristics, this happens because of the process of cultural acculturation (tradition, ethnicity, and language). Anthony H. Johns called this process the vernacularization or localization of the Al-Qur'ān. This can be seen from the following three phenomena; *First*, the use of Arabic script as Malay which is called Jawi script. *Second*, there are many loan words from Arabic which are translated into local languages. *Third*, there are many literary works that are inspired by models of Arabic literature.<sup>5</sup> Moch Nur Ichwan added that one phenomenon that has not been mentioned by Anthony H. Johns is the absorption of Arabic linguistic and grammatical structures and rules.<sup>6</sup>

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<sup>4</sup> Mursalim, "Vernakulisasi Al-Al-Qur'ān di Indonesia (Suatu Kajian Sejarah Tafsir al-Al-Qur'ān)", Jurnal Komunikasi dan Sosial Keagamaan, *Lentera*, Vol. XVI, No. 1, Januari 2014, p.55

<sup>5</sup> Islah Gusmian, "Bahasa dan Aksara Tafsir Al-Al-Qur'ān di Indonesia dari Tradisi, Hierarki hingga Kepentingan Pembaca ", Jurnal, *Tsaqafah* Vol. 6, No. 1, April 2010, p.2

<sup>6</sup> Mursalim, "Vernakulisasi Al-Al-Qur'ān di Indonesia (Suatu Kajian Sejarah Tafsir al-Al-Qur'ān)", Jurnal Komunikasi dan Sosial Keagamaan, *Lentera*, Vol. XVI, No. 1, Januari 2014, p.54

Vernacularization (local language) carried out by Nusantara scholars in the Al-Qur'ānic tradition has two reasons; *First*, as a form of socialization and grounding of the holy book of the Al-Qur'ān to the Indonesian Muslim community who are not very familiar with Arabic so that the Al-Qur'ān remains a book of guidance and guidance for all groups. *Second*, as a form of effort to preserve local cultural heritage i.e, regional languages.<sup>7</sup> One of the regions in Indonesia that produces quite a number of interpretations of the Al-Qur'ān in regional languages is West Java. This area uses Sundanese as its mother tongue. So the local language interpretation used is the Sundanese interpretation. Preliminary surveys show that there have been more than thirty Sundanese translations and commentaries circulating in this area since the early 20<sup>th</sup> century, with almost half of them being works of commentary.

One of the Sundanese interpretations that has quite an influence in West Java is *Ayat Suci Lenyepaneun* interpretation book (holy verses in contemplation). This interpretation is the work of Moh. E. Hasim (1916-2009). *Lenyepaneun* has been composed in 30 chapters and has a very prominent popularity, which can be seen from dozens of reprints from 1989 to the present. Moh E. Hasim was awarded the Literary Rancage award in 2001, the award is given to selected writers who have written their works in local languages such as Javanese, Sundanese, Lampung, Balinese, Batak, and so on. Moh E. Hasim has succeeded in receiving the award because he is considered to have services in maintaining the Sundanese language through his work, i.e, *Ayat Suci Lenyepaneun* interpretation book.<sup>8</sup>

Moh E. Hasim is a prominent commentator as well as a writer who is an expert in the field of language. There is something unique about this commentator, he is not a religious leader like the mufassir in the archipelago in general. He only studied religion self-taught through books and his linguistic background. However, Hasim is very critical of a problem circulating in the community, such as responding

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<sup>7</sup> Mursalim, "Vernakulisasi Al-Al-Qur'ān di Indonesia (Suatu Kajian Sejarah Tafsīr al-Al-Qur'ān)", *Jurnal Komunikasi dan Sosial Keagamaan, Lentera*, Vol. XVI, No. 1, Januari 2014, p.59

<sup>8</sup> Jajang A Rohmana, "Tafsīr Al-Al-Qur'ān dari dan untuk Orang Sunda: Ayat Suci Lenyepaneun Karya Moh. E. Hasim (1916-2009)", *Quhas : Journal of Al-Qur'ān and Hadīth Studies*, Vol. 9 No. 1, January-Juni 2020, p.2-3

to general issues in society, criticizing community traditions that are not in accordance with religious law, and so on. Moh. E. Hasim, who is known as the Nusantara mufassir figure, comes from the Sunda region so he interprets the verses of the Al-Qur'ān using Sundanese and summarizes them into one in *Ayat Suci Lenyepaneun* interpretation book.

*Ayat Suci Lenyepaneun* interpretation book was written by Moh E Hasim when he was about to turn 70, which coincided with 15 of August, 1986. Hasim had a desire to give souvenirs to his children and grandchildren and other families. In his mind he wanted to give an interpretation of the Al-Qur'ān so that his family would always remember Allah. This is written in the foreword of his book: “....*sim kuring nyobi-nyobi neuleuman ayat-ayat suci Al-Qur'ān dijejeran niat rek ngelingan pamajikan sareng anak incu katut kaum karabat anu landep kanggo nadunan dawuhan mantenna nu kaunggel dina surat asy-Syu'ara ayat 214*”.<sup>9</sup> In addition, there were some backgrounds of writing the book of interpretation *Ayat Suci Lenyepaneun*, including Hasim wants to preserve the Sundanese language, study religion directly from its source and the obligation to convey it, as well as his dissatisfaction with the existing interpretations at that time, both from in terms of method and language.

One of his uniqueness in writing this book is that Hasim highly respects the Sundanese language steps, as seen from the discovery of quite a number of Sundanese proverbs, figurative language, and also the language polygots used so that the interpretation looks more interesting to learn and understand.<sup>10</sup> Hasim also compiled this interpretation in accordance with the natural and cultural situation as well as the socio-religious background in this modern era. *Ayat Suci Lenyepaneun* has three important characteristics, i.e, describing the beauty of Sundanese literary nuances and the pasundan nature, telling the habits that the Sundanese people do

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<sup>9</sup> Jujun Juanda dan Satria Khresna W, “Pemikiran Tafsīr Sunda (Analisis Ayat Suci lenyepaneun)”, *Al-Burhan*, Vol. 17 No. 1 : (2017), h. 4

<sup>10</sup> Muhammad Zaki Rahman, “Vernakularisasi dalam Tafsīr Ayat Suci Lenyepaneun Karya Moh. E. Hasim tentang Ekologi dalam Al-Qur'ān Surat Al-Mulk”, Tesis UIN Sunan Kalijaga Yogyakarta, 2019, p.8

every day. And respond to socio-religious discourse. These three things show that this interpretation feels more delayed and actual in its time. This discussion proves that the interpretation for Sundanese people is not only tied to the purpose of conveying the message of God, but is also related to the functionalization of Sundanese as a language of taste, so that the message conveyed is more relevant to the heart and mind.

*Ayat Suci Lenyepaneun* interpretation book also represents the efforts of the Sundanese in bridging the gap between Arabic and Sundanese. It has a function as a commentary for the social situation that is being faced. It can also be a guardian of Islamic locality values without leaving its relevance to nature in this modern era.<sup>11</sup> The use of the local language in the Interpretation of the Lenyepaneun Holy Verses does not only have an impact on the linguistic aspect (sundanization). But its strong influence brings nuances of Sundanese culture in interpretation, such as traditional Sundanese expressions [such as *babasan* (expressions), *paribasa* (proverbs), and *kecap-kecapan* (words)], language manners, and descriptions of Sundanese thought (vernacularization).<sup>12</sup>

In *Ayat Suci Lenyepaneun* interpretation book, Moh. E. Hasim inserts several Sundanese proverbs as a form of giving advice by giving parables. As in the interpretation of Q.S. Ali Imran verse 118 which reads :

وَدُّوا مَا عَنِتُّمْ [آل عمران ١١٨]<sup>13</sup>

The interpretation :

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<sup>11</sup> Jajang A Rohmana, “Tafsīr Al-Al-Qur’ān dari dan untuk Orang Sunda: Ayat Suci Lenyepaneun Karya Moh. E. Hasim (1916-2009)”, *Quhas : Journal of Al-Qur’ān and Hadith Studies*, Vol. 9 No. 1, January-Juni 2020, p.1

<sup>12</sup> Wulida Fitri Maulina, Vernakularisasi Al-Al-Qur’ān bahasa Sunda (Studi Analisis Metode Penerjemahan dan Vernakularisasi Surat Luqman Dalam Al Kitab Al Mubin Karya KH. Muhammad Ramli), Thesis, Faculty of Ushuluddin and Humanities of the State Islamic University Walisongo Semarang, 2020, p.13

<sup>13</sup> Al Baahits Al Al-Qur’āniy, QS. Ali Imran [3] : 118, <https://tafsir.app/> , accessed on November 19<sup>th</sup> 2022

*Ieu teh dawuhan Gusti Allah, kalawan tandes tur jelas netelakeun yen kaom kafirin teh iren panastren, sirik pidik, belang bayah ka umat Islam, maranehna mikahayang supaya ummat Islam lara balangsak. Naha urang rek percaya kana dawuhan Mantenna atawa kana omongan maranehna nu ngagembor-gemborkeun 'perikemanusiaan' tapi dina praktekna 'demi kebinasaan'? Ilikan di Palestina jeung Bosnia.*<sup>14</sup>

In the verse above, Moh E Hasim uses a Sundanese proverb as a form of description of the attitude of the disbelievers towards Muslims with the sentence 'yen kaom kafirin teh iren panastren, sirik pidik, belang bayah ka umat Islam'. Term '*iren panastren*' has the meaning of 'envy or jealousy'.<sup>15</sup> '*sirik pidik*' means 'jealous'.<sup>16</sup> And the word '*belang bayah*' means 'envy'.<sup>17</sup> In addition, in this book Moh. E. Hasim also wrote several English parables in it, such as the word "as miserly as a Jew", Hasim used this sentence as a parable for people who are very stingy so as to equate them with the stinginess of the Jews.<sup>18</sup>

Moh Hasim also inserted several Sundanese proverbs and Sundanese parables such as the sentence contained in Q.S Ali Imran: 119 :

عَضُّوا عَلَيْكُمُ الْأَنَامِلَ [آل عمران ١١٩]<sup>19</sup>

In this vers which means "*Kakerot bakating*". Basically that sentence when translated literally means "*ngegel curuk ka maraneh*" in Sundanese society known as "no result / unsuccessful" but actually the verse has the intention of getting angry / sulking.<sup>20</sup> Therefore Hasim replaced the meaning of "*ngegel curuk ka maraneh*"

<sup>14</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.65

<sup>15</sup> Kamus Sunda Online <https://www.kamussunda.net> accessed on November 19<sup>th</sup> 2022

<sup>16</sup> Kamus Sunda Online <https://www.sunda-indonesia.terjemahansunda.com> accessed on November 19<sup>th</sup> 2022

<sup>17</sup> Kamus Sunda Online <https://www.sundapedia.com> accessed on November 19<sup>th</sup> 2022

<sup>18</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.68

<sup>19</sup> Al Baahits Al Al-Qur'āniy, QS. Ali Imran [3] : 119, <https://tafsir.app/> , accessed on November 19<sup>th</sup> 2022

<sup>20</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.69



with “*Kakerot bakating*” because he was afraid that the Sundanese would misunderstand this meaning.

In this research, the author will focus on the vernacularization contained in Q.S. Ali Imran. The reason for choosing this letter is because Q.S. Ali Imran is a special surah as evidenced by the explanation of the inspirational story about Imran's family, this story can be used as an example and a valuable life lesson. There are also virtues for people who read Ali Imran's letter such as being a protector on the Day of Resurrection, if you get into the habit of reading this letter including the rich, it can be used as a practice for the poor, this surah contains *ismul a'dzam* which can be an intermediary for the fulfillment of prayer 'a, can be a prayer so that it is easier to pay off debts, it contains a verse that the Prophet often read during the dawn prayer.<sup>21</sup> Q.S. Ali Imran was also given a special term paired with surah al-Baqarah, i.e, al-Zahrawain (two lights). These terms are listed in HR. Muslim.<sup>22</sup>

اقْرَأُوا الزَّهْرَ أَوْ يَنْ الْبَقْرَةَ وَسُورَةَ آلِ عِمْرَانَ فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ  
أَوْ كَأَنَّهُمَا غَيَابَتَانِ أَوْ كَأَنَّهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ تُحَاجَّانِ عَنْ أَصْحَابِهِمَا

"Read Az-Zahrawain, i.e, Al-Baqarah and surah Ali Imran, because both of them will come on the Day of Resurrection, like two layers of clouds overshadowing the reader, or like two groups of birds flying in formation to defend their readers." (Muslim HR).<sup>23</sup>

## B. Research Questions

- What is the form of Moh E. Hasim's vernacularization in terms of language on *Ayat Suci Lenyepaneun* interpretation book?
- What is the form of Moh E. Hasim's vernacularization in terms of interpretation in *Ayat Suci Lenyepaneun* interpretation book?

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<sup>21</sup> Harfin, “Inilah Enam Keutamaan Surat Ali Imran”, <https://tafsiralquran.id> , accessed on December 6<sup>th</sup> 2022

<sup>22</sup> Roshma Widiyani, “Sebutan Lain untuk Surat Ali Imran yang Terang Seperti Cahaya, Detikedu”, <https://tafsiralquran.id> , accessed on December 6<sup>th</sup> 2022

<sup>23</sup> RoshmaWidiyani, Sebutan Lain untuk Surat Ali Imran yang Terang Seperti Cahaya, Detikedu, <https://tafsiralquran.id> accessed on 05 December 2022

## **C. Research Objectives and Benefits**

### **1. Research Objectives**

- a. Explaining the form of Moh E. Hasim's vernacularization in terms of language on *Ayat Suci Lenyepaneun* interpretation book.
- b. Explaining the form of Moh E. Hasim's vernacularization in terms of interpretation in *Ayat Suci Lenyepaneun* interpretation book.

### **2. Research Benefits**

- a. Theoretical benefits: the results of this study are expected to be a reinforcement of pre-existing theories, helping to preserve Nusantara science or more precisely in the field of interpretation of the Al-Qur'ān, especially in translation in the archipelago.
- b. Practically, this research is expected to provide an explanation of the analysis of vernacularization in the Sundanese language Tafsīr, i.e, *Ayat Suci Lenyepaneun* interpretation book by Moh. E. Hasim. And can provide scientific contributions in the form of new knowledge for the Sundanese people.

## **D. Literature Review**

Literature review is a study of previous writings related to someone's research. The purpose of including a literature review in this paper is to ensure that the research being studied is indeed a new discovery and so that research repetition does not occur. Therefore, below will be presented some previous research.

Based on the observations of the researchers, it is known that the literature review regarding “Vernacularization in Sundanese Interpretation (Study *Ayat Suci Lenyepaneun* interpretation book by Moh E. Hasim) has not found similar research with this theme. Therefore, the researcher will examine how Moh E. Hasyim interprets the Al-Qur'ān with its unique vernacularization. In it will be discussed about the biography of the interpreter, the style of interpretation, systematic interpretation, dynamics and history of writing commentary, linguistic systematics, elements of Sundanese culture contained in *Ayat Suci Lenyepaneun* interpretation

book, how the form of vernacularization is written in *Ayat Suci Lenyepaneun* interpretation book both in terms of language and interpretation.

**First**, Thesis with the title " *Vernakularisasi Al-Qur'ān Studi terhadap Kitab Abyan Al-Hawaij Karya K.H. Ahmad Rifa'i* " by Hafizh Syah Reza Pahlevi at the Faculty of Ushuluddin and Humanities Study Program of Al-Qur'ān and Tafsīr Sciences, Postgraduate UIN Walisongo Semarang 2021. The conclusion drawn from this research is vernacularization in the *Kitab Abyan Al-Hawaij* by K.H. Ahmad Rifa'i can happen because of two things; keywords and key concepts. Vernacularization of keywords (keywords in the form of absorption, terminological, and neologism). In terms of the position of the *Abyan Al-Hawaij* book, the author does not directly categorize it as a book of interpretation, the author mentions that the meanings of the verses of the Al-Qur'ān are referred to as translations accompanied by brief explanations or interpretations. While methodologically the author mentions the use of nazam with poetic translation of the Al-Qur'ān. Although vernacularization discusses regional languages, in reality this vernacularization process occurs in certain speech communities specifically.

**Second**, Thesis with the title " *Vernacularization Analysis Towards Cakepan Suci Al-Qur'ān Salinan of Ring Basa Bali* " by Efri Arsyad Rizal at the Faculty of Ushuluddin and Humanities Study Program of Al-Qur'ān and Tafsīr Sciences, UIN Walisongo Semarang 2020. Conclusions drawn from This research is writing the book *Cakepan Suci Al-Qur'ān Salinan Ring Basa Bali* has the aim to introduce Islam to the Hindu community in Bali in particular. This can be seen from the use of the word *Ida Hiyang Widhi* when translating the word Allah, while *Ida Hiyang Widhi* is the name of God for Hinduism. Vernacularization contained in the book *Cakepan Suci Al-Qur'ān* This copy of the Balinese Basa Ring uses two approaches; references from absorption words (conscious and unconscious), and terminologicalization. The Book of *Cakepan Suci Al-Qur'ān Copy Ring Basa Bali* is the first translation of the Al-Qur'ān in Balinese by a native of Bali, i.e. H. Ahmad Iwan Darmawan.

**Third**, the journal Science of the Al-Qur'ān and Tafsīr (*Jurnal Mafatih*) entitled " *Vernakularisasi Tafsīr Ayat Suci Lenyepeneun tentang Jual Beli dalam*

*Qs. Al-Baqarah Ayat 275 dan Relevansinya terhadap Jual Beli Online*” written by Muhammad Zaki Rahman, Galuh Ciamis University, 2021. In the journal it is explained that Moh. E. Hasim interprets the verse about buying and selling in the case of usury, i.e, ziyadah or additions. According to the meaning of syara is an excess or addition without remuneration which is a burden on one of the parties from the contract or exploitation that causes misery. Riba today is also more like usury jahilliyyah that occurs to retirees who take their pension money, many retirees who become loan sharks. This journal tends to explain more about buying and selling and how Moh. E. Hasim interprets the verse regarding the sale and purchase. However, regarding vernacularization, it is only mentioned briefly and there is no discussion about the meaning of sentences.

**Fourth**, Thesis with the title "*Vernakularisasi Al-Quran Bahasa Sunda (Studi Analisis Metode Penerjemahan dan Vernakularisasi Surat Luqman Dalam Al Kitab al-Mubin Karya KH. Muhammad Ramli)*", by Wulida Fitri Maulina at the Faculty of Ushuluddin and Humanities of the Al-Qur'ān Science Study Program 'an and Tafsīr, UIN Walisongo Semarang 2020. The conclusion drawn from this research is that in translating Luqman's Surah, Kyai Ramli uses the concept of tarjamah tafsīriyyah. Often he does not use word order in the original language, the important thing is that the translation understands the reader. In the book of Al-Mubin found vernacularization of interpretation in terms of language such as language manners. There is also found vernacularization in terms of absorption from Arabic.

**Fifth**, Journal of Living Islam Vol. I, No. 1, June 2018, with the title "*Vernakularisasi Dalam Tafsīr Nusantara Faid al-Rahman Karya KH. Sholeh Darat al-Samarani*" by Lilik Faiqoh. The conclusion drawn from this study is that the theory of vernacularization in the *Tafsīr Faid al-Rahman* by K.H. Sholeh Darat al-Samarani there are several processes including; *First*, vernacularization in terms of language includes the words pengupo jiwo, nyumet damar, and saklas. Vernacularization in terms of language is more likely to give a description of the local language that is commonly used by local people. And second, vernacularization in terms of interpretation, the author takes samples from several

verses such as Q.S. al-Fātiḥah ([1]: 2), Q.S. al-Baqārah ([2]: 17), and Q.S. al-Baqarah ([2]: 219). Vernacularization on *Tafsīr Fa'id al-Rahman* by K.H. Sholeh Darat al-Samarani is more of an illustration of the expression of the locality of Javanese behaviors and attitudes, the nature of plants in Java, and the nature of life in Java.

**Sixth**, Journal of Religious Communication and Social Vol. XVI, No. 1, January 2014, with the title “*Vernakulisasi Al-Qur’ān Di Indonesia (Suatu Kajian Sejarah Tafsīr al-Qur’ān)*”, by Mursalim. The conclusion drawn from this research is that the Tafsīr tradition began to emerge in Indonesia in the 16th century. The characteristics that mark the development of interpretation at every level of the period always experience a fairly good development. At a certain stage when the oral tradition still dominates in scientific transmission, the codification of the field of interpretation has more or less begun to be assembled. Although it is only a translation of the Arabic interpretation of the previous period with the dedication of a da'wah interpreter, this is a bold step in the midst of the dominance of the doctrine of taklid. The writing of the interpretation of the Al-Qur’ān in religious language and script shows the concern for Indonesian ulemas to transmit the values (content) of the verses of the Al-Qur’ān in the community where the interpretation is written. And from here it also shows how unique and high the miracles of the Al-Qur’ān are.

**Seventh**, in the Journal Of Al-Qur’ān and Hadith Studies Vol. 9 No. 1, January-June 2020 entitled “*Tafsīr Al-Qur’ān dari dan untuk Orang Sunda: Ayat Suci Lenyepaneun Karya Moh. E. Hasim (1916-2009)*” written by Jajang A Rohmana, UIN Sunan Gunung Djati Bandung, 2020. The conclusion drawn from this research is that *Ayat Suci Lenyepaneun* interpretation book by Moh. E. Hasim has its own peculiarity, i.e, the inclusion of several aspects of literary nuances and Sundanese language such as Sundanese proverbs, Sundanese manners, traditional Sundanese expressions and descriptions of the natural beauty of Pasundan. The interpreter brings Sundanese culture closer to his interpretation, such as writing praises, dangding, rhymes, Sisindir, wawangsalan, sesebred, and so on. This book of interpretation tells that the influence of Sundanese culture is very strong in its

interpretation. Hasim tries to bridge the sacred language of the scriptures with his daily language. The interpretation also shows how the text of the interpretation, apart from explaining the message of God's teachings, also includes the author's comments on the socio-religious situation he faces. An interpretation that represents the religious views and attitudes of the modernists who are very militant in dealing with the socio-religious reality which is seen as full of deviations.

*Eighth*, in the journal *Al-Burhan: Study of Science and Cultural Development of the Al-Qur'ān* Vol. 17 No. 1 of 2017, entitled "*Pemikiran Tafsīr Sunda (Analisis Ayat Suci lenyepaneun)*" by Jujun Juanda and Satria Khresna W, Institut PTIQ Jakarta, 2017. The conclusion drawn from this research is explained that *Ayat Suci Lenyepaneun* interpretation book by Moh. E. Hasim is a work of interpretation that can be used as a reference in understanding religion, especially for rural communities who still use regional languages in their daily lives, especially the people of West Java. Although the author is not from the Islamic boarding school, the results of his research can be understood clearly and easily. However, each work must have its own advantages and disadvantages, i.e the complete absence of sources for taking the arguments or the absence of the opinions of previous scholars as material for consideration in understanding each interpreted verse.

From several studies listed in the literature review, there was no discussion that was specifically the same as the title I took, i.e Vernacularization in Sundanese interpretation (Study of *Ayat Suci Lenyepaneun*'s Moh. E. Hasim on Ali Imran). There are indeed some researchers who take the theme of vernacularization. Some even discuss vernacularization *Ayat Suci Lenyepaneun* interpretation book, but the verses and themes that we take are clearly different.

## **E. Research Methodology**

Methodology is the type of approach, technique, or theory that will be used in the research process.<sup>24</sup> In this study, researchers used the following methods:

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<sup>24</sup> Tim Penyusun Skripsi *Pedoman Penulisan Skripsi*, (Semarang : Fakultas Ushuluddin dan Humaniora UIN Walisongo) 2020, p.20

## 1. Type of Research

In a research method is needed to make it easier and more focused, so that it can arrive at the main objective. This research uses a type of qualitative research by conducting library research, i.e research conducted by tracing and compiling various literatures in the form of books, journals, previous research and other literature that is in accordance with the discussion and topic of study.<sup>25</sup>

This type of research uses qualitative research, i.e conducting research related to matters related to the main issues. In qualitative research it is usually characterized by the absence of a specific hypothesis at the time the research was started. The process of analyzing and presenting data uses a study of *Ayat Suci Lenyepaneun* interpretation book.

## 2. Data Source

The data collected consists of primary data and secondary data.

### a. Primary Data

Primary data is data that comes from the first party.<sup>26</sup> In this study, primary data consisted of the Al-Qur'ān and *Ayat Suci Lenyepaneun* interpretation book by Moh. E. Hasim.

### b. Secondary Data

Secondary data is data from a second party or supporting data in the form of supporting literacys such as journals, other supporting books related to the object of study.<sup>27</sup>

## 3. Data Collection Techniques

In this study, researchers obtained data through documentation, i.e data sources took from documents in the form of books, books, research journals, articles

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<sup>25</sup> Hafizh Syah Reza Pahlevi “ Vernakularisasi al-Al-Qur’ān Studi terhadap Kitab Abyan Al-Hawaij karya K.H. Ahamad Rifa’i, Tesis, UIN Walisongo Semarang, 2021, p.15

<sup>26</sup> Efri Arsyad Rizal “ *Vernacularization Analysis Towards Cakepan Suci Al-Al-Qur’ān Salinan Ring Basa Bali*”, Thesis, UIN Walisongo Semarang, 2020, p.8

<sup>27</sup> Efri Arsyad Rizal “ *Vernacularization Analysis Towards Cakepan Suci Al-Al-Qur’ān Salinan Ring Basa Bali*”, Thesis, UIN Walisongo Semarang, 2020, p.8

and other sources that could support this research.<sup>28</sup> *Ayat Suci Lenyepaneun* interpretation book consists of 30 chapters, but in this study only took certain chapters related to vernacularization which will be used as samples in this research. Then the researcher analyzed from the book and took from sources that had been studied by previous researchers regarding vernacularization.

#### 4. Data Analysis

This study uses a descriptive-analytic research model. Descriptive here, i.e explaining the data clearly with sentences that are easy to understand. So that in this discussion it is described and analyzed related to *Ayat Suci Lenyepaneun* interpretation book starting from the history behind its appearance, its author and its intellectual-social background, its characteristics, the vernacularization in it and much more.

Then proceed with a critical analysis of the statements that have been disclosed.<sup>29</sup> That is, the author conducted a study of vernacular<sup>30</sup> analysis in the book of Interpretation of the Lenyepaneun Holy Verses. This is done to analyze the translation of key words from Arabic to the local language of the Archipelago or commonly known as vernacularization. After the author succeeded in mapping and analyzing the dimensions of interpretation obtained, then selecting certain key words in Arabic which were translated into Sundanese in the book to be analyzed using a vernacular approach.

#### F. Writing System

So that the discussion in this study is structured neatly and systematically, it is necessary to determine the systematic discussion. The systematic discussion in this study are:

The first chapter consists of an introduction covering the background of the problem, problem formulation, research objectives and benefits, literature review, research methodology (type of research, data sources, data collection techniques,

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<sup>28</sup> Hafizh Syah Reza Pahlevi “ Vernakularisasi al-Al-Qur’ān Studi terhadap Kitab Abyan Al-Hawaij karya K.H. Ahamad Rifa’i, Tesis, UIN Walisongo Semarang, 2021, p.16

<sup>29</sup> Abdul Mustaqim, *Metode Penelitian Al-Al-Qur’ān dan Tafsīr* (Yogyakarta : Idea Press), p.46

<sup>30</sup> Faiqoh al-Masykury, *Vernakularisasi Tafsīr Sholeh Darat* (Yogyakarta : Global Press), 2023, p.3



and data analysis), then the last is systematic discussion. The background of the problem contains an explanation of the rationale behind the assessment of this problem. While the formulation of the problem discusses the focus of the research in the form of the main problem. Next, explain the purpose and benefits of the research by describing the usefulness of this research in the future. The Literature Review contains the mention of several previous works that are related in the discussion, making the continuity between the research conducted and previous research and also ensuring that there is no duplication in the research. The research method describes the type of research, data sources, data collection techniques, and data analysis techniques. At the end of this chapter, the writing system is useful for understanding the pattern of research carried out at each stage. The first chapter is a step that provides an overview of the research series and the basis of the research.

The second chapter will discuss (local interpretation, translation, and vernacularization of the quran in the archipelago the general) that is about description of local interpretation, how interpretation is at the Sundanese level, providing an introduction to the development of Al-Qur'ān translation, the definition of vernacularization, vernacularization and its relevance in the interpretation of the Al-Qur'ān, the processes and procedures of vernacularization.

The third chapter discusses the dimensions of *Ayat Suci Lenyepaneun* interpretation book which contains the author of the book, i.e Moh. E. Hasim, and the book to be examined is *Ayat Suci Lenyepaneun* interpretation book. In it will describe the biography of Moh E. Hasim, including; portraits of his family, intellectual works, Education and scholarly activities. Next, the history of the development of Nusantara Interpretation and *Ayat Suci Lenyepaneun* interpretation book is explained, including; background of writing, method of interpretation, systematics of interpretation, style of interpretation, and characteristics of interpretation.

The fourth chapter, this chapter will discuss vernacularization in Tafsīr Sunda, i.e *Ayat Suci Lenyepaneun* interpretation book in terms of language, including; absorption language from Arabic, language manners, and local special language. In this discussion to see how vernacularization in terms of local languages

in the interpretation of Moh E. Hasim. And will discuss vernacularization in terms of interpretation. Covers; Examples of vernacularization in *Ayat Suci Lenyepaneun* interpretation book, which contain Sundanese expressions in local interpretation, descriptions of Sundanese nature in local interpretation, and community traditions in local interpretation, and discusses contextualization analysis in Moh E. Hasim's vernacularization of interpretation. This fourth chapter ends to describe the interpretation of Moh E. Hasim that is relevant in the local community.

The fifth chapter is closing. This chapter contains a conclusion and suggestions that may be considered by further researchers. This section will also include a bibliography as a reference and attachments that may exist during the research.

## CHAPTER II

### LOCAL INTERPRETATION, TRANSLATION, AND VERNACULARIZATION

#### A. Local Interpretation

The local element does not only refer to the appointment and adoption of regional aspects, such as the customs or culture of the people in a particular area, but also lies in the locality value intended by the author of a work. In other words, when studying locality in a work, one should not only look at the cover, but the spirit and essence of using locality must also be considered.<sup>1</sup>

##### 1. Definition of Local Interpretation

Before discussing local interpretation, the author will first mention the meaning of interpretation and local meaning. Interpretation is an effort made in accordance with the inclination and ability possessed by the interpreter to interpret a verse in order to find out the intent and broad meaning of the contents of each verse of the Al-Qur'ān.<sup>2</sup> Local term, according to the Big Indonesian Dictionary (KBBI) has a meaning that wide, exist in a certain place, local and uneven.<sup>3</sup> In English, locality is called locality or localities which means a place and its surroundings. In the Collins Dictionary it is stated that the definition of local is everything that exists and means that belongs to an area that is occupied, inhabited or even the area in question, discussed and addressed. So, the local element is an aspect that contains various elements related to the situation of a particular area, environment or place.<sup>4</sup>

From the explanation above, it can be seen that the local element is an aspect or format that contains various elements related to the situation in a particular area,

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<sup>1</sup> Anisfatul Aini, Unsur Lokal Penafsiran Kisah Ashab Al-Sabt dalam Kitab Tafsir Al-Azhar Karya Hamka, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya, 2022, p.26-27

<sup>2</sup> Anisfatul Aini, Unsur Lokal Penafsiran Kisah Ashab Al-Sabt dalam Kitab Tafsir Al-Azhar Karya Hamka, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya,, 2022, p.25

<sup>3</sup> Quoted from <https://kbbi.web.id> on 28<sup>th</sup> October 2022

<sup>4</sup> Anisfatul Aini, Unsur Lokal Penafsiran Kisah Ashab Al-Sabt dalam Kitab Tafsir Al-Azhar Karya Hamka, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya,, 2022, p.26

environment, and place. Meanwhile, interpretation is an attempt made by the interpreter in accordance with their abilities and tendencies in interpreting each verse of the Al-Qur'ān to find out the intent and purpose of the content of each verse of the Al-Qur'ān. Therefore, local elements in interpretation are all things that are related or have a correlation with customs, language, culture and other things that show the uniqueness and uniqueness of a particular area which is used as an effort to carry out interpretation by the interpreter.<sup>5</sup> So we can conclude that local elements in interpretation are everything that has a connection or relationship with culture, customs, language, and something that shows the uniqueness and uniqueness of a particular area that is used by interpreters in an effort to interpret, explain and understand the meaning of a certain verses in the Al-Qur'ān.

## **2. Interpretation Studies in Tatar Sunda**

Interpretations in the archipelago are developing rapidly, as can be seen from the legacy of the former people in the form of works of interpretation.<sup>6</sup> Works resulting from the ideas of Indonesian scholars appear with their own form, variety of languages, and characteristics as a property, such as Sundanese, Javanese, and others. Tanah Pasundan has played a significant role in the development of the field of interpretation in Indonesia. This is able to seen from the rise of works of local interpretation which come with patterns and packaging that are able to color the treasures of interpretation in Indonesia, such as *Tafsīr Hibarna* (1934) by Iskandar Idris, Mohammad Romli with *Al-Kitab Al-Mubin, Ayat Suci Lenyepaneun* by Moh E Hasim (1994), *Tarjuman Al-Mustafid, Al-Quran Winangun Pupuh* by HR. Hidayat Suryalaga (1994) and various other Sundanese interpretations with various interpretation backgrounds.

The rise of the Sundanese language coincided with the rise of the Sundanese people and their culture. Sundanese has a variety of languages, one of which can be seen from the attitude of the speaker. Efforts to filter local cultural elements are

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<sup>5</sup> Anisfatul Aini, Unsur Lokal Penafsiran Kisah Ashab Al-Sabt dalam Kitab Tafsīr Al-Azhar Karya Hamka, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya,, 2022, p.28

<sup>6</sup> Mursalim, “Vernakularisasi al-Al-Qur'ān di Indonesia : Studi Kajian Tafsīr al-Al-Qur'ān”, *Jurnal Komunikasi* Vol. XVI, No. 1, 2014, p.59

carried out by interpreting religious teachings which are disseminated through a number of publications in local language religious texts. His efforts are not only through public meetings, sermons, debates and polemics, sermons, study groups, distributing or publishing pamphlets, magazines and books. Sundanese is one of the best languages in the world. One of the popular languages of the many local languages in Indonesia. However, at the same time, Sundanese is in danger of extinction as people, especially the younger generation, avoid speaking Sundanese and prefer speaking Indonesian. Among the important effective ways to defend Sundanese is through religion (Islam).<sup>7</sup>

The translation and interpretation of the Al-Qur'ān into Sundanese is not known until now who was the first to initiate the translation into Sundanese. The results of research, investigation, excavation and search regarding the publication of Sundanese manuscripts, found only a few manuscripts that are directly related to the theme of Al-Qur'ān study. The Master Catalog of Sundanese Manuscripts records twenty manuscripts of Al-Quran translations in Sundanese. Manuscript number 14 was written using Roman script in Sundanese and Javanese which was copied around the 18<sup>th</sup> century AD which was found in Garut with the Al-Fatihah letter at the beginning of the page and the An-Nas letter at the end of the page.

Sundanese interpretation has an important role in conveying modern Islamic ideas as a means of da'wah. It contains a critical response to the socio-religious conditions in a society that is still shrouded in traditional understanding. Judging from the aspect of its importance as a means of da'wah, two prominent characteristics are found in the Sundanese interpretation. *First*, the use of Sundanese as the main medium in conveying the message of the teachings of the Al-Qur'ān. The Sundanese language used in translation and interpretation is limited as a tool to facilitate understanding of the Al-Qur'ān for the Sundanese people. Although there are many adaptations and negotiations on language concepts in this localization process, the use of Sundanese in translation and interpretation is only limited to the functionalization of Sundanese as a medium of interpretation or

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<sup>7</sup> Deliar Noer, *Gerakan Modern Islam di Indonesia 1900-1942*, (Jakarta: LP3Es, 1982), hlm. 97 dan 103

simply a translation of Arabic interpretation. Sundanese in translation and interpretation here seems to be no more than a tool to facilitate the da'wah process through teaching the Al-Qur'ān to the community. There is almost no use of forms, cultural and literary nuances as seen in old Sundanese literature.

*Second*, the formation of Sundanese Islamic identity in translation and interpretation in general in the publication of religious books in Sundanese tends to be dominated by ideological interests or certain Islamic schools of thought, both modern and traditional Islam. The domination of ideological interests emerged with the influence of the Islamic reform movement from Egypt in the early 20<sup>th</sup> century which resulted in friction in religious thought. The increasing publication of religious books in the post-independence era cannot be separated from this ideological competition. Reforming Muslims in the urban areas of Tatar Sunda, mainly represented by the Islamic unity movement (*PERSIS*) activists, are making serious efforts to spread the notion of renewal.<sup>8</sup>

In the 18<sup>th</sup> century AD, the Arabic script and all its terms were not very well known in Sundanese society, more precisely in the Priangan area. This can be seen from the fact that there is no evidence to show that the Sundanese people have written interpretations other than transliterating the term Al-Qur'ān. Sundanese interpretation began to be discovered in the 19<sup>th</sup> century AD and the manuscript tradition began to spread to various areas in West Java, Cirebon and Bandung being the areas with the most manuscript production. The manuscripts found were dominated by *fiqh*, *tarekat*, *manakib* and prayer texts. Therefore, the majority of commentators before the 20<sup>th</sup> century AD often combined them in other themes in one text so that they became interpretations that could be seen as useful. Several types of Sundanese interpretation are found in Java such as; *First*, some only found translations of certain surahs and combined with discussions in other Islamic fields. *Second*, there were several pieces of non-local interpretation (*al-Jalalain*) which

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<sup>8</sup> Siti Fatimah, *Dialektika Tafsīr Dengan Budaya Lokal (Telaah Surat Al-Baqarah Ayat 8-20 Dalam Tafsīr Ayat Suci Lenyepaneun Karya Moh. E Hasim)*, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya, 2018, p.33-34

were copied back in a text whose contents were mixed. *Third*, the complete interpretation of the Al-Qur'ān.<sup>9</sup>

In the Sunda region, interpretations are written and taught in various languages, not a few Arabic interpretations circulating in Islamic boarding schools. In traditional Islamic boarding schools there are those who still use the Sundanese interpretation in Arabic script (*pegon*). The purpose of interpretation is oriented towards realizing the main function of the Al-Qur'ān as a guide for human life. The study of Tafsīr Al-Qur'ān in Sundanese has been started since H. Hasan Mustopa wrote the *Al-Qur'ānul Adhīmi*, which is around the 20<sup>th</sup> century in Sundanese and using the *pegon* script. At the same time, Sanusi also wrote works of commentary in Sundanese and Malay, i.e *Pangadjaran dengan Bahasa Sunda atau Majla al-Thalibīn fī Tafsīr Kalam Rabb al-'Alamīn (tempat panyalindungan para santri dina nafsirkeun al-Qur'ān)* compiled up to 9 Juz (QS. Al-A'raf) in 28 thin volumes using *pegon* script in Sundanese, i.e in 1931, while *Raudhat al-Irfan fī Ma'rifat al-Qur'ān* was written using the *pegon* script with a writing system between lines in an italic and hanging manner or known as a hanging accent, i.e in 1931, the interpretation was brief placed on the margins, the commentary consists of two volumes (juz 1-15 and juz 16-30).<sup>10</sup>

Apart from Mustopa and Sanusi, activists from the Islamic unity movement (*PERSIS*) found a translation of A. Hassan's *Tafsīr al-Foeraqan* in the 1920s. The interpretation was translated by two religious teachers, i.e *Djoeragan* Moh. Anwar Sanuci and *Djoeragan* Moh. Djoenaedi from Garut. The reason for writing this commentary is because it is possible that many *PERSIS* congregations have asked for it because they are not used to using the Malay language. It turned out that Moehammad Anwar Sanusi also wrote a Sundanese commentary called *Ghajatoel*

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<sup>9</sup> Islah Gusmian, "Bahasa dan Aksara Tafsīr Al-Qur'ān di Indonesia dari Tradisi, Hierarki hingga Kepentingan Pembaca", *Jurnal Tsaqafah* Vol. 6, No. 1, April 2010, p.9

<sup>10</sup> Irfan Setia Permana, Ari Prayoga, Della Shelvira, "Moderasi Islam pada Tafsīr Sunda Ayat Suci Lenyepaneun Karya Mohammad Emon Hasim", *Jurnal Al-Tarbawi AL-Haditsah : Jurnal Pendidikan Islam* Vol. 6, No. 1, Juni 2021, p.67

*Bajan (Katjida Pertelana) Tafsīr Al-Qur'ān Basa Soenda* volumes 1-5 in 1347/1928.<sup>11</sup>

The last Sundanese mufassir who published the Sundanese Tafsīr in the pre-independence era, a national hero and founder of the Islamic Community Unity (PUI) organization, wrote *Tafsīr Soerat al-Ma'oen* which was a take on the interpretation of *Juz Amma* by Muhammad Abduh. Abdul Halim tried to explore the philanthropic teachings of the Al-Qur'ān in this letter and made it the basis of social practice in his daily activities in various social organizations, and the book *Tafsīr Tabarok* in the 1930s. In the post-independence era, there were more and more interpretations written by individuals, groups and even government projects, but in general they were written by reforming Muslims. *Nurul Bajan: Tafsīr Al-Qur'ān Basa Sunda*, written by Romli and H.S.N. Midjaja in 1960, this work was written in old spelling that had not been perfected and was only written up to chapter three (QS. Ali Imran [3]: 91). This interpretation takes many reference sources, i.e. *Baidawi, Madarik al-Tanzil, Lubab al-Ta'wil, At-Tabari, al-Maraghi*, including English and Dutch.

The Provincial Government and the West Java Regional Office of the Ministry of Religion published a translation and interpretation of the Al-Qur'ān in Sundanese in 1978, the writing was led by K.H. Anwar Musadad, this official work was later perfected again in 1981/1982 by issuing 6 volumes of *Tafsīr al-Qur'ān Basa Sunda*. When viewed from a systematic pattern, this work follows the translation and interpretation of the Al-Qur'ān which was previously published by the Ministry of Religion of the Republic of Indonesia. It can even be said to be taken from the Indonesian interpretation of the Ministry of Religion. Conceptually, the contents of the interpretation are the same, the only difference is the language. The person in charge from the Provincial Government, i.e. the Governor of West Java, Aang Kunaepi, was then continued by Yogie S.M. as the head of the West Java Regional Office of the Ministry of Religion. Romli's name is quite popular because

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<sup>11</sup> Irfan Setia Permana, Ari Prayoga, Della Shelvira, "Moderasi Islam pada Tafsīr Sunda Ayat Suci Lenyepaneun Karya Mohammad Emon Hasim", *Jurnal Al-Tarbawi AL-Haditsah : Jurnal Pendidikan Islam* Vol. 6, No. 1, Juni 2021, p.68.



he is known for having published several works of Sundanese translation and interpretation. After Romli died around 1981, he was replaced by M. Hambali Ahmad. This research was compiled by the Provincial Government in 2011 which is preparing to re-compile the official Sundanese interpretation which is planned to be completed in 2012.<sup>12</sup>

In 1984 the world of Sundanese interpretation was enlivened by Moh. Emon Hasim (1916-2009) by compiling his work i.e the *Ayat Suci Lenyepaneun* interpretation book in 30 volumes, this interpretation is the first interpretation of the Al-Qur'ān in Sundanese with Roman script. *Lenyepaneun* also provides explanations that are adapted to the daily life of the Sundanese people in an easy-to-read, fluent Sundanese language decorated with various traditional Sundanese expressions. Then there was a tendency to return to the works of interpretation circulating in the Sundanese language which were translations of several works of interpretation in Indonesian or Arabic. In the era of the 40s appeared *Tafsīr Al-Foerqon Basa Sunda* (1937) which came from the Malay language, now a similar thing appears, i.e the work of H. Oemar Bakry, his commentary, *Tafsīr Rahmat Basa Sunda* (1986-2002). This work is an edition of a translation that was not carried out by the author into Indonesian, translated into Sundanese by H. M. Soelaeman, one of the ITB Lecturers, he has an interest in *Tafsīr Rahmat* to socialize in Sundanese society. But this interpretation does not show the true character of the Sundanese language. Sundanese interpretation was also written by Uu Suhendar, *Tafsīr Ar-Razi, Juz Amma jeung al-Fatihah* in 2011.<sup>13</sup>

## **B. Translation of the Al-Qur'ān**

Basically, translation is a transfer of the ideas and thoughts of a people from the language they use into another language. In this case, the meaning and choice of words, sentence structure, and grammatical language are more focused on the

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<sup>12</sup> Irfan Setia Permana, Ari Prayoga, Della Shelvira, “Moderasi Islam pada Tafsīr Sunda Ayat Suci Lenyepaneun Karya Mohammad Emon Hasim ”, *Jurnal Al-Tarbawi AL-Haditsah : Jurnal Pendidikan Islam* Vol. 6, No. 1, Juni 2021, p.69

<sup>13</sup> Irfan Setia Permana, Ari Prayoga, Della Shelvira, “Moderasi Islam pada Tafsīr Sunda Ayat Suci Lenyepaneun Karya Mohammad Emon Hasim ”, *Jurnal Al-Tarbawi AL-Haditsah : Jurnal Pendidikan Islam* Vol. 6, No. 1, Juni 2021, p.70

target language or recipient language. The main purpose of this translation is how these messages and ideas can be conveyed properly.<sup>14</sup>

### 1. Definition of Translation

Translation etymologically has the meaning of moving speech from one language to another. There are also those who interpret it as a language copy from one language to another. In Arabic, translation is called tarjamah which means an attempt to copy/replace a language with another language so that it can be understood by people who are unable to understand other languages.<sup>15</sup> According to Muhammad Husein Adz-dzahabi (Al-Qur'ān scholar in Egypt) said that the term translation can be interpreted with two meanings, i.e *First*, diverting or transferring a conversation from one language to another, without explaining the meaning of the language in which it is translated. *Second*, interpreting an utterance by explaining the meaning contained in it using another language.<sup>16</sup>

Initially the word translation was used for translating Arabic books into regional languages in the archipelago. This can be seen from the appearance of the pegon script (a modified Arabic script for local languages in Indonesia). The Pegon script existed around the 16th century as evidenced by the discovery of an old manuscript containing a copy of the text *at-Taqrīb fi al-Fiqh* written by Abu Syuja and brought to the library of the University of Amsterdam in 1610. The manuscript is accompanied by a translation between lines written in Javanese with the pegon script. In the following period, books by local writers were born, such as the tarjamah books by Kiai Rifa'I Kalisalak. In this way, the word translation into Indonesian is formed.<sup>17</sup>

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<sup>14</sup> Akmaliah, *Teori dan Praktik Terjemah Indonesia-Arab* (Depok : Kencana), p.2

<sup>15</sup> Syarafuddin,HZ, "Terjemahan Al-Al-Qur'ān dari masa ke masa", *Jurnal,Suhuf* Vol. 27, No. 1, Mei 2015, p.74

<sup>16</sup> Syarafuddin,HZ, "Terjemahan Al-Al-Qur'ān dari masa ke masa", *Jurnal,Suhuf* Vol. 27, No. 1, Mei 2015, p.76

<sup>17</sup> Wulida Fitri Maulina, *Vernakularisasi Al-Al-Qur'ān bahasa Sunda (Studi Analisis Metode Penerjemahan dan Vernakularisasi Surat Luqman Dalam Al Kitab Al Mubin Karya KH. Muhammad Ramli)*, Thesis, Faculty of Ushuluddin and Humanities of the State Islamic University Walisongo Semarang, 2020, p.34-35

## 2. Development of Al-Qur'ān Translation

The translation of the Al-Qur'ān occurred due to two factors. *First*, the majority of Muslims in Indonesia do not know the ins and outs of Arabic and the high demand for translations of the Al-Qur'ān. *Second*, theoretical problems that experience stagnation. These two factors have implications for the inhibition of movement. Steps from the development of studies so that the issue of disbelief often becomes the subject of discussion in the translation of the Al-Qur'ān.<sup>18</sup>

The aim of translating the Al-Qur'ān did not always go smoothly as planned. There are several factors that hinder the translation of the Al-Qur'ān, including; *First*, there are complicated technical problems. *Second*, expensive financing for the size at that time. The translation of the Al-Qur'ān into foreign languages is also hampered by several fatwas of scholars which strictly forbid and reject efforts to translate the Al-Qur'ān. But they secretly continued to do the translation until they succeeded in translating the Al-Qur'ān into European languages in the 12th century AD or more precisely in 1145-1146 AD.<sup>19</sup>

Al-Qur'ān translations are classified into two types, written and oral. Factually Islamization in Indonesia goes hand in hand with the process of oral translation of the Al-Qur'ān. In the context of preaching and oral translation has also become commonplace. As for the translation of the Al-Qur'ān which is of the written type, it is further classified into two things, i.e interpretive translation and pure translation. However, in the theory of translation of the Al-Qur'ān there are a few problems which, if we conclude, it means that in the translation of the Al-Qur'ān there is nothing pure, only translation, but only interpretation.

### a. Oral

Until now, there has not been a definite explanation regarding when the first oral translation of the Al-Qur'ān was carried out by the Muslim community in Indonesia. Because this process just took place naturally, in tandem with the process of Islamization of the Archipelago which was carried

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<sup>18</sup> Mohamad Yahya, "Penerjemahan Al-Qur'ān di Indonesia (Sejarah, Perkembangan, dan Problematikanya)", Anzdoc, accessed on 20<sup>th</sup> 2022

<sup>19</sup> Syarafuddin, HZ, "Terjemahan Al-Qur'ān dari masa ke masa", Jurnal, *Suhuf* Vol. 27, No. 1, Mei 2015, p.75

out by the spreaders of Islam, especially in the process of teaching religion and teaching the Al-Qur'ān. The propagator of Islam began to spread and teach, i.e through the initial introduction of the Al-Qur'ān, because this is the most important thing because the Al-Qur'ān is the holy book of Islam which will be used as a way of life. An understanding of the contents of the Al-Qur'ān is also a must to learn if you want to be a good Muslim. The first time teaching of the Al-Qur'ān was given was on how the Al-Qur'ān could be read, not on how the text was understood. According to Mahmud Yunus, the first Islamic Education in Indonesia has shown how the Al-Qur'ān was introduced to Muslims from an early age through activities in mosques which are usually referred to as "recital of the Al-Qur'ān" in prayer rooms, mosques, and Islamic boarding schools.

Apart from being reflected in the pesantren system, the oral translation of the Al-Qur'ān can also be seen from religious lectures at religious assemblies. The lecturer delivered the translation of the Al-Qur'ān orally in two ways, i.e translating it after reading the Arabic text, and translating without reading the Arabic text. Normally, lecturers who do translations are the result of their own thoughts (spontaneous) in the sense that they do not refer to written works.

In the context of today's modern education, verbal translation of the Al-Qur'ān also often occurs in lecture classes or formal teaching and learning processes. At certain times, especially in tertiary institutions or other Islamic educational institutions, a lecturer or other teaching staff, like a speaker, makes translations of the Al-Qur'ān orally. Generally, this is done in order to legitimize an argument or reflect on something. This is what students or pupils do, especially when the class is in the middle of using discussion and seminar methods.<sup>20</sup>

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<sup>20</sup> Mohamad Yahya, "Penerjemahan al-Al-Qur'ān di Indonesia, Sejarah, Perkembangan dan Problematikanya", Anzdoc, accessed pada 11 November 2022 (08.29), p.4

## b. Writing

Written translations did not coincide with the arrival of Islam in Indonesia and the Archipelago, in contrast to oral translations. Al-Qur'ān comes in Arabic, as well as Islam. While Indonesian Muslims do not know and have the ability to speak Arabic, this means that the Muslim community in Indonesia needs time to be able to understand and have the ability to speak and write Arabic. This is also related to the development of the emergence of *pegon* (Arabic letters which have the meaning of the local language in Indonesia).

According to Peter G Riddell there are several stages based on time related to the history of written translation of the Al-Qur'ān, Riddell divides it into three stages, i.e around 1500-1920, around 1920-1960, and around the mid-1960s-present. Unlike the case with Johns who made stages based on the process of arabization of the archipelago. Johns used many Al-Qur'ānic texts as an example, he also included the type of oral translation in his stages. Johns mentions four stages but according to Mohamad Yahya only three are relevant in the context of translating the Al-Qur'ān, i.e oral translation of short excerpts of the Al-Qur'ān (verses that are commonly read in daily life, such as prayers), translation between lines and marginal notes in local languages, complete between-line translation of the entire text.<sup>21</sup>

In Indonesia, the translation of the Al-Qur'ān was first initiated by Syekh Abd al-Rauf Ibn Ali al-Fanshuri or commonly known as Abd al-Rauf Singkel (al-Sinkili) who translated the Al-Qur'ān into Indonesian/Malay. (1035-1105 H/1615-1693 AD). Al-Sinkili's appointment as the first mutarjim into Malay-Indonesian was due to his work which was a translation of his book *Tafsīr Anwaral-Tanzil wa Asrar at-Ta'wil* written by al-Imam al-Baidhawi. After Abd al-Rauf Singkel's work was born, for about 2 centuries no similar works appeared until the 20th century. Several reasons were due to financial, technical factors, and also due to the classic reason, i.e the prohibition of translating the Al-Qur'ān .

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<sup>21</sup> Mohamad Yahya, "Penerjemahan al-Al-Qur'ān di Indonesia, Sejarah, Perkembangan dan Problematikanya", Anzdoc, accessed pada 11 November 2022 (08.29), p.4

After Sheikh Abd al-Rauf Ibn Ali al-Fanshuri succeeded in completing his translation, it was followed by Prof. H. Mahmud Yunus who tried to overcome all obstacles to translate the Al-Qur'ān. Finally he succeeded in translating the Al-Qur'ān and accompanied by an interpretation of the verses of the Al-Qur'ān which was completed in 1938, the interpretation was named *Tafsīr al-Qur'ān Karīm*. After that, new interpretations emerged such as Tafsīr Al-Furqon by A. Hassan in 1956. In 1960 K.H. Bisri Mustafa from Rembang succeeded in writing *Tafsīr al-Ibriz li Ma'rifah Tafsīr Al-Qur'ān*. In 1973 Buya Hamka's *Tafsīr Al-Azhar* was born. Followed by the Al-Qur'ān and its translation by the Indonesian Ministry of Religion Team in 1982<sup>22</sup>.

### **3. Translation Requirements**

As a translator, of course, you must have requirements that must be met so that someone can become a translator. According to Neubert (2020), five basic competencies must be possessed by an interpreter, i.e :

- a. Linguistic competence is something related to mastery of the source language and target language.
- b. Textual competence is something related to the translator's ability to understand the contents of the conversation.
- c. Material competence, i.e something related to knowledge in translation in a scientific field or something that is translated also determines the quality of the resulting translation.
- d. Cultural competence, something related to the culture that is the author's background that can influence translation.
- e. Transfer competence is something related to the translator's ability to convey translation. Because the essence of translation is conveying a message from the source language to the target language, it is therefore expected that the translator has good transfer skills so that the reader can receive the message well.

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<sup>22</sup> Edi Apriadi, Memahami Al-Al-Qur'ān Melalui Proses Penerjemahan Al-Al-Qur'ān (Studi Kasus di Pondok Pesantren Al-Al-Qur'ān Yayasan Islam Tarbiyatul Banin, Cirebon, Thesis, Faculty of Ushuluddin of the State Islamic University Syarif Hidayatullah Jakarta, 2020, p.22-26

Meanwhile, according to Muhammad Ali Al-Sabuni stated that the requirements of both harfiyyah and tafsīriyyah translators are: the translator has expertise in understanding two languages , i.e the language of the text to be translated and the language that is the focus of the translation, the translator knows the style of language and the language characteristics of the text to be translated will be translated, if the translation is placed in the original word then the translation must be correct, and the translation must be in accordance with the intent and purpose of the original text<sup>23</sup>.

### **C. Vernacularization and its Relevance in Al-Qur’ān Interpretation**

The spread of Islam in Indonesia has a close relationship with the socio-cultural community. Islam in the Archipelago is not pure Islam like that in the Arab Lands, even though pure Islam is actually difficult to prove. In the process of spreading Islamic teachings in Indonesia, several processes have gone through, including borrowing or adopting Nusantara culture and also the process of selecting and adapting this culture to traditional values and local (internal) culture. This shows that Islam in Indonesia has its own characteristics or uniqueness due to the process of acculturation of various local cultures<sup>24</sup>.

The development of Al-Qur’ān interpretation studies in Indonesia which is delivered using various scripts and languages is one of the forms of vernacularization of Islamic teachings that occur in Indonesia<sup>25</sup>. According to Ahmad Baidowi, efforts to convey the contents and messages contained in the Al-Qur’ān using local (local) languages have started since the Al-Qur’ān appeared in the archipelago with the aim of making it easier for readers to understand it.

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<sup>23</sup> Efri Arsyad Rizal “ *Vernacularization Analysis Towards Cakepan Suci Al-Al-Qur’ān Salinan Ring Basa Bali*”, Thesis, Faculty of Ushuluddin and Humanities of the State Islamic University Walisongo, Semarang,, 2020, p.15

<sup>24</sup> Islah Gusmian, “Bahasa dan Aksara Tafsīr Al-Al-Qur’ān di Indonesia dari Tradisi, Hierarki hingga Kepentingan Pembaca ”, Jurnal,*Tsaqafah* Vol. 6, No. 1, April 2010, p.1-2

<sup>25</sup> Ahmad Baidowi, “Vernakularisasi Al-Al-Qur’ān Ala Pesantren (Kajian Tafsir Al-Iklil Fi Ma’ ai Al-Tanzil Karya K.H. Misbah Mustafa)”, Jurnal *Nun*, Vol. 1, No. 1 2015, p.103.

Localization in Indonesia has two forms, the first is only in the form of a translation and the second is accompanied by interpretation<sup>26</sup>.

### **1. Definition of Vernacularization**

Before we discuss the essence of this research, it would be nice to know in advance the meaning of vernacularization itself. Vernacularization or vernacular comes from the word *vernacullus* which has a local, original, domestic and indigenous meaning. The term vernacularization was originally known in the world of architecture as an expression to describe an architectural style designed and developed based on the locality of building materials, functions and values<sup>27</sup>. According to Johns, vernacularization is a process of cultural acculturation or commonly known as local language. Vernacularization is not only based on a form of localization and translation, but also providing an analogy of an idea based on the format of language, traditions and culture of the local community.. Islah Gusmian and Nur Ichwan also added that vernacularization does not only focus on localization, but can also take the form of absorbing the linguistic structure of Arabic itself<sup>28</sup>. Vernacularization is also an effort in translating (local-language) Islamic scholarship from the original language and script to the specific target language and script, where the language is better understood and understood.

In other words, vernacularization is a form of care and effort to preserve something old, local, original and domestic in every effort to formulate a new building concept, even the most modern at the same time<sup>29</sup>. Vernacularization is also a local language that has a relationship with the phenomenon of religious teachings which originally used Arabic (Al-Qur'ān). From Arabic it is then

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<sup>26</sup> Anisfatul Aini, Unsur Lokal Penafsiran Kisah Ashab Al-Sabt dalam Kitab Tafsir Al-Azhar Karya Hamka, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya,, 2022, p.29

<sup>27</sup> Hilmy Firdausy, Vernakularitas Tekstual dalam Pensyarahhan Hadis di Nusantara Abad 20 (Studi atas Kitab Bahr al-Madhi karya Muhammad Idris al-Marbawi, Thesis, Program Magister, Faculty of Islamic Studi of the State Islamic University Syarif Hidayatullah Jakarta, 2020, p.49

<sup>28</sup> Hilmy Firdausy, Vernakularitas Tekstual dalam Pensyarahhan Hadis di Nusantara Abad 20 (Studi atas Kitab Bahr al-Madhi karya Muhammad Idris al-Marbawi, Thesis, Program Magister, Faculty of Islamic Studi of the State Islamic University Syarif Hidayatullah Jakarta, 2020, p.50

<sup>29</sup> Hilmy Firdausy, Vernakularitas Tekstual dalam Pensyarahhan Hadis di Nusantara Abad 20 (Studi atas Kitab Bahr al-Madhi karya Muhammad Idris al-Marbawi, Thesis, Program Magister, Faculty of Islamic Studi of the State Islamic University Syarif Hidayatullah Jakarta, 2020, p.20



transferred into a translation which has characteristics in the form of the language of the local community<sup>30</sup>. This has the goal that local people can understand the Al-Qur'āneasily according to the language they understand.

Judging from some of these meanings, vernacularization has similarities with touch processes. This should be understood more deeply, especially because of its relationship with the vernacularization of the object of study in this study, i.e the verses of the Al-Qur'ān<sup>31</sup>. In this form of vernacularization, it is not only transferring in terms of language or translation, there is interference in the processing of various ideas in the form of language, tradition and also culture in the local community<sup>32</sup>. Vernacularization is carried out through oral translation of short Al-Qur'ān quotations, writing Arabic literature by local authors and then translating it into local languages (local language Arabicization), and Arabic writing in translation between lines or margin notes (part or all of the text). adapted<sup>33</sup>.

So, vernacularization is the transfer of language from the native language to the local language. This localization includes the verses of the Al-Qur'ān which are translated and interpreted into the local language or script regardless of the ideas contained in the verses of the Koran, as well as the traditions and culture contained in these verses. . All of that makes Arabic a language absorbed (permeated in the language of the local community). In this vernacularization process it is not only diverting it in terms of language or translation, but there is a process of processing various ideas in the form of language, tradition and culture in the local community<sup>34</sup>.

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<sup>30</sup> Faiqoh al-Masykury, "Vernakularisasi dalam Tafsīr Nusantara : Kajian atas Tafsīr Faid al-Rahman Karya K.H. Sholeh Darat al-Samarani", *Living Islam*, Vol.1, No.1, Juni 2018, p.107

<sup>31</sup> Hafizh Syah Reza Pahlevi, Vernakularisasi al-Al-Qur'ān Studi terhadap Kitab Aryan Al-Hawaj karya K.H. Ahamad Rifa'i, Thesis, Program Magister, Faculty of Ushuluddin and Humanities of the State Islamic University Walisongo Semarang, 2021, p.50

<sup>32</sup> Faiqoh al-Masykury, "Vernakularisasi dalam Tafsīr Nusantara : Kajian atas Tafsīr Faid al-Rahman Karya K.H. Sholeh Darat al-Samarani", *Living Islam*, Vol.1, No.1, Juni 2018, p.107.

<sup>33</sup> Wulida Fitri Maulina, Vernakularisasi Al-Al-Qur'ān bahasa Sunda (Studi Analisis Metode Penerjemahan dan Vernakularisasi Surat Luqman Dalam Al Kitab Al Mubin Karya KH. Muhammad Ramli), Thesis, Faculty of Ushuluddin and Humanities of the State Islamic University Walisongo Semarang, 2020, p.59

<sup>34</sup> Wulida Fitri Maulina, Vernakularisasi Al-Al-Qur'ān bahasa Sunda (Studi Analisis Metode Penerjemahan dan Vernakularisasi Surat Luqman Dalam Al Kitab Al Mubin Karya KH.

## 2. Vernacularization in the Science of Al-Qur'ān Interpretation

Anthoni H. Johns stated that there had been vernacularization efforts around the 16<sup>th</sup> century AD, marked by the emergence of Islamic writings written using the Jawi script, i.e the use of Arabic script and also Malay, then there were various uses of local languages originating from the transformation of the Arabic language or what is called an absorption word and the rise of works which in their writing are in line with works from Arab countries as well as Persia because they are inspired from them.

Around the 17<sup>th</sup> century the majority of commentary books were written in Malay based on the position of Malay which was the official language in the archipelago at that time in government, trade transactions, diplomatic relations between countries and others. However, books of interpretation written in Malay have become less popular because not all people speak Malay, many of them still adhere to it and can only understand their respective regional languages<sup>35</sup>.

Especially after the introduction of the Roman script by the Dutch government accompanied by efforts to change it, such as publishing magazines written in Roman script and other mass media, until finally the romanization of local languages (including Malay) dominated and moved quickly even to remote areas. From here, the use of Arabic script in conveying the interpretation of the Al-Qur'ān began to fade. But on the other hand, the use of Malay-Jawi did not completely disappear or disappear in the world of interpretation, the use of the script at the beginning of the 20th century was still found until the 1920s<sup>36</sup>.

The diversity of scripts and languages used by mufassir does not only have the aim of grounding the values contained in the Al-Qur'ān, but also has the aim of showing evidence of the influence of the interpreter on the basis of the social and cultural space around the location where the work of the commentary was written. The interpretations written in Malay and using Arabic script (Jawi) were mostly

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Muhammad Ramli), Thesis, Faculty of Ushuluddin and Humanities of the State Islamic University Walisongo Semarang, 2020, p.59

<sup>35</sup> Afriadi Putra dkk, *Tafsīr Al-Al-Qur'ān di Nusantara* (Yogyakarta: Ladang Kata, 2020), p.x-xii

<sup>36</sup> Afriadi Putra dkk, *Tafsīr Al-Al-Qur'ān di Nusantara* (Yogyakarta: Ladang Kata, 2020), p.5-6

born in the regions of Sumatra and Aceh, where the author came from and Malay was the dominant means of communication in that area and at that time. Several commentary works written in Indonesian and Latin script (roman) also have reasons to be considered, i.e having the aim that readers who have limitations in reading and understanding Arabic language and script can still learn and understand the interpretation of the Al-Qur'ān. In this localization process, it does not only contain efforts to reveal and describe the meaning contained in a text, but also seeks to adapt its concepts, values and teachings to the culture or local wisdom of an interpreter<sup>37</sup>.

Vernacularization in an effort to spread Islamic teachings in the archipelago is an important part in facilitating the delivery and providing an understanding of Islamic teachings to the surrounding local community. Even though sometimes in the process of vernacularization there are imperfections in translating a word or sentence, the interpreter will definitely try his best to perfect these deficiencies in order to create works that can be easily read and understood by the public. The various languages and scripts used by Indonesian interpreters in writing their works show an influence on the social and cultural domains of the location where the work of interpretation was written so that the appearance of a work of interpretation is closely related to the condition and situation of the writer during his lifetime.

The development of interpretation in Indonesia by using various languages to interpret this shows that vernacularization plays a very important role in the religious life and culture of Muslims in the archipelago. Actually the interpretation of the verses of the Al-Qur'ān using the local language has started since the introduction of the Al-Qur'ān in the archipelago. This has a goal, i.e that readers can more easily understand the Al-Qur'ān in accordance with the language they understand. There are several forms of local language translation of the Al-Qur'ān, i.e some are in the form of translations only, and some are integrated with their interpretations<sup>38</sup>.

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<sup>37</sup> Anisfatul Aini, Unsur Lokal Penafsiran Kisah Ashab Al-Sabt dalam Kitab Tafsir Al-Azhar Karya Hamka, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya., 2022, p.31

<sup>38</sup> Ahmad Baidlowi, *Tafsir al-Al-Qur'an di Nusantara Bantul* : Lembaga Ladang Kata, 2020, p.x

The various vernacularizations (local language) include: *first*, the use of the Malay Arabic script which was later called the Malay Arabic script or Arabic *Pegon*; *secondly*, borrowed words from Arabic appear to become local languages; *third*, many local works in Indonesia are inspired by Arabic designs. In reality, this vernacularization is not only in the form of translation, but more than that, indicating the processing of various ideas into local languages and cultures so that it can be said to bring out the diversity of Islamic culture<sup>39</sup>.

Vernacularization carried out by Muslims in Indonesia has 2 reasons. *First*, as a form of socialization/grounding the Al-Qur'ān for Muslim communities in Indonesia who do not understand Arabic at all, or only understand it a little. So that the messages in the verses of the Al-Qur'ān can be conveyed properly so that they can understand and capture the meaning of a verse in the Al-Qur'ān to serve as a guide for life. *Second*, as an effort to preserve the heritage language. In this case, heritage has a regional language meaning because it is feared that the regional language will be eroded due to the arrival of Islam in Indonesia. The diversity of languages and scripts used by scholars in writing interpretations of the Al-Qur'ān in Indonesia, not only has the goal of grounding the values contained in the Al-Qur'ān, but also reflects the scope of socio-cultural influence in which the work was written<sup>40</sup>.

Al-Qur'ān vernacularization is here to help local people easily understand the Al-Qur'ān and its interpretations through their own local language. A local interpretation is translated from Arabic into local languages such as Javanese, Sundanese, Malay, Balinese, Bugis, and so on. This process is required to be able to adopt and adapt the original language (Arabic) into the desired local language. After that, the vernacularization process will give rise to two forms of products, i.e, the vernacularization of the Al-Qur'ān in oral and written form. Vernacularization in spoken form can be found in religious lectures that use the local language as the

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<sup>39</sup> Ahmad Baidlowi, *Tafsīr al-Al-Qur'ān di Nusantara Bantul* : Lembaga Ladang Kata, 2020, p.105

<sup>40</sup> Efri Arsyad Rizal “ *Vernacularization Analysis Towards Cakepan Suci Al-Al-Qur'ān Salinan Ring Basa Bali*”, Thesis, Faculty of Ushuluddin and Humanities of the State Islamic University Walisongo, Semarang,, 2020, p.26

medium of instruction. Meanwhile, we can find the vernacularization of the Al-Qur'ān in written form in the products of local interpretations and translations of the Al-Qur'ān in the language of instruction, i.e the local language<sup>41</sup>.

In the end, vernacularization is one way to maintain local wisdom which is increasingly being eroded by the influence of the globalization era. Especially when the romanization is getting stronger, interpretive literature with regional language and literacy is getting displaced and becoming unpopular. The position of interpretation in Indonesian is able to shift the effectiveness of regional language interpretation because it is considered more effective considering that Indonesian is the official state language. The interpretation of this model is considered more popular because the target audience is wider and can be accessed by the people of Indonesia<sup>42</sup>.

### **3. Advantages and Disadvantages of Al-Qur'ān Vernacularization**

Al-Qur'ān vernacularization has its own advantages and disadvantages, the advantage is that it makes it easier for people to understand the contents of the Al-Qur'ān so that the meaning and purpose of the Al-Qur'ān can be conveyed to the surrounding local community and become a means of preserving and introducing regional language to the world. This can be seen from the discovery of 73 manuscripts related to the Al-Qur'ān, both in the form of translations and interpretations in Sundanese, 73 of which were found in West Java<sup>43</sup>.

While the drawback is that it makes a work of interpretation incomprehensible to the whole community who come from various regions and tribes, for example when one of the works of interpretation is written in the Javanese language, then people who come from tribes other than Java will find it difficult to

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<sup>41</sup> Wulida Fitri Maulina, Vernakularisasi Al-Al-Qur'ān bahasa Sunda (Studi Analisis Metode Penerjemahan dan Vernakularisasi Surat Luqman Dalam Al Kitab Al Mubin Karya KH. Muhammad Ramli), Thesis, Faculty of Ushuluddin and Humanities of the State Islamic University Walisongo Semarang, 2020, p.61

<sup>42</sup>Efri Arsyad Rizal “ *Vernacularization Analysis Towards Cakepan Suci Al-Al-Qur'ān Salinan Ring Basa Bali*”, Thesis, Faculty of Ushuluddin and Humanities of the State Islamic University Walisongo, Semarang,, 2020, p.29-30

<sup>43</sup> Wulida Fitri Maulina, Vernakularisasi Al-Al-Qur'ān bahasa Sunda (Studi Analisis Metode Penerjemahan dan Vernakularisasi Surat Luqman Dalam Al Kitab Al Mubin Karya KH. Muhammad Ramli), Thesis, Faculty of Ushuluddin and Humanities of the State Islamic University Walisongo Semarang, 2020, p.62

understand even just to read it, then make the community is too fixated and considers the results of vernacularization to be final and does not attempt to study the Al-Qur'ān, its translations and interpretations in its original language and script, i.e Arabic<sup>44</sup>.

#### **4. The difference between vernacularization and Translation.**

Vernacularization and translation do have similarities, i.e they both transfer from one language to another. The first difference is in the elements of culture, tradition, and local distinctive language contained in vernacularization, because the translation is simply transferring one language to another without paying attention to the elements contained therein. The second difference is in the language that is transferred translation translates one language into any language that is easy for everyone in country to understand. And vernacularization only translates one language into the local language.

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<sup>44</sup> Islah Gusmian, "Bahasa dan Aksara Tafsīr Al-Al-Qur'ān di Indonesia dari Tradisi, Hierarki hingga Kepentingan Pembaca ", Jurnal, *Tsaqafah* Vol. 6, No. 1, April 2010, p.17

**CHAPTER III**  
**MOH. E. HASIM AND *THE AYAT SUCI LENYEPANEUN***  
**INTERPRETATION BOOK**

**A. Profile and Curriculum Vitae of Moh. E. Hasim**

**1. Hasim's biography**

Mohammad Emon Hasim or commonly known as Moh. E. Hasim<sup>1</sup>. He was a mufassir in the archipelago who was born in Bangbayung Kidul Village, Cieurih Village, Cipaku District, Ciamis Regency, West Java on August 15, 1916, and died on May 3, 2009<sup>2</sup>. Hasim was known for his kind, wise, and generous personality. These good qualities were formed because of the upbringing of his parents. Apart from working as a coconut farmer, his father also served as village headman. Hasim's family economy is fairly simple. Even so, the community is very reverent towards Hasim's family because his family is educated, hardworking, and also adheres to religion.

Moh. E. Hasim was born from the womb of a woman named Awiti., and his father was named H. Sultoni. Hasim is the first child of 4 brothers. The first brother was named Eman Sulaiman, the second sister was named Siti Khadijah, and the youngest sister was named Anah Hasanah. Since childhood, Hasim was known as a diligent, persistent child and always helped his parents. Hasim has never felt proud of his family's situation, he sometimes helps his parents to pick up coconuts from the garden to sell at the market at a fairly cheap price of 8-cents per 100 pieces. Even though Hasim received education at a limited educational institution, Hasim was never discouraged in studying. Even when he finds it difficult to understand a lesson, he will always be enthusiastic to continue learning again<sup>3</sup>. Hasim also

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<sup>1</sup> Diyah Nur Fitri Jumiyati, *Metodologi Tafsir Ayat Suci dalam Renungan Karya Moh. E. Hasim dan Kontribusinya terhadap Budaya Lokal*, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya, 2020, p.51

<sup>2</sup> Siti Mursida, "Interpretasi Moh. E. Hasim dalam Tafsir Ayat Suci Lenyepaneun terhadap Fenomena Taklid", *Jurnal Dar el-Ilmi* Vol. 8, No. 1, April 2021, p.39

<sup>3</sup> Diyah Nur Fitri Jumiyati, *Metodologi Tafsir Ayat Suci dalam Renungan Karya Moh. E. Hasim dan Kontribusinya terhadap Budaya Lokal*, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya, 2020, p.51

mastered several foreign languages such as Arabic, English, Japanese and Dutch. Hasim's struggle with Islamic knowledge was amazing. Hasim has extensive knowledge about Islam. Both from the aspect of history, law, interpretation, and theology. Even though Hasim had never attended a boarding school or other formal religious education. Hasim admits that he obtained everything by self-taught through reading books<sup>4</sup>.

After growing up, Hasim moved to Bandung and lived on Jl. Mahmud VI no.20 Pasir Kaliki Bandung<sup>5</sup>. Hasim is an intelligent and proficient person in the field of education and religious knowledge, seen from the way he built a household with his first wife named Ecim. Hasim pun worked very hard to support his family, he also always tried to make his family sakinah, mawaddah warahmah. His wife is also a wife who is always obedient to her husband, she is also pious and strong. From Ecim, he was blessed with one child named Moh. Hamim. After building a household for several years, Ecim passed away.

And after several years after the death of his wife, Hasim decided to marry for the second time with Siti Fatimah. From Fatimah, he was blessed with 7 children. In the end, his second wife breathed her last and Hasim was left for the second time. After several years after the death of his second wife, Hasim decided to remarry Sutarsih. In this third marriage, they were not blessed with a child until the end of their lives. Hasim breathed his last on May 3, 2009 at Hasan Sadikin Hospital. He died at the age of 93 due to complications from a disease. Hasim is buried in the Sirnaraga cemetery which is located quite close to his residence, i.e on Jalan Mahmud 5 Pasirkaliki, Bandung<sup>6</sup>.

## 2. Hasim's Education and Life

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<sup>4</sup> Siti Fatimah, "Dialektika Tafsir dengan Budaya Lokal (Telaah Surat AL-Baqarah Ayat 8-20 dalam *Tafsir Ayat Suci Lenyepaneun* Karya Moh. E. Hasim", Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya, 2018, p.45

<sup>5</sup> Siti Fatimah, "Dialektika Tafsir dengan Budaya Lokal (Telaah Surat AL-Baqarah Ayat 8-20 dalam *Tafsir Ayat Suci Lenyepaneun* Karya Moh. E. Hasim", Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya, 2018, p.45

<sup>6</sup> Diyah Nur Fitri Jumiyati, *Metodologi Tafsir Ayat Suci dalam Renungan Karya Moh. E. Hasim dan Kontribusinya terhadap Budaya Lokal*, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya, 2020 p.51-53



Hasim's character and mindset were formed due to the influence of his family who had a high concern for education and religious knowledge. Hasim's parents taught and educated Hasim very well so that Hasim's personality grew who was smart, diligent, obedient to religion, and always persistent in trying to get a good quality education despite the limitations of educational institutions at that time. Hasim's educational journey started from the Village School which he took for 3 years, then he continued his education to the next level, i.e *Schakelschool*<sup>7</sup> and HIS<sup>8</sup>, after that he continued his education at MULO<sup>9</sup>, initially he had the desire to continue his education at AMS<sup>10</sup>, but his wish did not materialize due to malaise<sup>11</sup>. (circa 1930).

Even though his wish to continue his education at AMS did not materialize, Hasim did not give up on achieving his dream of becoming a scientist who could master various languages and several other disciplines. Hasyim taught himself at home self-taught for several years. With his intelligence and intelligence, Hasyim gained a lot of knowledge from his self-taught efforts, i.e that he could master several foreign languages, including English, Arabic, Japanese and Dutch. With Hasyim's proficiency in various foreign languages, Hasim was once appointed as a translator for Japanese during the colonial era.

After studying for a long time and he felt that the knowledge he had was enough to put into practice, Hasyim decided to register himself as a teacher at HIS

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<sup>7</sup> *Schakelschool* ((Transition Schools from Village schools to Elementary Schools) are people's schools which are taken within five years, so that graduates are equated with HIS graduates. The lessons are taught in Dutch.. <http://www.tribunnewswiki.com> (accessed on 01 January 2023).

<sup>8</sup> *The Holland Inlandsche School* (HIS) or the Dutch Bumiputra School, HIS is intended for groups of people of native Indonesian descent who are native children from aristocrats, prominent figures, or civil servants. The study period taken at HIS was for 7 years using Dutch as the language of instruction <http://www.kompas.com> (accessed on 01 January 2023).

<sup>9</sup> *Meer Uitgebreid Lager Onderwijs* (MULO) or Public School during the Dutch East Indies era was a junior high school that existed during the Dutch colonial era in Indonesia. Education at MULO is taken for 3-4 years using the language of instruction, i.e Dutch. . <http://www.kompas.com> (accessed on 01 January 2023).

<sup>10</sup> Algemeene Middelbare School (AMS) or Public Middle School which is a continuation school from MULO. The educational period taken is for 3 years using Dutch as the language of instruction. <http://www.kompas.com> (accessed on 01 January 2023).

<sup>11</sup> The Malaise was a world economic crisis that peaked in 1929 as a result of the World War (1914-1918). (Bachtiar Akob & Teuku Junaidi, "Malaise and Its Influence on the Indonesian National Movement", Journal of Seuneubok Lada, No.1, Vol.2, July-December 2014), p.16

Pasundan where he used to go to school, and his application to become a teacher was accepted by the school. After some time Hasim taught at HIS Pasundan, finally he was transferred to Schkelschool Muhammadiyah. Most recently he served as head of the Miftahul Huda Islamic Schkelschool<sup>12</sup>.

Subsequently, Hasim became a teacher at PARKI Middle School as well as served as secretary of the Non-Cooperator and became a leader at the Urudan Demobilisan Student Office in the city of Bandung. Hasim has also been an English teacher at SLTP, SLTA, Bandung Teaching and Education Institute (IKIP) and SATKA organized by the Railway Department (SKA/PT.KAI now), Secretary Academy and Industry and Commerce Academy. In addition, he teaches private English for students who will take exams at a College in London. Hasim has also written books for Elementary, Intermediate, and Advanced English Lessons. In addition, he also serves as chairman of the Cicendo Muhammadiyah Branch as well as chairman of the Al-Mahmud Mosque DKM.

When Japan still colonized Indonesia, Hasim had the opportunity to become a teacher at the People's School (*Kokumin Gakko*). Then he was transferred to the Regency Office to become *Boei Karicho* or labor recruiter to become *Seinendan* and *Keibodan* and also as an interpreter. Even though Hasim was a teacher, he did not forget to take up arms with other youths after independence. His spirit of nationalism was very visible when he was involved in the establishment of BARA, BKR and TKR. Hasim was also given the mandate to lead the National Struggle Association which was a collaboration between Hizbullah, Sabilillah, student soldiers and BPRI. During the movement, the Dutch had arrested Hasim because he was considered dangerous. Hasim was once under house arrest, then escaped and continued his life in Bandung. There he worked as a language teacher in various

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<sup>12</sup> Irwan Evarial, "Tafsīr Al-Al-Qur'ān dan Tradisi Sunda : Studi Pemikiran Moh. E. Hasyim dalam Tafasir Ayat Suci dalam Renungan", *Indonesian Journal of Islamic literature and Muslim Society*, Vol.2, No. 1, Januari-Juni 2017, p.89

educational institutions<sup>13</sup>. In Bandung, Hasim lives on Jl. Mahmud VI no. 20 Sand Kaliki Bandung<sup>14</sup>.

Even though Hasim has never experienced formal religious education and has never attended a boarding school during his life, Hasim is very inspiring from an Islamic perspective. Hasim has a lot of knowledge about religious scholarship in terms of history, interpretation, law, and theology. Hasim mastered all of these knowledge by self-taught or self-study through reading books. At the age of 60, Hasim decided to give up teaching, and he joined many religious activities.

After he stopped teaching, Hasim preferred to study religion and Arabic on his own. Then Hasim wrote religious books in Sundanese such as *Ayat Suci Lenyepaneun* interpretation book. Hasim is a contemporary mufassir because *Ayat Suci Lenyepaneun* interpretation book is a new book written starting in 1989. And on April 10, 1994, Hasim received an award from the UNPAS Cultural Institute. Then on January 31, 2001, Hasim won the top award from Sastra Rancage in the category of works in Sundanese. He received the award from the Development of the Muhammadiyah Association in Bandung by PPI Muhammadiyah<sup>15</sup>.

### 3. Hasim's Works

Hasim is one of the productive scholars, so Hasim has many scientific works. And in 2001, he received the Rancage award from the Rancage Cultural Foundation<sup>16</sup>. The following are works written by Hasim, among others:

- a. Grammar and Exercise Elementary Grande.
- b. Dictionary of Islamic Terms.

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<sup>13</sup> Diyah Nur Fitri Jumiyyati, Metodologi Tafsir Ayat Suci dalam Renungan Karya Moh. E. Hasim dan Kontribusinya terhadap Budaya Lokal, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya, 2020 p.54

<sup>14</sup> Siti Fatimah, Dialektika Tafsir dengan Budaya Lokal (Telaah Surat AL-Baqarah Ayat 8-20 dalam *Tafsir Ayat Suci Lenyepaneun* Karya Moh. E. Hasim, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya, 2018, p.45

<sup>15</sup> Diyah Nur Fitri Jumiyyati, Metodologi Tafsir Ayat Suci dalam Renungan Karya Moh. E. Hasim dan Kontribusinya terhadap Budaya Lokal, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya, 2020, p.55

<sup>16</sup> Diyah Nur Fitri Jumiyyati, Metodologi Tafsir Ayat Suci dalam Renungan Karya Moh. E. Hasim dan Kontribusinya terhadap Budaya Lokal, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya, 2020, p.54

- c. Various Sundanese Traditional Ceremonies of the Ayeuna Age (Bandung: Pustaka, 1996).
- d. Important Hadith Papadang Ati (Bandung: Pustaka, 1997).
- e. The Important Hadith of the Lamp of the Heart.
- f. *Ayat Suci Lenyepaneun* Interpretation book 30 Volumes (Bandung: Pustaka, 1984).
- g. *Ayat Suci dalam Renungan* Interpretation book 30 Volumes (Bandung: Pustaka, 1998).
- h. Iqra (Reading and Writing).
- i. Elementary, Intermediate and Advanced English.
- j. Juma'ah Prayer Sermon (Bandung: Pustaka, 2006)<sup>17</sup>.

## **B. Ayat Suci Lenyepaneun Interpretation Book**

### **1. Orientation and background in writing *Ayat Suci Lenyepaneun* Interpretation Book**

The rise of the Interpretation of *Ayat Suci Lenyepaneun* interpretation book presents its own color in the development of the treasures of interpretation in Indonesia, especially since the book is presented using the regional language. This *Ayat Suci Lenyepaneun* interpretation book is a complete work because up to 30 volumes have been completed. One volume on average consists of 300-400 pages. Hasim wrote it using fluent Sundanese which is easily understood by many people, so that it can make it easier for Sundanese people and readers in general who want to understand its contents. The advantage that Hasim created for this book is that it contains events or incidents in society that are relevant to the verse so that it feels more actual and popular. The method used in this book is to use the *bil ra'yi* interpretation approach with the *tahlili* method, with *Sunni* orientation and tending to use the *al-adabi al-ijtima'i* style<sup>18</sup>. *Ayat Suci Lenyepaneun* interpretation book is not only based on one style, but there are also other patterns, such as jurisprudence,

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<sup>17</sup> Jujun Juanda dan Satria Khresna W, "Pemikiran Tafsir Sunda (Analisis Ayat Suci lenyepaneun)", *Al-Burhan*, Vol. 17 No. 1 : (2017), h. 3-4

<sup>18</sup> Siti Fatimah, Dialektika Tafsir dengan Budaya Lokal (Telaah Surat AL-Baqarah Ayat 8-20 dalam *Tafsir Ayat Suci Lenyepaneun* Karya Moh. E. Hasim, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya, 2018, p.53

science, language, and society. In interpreting Hasim also uses a lot of social analysis which is conveyed in language that is easily understood by the community, especially the Sundanese people.

In addition to these methodological aspects, *Ayat Suci Lenyepaneun* interpretation book presents the thickness of the nuances of Sundanese language and literature in it, especially in the use of traditional Sundanese expressions, descriptions of Sundanese nature and daily stories of the Sundanese people. Several traditional Sundanese expressions, such as *babasan* (expression), *paribasa* (proverb), and *kecap-kecapan* (word), are important aspects in shaping the uniqueness of their interpretation. This is the inner wealth of Sundanese culture which contains advice, principles of life and rules of conduct. In addition to traditional Sundanese expressions, Hasim also uses Pasundan's natural descriptions to enrich his exegesis and draw his readers' minds. Hasim describes the natural beauty of Pasundan in accordance with his long life experience living in Ciamis and Bandung which are surrounded by mountains and rice fields<sup>19</sup>.

In the *Ayat Suci Lenyepaneun* interpretation book, there are three characteristics of the Sundanese language, i.e basic manners, Sundanese traditional expressions, and Sundanese natural beauty. These three points are indicators of an interpretation or text so that it has a Sundanese flavor or feels Sundanese. What is most prominent in *Ayat Suci Lenyepaneun* interpretation book are the traditional Sundanese expressions contained therein. *Babasan* (proverb) that Hasim often uses in interpreting the verses of the Al-Qur'ān. In addition to traditional Sundanese expressions (*babasan* and *paribasa*), Hasim also does not forget language manners in writing his interpretations. Language grammar or *usuk base* (language levels/speech levels) is a system of speech levels in Sundanese which is related to differences in language use in terms of age, rank, level of familiarity, position, and situation between the person greeting and the person being greeted, or between speakers, interlocutors, and those spoken of. Like the expression of speaking, if

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<sup>19</sup> Siti Fatimah, *Dialektika Tafsīr dengan Budaya Lokal (Telaah Surat AL-Baqarah Ayat 8-20 dalam Tafsīr Ayat Suci Lenyepaneun Karya Moh. E. Hasim, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya, 2018, p.55-59*

God is speaking then the expression is *dawuh*, then if an ordinary person is speaking then it is expressed by *ngomong*. The Sundanese cultural aspects in the Indonesian style of the *lenyepaneun* interpret *Ayat Suci Lenyepaneun* interpretation book ation cannot be separated from one another. Sundanese Tatar nuances color this interpretation into a unique and distinctive aspect. Interpretation becomes a picture of the culture and socio-historical context that surrounds it. In this case the interpretation is not only a religious product but also a cultural product that covers the context of a mufassir<sup>20</sup>. *Ayat Suci Lenyepaneun* interpretation book compiled by Moh. E. Hasim was approaching his 70th birthday on August 15, 1986. Hasim had a desire to give a memento to his grandchildren and other families. In his mind he wanted to give an interpretation of the Al-Qur'ān so that they always remember Allah<sup>21</sup>.

At first Hasim could only finish a third of juz 1. But he multiplied the commentary and shared it with his relatives. But it turns out that someone brought this interpretation to Ciamis. It was proven by the arrival of Kyai Adnan to Hasim's house. Kyai Adnan asked Hasim to continue writing the commentary. Besides that, Hasim had an Arabic teacher at UPI (Indonesian Education University) Bandung. These things can encourage him to write and continue the interpretation. When Hasim has finished juz 2, he intends to publish the commentary. However, his wish was rejected by the publisher. Not because of the inadequate quality of the interpretation, but because of the publisher's experience in dealing with elderly writers. The publisher once received a manuscript that was planned to be published in 10 volumes, but the writer died when the writing was only finished in volume 2. With great enthusiasm, Hasim continued writing the interpretations piece by piece

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<sup>20</sup> Siti Fatimah, *Dialektika Tafsir dengan Budaya Lokal (Telaah Surat AL-Baqarah Ayat 8-20 dalam Tafsir Ayat Suci Lenyepaneun Karya Moh. E. Hasim, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya, 2018, p.55-59*

<sup>21</sup> Siti Fatimah, *Dialektika Tafsir dengan Budaya Lokal (Telaah Surat AL-Baqarah Ayat 8-20 dalam Tafsir Ayat Suci Lenyepaneun Karya Moh. E. Hasim, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya, 2018, p.53*

until 1989 they began to be published. Hasim even started to finish another interpretation, an Indonesian interpretation, i.e the *Ayat Suci dalam Renungan*<sup>22</sup>.

The creation of a work must have a certain reason and background why the work was written. Likewise with *Ayat Suci Lenyepaneun* interpretation book, Hasim wrote the book because he wanted to keep the Sundanese language, Hasim's dissatisfaction with the commentary that existed at that time both in terms of method and in terms of language<sup>23</sup>, Hasim felt uneasy because he saw the condition of Muslims in West Java at the time it is experiencing a stagnation of thought which is feared to be easily penetrated by elements of *bid'ah* and *khurafat*<sup>24</sup>. Apart from that, Hasim's other anxiety that became the background for the commentary to be written was due to the motivation to study religious knowledge directly from the source, and the obligation to impart knowledge to Muslims. This reason is explained by Hasim in the Muqaddimah of his commentary book, i.e :

- a. Remember the obligations towards the family listed in the letter at-Tahrim verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

"O you who believe, protect yourself and your family from the fire of hell."

- b. Remember the hadith of Rasulullah SAW which reads:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

"convey (what you hear) from me (to others) even if only one verse".

- c. Requests from relatives thirsty for Divine guidance.

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<sup>22</sup> Siti Fatimah, Dialektika Tafsir dengan Budaya Lokal (Telaah Surat AL-Baqarah Ayat 8-20 dalam *Tafsir Ayat Suci Lenyepaneun* Karya Moh. E. Hasim, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya, 2018, p.53-54

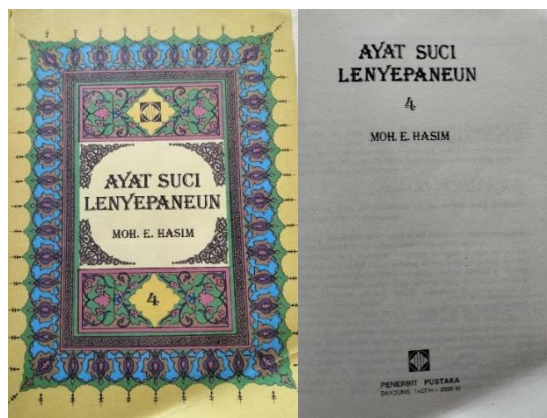
<sup>23</sup> Siti Fatimah, Dialektika Tafsir dengan Budaya Lokal (Telaah Surat AL-Baqarah Ayat 8-20 dalam *Tafsir Ayat Suci Lenyepaneun* Karya Moh. E. Hasim, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya, 2018, p.59

<sup>24</sup> Diyah Nur Fitri Jumiyyati, Metodologi Tafsir Ayat Suci dalam Renungan Karya Moh. E. Hasim dan Kontribusinya terhadap Budaya Lokal, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya, 2020, p.56

d. There is encouragement from relatives who have advantages in both *dunyawiyah* and *ukhrawiyah* knowledge.

These reasons finally made Hasyim optimistic about writing the book of Interpretation of *Ayat Suci Lenyepaneun* interpretation book. Since when Hasim wanted to study religion, he often pondered and thought about the relevance of verses to the situation at that time<sup>25</sup>. Because there are many verses that must be seen from various perspectives such as politics, economics, science and technology, and so on. Including seen from the point of view of asbabun nuzul. When the relevance has been found, then he pours it into a sentence that is in accordance with the soul of the verse so that it can enter into the conscience. (Serep kana angen sumarabah kana bayah). Even though at first there were many obstacles and obstacles, but with patience and asking for prayer to Allah SWT. In the end, Hasim's dream was achieved<sup>26</sup>.

## 2. Systematics of Writing *Ayat Suci Lenyepaneun* Interpretation Book



**Gambar 3.1 Cover and first page of *Ayat Suci Lenyepaneun* Interpretation book by Moh. E. Hasim**

(This image is taken from the author's personal document)

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<sup>25</sup> Diyah Nur Fitri Jumiyyati, Metodologi Tafsir Ayat Suci dalam Renungan Karya Moh. E. Hasim dan Kontribusinya terhadap Budaya Lokal, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya, 2020, p.57

<sup>26</sup> Siti Fatimah, Dialektika Tafsir dengan Budaya Lokal (Telaah Surat AL-Baqarah Ayat 8-20 dalam *Tafsir Ayat Suci Lenyepaneun* Karya Moh. E. Hasim, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya, 2018, p.54-55



*Ayat Suci Lenyepaneun* interpretation book is a book of commentary in Sundanese language which has been composed of 30 volumes (each volume consists of one juz)<sup>27</sup>, sometimes in one volume he gives an introduction up to two times. When he was about to interpret the beginning of the letter, Hasim started by mentioning the name of the letter and its meaning. Next, the mufassir writes down the verse to be interpreted and followed by the Latin writing below it and then translated. After that it is translated word for word followed by transliteration in *Latin* script. Only then did he provide a description and explanation of the meaning of the verse in accordance with his findings. If the verse being interpreted is quite long, then the explanation is divided into several main sentences<sup>28</sup>. The interpretation in this book is coherently arranged according to the order of the letters in the ottoman *mushaf*. Like other books in general, this interpretation begins with the *muqaddimah* first, then the introduction. Then proceed with Hasim's interpretation of *ta'awudz*. Before entering into the interpretation of the verses of the Al-Qur'ān, Hasim begins with a number of things related to makhraj, such as Arabic specific makhraj, also Arabic letters which are usually written with "a" but reads "o" and so on. Description of the three letters that cannot be written in Latin letters unless added with harakah, regarding the letter ta' marbutah, as well as the different forms of letters when written, in the middle, at the beginning and at the end.

The presentation model in this book begins with writing the Arabic text which contains the writing of one whole verse. After writing one whole verse, then below it is written the sound of the verse written in Latin. After that, a complete Sundanese translation of one verse was written. Then under the translation, written verses written in Arabic word by word, followed by the sound of verses in Latin script by word, and translated by word. After presenting the two translation models, a new explanation of the meaning of the verse or the form of interpretation of Moh.

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<sup>27</sup> Diyah Nur Fitri Jumiyyati, *Metodologi Tafsir Ayat Suci dalam Renungan Karya Moh. E. Hasim dan Kontribusinya terhadap Budaya Lokal*, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya, 2020, p.58

<sup>28</sup> Siti Mursida, "Interpretasi Moh. E. Hasim dalam Tafsir Ayat Suci Lenyepaneun terhadap Fenomena Taklid", *Jurnal Dar el-Ilmi* Vol. 8, No. 1, April 2021, p.42

E. Hasim. This presentation model has two advantages, the first is that the model of translating words into one verse will help the reader understand the meaning of each verse. And secondly, the verse translation model will make it easier for the reader to understand the meaning of the verse. Therefore, this model of interpretation is written with an emphasis on the values of the Al-Qur'ān which are spread in the midst of social life<sup>29</sup>.

Hasim sometimes includes the hadith of the Prophet in his interpretation as reinforcement of his opinion. But Hasim almost never refers to other commentary books that are considered standard. He only uses Indonesian translations and interpretations (such as *Tafsīr Al-Azhar*) and English (such as *The Holy al-Qur'ān* by A. Yusuf ali, *Ensiklopedia Islam* by Cyril Glasse, magazines, *Shahih Muslim*, *Shahih Bukhari*, *Sunan Abu Daud*, *Futuh al-Ghaib*.. In some of his interpretations, Hasim sometimes includes the findings of modern science such as astronomy. The fluent Sundanese (*Sunda Lancaran*) used by Hasim is very communicative and tries to explain it according to the minds of the Sundanese people, and is also easily understood by the general public of Sunda. At the end The results include explanations for certain words that are considered difficult or rarely used so that they can help readers understand more about words that are rarely used<sup>30</sup>.

The following is the systematics of Moh. E. Hasim in compiling his interpretation, for example in Ali Imron's letter verse 131:

1. Hasim opens each interpretation with the name of the letter written in Latin letters accompanied by the meaning of the name of the letter, such as:

#### ALI IMRAN

#### Kulawarga Imran

2. Basmallah text in Arabic letters accompanied by a Sundanese translation:

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<sup>29</sup> Diyah Nur Fitri Jumiyyati, Metodologi Tafsīr Ayat Suci dalam Renungan Karya Moh. E. Hasim dan Kontribusinya terhadap Budaya Lokal, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya, 2020, p.58-59

<sup>30</sup> Siti Fatimah, Dialektika Tafsīr dengan Budaya Lokal (Telaah Surat AL-Baqarah Ayat 8-20 dalam *Tafsīr Ayat Suci Lenyepaneun* Karya Moh. E. Hasim, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya, 2018, p.61

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ<sup>31</sup>

“Kalayan nyebut jenengan Allah Nu Maha Welas Maha Asih”

“In the name of Allah, the Most Gracious, the Most Merciful”

3. Arabic, Latin, and Sundanese translations:

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ<sup>32</sup>

Wattaqunnaarallatii u’iddat lilkaafiriin

“Jeung maraneh kudu sieun ku Naraka nu disadiakeun pikeun jalma-jalma nu kalafir”

“ And protect yourself from the fire of hell, which is reserved for those who disbelieve”.

4. Translate the word:

الَّتِي	النَّارَ	اتَّقُوا	وَ
al-latii	an-naara	ittau	waa
nu	naraka	maraneh kudu sieun	jeung
which	the fire of hell	protect yourself	And
		لِلْكَافِرِينَ	أُعِدَّتْ
		lil kaafiriin	u’iddat

<sup>31</sup> Al Baahits Al Al-Qur’āniy, QS. Al-Fatihah [1] : 1, <https://tafsir.app/>, accessed on January 05<sup>th</sup> 2023

<sup>32</sup> Al Baahits Al Al-Qur’āniy, QS. Ali Imran [3] : 131, <https://tafsir.app/>, accessed on January 05<sup>th</sup> 2023

<i>Pikeun jalma-</i>	<i>disadiakeun</i>
<i>jalma nu kalafir</i>	
for those who	reserved
disbelieve	

5. Interpretation per verse. As an example of interpretation:

*Cabe cengek beureum euceuy katenjo ku budak leutik lolol leho, teu tatanya deui ujug-ujug dikerekeb, geus karasa ladana manehna ceurik bari jejeritan. Geus kitu mah tara wani-wani deui tambarakan.*

*Aneh kacida aya jelema geus dewasa gulung tiker da modalna beak dipake ngadu tapi batan kapok kalah gawok dibelaan hutang injeum, bener-bener leuwih ciblo batan budak lolol leho, leuwih biko batan sato. Ceuk Walanda mah: een ezel stoot zich geen tweemaal aan dezelfde steen = kalde tara tidagor dua kali kana batu nu eta-eta keneh.*

*Manahoreng jelema mah lamun geus kausap setan leuwih biko batan kalde. Ngadu, lacur, mabok, nipu, maling jeung pungli teh bakal diwales ku siksa naraka, tapi ku naon aya jelema nu katepena Islam digeuing ku Nu Maha Suci sababaraha kali meredengkeweng mawa karep maneh. Naha teu sieun jadi caduk naraka?*

*Sieun ku bebendon Nu Maha Kawasa disebut takwa, modal utania pikeun ngudag kasalametan. Jelema boga kasieun satincak saparipolah pasti ati-ati jeung taliti, prayatna asak jeujeuhan, moal gana-gana ngarempak papagon, entong boro milampah nu geus nyata salah dalah nu samar-samar ge disingkiran. Nyingkiran nu samar-samar atawa ngajauhan anu subhat disebut ikhtiyat atawa warra, kaasup hirup jatnika, ka hareup ngala sajeujeuh ka tukang ngala sajeungkal, balukarna tiis ceuli herang mata. Kitu lamun urang takwa ka Nu Maha Kawasa<sup>33</sup>.*

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<sup>33</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.88

The red chili was noticed by the little boy, he didn't ask anymore, suddenly he was caught, he felt that he was crying and screaming. After that, I have the courage to fight again.

It's strange that there are adults who spend their money to complain but instead of recovering they lose their money to defend loan debts, they are even more childish than old children, more intelligent than animals. The Dutch say: een ezel stoot zich geen tweemaal aan dezelfde steen = don't hit the donkey twice with the same stone.

Everyone who has been killed by the devil is smarter than a donkey. Complaining, prostitution, drunkenness, cheating, stealing and cheating will be punished by the torments of hell, but why are there people who are cursed by Islam, who are repeatedly reprimanded by the Holy of Holies to revive their lust. Why not fear being trapped in hell?

The fear of the Almighty is called fear, the nation's capital to pursue safety. People who are afraid of fear must be careful and careful, the prayer is ready, it will not be in vain to break through the road, do not try to do something that is clearly wrong or that can be vaguely dismissed. Avoiding that which is vague or away from subhat is called ikhtiyat or warrah, including living a jatnika life. So if we fear the Almighty<sup>34</sup>.

The systematics is only used in volumes 1-29. For volume 30, Hasim distinguished the systematics of writing interpretations because juz 30 consisted of short letters, so the interpretation was done by letter. The writing on juz 30 is as follows:

- a. Letter names and their meanings.
- b. The text of the verse uses Arabic script.
- c. Latin arabic transliteration.
- d. Verse translation.
- e. Translation per word (verse, transliteration Arabic Latin, translation per word).

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<sup>34</sup> English translation by the author

f. Interpretation of letters.

Hasim's interpretation has similarities with other interpreters, i.e. Muhammad Romli. The similarities lie in three main reasons. First, both are interpretations that contain a broad explanation of the meaning of the Al-Qur'ān which is related to the reality of society at that time (*al-adabi al-ijtima'i*). The order of presentation is almost the same, starting with verse texts, mufrodāt translations, verse translations and ending with broad explanations, both of which tend to be contextual explanations as a reflection of the socio-religious dynamics faced by the author. Second, Hasim and Romli's works are considered as Sundanese exegesis works that most clearly represent modernist Islamic interests in their commentary commentaries. The two writers were both active and had direct contact with reforming Islamic organizations (exactly and Muhammadiyah). Third, apart from these two works, these are listed as the works most widely circulated among Sundanese Muslims, as well as the most widely printed in line with the increasing publication of religious books in Sundanese after independence and the decline in the publication of books in non-religious Sundanese (literature)<sup>35</sup>.

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<sup>35</sup>Siti Fatimah, *Dialektika Tafsīr dengan Budaya Lokal (Telaah Surat AL-Baqarah Ayat 8-20 dalam Tafsīr Ayat Suci Lenyepaneun Karya Moh. E. Hasim*, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel, Surabaya, 2018, p.64-65

**CHAPTER IV**  
**VERNACULARIZATION IN *AYAT SUCI LENYEPANEUN***  
**INTERPRETATION BOOK**

**A. Vernacularization in terms of language**

Vernacularization is something that always exists in the process of translating and interpreting the Al-Qur’ān in the local language. This happens because the local language has a feature that is not known in Arabic<sup>1</sup>. In this section, the author will explain the form of vernacularization found in *Ayat Suci Lenyepaneun* interpretation book.

The writer takes a random sample from Q.S. Ali Imran is then analyzed using vernacularization theory. These approaches include; (1) Absorption from Arabic, (2) Language Manners, and (3) Local Typical Languages. In the process of analysis, the writer reads and focuses on the Sundanese translation used by Moh. E. Hasim in *Ayat Suci Lenyepaneun* interpretation book. Then grouping based on the approach. I also add data from interviews with Muslims who come from Sunda and understand Sundanese.

**1. Absorption from Arabic**

The first approach to vernacularization is regarding the absorption of Arabic. Borrowed words are words that come from foreign languages that are adopted by other (new) languages<sup>2</sup>. Borrowed words from Arabic are not only found in Indonesian, Sundanese also adopts a lot of vocabulary from Arabic. Moh. E. Hasim also includes absorptions from Arabic in his book, both in his translation and in his interpretation. Below we will explain some sample words which include loanwords from Arabic:

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<sup>1</sup> Wulida Fitri Maulina, Vernakularisasi Al-Al-Qur’ān bahasa Sunda (Studi Analisis Metode Penerjemahan dan Vernakularisasi Surat Luqman Dalam Al Kitab Al Mubin Karya KH. Muhammad Ramli), Thesis, Faculty of Ushuluddin and Humanities of the State Islamic University Walisongo Semarang, 2020, p.98

<sup>2</sup> Firmansyah Setia Budi, Dr. Lina Marlina, “Kata-Kata Serapan Bahasa Sunda dari Al-Al-Qur’ān dalam Kitab Al-Amin (Analisis Semantik)”, *Al-Ittihad : Jurnal Keilmuan dan Kependidikan Bahasa Arab*, Vol. 13, No. 1, Juni 2021, p.36

### **a. Baitullah**

The word *baitullah* is an absorption word from Arabic which consists of two words, i.e. “*bait*” and Allah which means "house of Allah". The meaning of “*baitullah*” here is the Kaaba<sup>3</sup>. Whereas in the Sundanese dictionary, "house" is "*imah*"<sup>4</sup>. However, Hasim wanted to adjust to the local language that is usually used by the Sundanese people, because Sundanese people generally call the Kaaba as *baitullah*. So that it can make it easier for the Sundanese people to understand the language of Hasim's interpretation in his book.

In *Ayat Suci Lenyeupaneun* interpretation book, this word is used in the letter Ali Imran verse 96 he translates the verse as:

“*Satemenna imah tempat ibadah manusa nu pangheula-heulana diadegkeun the nya eta Baitullah nu aya di Bakkah nu dieusian berekah jeung pituduh pikeun manusa satukebing alam*”<sup>5</sup>.

“Indeed, the house that was originally built for (place of worship) of mankind, is the Baitullah in Bakkah (Mecca) which is blessed and becomes a guide for all mankind”<sup>6</sup>.

### **b. Berekah**

The word "*berekah*" is an absorption word from Arabic, i.e. "*barokah*". The two words have the same meaning as the Indonesian word "blessing". Barokah which comes from Arabic means "favor or happiness" whereas according to terminology, *barokah* is "the increase or development of a goodness"<sup>7</sup>. Hasim took the word "*berekah*" because it conforms to the locality of the Sundanese people who usually call "blessing" with the word "*berekah*". Moh. E. Hasim wants to show the reader that the Kaaba is a house of Allah which is always blessed with blessings and also benefits in this world and the hereafter. Therefore, everyone who wants to

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<sup>3</sup> M.Haris Hifdhi Husain, Makna Aman Kota Makkah (Studi Analisis Penafsiran Ibnu ‘Asyur dalam Kitab at-Tahrir wa at-Tanwir), Thesis, Faculty of Ushuluddin and Humanities of the State Islamic University Walisongo Semarang, 2018, p.46

<sup>4</sup> <https://ms.glosbe.com> (accessed on 18 January 2023)

<sup>5</sup> Moh. E. Hasim, *Ayat Suci Lenyeupaneun* Bandung, Pustaka, 2006, jilid 4, p.11

<sup>6</sup> <https://tafsirweb.com> (accessed on 18 January 2023)

<sup>7</sup> M.Haris Hifdhi Husain, Makna Aman Kota Makkah (Studi Analisis Penafsiran Ibnu ‘Asyur dalam Kitab at-Tahrir wa at-Tanwir), Thesis, Faculty of Ushuluddin and Humanities of the State Islamic University Walisongo Semarang, 2018, p.46



worship at their Kaaba feels incomparable happiness, the happiness they feel will always increase every time.

In *Ayat Suci Lenyeupaneun* interpretation book, this word is used in the letter Ali Imran verse 96 he translates the verse as:

*“Satemenna imah tempat ibadah manusa nu pangheula-heulana diadegkeun the nya eta Baitullah nu aya di Bakah nu dieusian berekah jeung pituduh pikeun manusa satukebing alam”<sup>8</sup>.*

It means :

Verily, the house that was originally built for (place of worship) of mankind, is Baitullah in Bakkah (Mecca) which is blessed and becomes a guide for all mankind<sup>9</sup>.

### c. *Ni'mat*

The word "*ni'mat*" is an absorption word from Arabic, i.e "*ni'mat*". *Ni'mat* in Arabic comes from the word *na'ima*, *yan'amu*, *ni'matan* which means a happy and luxurious life<sup>10</sup>. The two words have the same meaning as the Indonesian word "*ni'mat*". Hasim uses the word *ni'mat* because the Sundanese people pronounce *ni'mat* in everyday life as *ni'mat* which also has similarities to the word in Indonesian and Javanese.

In *Ayat Suci Lenyeupaneun* interpretation book, this word is used in Ali Imran's letter verse 103, he translates the verse as:

*“Jeung pek maraneh sarerea babarengan muntang sing pageuh kana tali Allah, jeung pacuan ulah paturay pegat simpay. Jeung sing inget kana ni'mat Allah nu dianugrahkeun ka maraneh basa bareto maranehmarusuhan, nya harita Allah meruhkeun hate maraneh, satuluyna kalayan ni'mat Allah maraneh the hirup rukkun duduluran, padahal harita the maraneh geus aya dina sisi jurang Naraka, terus ku pangersa Allah maraneh diselamatkeun di dinya. Kitu tah Allah nerangkeun ayat-ayat-Na ka maraneh sangkan maraneh mareunang pituduh”<sup>11</sup>.*

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<sup>8</sup> Moh. E. Hasim, *Ayat Suci Lenyeupaneun* Bandung, Pustaka, 2006, jilid 4, p.11

<sup>9</sup> <https://tafsirweb.com> (accessed on 18 January 2023)

<sup>10</sup> Hasan Zainal Arifin, Respon Manusia terhadap Nikmat Allah dalam al-Al-Qur'ān, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel Surabaya, 2017, p.14

<sup>11</sup> Moh. E. Hasim, *Ayat Suci Lenyeupaneun* Bandung, Pustaka, 2006, jilid 4, p.11

It means :

"And hold all of you to the rope (religion) of Allah, and do not be divided, and remember Allah's favor upon you when you were enemies (during the Jahiliyah), so Allah united your hearts, then you became because of Allah's favor, people the brothers; and you were on the brink of hell, then Allah saved you from it. Thus Allah explains His verses to you, so that you may be guided<sup>12</sup>.

**d. Kadoliman**

The word "*kadoliman*" is an absorption word from Arabic, i.e "*dzolim*". "*Dzolim*" in Arabic means darkness (no light)<sup>13</sup>. The two words have the same meaning as the Indonesian word "*dzolim*". The word here is defined as polytheism, hypocrisy and wickedness. In terminology, it means an action that goes beyond the limits of truth and tends to ugliness<sup>14</sup>. In this interpretation, Hasim adds affixes to the word "*dolim*" i.e the affixes "ka-" and "-an" which have the meaning of his actions. The majority of Sundanese people find it difficult to pronounce the letter "z" so Hasyim uses the word "*dolim*", not "*dzolim*".

In *Ayat Suci Lenyepaneun* interpretation book, this word is used in the letter Ali Imran verse 108 he translates the verse as:

*"Eta teh ayat-ayat Allah, Kami macakeun ayat-ayat eta ka hidep sabener-benerna. Jeung Allah teu aya maksud midamel kadoliman ka ummat saantero alam"*<sup>15</sup>.

It means :

"Those are the verses of Allah. We recite the verses to you correctly; and Allah does not wish to mistreat His servants"<sup>16</sup>.

**e. Fasek**

The word "*Fasek*" is an absorption word from Arabic, i.e "*fisqan*". Wicked in Arabic comes from the word *fasaqa-yafsuqu-fisqan* which means getting out of

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<sup>12</sup> <https://tafsirweb.com> (accessed on 18 January 2023)

<sup>13</sup> Hasan Zainal Arifin, Respon Manusia terhadap Nikmat Allah dalam al-Al-Qur'ān, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel Surabaya, 2017, p.14

<sup>14</sup> Irfan, Konsep Al-Zulm dalam Al-Al-Qur'ān (Sebuah Kajian Tafsir Tematik, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Alauddin Makassar, 2011, p.15

<sup>15</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.39

<sup>16</sup> <https://tafsirweb.com> (accessed on 18 January 2023)

the way of truth<sup>17</sup>. The two words have the same meaning as the Indonesian word "wicked (*fasik*)". In this interpretation, Hasim uses the word "*fasek*" because the Sundanese pronounce it with that term. Some Sundanese people also say it with the term "*pasek*" because usually the majority of Sundanese people find it difficult to pronounce the letter "f" and often replace it with the letter "p".

In *Ayat Suci Lenyepaneun* interpretation book, this word is used in Ali Imran's letter verse 110, he translates the verse as:

*“maraneh teh ummat nu panghadena nu dilahirkeun pikeun kapentingan manusa, maraneh nitah nyieun kahadean bari nyegah kamungkaran tur bari iman ka Allah. Lamun seug jalma jalma Ahli Kitab teh airman, eta teh leuwih hade pikeun manehna. Ti antara maranehna aya nu airman tapi lolobana mah fasek”*<sup>18</sup>.

It means :

“you are the best people who were born for humans, command those who are good, and prevent what is evil, and believe in Allah. If the People of the Book had believed, it would have been better for them, among them there are those who believe, and most of them are the wicked”<sup>19</sup>.

#### **f. Kalafir**

The word "*kalafir*" is an absorption word from Arabic, i.e "*kufr*". *Kafir* in Arabic comes from the word *kafara-yakfuru-kufran* which means to hide, cover, block, wall, veil, deny, and oppose<sup>20</sup>. These two words have the same meaning as the Indonesian word "*kafir*" as well. *Kafir* here means associating partners with Allah. In this interpretation, Hasim uses the word "*kalafir*" because the Sundanese pronounce it with that term. Hasim gives the word "*kafir*" the affix "la" which has meanings "many". In Sundanese, expressions for many people are usually added with the affix "la" or "ra". Like the word "*anjeun*" which means "you", then for "you" in Sundanese is "*aranjeun*".

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<sup>17</sup> Hasan Zainal Arifin, Respon Manusia terhadap Nikmat Allah dalam al-Al-Qur'ān, Thesis, Faculty of Ushuluddin and Philosophy of the State Islamic University Sunan Ampel Surabaya, 2017, p.14

<sup>18</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.42-43

<sup>19</sup> <https://tafsirweb.com> (accessed on 18 January 2023)

<sup>20</sup> Muhammad Nabel Akbar, Makna Kafir dalam Tafsir al-Misbah Karya M. Quraishy Shihab, Thesis, Faculty of Islamic and Religion of Muhammadiyah Surakarta University, 2018, p.5

In *Ayat Suci Lenyeupaneun* interpretation book, this word is used in Ali Imran's letter verse 116, he translates the verse as:

“*Satemenna harta-banda jeung anak-incu jalma-jalma nu kalafir hamo bisa nyegah siksaan Allah nu tumiba ka maranehna saeutik oge. Maranehna jadi eusi Naraka. Maranehna langgeng araya di dinya*”<sup>21</sup>.

It means :

“Verily, those who disbelieve, neither their wealth nor their children, will never be able to reject Allah’s punishment from them in the least. And they are the inhabitants of hell; they live in it”<sup>22</sup>.

## 2. Language Manners

In Arabic there are no special words or special language models that are influenced by the position of the person speaking and being spoken to. Like the word "*qala*" which means "to say" will be pronounced in the same language when used for a peer, an older person, a prophet, even Allah SWT. However, in Sundanese this position affects the use of the spoken word. The word "*qala*" when done by the Prophet SAW usually uses the word "*ngadawuhkeun*", when done by a friend (for example Umar bin Affan) then uses the word "*nyarioskeun*", and when done by the wife of the Prophet SAW then uses the word "*nyaurkeun*"<sup>23</sup>.

In Sundanese, there are two varieties of language, i.e the variety of respectful / good language and the variety of local language (familiar / rude). The Respectful/good Language Variety is used to address older or respected people. Meanwhile, the Loma Language Variety is used to talk to someone who is already familiar. And the Kind of Respectful/ good Language is divided into two more types, i.e polite language for oneself and polite language for others.

From this we can conclude that in Sundanese, the position of the speaker and the interlocutor is very different. Sundanese people are still very concerned about the use of the language. In *Ayat Suci Lenyeupaneun* interpretation book,

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<sup>21</sup> Moh. E. Hasim, *Ayat Suci Lenyeupaneun* Bandung, Pustaka, 2006, jilid 4, p.57

<sup>22</sup> <https://tafsirweb.com> (accessed on 19 January 2023)

<sup>23</sup> Wulida Fitri Maulina, Vernakularisasi Al-Al-Qur'an bahasa Sunda (Studi Analisis Metode Penerjemahan dan Vernakularisasi Surat Luqman Dalam Al Kitab Al Mubin Karya KH. Muhammad Ramli), Thesis, Faculty of Ushuluddin and Humanities of the State Islamic University Walisongo Semarang, 2020, p.99

Moh.E. Hasim uses mixed language (soft and rough language) depending on the context to explain who is speaking and to whom someone is speaking, and the position of someone who is speaking is judged by his belief in Islam.

**a. *Gusti***

In Sundanese, the word "*Gusti*" is a word that is used specifically because it is influenced by the position of the person speaking and being spoken to. The word "*Gusti*" is a designation for someone who is considered to have a great position or is considered great. Therefore, writing "*Gusti*" usually uses a capital "G" as a form of exaltation. Sundanese people usually call the word *Gusti* to mention the exaltation of God as "*Gusti Allah*" or "*Gusti Nu Maha Agung*" and so on<sup>24</sup>.

In *Ayat Suci Lenyeupaneun* interpretation book, Hasim uses *Gusti* for verses that contain prayer. Hasim wants to convey the message that when we pray we should glorify Allah. Because as if we are talking to God. In every verse that contains a prayer/supplication, the Sundanese people usually refer to Allah as "*Gusti*". Therefore, Hasim uses the word "*Gusti*" which is returned to God, as the language commonly used by local people. Hasim uses the word *Gusti* in several interpretations of his verses, one of which is in the translation of Ali Imran's letter verse 147 which means:

*Teu aya nu dikedalkeun ku maranehna iwal ti do'a : "Nun Gusti Pangeran abdi sadaya, mugia Gusti ngahampura kana dosa miwah tingkah laku abdi sadaya nu ngalalangkungan urusan abdi sadaya. Mugia abdi sadaya ginuluran kateguhan dina pamandegan, kalihna ti eta sih pitulung Gusti anu tansah kasuhunkeun ku abdi sadaya dina mayunan jalmi-jalmi nu kalafir"*<sup>25</sup>.

It means :

There is no prayer for them other than saying : "O our Lord, forgive our sins and our actions that are excessive in our affairs and set our stand, and help us against people who disbelieve"<sup>26</sup>.

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<sup>24</sup> Wulida Fitri Maulina, Vernakularisasi Al-Al-Qur'an bahasa Sunda (Studi Analisis Metode Penerjemahan dan Vernakularisasi Surat Luqman Dalam Al Kitab Al Mubin Karya KH. Muhammad Ramli), Thesis, Faculty of Ushuluddin and Humanities of the State Islamic University Walisongo Semarang, 2020, p.101

<sup>25</sup> Moh. E. Hasim, *Ayat Suci Lenyeupaneun* Bandung, Pustaka, 2006, jilid 4, p.122-123

<sup>26</sup> <https://tafsirweb.com> (accessed on 20 January 2023)

It can be concluded from the translation above that Moh. E. Hasim uses the word *Gusti* in verses that contain prayers like the verse above. The verse above prays to ask Allah's forgiveness for sins and excessive actions and asks for help to be protected from unbelievers.

**b. *Pangeran***

The next etiquette is "*Pangeran*". The word has several meanings. First, as a mention of Allah. Like the culture in Java, it turns out that in Sunda it also has a special meaning that refers to God. Second, it is used to refer to the sons and daughters of kings and queens. On the island of Java, there are still some who use the title "*Pangeran*" for the descendants of kings and queens. Third, it is used for the title of majesty given to someone who has great services to the Dutch government. However, this term is no longer used today<sup>27</sup>.

In *Ayat Suci Lenyepaneun* interpretation book, Hasim uses the word "*Pangeran*" as the first meaning, i.e to mention Allah SWT. And the Sundanese people usually refer to Allah as "*Pangeran*". Therefore, Hasim uses the word "*Pangeran*" which is returned to Allah, as the language commonly used by local people. In Ali Imran's letter verse 125, Moh.E.Hasim translates it with a translation like this:

*Yeuh malah mah, lamun seug maraneh salabar jeung takwa najan maranehna garancang narajang ka maraneh ayeuna pisan, Pangeran maraneh pasti bakal nulungan maraneh ku lima rebu Malaikat nu diutus narajang*<sup>28</sup>.

Artinya :

Yes (enough), if you are patient and alert, and they come to attack you immediately, Allah will help you with five thousand Angels wearing signs<sup>29</sup>.

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<sup>27</sup> Wulida Fitri Maulina, Vernakularisasi Al-Al-Qur'an bahasa Sunda (Studi Analisis Metode Penerjemahan dan Vernakularisasi Surat Luqman Dalam Al Kitab Al Mubin Karya KH. Muhammad Ramli), Thesis, Faculty of Ushuluddin and Humanities of the State Islamic University Walisongo Semarang, 2020, p.105

<sup>28</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.122-123

<sup>29</sup> <https://tafsirweb.com> (accessed on 20 January 2023)

**c. *Mantenna***

The next subtle word is “*Mantenna*”. This word has a special meaning which is used as a form of respect for someone whose position is higher than himself and can also be used as a form of respect for those who are older. The term “*Mantenna*” here is used by Hasim to show the meaning of “He/She” to Allah SWT.

In *Ayat Suci Lenyeupaneun* interpretation book, Hasim uses the word “*Mantenna*” as an expression to refer to “He” which is addressed to Allah SWT. And the Sundanese people usually mention Him to Allah as “*Mantenna*”. Therefore, Hasim uses the word “*Mantenna*” which is returned to God, as the language commonly used by local people. In Ali Imran's letter verse 102, Moh. E. Hasim translated it with a translation like this:

*Yeuh jalma jalma nu airman, pek geura tarakwa ka Allah kalawan takwa nu sabener-benerna ka Mantenna, jeung poma ulah ninggalkeun dunya fana kajaba bari pasrah sumerah ka Mantenna<sup>30</sup>.*

It means :

O you who believe, fear Allah, truly fear Him ; and never die unless you area a Muslim<sup>31</sup>.

**d. *Kagungan***

Another euphemism is “*Kagungan*”. This word has a subtle meaning that is used as a form of respect for someone whose position is higher than himself and can also be used as a form of respect for those who are older. “*Kagungan*” has the same meaning as “*boga*”. However, “*boga*” has a more crude and inappropriate meaning when it is directed at Allah. Therefore, Hasim uses the word “*Kagungan*”. The term “*Kagungan*” here is used by Hasim to show the meaning of “belonging” to Allah SWT.

In this Interpretation of the Lenyeupaneun Holy Verses, Hasim uses the word “*Kagungan*” as an expression to refer to “belonging” which is addressed to Allah SWT. And the Sundanese people usually mention “belonging” to Allah as “*Kagungan*”. Therefore, Hasim uses the word “*Kagungan*” which is returned to

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<sup>30</sup>Moh. E. Hasim, *Ayat Suci Lenyeupaneun* Bandung, Pustaka, 2006, jilid 4, p.25

<sup>31</sup><https://tafsirweb.com> (accessed on 20 January 2023)

Allah, as the language commonly used by local people. In Ali Imran's letter verse 129, Moh. E. Hasim translated it with a translation like this:

*Kagungan Allah saniskara nu aya di langit jeung di marcapada. Mantenna ngahampura sing saha nu dipikersa-Na, jeung nyiksa sing saha nu dipikersa-Na. Jeung Allah the Nu Maha Pangampura tur Maha Welas Asih<sup>32</sup>.*

It means :

To Allah belongs what is in the heavens and what is on the earth. He forgives whom He wills ; He torments whom He wills, and Allah is Forgiving, Most Merciful<sup>33</sup>.

**e. *Abdi***

Another euphemism is "*abdi*". This word has a subtle meaning that is used to indicate first-person pronouns. "*abdi*" has the same meaning with "*urang*" and "*aing*". However, "*urang*" and "*aing*" have a more crude and inappropriate meaning when used to pray to Allah. Therefore, Hasim uses the word "*abdi*" in verses that contain the meaning of prayer and as if he is talking to God. The term "*abdi*" here is used by Hasim to show the meaning of "I".

In *Ayat Suci Lenyepaneun* interpretation book, Hasim uses the word "*abdi*" as an expression to mention the first person pronoun which means "I" which is used to pray to God. And the Sundanese people usually say "*abdi*" as well to show politeness when talking to people they consider older. Therefore, Hasim uses the word "*abdi*" for the verse that indicates prayer, as the language commonly used by local people. In Ali Imran's letter verse 147, Moh. E. Hasim translated it with a translation like this:

*Teu aya nu dikedalkeun ku maranehna iwal ti do'a : "Nun Gusti Pangeran abdi sadaya, mugia Gusti ngahampura kana dosa miwah tingkah laku abdi sadaya nu ngalalangkungan urusan abdi sadaya. Mugia abdi sadaya ginuluran kateguhan dina pamandegan, kalihna ti eta sih pitulung*

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<sup>32</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.84

<sup>33</sup> <sup>33</sup><https://tafsirweb.com> (accessed on 20 January 2023)



*Gusti anu tansah kasuhunkeun ku abdi sadaya dina mayunan jalmi-jalmi nu kalafir*”<sup>34</sup>.

It means :

There is no prayer for them other than saying : “O our Lord, forgive our sins and our actions that are excessive in our affairs and set our stand, and help us against people who disbelieve”<sup>35</sup>.

#### **f. Urang**

To compare with soft words, here we will also explain examples of using harsh words in the interpretation of Surah Ali Imran. The first is "urang". This word is a crude word for "abdi". The word "urang" is used to show the first person pronoun. "urang" has the same meaning as "aing". However, "aing" has a rougher position than "urang". The term "urang" here is used by Hasim to show the meaning of "I".

In *Ayat Suci Lenyeupaneun* interpretation book, Hasim uses the word "urang" as an expression to mention the first person pronoun which means "I" which is used for expressions of non-believers. Therefore, Hasim uses the word "urang" for verses that indicate people who do not believe. In Ali Imran's letter verse 181, Moh. E. Hasim translated it with a translation like this:

*Satemenma Allah geus ngadangu omongan jalma-jalma nu nyebutkeun : "sabenernamah Allah teh miskin, nu kaya mah urang". Ku Kami rek dicatet omongan maranehna, nu geus maehan para Nabi sawenang-wenang. Jeung Kami rek nyarita : "pek rasakeun siksaan nu panas kacida!"*<sup>36</sup>.

It means :

Truly Allah has heard the words of those who say : “Verily Allah is poor and we are rich”. We will record their words and their deeds of killing the prophets without a just reason, and We will say (to them) : “You will feel the burning punishment”<sup>37</sup>.

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<sup>34</sup> Moh. E. Hasim, *Ayat Suci Lenyeupaneun* Bandung, Pustaka, 2006, jilid 4, p.122-123

<sup>35</sup> <https://tafsirweb.com> (accessed on 20 January 2023)

<sup>36</sup> Moh. E. Hasim, *Ayat Suci Lenyeupaneun* Bandung, Pustaka, 2006, jilid 4, p.214

<sup>37</sup> <https://tafsirweb.com> (accessed on 20 January 2023)

**g. Hidep**

The next harsh word is "*hidep*". This word has a special meaning that is used to show the meaning of "you". The position of the word "*hidep*" has the same meaning as "*maneh*" which is a familiar/rough meaning to say "you". But the level of "*hidep*" is above the word "*maneh*", which means that the word "*maneh*" is rougher than the word "*hidep*". In Sundanese, the mention of "you" for more rough language is called "*maneh*" and "*sia*".

In the Interpretation of the Lenyepaneun Holy Verses, Hasim uses the word "*hidep*" as an expression to mention the second person pronoun addressed to the Prophet from the angel Gabriel. And the Sundanese people usually say "*hidep*" for someone who is considered familiar. Therefore, Hasim used the word "*hidep*" which was returned to the Apostle, as the language commonly used by local people. In Ali Imran's letter verse 108 he translated the verse as follows:

*“Eta teh ayat-ayat Allah, Kami macakeun ayat-ayat eta ka hidep sabener-benerna. Jeung Allah teu aya maksud midamel kadoliman ka ummat saantero alam”*<sup>38</sup>.

Artinya :

“Those are the verses of Allah. We recite the verses to you correctly ; and Allah does not wish to mistreat His servants”<sup>39</sup>.

**h. Maraneh**

The next harsh word is "*maraneh*". This word is a rough form of the word "*anjeun*". The word "*maraneh*" is used to show the second person plural pronoun. "*Maraneh*" comes from the word "*maneh*". But the word "*maraneh*" is given the affix "ra". The affix "ra" in Sundanese means “many”, which means "you". "*maraneh*" has the same meaning as "*saria*". However, the word "*saria*" has an even rougher position than "*maraneh*". The term "*maraneh*" here is used by Hasim to show the meaning of "you".

In this Interpretation of the Lenyepaneun Holy Verses, Hasim uses the word "*maraneh*" as an expression to mention the second person pronoun which means

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<sup>38</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.39

<sup>39</sup> <https://tafsirweb.com> (accessed on 18 January 2023)

"you". In Ali Imran's letter verse 98, Moh. E. Hasim translated it with a translation like this:

*Caritakeun : “ yeuh Ahli Kitab, naon sababna maraneh ingkar kana ayat-ayat allah? Padahal Allah teh nyaksi kana naon-naon nu dilampahkeun ka maraneh ”.*<sup>40</sup>.

Artinya :

Say : “O people of the book, why do you deny the verses of Allah, while Allah is witness of what you do?”<sup>41</sup>.

#### ***i. Maranehna***

The next rude word is "*maranehna*". This word is a crude form of the word "*manehna*". The word "*maranehna*" is used to indicate the third person plural pronoun. "*Maranehna*" comes from the word "*manehna*" which means "she". But the word "*maranehna*" is given the affix "ra". The affix "ra" in Sundanese means “many” which means "they".

In *Ayat Suci Lenyeupaneun* interpretation book, Hasim uses the word "*maranehna*" as an expression to mention the third person pronoun many which means "they". In Ali Imran's letter verse 115, Moh. E. Hasim translated it with a translation like this:

*Jeung kahadean naon bae nu diamalkeun ku maranehna teu pisan-pisan bakal leungit pahalana. Da kapan Allah teh Maha Uninga ka jalma-jalma. Dan kapan Allah the Allah Maha Uninga ka jalma-jalma nu tarakwa*<sup>42</sup> .

Artinya :

And whatever good they do, they will not be hindered (receiving the reward) ; and Allah is all knowing of those who are pious<sup>43</sup>.

### **3. Local Typical Language**

In this discussion, the results of research on vernacularization in the Sundanese Tafsir book, i.e *Ayat Suci Lenyeupaneun* interpretation book by Moh. E. Hasim. This research will explain the meaning of Moh. E. Relevant results in local

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<sup>40</sup> Moh. E. Hasim, *Ayat Suci Lenyeupaneun* Bandung, Pustaka, 2006, jilid 4, p.214

<sup>41</sup> <https://tafsirweb.com> (accessed on 20 January 2023)

<sup>42</sup> Moh. E. Hasim, *Ayat Suci Lenyeupaneun* Bandung, Pustaka, 2006, jilid 4, p.214

<sup>43</sup> <https://tafsirweb.com> (accessed on 20 January 2023)

communities. Below we will discuss examples of vernacularization in the interpretation of Moh.E. Hasim contained in *Ayat Suci Lenyepaneun* interpretation book.

**a. Paturay Pegat Simpaya**

The word "*paturay pegat simpaya*" comes from three words, i.e "*paturay*", "*pegat*" and "*simpaya*". The word "*paturay*" in the Sundanese dictionary means "separate", the word "*pegat*" means "break", and the word "*simpaya*" means "knot (rope)"<sup>44</sup>. If separated, these three words do have their own and different meanings. However, if the three words are put together, it will contain one meaning. This word in Arabic is called "idhofah arrangement". So, the word "*paturay pegat simpaya*" means "split or divided". The explanation is "*paturay pegat simpaya*" means splitting or disintegrating like a rope knot that falls apart because it is broken and separated.

This word is found in the translation of Ali Imran's letter verse 103 in the book of Interpretation of the Lenyepaneun Holy Verses:

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۗ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ  
فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَىٰ شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ  
تَهْتَدُونَ<sup>45</sup>

*“Jeung pek maraneh sarerea babarengan muntang sing pageuh kana tali Allah, jeung pacuan ulah paturay pegat simpaya. Jeung sing inget kana ni’mat Allah nu dianugrahkeun ka maraneh basa bareto maranehmarusuhan, nya harita Allah meruhkeun hate maraneh, satuluyna kalayan ni’mat Allah maraneh the hirup rukkun duduluran, padahal harita the maraneh geus aya dina sisi jurang Naraka, terus ku pangersa Allah maraneh diselamatkeun di dinya. Kitu tah Allah nerangkeun ayat-ayat-Na ka maraneh sangkan maraneh mareunang pituduh<sup>46</sup>.*

It means :

“And hold all of you to the rope (religion) of Allah, and do not be divided, and remember Allah's favor upon you when you were enemies (in the

<sup>44</sup> Sundanese Dictionary Online <https://kamussunda.net> , accessed on January 21<sup>st</sup> 2023

<sup>45</sup> Al Baahits Al Al-Qur’āniy, QS. Ali Imran [3] : 103, <https://tafsir.app/> , accessed on January 21<sup>st</sup> 2023

<sup>46</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.26

Jahiliyah era), so Allah united your hearts, then you became because of Allah's favor, those who brothers; and you were on the brink of hell, then Allah saved you from it. Thus Allah explains His verses to you, so that you may be guided<sup>47</sup>.

Moh. E. Hasim translated the word "*paturay pegat simpay*" which means to make it easier for local people to understand the meaning of the prohibition contained in the paragraph above. In this verse there are commands and prohibitions for humans that Allah commands to hold fast to Allah's rope, what is meant by Allah's rope is Allah's religion. And there is a prohibition on divorce. Moh. E. Hasim deliberately translated "divorced" into "*paturay pegat simpay*" because Sundanese people usually recognize one of the Sundanese proverbs as well as the title of one of the quite well-known Sundanese songs, i.e "*sapu nyere pegat simpay*". The song is usually sung at the farewell ceremony for final year students who will separate at each school level, such as elementary, middle and high school.

The Sundanese people know the song "*sapu nyere pegat simpay*" with the meaning "a broomstick that broke its rope". It's like if the broomstick's rope breaks it will fall apart. The sticks will split up irregularly. Therefore, Hasim uses the word "*paturay pegat simpay*" to make it easier for local people not to get divorced, whatever the circumstances. Moh. E. Hasim doesn't want the Sundanese people to have disagreements, to split apart until it's messy because God forbids it.

#### **b. *Ginanjara Kabagjaan***

The word "*ginanjara kabagjaan*" comes from two words i.e "*ginanjara*" and "*kabagjaan*". The word "*ginanjara*" in the Sundanese dictionary means "to be rewarded/given a reward/rewarded", and the word "*kabagjaan*" has the meaning of "happiness"<sup>48</sup>. If separated, these two words do have their own and different meanings. However, if the two words are put together, it will contain one meaning. The word "*ginanjara kabagjaan*" means "lucky". The explanation is "*ginanjara kabagjaan*" means that when someone is rewarded with happiness, that person enters the group of lucky people and is not included in the group of losers.

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<sup>47</sup> <https://tafsirweb.com> (accessed on 18 January 2023)

<sup>48</sup> Sundanese Dictionary Online <https://kamussunda.net> , accessed on January 21<sup>st</sup> 2023

This word is found in the translation of Ali Imran's letter verse 104 in *Ayat Suci Lenyepaneun* interpretation book:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ  
الْمُفْلِحُونَ<sup>49</sup>

*Jeung sakuduna ti antara maraneh teh aya umat nu ngajak kana kahadean, ngajurung ngalakukeun nu alus sarta nyegah lampah nu mungkar. Tah eta teh jalma-jalma nu ginanjar kabagjaan<sup>50</sup>.*

It means :

And let there be a group of people among you who call for virtue, instructing those who are good and forbidding those who are evil; they are the lucky ones<sup>51</sup>.

Moh. E. Hasim translated the word "*ginanjar kabagjaan*" to make it easier for local people to understand the meaning of the commandment contained in the paragraph above. In this verse there is an expression that Allah commands humans to invite to good and prevent evil, and Allah mentions that people who behave like that will be made lucky people (rewarded with happiness). Moh. E. Hasim deliberately translated "lucky" into "*ginanjar kabagjaan*" because in Sundanese people it is customary to give names to newborns with several good expressions and prayers in the hope that the child can become like the name given. Many parents give names to their babies with the name "*ginanjar*" but usually the next sentence is different, such as Haris *GINANJAR*, Edwin *GINANJAR*, Muh. *GINANJAR SENTOSA* and others. Hasim hopes that the local community can receive the message of the verse properly.

### c. *Marahmay and Geuneuk Maleukmeuk*

In this discussion, two vocabularies will be explained at once, each of which has a different meaning. However, because it is contained in the same verse of the Al-Qur'ān, the author will explain it in one discussion with the same title. The first

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<sup>49</sup> Al Baahits Al Al-Qur'āniy, QS. Ali Imran [3] : 103, <https://tafsir.app/> , accessed on January 21<sup>st</sup> 2023

<sup>50</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.30

<sup>51</sup> <https://tafsirweb.com> (accessed on 18 January 2023)

will explain the word "*marahmay*" and the second will explain the word "*geuneuk maleukmeuk*":

The word "*marahmay*" in the Sundanese dictionary means "cheerful/radiant/white"<sup>52</sup>. And the word "*geuneuk leukmeuk*" comes from two words i.e "*geuneuk*" and "*maleukmeuk*". The word "*geuneuk*" means "bruised/bluish/purple". And the word "*maleukmeuk*" means "blackish". The explanation is "*marahmay and geuneuk maleukmeuk*" means the condition, condition, or facial expression of a person, one with a radiant state and the other with black bruises.

These two words are found in the translation of Ali Imran's letter verse 106 in *Ayat Suci Lenyepaneun* interpretation book:

يَوْمَ تَبْيَضُّ وُجُوهٌُ وَتَسْوَدُّ وُجُوهٌُ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ<sup>53</sup>

*Dina poean beungeut sawatara jelema marahmay jeung sawarehna deui geuneuk maleukmeuk, nya jalma-jalma nu beungeutna geuneuk maleukmeuk teh dinaha-naha : "naha naon sababna maraneh kalafir sanggeus airman? Pek rasakeun siksaan akibat tina kakafiran maraneh"*<sup>54</sup>.

It means :

On that day some faces will be white and glistening, and some faces will be black and somber. As for those whose faces were black with gloom (it was said to them): "Why did you disbelieve after you believed? Therefore feel the punishment for your disbelief"<sup>55</sup>.

Moh. E. Hasim translated the words "*marahmay*" and "*geuneuk maleukmeuk*" to make it easier for local people to understand the meaning of the verse above. In this verse Allah explains that on that day there are white faces that

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<sup>52</sup> Sundanese Dictionary Online <https://kamussunda.net> , accessed on January 21<sup>st</sup> 2023

<sup>53</sup> Al Baahits Al Al-Qur'āniy, QS. Ali Imran [3] : 103, <https://tafsir.app/> , accessed on January 21<sup>st</sup> 2023

<sup>54</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.35

<sup>55</sup> <https://tafsirweb.com> (accessed on 18 January 2023)

glow and some have black faces that are somber. And Allah explains that people whose faces are black somber are a form of punishment for those who disbelieve even though they had faith before. Moh. E. Hasim deliberately translated “white radiant” into “*marahmmay*” and translated “black somber” into “*geuneuk maleukmeuk*” because in Sundanese people usually say “*pasemon / facial expression*” with such a title.

Hasim hopes that local people can receive the message of the verse properly by always maintaining their faith in any circumstances. And Hasim hopes that local people are not easily swayed by the lure of leaving Islam. In the Sunda region, especially in rural areas, there was once a village that lacked religious knowledge and they were in a state of lack of material possessions. Then the disbelievers took advantage of this situation by giving lures by offering them possessions and food on the condition that they leave Islam and enter the infidel's religion.

#### **d. *Sabilulungan***

The word "*sabilulungan*" in the Sundanese dictionary means " mutual cooperation"<sup>56</sup>. However, it does not only mean mutual cooperation, the word "*sabilulungan*" in Sundanese has a broader meaning, i.e “*silih asah, silih asuh, silih asih, silih wawangi, sabar, jeung kaimanan*” which all contribute to shaping the condition of a society that has high character and maintain culture. In the word "*sabilulungan*" collected noble values that developed in the Sundanese people, i.e “*sareundeuk saigel sabobot sapihaneun, rempug jukung sauyunan rampak gawe babarengan*” which has the meaning "one word, one step away, one understanding, understanding, fate, mutual support, mutual support loving, helping each other, working together, a sense of brotherhood that is so close and there is togetherness<sup>57</sup>. The explanation is "*sabilulungan*" means that fellow human beings must help each other with the same understanding, understand and love each other and always uphold the sense of brotherhood and tighten the ropes of togetherness tightly and not divide each other.

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<sup>56</sup> Sundanese Dictionary Online <https://kamussunda.net> , accessed on January 21<sup>st</sup> 2023

<sup>57</sup> Usep Sutarman, “Penerapan Konsep Kearifan Lokal Masyarakat Sunda (*Sabilulungan*) dalam Pembelajaran Sejarah”, *Historia : Journal Pendidik dan Peneliti Sejarah*, Vol. 1, No. 1, 2017, p.34



This word is found in the translation of Ali Imran's letter verse 112 in *Ayat Suci Lenyeupaneun* interpretation book :

ضُرِبَتْ عَلَيْهِمُ الدَّلِيلَةُ أَنِ مَا تُكْفِرُوا إِلَّا بِحَبْلِ مِنَ اللَّهِ وَحَبْلٍ مِنَ النَّاسِ وَبَاءُ وَبِغَضَبٍ مِنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكُمْ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكُمْ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ<sup>58</sup>

*Araya di mana bae maranehna ditibanan kahinaan kajaba lamun maranehna panteng kumereb ka Allah tur sabilulungan jeung sasama manusa, bebendon ti Allah taya pentotna ditindih ku leutik burih. Kitu bongan maranehna ingkar kana ayat-ayat Allah katurug-turug geus nelasan pati sababaraha Nabi bari taya alesan nu syah. Tah kitu bongan wangkelang sok ngalanggar wates wangen<sup>59</sup>.*

Artinya :

They are covered with humiliation wherever they are, unless they hold on to the rope (religion) of Allah and the rope (covenant) with humans, and they will again receive the wrath of Allah and they will be filled with humility. That is because they disbelieved in the verses of Allah and killed the prophets without a good reason. That is because they are disobedient and transgressive.<sup>60</sup>

Moh. E. Hasim translated the word "*sabilulungan*" with the intention of making it easier for local people to understand the meaning of the commandment contained in the paragraph above. In this verse there is an expression that people who will not be overwhelmed with humiliation are people who want to cling to God's rope, always help their fellow human beings, do not disbelieve in God's verses and do not kill the Prophet without a good reason. because it includes disobedience and transgression. Moh. E. Hasim deliberately translated "*hablu minannas*" with the word "*sabilulungan*" because Sundanese people usually use

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<sup>58</sup> Al Baahits Al Al-Qur'āniy, QS. Ali Imran [3] : 112, <https://tafsir.app/> , accessed on January 21<sup>st</sup> 2023

<sup>59</sup> Moh. E. Hasim, *Ayat Suci Lenyeupaneun* Bandung, Pustaka, 2006, jilid 4, p.49

<sup>60</sup> <https://tafsirweb.com> (accessed on 18 January 2023)

that word. Hasim hopes that the local community can receive the message of the verse properly.

**e. Nyecep**

The word "nyecep" comes from the word "cecep". The word "cecep" in the Sundanese dictionary has many meanings, i.e "description to express a cold state", "giving money to a newly circumcised child", and "drink a little"<sup>61</sup>. The word "cecep" here has the first meaning, which is a statement indicating a cold state. The word "cecep" here is given the affix "Nasal". This affix has many branches, including *m-*, *n-*, *ng-*, *nga-*, *nge-*, *ny-*. These affixes are used to change nouns to become verbs. The use of these affixes is adjusted to the first letter of the word. The affix *ny-* is used when joining a root word that starts with the consonants "c" and "s". And in this example, use the affix *ny-* because the noun begins with the letter "c", so use the affix *ny-*. The explanation is "nyecep" means the weather is very cold to the bone.

This word is found in the translation of Ali Imran's letter verse 117 in *Ayat Suci Lenyeupaneun* interpretation book :

مَثَلٌ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنفُسَهُمْ  
فَأَهْلَكَتَهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنفُسُهُمْ يَظْلِمُونَ<sup>62</sup>

*“Harta-banda nu dinafkahkeun ku maranehna dina hirup kumbuh di alam dunya ieu bisa diibaratkeun angina nu tiisna mani nyecep kacida ngahantam pepelakan jalma-jalma nu nganiaya dirina sorangan nepi ka ruksak taya pulukaneunana. Lain Allah nu nganiaya maranehna teh tapi maranehna sorangan nganiaya dirina<sup>63</sup>.*

Artinya :

The parable of the wealth that they spend in the life of this world is like the parable of the wind which contains a very cold air, which falls on the

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<sup>61</sup>Sundanese Dictionary Online <https://kamussunda.net> , accessed on January 22<sup>nd</sup> 2023

<sup>62</sup> Al Baahits Al Al-Qur’āniy, QS. Ali Imran [3] : 103, <https://tafsir.app/> , accessed on January 22<sup>nd</sup> 2023

<sup>63</sup> Moh. E. Hasim, *Ayat Suci Lenyeupaneun* Bandung, Pustaka, 2006, jilid 4, p.60

plants of people who abuse themselves, then the wind destroys them. God did not wrong them, but they wronged themselves<sup>64</sup>.

Moh. E. Hasim translated the word "*nyecep*" to make it easier for local people to understand the meaning of the parable contained in the verse above. In this verse there is a parable that the disbelievers and the wicked when spending their wealth they do not care whether the wealth is lawful or unlawful. They only hope for big profits whether they get from corruption, theft, deceiving people, gambling, and so on. In this verse, it is explained that the parable of the wealth that they spend is like a very cold wind that hits the plants of people who abuse themselves and the wind destroys itself. Moh. E. Hasim deliberately translated "shirrun" into "*nyecep*" because in Sundanese people usually use the word "*nyecep*" when they feel very cold.

**f. *Mikaceuceub and Mikameumeut***

In this discussion, two vocabulary words will be explained at once, each of which has a different meaning. However, because it is contained in the same verse of the Al-Qur'ān, the author will explain it in one discussion with the same title. The first will explain the word "*mikaceuceub*" and the second will explain the word "*mikameumeut*" :

The word "*mikaceuceub*" in the Sundanese dictionary means "to hate". And the word "*mikameumeut*" means "to love"<sup>65</sup>. The words "*mikaceuceub*" and "*mikameumeut*" come from the words "*ceuceub*" and "*meumeut*" which are then given the affix "mika", these affixes have the same meaning as the affixes "*me-i*" and "*me-kan*" in Indonesian. The explanation is "*mikaceuceub*" means someone who hates, and "*mikameumeut*" means someone who loves.

These two words are found in the translation of Ali Imran's letter verse 119 in *Ayat Suci Lenyeupaneun* interpretation book :

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<sup>64</sup> <https://tafsirweb.com> (accessed on January 22<sup>nd</sup> 2023)

<sup>65</sup> Sundanese Dictionary Online <https://sundapedia.com>, accessed on January 22<sup>nd</sup> 2023

هَآأَنُتُمْ أَؤَلَاءِ تُحِبُّوهُمَّ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِآلِكِتَابِ كُتُبِهِ وَإِذَا لَقُوكُمْ قَالُوا ءَامَنَّا وَإِذَا خَلَوْا عَضُّوْا

عَلَبِكُمْ أَلَّا نَمْلَ مِنْ الْعَبْطِ قُلْ مُؤْتُوا بِعَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ<sup>66</sup>

*Kieu yeuh, maraneh mikameumeut maranehna, sedeng maranehna mikaceuceub maraneh, jeung maraneh mah iman kana sakabeh kitab. Lamun maranehna paamprok jeung maraneh, pokna teh : "Kuring sarerea iman", tapi lamun maranehna geus papisah ti maraneh, maranehna sok kekerot bakating ku ambek jeung keuheul ka maraneh. Pek sebutkeun : "modar siah kasibat amarah!" Satemenna Allah Maha Uninga kana kereteging ati<sup>67</sup>.*

Artinya :

This is how you are, you like them, but they don't like you, and you believe in all the books. When they meet you, they say "We believe", and when they are alone, they bite their fingertips between anger and hatred towards you. Say (to them): "You will die because of your anger." Verily, Allah knows all that is in the heart<sup>68</sup>.

Moh. E. Hasim translated the words "*mikaceuceub*" and "*mikameumeut*" with the intention of making it easier for local people to understand the meaning of the verse above. In this verse Allah explains that Rasulullah SAW still likes and respects Jews even though Jews hate Rasulullah SAW. When the Jews met the Prophet, they rubbed their upper and lower teeth because they were angry and hated the Prophet. Moh. E. Hasim deliberately translated "hate" into "*mikaceuceub*" and translated "like" into "*mikameumeut*" because in Sundanese people usually say these two feelings with such names. Hasim hopes that the local community can receive the message of the verse properly

#### **g. Papayung**

The word "*Papayung*" comes from the word "umbrella". The word "*umbrella*" in the Sundanese dictionary has many meanings, i.e "*umbrella*"<sup>69</sup>. "*umbrella*" is an item that is used to protect oneself either from pouring rain or

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<sup>66</sup> Al Baahits Al Al-Qur'āniy, QS. Ali Imran [3] : 119, <https://tafsir.app/> , accessed on January 21<sup>st</sup> 2023

<sup>67</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.35

<sup>68</sup> <https://tafsirweb.com> (accessed on 18 January 2023)

<sup>69</sup> Sundanese Dictionary Online <https://kamussunda.net> , accessed on January 22<sup>nd</sup> 2023

protecting oneself from the hot sun. The word "umbrella" here is given the affix "pa". These affixes have a function to form a verb which means to do. And in this example the word whose origin is a noun is "umbrella" and after getting the affix "pa" it means "the one who protects". The explanation "*papayung*" means it can protect someone from a danger that will interfere.

This word is found in the translation of Ali Imran's letter verse 122 in *Ayat Suci Lenyepaneun* interpretation book :

إِذْ هَمَّتْ طَّائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ<sup>70</sup>

*Basa dua golongan ti maraneh rek mundur lantaran gimir padahal Allah teh Papayung pikeun duanana. Ku kituna sakuduna jalma-jalma nu airman tawekal ka mMantenna<sup>71</sup>.*

Artinya :

When two groups of you want to (retreat) out of fear, even though Allah is a helper for both groups. Therefore, the believers should put their trust in Allah alone<sup>72</sup>.

Moh. E. Hasim translated the word "*Papayung*" to make it easier for local people to understand the meaning of the verse above. In this verse, Allah states that when two groups want to retreat out of fear, it is Allah who will protect and help them. Therefore Allah commands to always rely on Him. Moh. E. Hasim deliberately likened the word "protect" to "*Papayung*" even though in Sundanese "to protect" is "*ngalindungan*". it has the aim that the Sundanese people more easily understand the verse. And according to them the umbrella has a function to protect. Because when it rains and it's hot they usually use an umbrella to protect themselves.

#### ***h. Mulang Tarima***

The word "*mulang tarima*" comes from two words, i.e "*mulang*" and "*tarima*". The word "*mulang*" in the Sundanese dictionary means "go home,

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<sup>70</sup> Al Baahits Al Al-Qur'āniy, QS. Ali Imran [3] : 122, <https://tafsir.app/> , accessed on January 22<sup>nd</sup> 2023

<sup>71</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.60

<sup>72</sup> <https://tafsirweb.com> (accessed on January 22<sup>nd</sup> 2023)

return/return kindness and gifts", and the word "*tarima*" means "receive"<sup>73</sup>. If separated, these two words do have their own and different meanings. However, if the two words are put together, it will contain one meaning. The word "*mulang tarima*" has the meaning of "thank you or be grateful". The explanation is "*mulang tarima*" means to be grateful and thankful for whatever God has given, either through human intermediaries or directly from God.

This word is found in the translation of Ali Imran's letter verse 123 in *Ayat Suci Lenyepaneun* interpretation book :

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ<sup>74</sup>

*Jeung satemenna Allah geus nulungan maraneh dinaperang Badar, sedeng harita jumlah maraneh teh saeutik pisan. Ku sabab eta pek geura takwa ka Allah malar maraneh mulang tarima*<sup>75</sup>.

It means :

Truly Allah has helped you in the battle of Badr, even though you were (at that time) weak people. Therefore fear Allah, that you may be grateful to Him<sup>76</sup>.

Moh. E. Hasim translated the word "*mulang tarima*" to make it easier for local people to understand the meaning of the verse above. In this verse it is explained that Allah has helped during the battle of Badr even though at that time they were weak, therefore, fear Allah and be grateful to Him. Moh. E. Hasim deliberately translated "thank you" into "*mulang tarima*" because in Sundanese people it is always customary to always be grateful for whatever has been given to them. In Sundanese, to say thank you is "*hatur nuhun/nuhun*".

#### **i. Ngalamot Curuk**

The word "*ngalamot curuk*" comes from two words, i.e "*ngalamot*" and "*curuk*". The word "*ngalamot*" in the Sundanese dictionary means "lick", and the

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<sup>73</sup> Sundanese Dictionary Online <https://kamussunda.net> , accessed on January 21<sup>st</sup> 2023

<sup>74</sup> Al Baahits Al Al-Qur'āniy, QS. Ali Imran [3] : 123, <https://tafsir.app/> , accessed on January 22<sup>nd</sup> 2023

<sup>75</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.76

<sup>76</sup> <https://tafsirweb.com> (accessed on January 22<sup>nd</sup> 2023)

word "*curuk*" means "finger"<sup>77</sup>. If separated, these two words do have their own and different meanings. However, if the two words are put together, it will contain one meaning. The word "*ngalamot curuk*" means "to fail or go home with nothing". The explanation is "*ngalamot curuk*" means in a state of failure after struggling and feeling tempted because you can only see other people enjoying their success and going home with nothing.

This word is found in the translation of Ali Imran's letter verse 127 in *Ayat Suci Lenyepaneun* interpretation book :

<sup>78</sup> لِيَقْطَعَ طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ

*Pikeun ngabinasakeun golongan jalma-jalma nu kalafir, atawa sangkan maranehna pinanggih jeung kasedihan, ngalamot curuk marulang teu beubeunangan<sup>79</sup>.*

It means :

(Allah helped you in the battle of Badr and provided reinforcements) to destroy a group of disbelievers, or to make them humiliated, then they returned with nothing<sup>80</sup>.

Moh. E. Hasim translated the word "*ngalamot curuk*" to make it easier for local people to understand the meaning of the verse above. In this verse it is explained that Allah has helped during the battle of Badr and provided reinforcements to defeat the disbelievers, and made them despicable so that they returned home with nothing. Moh. E. Hasim deliberately translated "defeat" into "*ngalamot curuk*" because in Sundanese society people who fail and cannot enjoy victory usually call it "*ngalamot curuk*". So, "*ngalamot curuk*" does not merely have a pure meaning of licking the finger, but has an implicit meaning, i.e defeat that cannot get anything.

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<sup>77</sup> Sundanese Dictionary Online <https://kamussunda.net> , accessed on January 22<sup>nd</sup> 2023

<sup>78</sup> Al Baahits Al Al-Qur'āniy, QS. Ali Imran [3] : 127, <https://tafsir.app/> , accessed on January 22<sup>nd</sup> 2023

<sup>79</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.80

<sup>80</sup> <https://tafsirweb.com> (accessed on January 22<sup>nd</sup> 2023)

**j. Serah Bongkokan**

The word "*Serah Bongkokan*" comes from two words, i.d "*serah*" and "*bongkokan*". The word "*serah*" in the Sundanese dictionary means "one or two grains in rice or rice", and the word "*bongkokan*" means "hunchback"<sup>81</sup>. If separated, these two words do have their own and different meanings. However, if the two words are put together, it will contain one meaning. The word "*serah bongkokan*" means "surrender, surrender unconditionally". The explanation is "*serah bongkokan*" means someone who surrenders and submits without any conditions.

This word is found in the translation of Ali Imran's letter verse 146 in *Ayat Suci Lenyepaneun* interpretation book :

وَكَايْنٍ مِّنْ نَّبِيِّ قَاتَلَ مَعَهُ رِيبُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا ۗ

وَاللَّهُ يُحِبُّ الصَّابِرِينَ<sup>82</sup>

*Jeung pirang-pirang Nabi nu geus perang babarengan jeung jalma-jalma nu baroga Pangeran. Maranehna teu ringrang meunang musibah dina jalan Allah, teu laleuleus siga teu nangan, oge teu serah bongkokan. Jeung Allah mikaseneng jalma-jalma nu shabar*<sup>83</sup>.

Artinya :

And how many prophets fought with them, a great number of pious followers. They do not become weak because of the calamity that befalls them in the way of Allah, and are not lethargic and do not (also) surrender (to the enemy). Allah loves those who are patient<sup>84</sup>.

Moh. E. Hasim translated the word "*serah bongkokan*" to make it easier for local people to understand the meaning of the verse above. In this verse it is explained that many of the Prophet's group fought and their followers were pious. They became strong and not weak despite the calamities that befell them in the way of Allah, they did not surrender to the enemy because Allah loves those who are

<sup>81</sup> Sundanese Dictionary Online <https://kamussunda.net> , accessed on January 22<sup>nd</sup> 2023

<sup>82</sup> Al Baahits Al Al-Qur'āniy, QS. Ali Imran [3] : 146, <https://tafsir.app/> , accessed on January 22<sup>nd</sup> 2023

<sup>83</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.120

<sup>84</sup> <https://tafsirweb.com> (accessed on January 22<sup>nd</sup> 2023)



patient. Moh. E. Hasim deliberately translates "surrender" to "give up the hunk". The word "*serah bongkokan*" is one of the proverbs in Sundanese. Because the Sundanese people usually use Sundanese proverbs to express an event that is in accordance with the meaning contained in the proverbs.

## B. Vernacularization in Interpretation

### 1. Examples of Vernacularization of interpretation in *Ayat Suci Lenyepaneun*

The next discussion is regarding vernacularization in terms of interpretation contained in the book of Tafsīr in the Sundanese language entitled *Ayat Suci Lenyepaneun* interpretation book by Moh. E. Hasim. In this discussion, we will explain examples of vernacularization of interpretation in *Ayat Suci Lenyepaneun* interpretation book. So that we will know the meaning of the *babasan* (Sundanese expression), *paribasa* (proverb), and *kecap-kecapan* (words) contained in the commentary.

Examples of vernacularization in terms of interpretation in *Ayat Suci Lenyepaneun* interpretation book are as follows:

#### a. *Caringcing Pageuh Kancing Saringset Pageuh Cawet*

Interpretation of *Ayat Suci Lenyepaneun* interpretation book Q.S. Ali Imran : 102

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ<sup>85</sup>

The Meaning :

O you who believe, fear Allah, truly fear Him ; and never die unless you area a Muslim<sup>86</sup>.

*Takwa teh ajrih ku Gusti Nu Maha suci, nya eta sieun teu dipikawelas dipikasih ku Mantenna, jeung sieun ditibanan bebendon ku Mantenna. Ku sabab eta jelema nu takwa bakal anteb kumureb beurang peuting ka Mantenna, loba ngamalkeun amal soleh, nya eta leket ngamalkeun ibadah mahdhah, sarta ngalobakeun amal kahade- an ka*

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<sup>85</sup> Al Baahits Al Al-Qur'āniy, QS. Ali Imran [3] : 146, <https://tafsir.app/> , accessed on January 23<sup>rd</sup> 2023

<sup>86</sup> <https://tafsirweb.com> (accessed on January 23<sup>rd</sup> 2023)

*sasama manusa nurut kana pituduh Mantenna. Ngalaksanakeun nu wajib dilaksanakeun bari ninggalkeun nu wajib ditinggalkeun. Moal nolak kana timbalan sanajan lain kabeuki, moal talangke ninggalkeun anu dilarang sanajan karesep ti bubudak. Ku sabab eta takwa teh sok dihartikeun disiplin atawa taki taki caringcing pageuh kancing saringset pageuh cawet enggoning sumujud ka Nu Maha Agung<sup>87</sup>.*

Fear is the fear of the Most Holy God, it is the fear of not being shown mercy by Him, and the fear of being punished by Him. That's why a pious person will be devoted to God day and night, do many righteous deeds, that is, stick to worshiping God, and do good deeds to fellow human beings according to God's guidance. Doing what must be done while leaving what must be left. He will not refuse the deputy even if it is not more, he will not leave the forbidden even if he likes it from a child. That's why fear is often defined as discipline or *taki-taki caringcing pageuh kancing saringset pageuh cawet* in order to bow down to the Almighty.

Moh. E. Hasim in his interpretation describes the conditions and habits of the Sundanese people who have nimble personalities, are always alert and disciplined. According to Hasim Takwa, it is like discipline. He likens discipline to one of the Sundanese proverbs, i.e *caringcing pageuh kancing saringset pageuh cawet*. The sentence has the meaning of nimble and disciplined. Hasim relates it to the habits of the Sundanese people who are always nimble in doing a job. The meaning of piety is the same as discipline (*caringcing pageuh kancing saringset pageuh cawet*) is a disciplined attitude towards Allah's commands and there will be no reason to delay worshiping Allah and there is no reason not to stay away from Allah's prohibitions, if we are already disciplined, we will always comply. commitment in Islam is to carry out all God's commandments and stay away from all God's prohibitions, because piety behavior is a shame and fear of God. And also afraid of not being loved by Allah and afraid of being hated by Allah.

**b. Ulah Haripeut Ku Teuteureuyan**

Interpretation of *Ayat Suci Lenyepaneun* interpretation book Q.S. Ali Imran :

118

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<sup>87</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.26

يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بِطَانَةَ مِّنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ أَلْبَعُضَاءُ  
مِّنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنْتُمْ تَعْقِلُونَ<sup>88</sup>

The Meaning :

O you who believe, do not take as your trusted friends people who, outside your circle (because) they do not stop (causing) harm to you. They like what troubles you. Hatred has been manifested from their mouths, and what their hearts hide is even greater. Indeed We have explained to you (Our) verses, if you understand them.<sup>89</sup>.

*Nyobat dalit nyaeta nyobat lahir bathin sabab kecap bithaanah dina ayat ieu teh sasangupan jeung bathiniyah. Nyobat medok lahir bathin jeung jalma-jalma nu teu saihwan, teu saiman, ku allah SWT dilarang ku sabab eta ku urang bisa dihartiekun haram hukumna.*

*Sosobatan teh bisa antara pribadi jeung pribadi, oge bisa sabeungkeutan dina hiji organisasi. Lamun aya jelema sosobatan medok pisan jeung golongan kufrusyirk, kufrunifaq atawa kufrul-ahlul-kitab, sanajan manehna ulama, ku urang ulah diturutan, sabab dilarang ku Allah SWT.*

*Wawuh jeung maranehna henteu dilarang, malah silih tulungan dina urusan kadunyaan oge teu naon, naon, dina surat al-Mumtahanah ayat 8 juz 28 kaunggel dawuhan Mantenna yen Mantenna henteu ngalarang ummat Islam nyieun kahadean jeung jujur ka saha bae asal nu teu ngamusuhan dina urusan agama jeung henteu rek ngajak urang.*

*Lamun urang nyobat medok lahir bathin, lain bae sakokoh sainum tapi bisa tisoledat nyaritakeun rasiah urang tanpa dingding kelir lantaran geus ngarasa sapapait samamanis tea, ceuk urang awak mah : menyelunduk samo samo bungkok, malompek samo patah, tatungkui samo-samo tamakan pasie, sasanang sasusah mati samo bakalang tanah.*

*Lamun urang geus sarasiah jeung nu teu saiman, dimana paketrok bakal timbul bahaya gede. Ayeuna geus loba ummat Islam di lembur urang nu nyobat medok jeung dua organisasi Yahudi, malah geus kabeungkeut ku sense of belonging. Sing inget kana dawuhan Allah SWT di luhur lamun*

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<sup>88</sup> Al Baahits Al Al-Qur’āniy, QS. Ali Imran [3] : 118, <https://tafsir.app/> , accessed on January 24<sup>th</sup> 2023

<sup>89</sup> <https://tafsirweb.com> (accessed on January 24<sup>th</sup> 2023)

*urang bener-bener iman ka Mantenna, ulah haripeut ku teuteureuyeun. Tukang nguseup pura-pura bageur mere dahar ka lauk, padahal eupan nu matak mateni*<sup>90</sup>.

Trying to be close friends is trying to be inner friend because the word *bithaanah* in this verse is synonymous with inner life. Trying to make love with people who are not in faith with us, not a believer, is forbidden by Allah SWT because of that we can define it as illegal.

Friendship can be between personal and personal, it can also be a bond in an organization. If there is a person who is very close to the group of *kufrusyirk*, *kufrunifaq* or *kufrul-ahul-kitab*, even if he is a scholar, we should not follow him, because it is forbidden by Allah SWT.

Acquaintance with them is not prohibited, even helping each other in worldly affairs is not what, what, in surat al-Mumtahanah verse 8 juz 28 it is mentioned that His Majesty said that He does not forbid the Muslim community to be kind and honest to anyone who is not hostile in religious matters and did not want to invite us.

If we try to make inner and outer, it's not as strong as a drink, but we can tell our secrets without a hint of color because we feel as bitter as the sweetness of tea, we say to ourselves: *sneaking samo samo samo hunchback, malompek samo patah, tatungkui samo-samo takan pasie, sasanang sasusu* dead will be the land.

If we are honest with those who do not believe, where there will be a big danger. Now there are many Muslims in our neighborhood who try to join with two Jewish organizations, even they are bound by the sense of belonging. Remember the saying of Allah SWT above if we really believe in Him, don't stay awake. The sucker pretends to be kind and feeds the fish, but the food is deadly.

Moh. E. Hasim in his interpretation describes the conditions and habits of the Sundanese people who are easily familiar with anyone even though they don't yet know them so they can have many friends. Moh. E. Hasim in his interpretation explains that we are allowed to be friends with anyone even with those who do not believe, as long as there are limits. And what is not allowed is to be very close friends or be friends physically and spiritually. Moreover, having a romantic

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<sup>90</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.65

relationship with a non-believer, this is forbidden by Allah. Because if we are too close we are afraid we will slip in telling the secrets we have. And even when you believe too much with a friend who is not a believer, you are afraid that you will also believe what he says about his religion, especially if his faith is not strong enough. Therefore Hasim gave a message in his interpretation, i.e "*haripeut ku teuteureuyan*" which means don't be easily provoked by the lure.

**c. Kandel Kulit Beungeut**

Interpretation of *Ayat Suci Lenyepaneun* interpretation book Q.S. Ali Imran : 119

..... وَإِذَا لَقُّوْكُمْ قَالُوْا ءَاٰمَنَّا وَاِذَا خَلَوْا عَضُّوْا عَلَٰيْكُمْ اَلْاَنَامِلَ مِنْ اَلْغَيْظِ .....<sup>91</sup>

The Meaning :

When they meet you, they say "We believe", and when they are alone, they bite their fingertips between anger and hatred towards you<sup>92</sup>.

*Ari pahareup-hareup galecok jeung pura-pura iman, lamun rukang nulak cangkeng bari kekerot jeung ngacung-nga ang curuk. Tah ni kieu ngaranna mindingan beungeut ku saweuy, pura-pura asih padahal benci, alias taqiyah pamake jalma munafik.*

*Ayeuna ge kaom kafirin teh tara kireum-kireum ngagem bor gemborkeun kecap demi perdamaian, demi peri-kemanusiaan tapi buktina pembantaian. Saha nu ngalindih lembur urang Indian di Amerika jeung Aborigin di Ustrali? Urang Islam tara aya nu ngajajah, tapi maranehna ti baheula tug nepi ka kiwari teu eureun-eureun macikeuh deungeun bari aksi akon-akon jadi polisi dunya.*

*Jalma-jalma fasek memang kandel kulit beungeut, tara ngarasa dosa neumbleuhkeun geugeuleuh ka deungeun atawa lempar batu sembunyi tangan. Pantes ku Gusti Allah dila'nat, geura yeuh dawuhan Mantenna di handap<sup>93</sup>.*

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<sup>91</sup> Al Baahits Al Al-Qur'āniy, QS. Ali Imran [3] : 119, <https://tafsir.app/> , accessed on January 24<sup>th</sup> 2023

<sup>92</sup> <https://tafsirweb.com> (accessed on January 24<sup>th</sup> 2023)

<sup>93</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.69-70

Face-to-face chatting and pretending to believe, if you are bending your waist while scrunching up and pointing at the curuk. That's why it's called hiding my face, pretending to love but hate, aka taqiyah used by hypocrites.

Now, the infidels are wearing uniforms wearing drills to spread the word for peace, for the sake of humanity, but it is proof of genocide. Who is the home of the Indians in America and the Aborigines in Australia? There are Muslims who are colonizers, but from the past until now, they have not stopped criticizing foreigners while acting as the police of the world.

Fasek people are really thick-skinned, they feel guilty when they hate others or throw stones behind their backs. You deserve to be cursed by God, immediately eat what he said below

Moh. E. Hasim explained in his interpretation that the two-faced wicked and hypocritical people. When they were in front of them confessed their faith but when behind them they even put their hands on their hips and jeered. Pretend to be happy but hate it. Moh. E. Hasim describes such wicked people as “*kandel kulit beungeut*” which means a person who has no shame. These sentences in Sundanese are called babasan sentences. Babasan is an expression sentence that is often used by the Sundanese people. Hasim gave advice to the Sundanese people that we must be careful with wicked and hypocritical people because their attitudes are often not in accordance with the facts of the truth.

**d. Saherang-Herang Cibeas Moal Saherang Cai Cinyusu**

Interpretation of *Ayat Suci Lenyeupaneun* interpretation book Q.S. Ali Imran :

120

إِن تَمَسُّكُمْ حَسَنَةٌ تَسُوهُمْ وَإِن تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِن تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا

إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ<sup>94</sup>

The Meaning :

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<sup>94</sup> Al Baahits Al Al-Qur’āniy, QS. Ali Imran [3] : 120, <https://tafsir.app/> , accessed on January 24<sup>th</sup> 2023

If you get good, they will grieve, but if you get disaster, they rejoice over it. If you are patient and pious, surely their trickery will not bring you any harm. Surely Allah is aware of all that they do<sup>95</sup>.

*Urang Yahudi, urang Nasrani jeung urang Islam nu bumen bumen di Madinah jeung sakurilingeunana, sabenerna mah tunggal sadapur dina beungkeutan Millata Ibrahim. Upama pagetreng sek matak harengreng lir ibarat maung sarungkun leuwih ragot alahbatan jeung deungeun-deungeun.*

*Maung mah saleuheung tara pahereng-hereng saendeng-endeng tapi ku naon ari Ahli Kitab u baheula tug nepi ka kiwari sirik pidikk ummat Islam taya kendatna? Sabenerna mah Ahli Kitab nu iman kana Tauret nu asli, datang Injil terus iman kana Injil, datang al-Qur'ān terus iman kana al-Qur'ān, teu aya sawaia teu aya pasalia paham, ny bedegong jeung degig siga badak Cihea mah golongan Ahli Kitab nu geus mengpar tina Millata Ibrahim nu asli. Teu kaop ummat Islam meunang kasenangan saeutik terus bae geuneuk maleukmeuk jeung sirik pidik, sabalikna upama ummat Islam meunang kasusah, maraneh na suka bungah bari mupuas. Ieu teh lain su'uzhzhān tapi kanyataan nu kaunggel dina dawuhan Pangeran. Lamun Ahli Kitab jaman kiwan pura-pura ngabageuran siga leulcus kejo poena, omat ulah haripeut ku teuteureuyeun, sing inget saherang-herang cibeas moal saherang cai cinyusu. Ku lantaran urang ayeuna henteu niginkeun kan panggeuing Gusti Nu Maha Suci, buktina gampang kagembang (eu ngarasa dijadikeun budak beulian. Lain kudu goreng sangka tapi kudu awas jeung waspada, da maranehna teh taya bedana ti balung kulit kotok meuting.*

*Gusti Nu Maha Rahman Rahim ngomat-ngomatan ka urang supaya shabar jeung takwa. Shabar hartina teguh pengkuh tahan uji, dicoba ku kasusah teu aral subaha, diuji ku kanyeri teu jejerih leutik burih; takwa hartina anteb kumureb kalawan iklas caang bulan opat welas jalan gede sasapuan, rek beuki rek teu beuki tigin ngalak sanakeun timbalan Gusti, pantrang ngarempak larangan sanajan hate leutik<sup>96</sup>.*

The Jews, the Christians and the Muslims who live in Medina and its surroundings, are actually united in the bond of Millata Ibrahim. If it's a day, it's going to be like a tiger with gloves on.

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<sup>95</sup> <https://tafsirweb.com> (accessed on January 24<sup>th</sup> 2023)

<sup>96</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.72

I'm sorry to hear that you're a madman, but why are the scholars of the Book in the past, until now, jealous of the Islamic community without stopping? Actually, I am a scholar of the book who believes in the original Torah, when the Gospel comes and then believes in the Gospel, when the Al-Qur'ān comes and then believes in the Al-Qur'ān, there is no equal and no difference in understanding. Scholars of the Book who have come from the original Millata Ibrahim. It's not okay for the Muslim community to get a little pleasure and then be jealous and jealous, on the other hand, if the Muslim community gets a hardship, they are happy and satisfied. This is not a su'uzhzhān but a fact that is mentioned in the Prince's statement. If the Scholars of today's era are pretending to be happy like leulus kejo poena, people should not sleep by looking at them, those who remember a thorny tree will not be like a spring water. Because we don't listen to God's warning, the evidence is easy to develop (I feel like I'm being used as a slave. Others should think badly but be careful and alert, and they are no different from dead skinned bones.

The Most Merciful and Merciful God is encouraging us to be kind and fearless. Shabar means persistent firm to withstand the test, tried by difficulties without any harm, tested by the pain of the small stomach; fear means to follow with sincerity the bright moon of the fourteenth great road sweep, want to be more and more and not more tigin to do the work of God's representative, be careful to break the prohibition even if the heart is small

Moh. E. Hasim explained in his interpretation that the scribes from the Jewish and Christian groups never got along with Muslims, they were always hostile to Muslims. If they see Muslims getting a little happiness, they immediately hate and envy. On the other hand, when they see Muslims suffering, they are even happy and make fun of them. And the people of the book from ancient Jews and Christians always pretended to be kind to Muslims. Therefore, Moh. E. Hasim gave a message to Muslims to always be careful and alert. Hasim relates it to the personality of the Sundanese people, most of whom are always nimble with their surroundings. In Sundanese it is known as a Sundanese proverb which is in accordance with what Hasim mentioned in the interpretation in this verse that "*saherang-herang cibeas moal saherang cai cinyusu*" means that we must always be aware of our surroundings, not because of suudzōn but to protect ourselves from outside crimes. .



e. *Ulah Unggut Kalinduan Ulah Gedag Kaanginan*

Interpretation of *Ayat Suci Lenyeupaneun* interpretation book Q.S. Ali Imran :

125

بَلَىٰ ۗ إِن تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَٰذَا يُمْدِدْكُمْ رَبُّكُم بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ

مُسَوِّمِينَ<sup>97</sup>

The Meaning :

Yes (enough), if you are patient and ready, and they come to attack you at that very moment, surely God will help you with five thousand angels wearing signs<sup>98</sup>.

*Lamun urang keur ngalaksanakeun jihad fii sabilillah, naha keur tandang di medan perang, naha keur da'wah atawa keur ngamalkeun rupa-rupa ibadah bari bener-bener shabar jeung takwa, urang bakal kumureb ka Mantenna kalawan teguh pengkuh henteu unggut kalinduan henteu gedag kaanginan sarta ihlas ngalaksanakeun dawuhan Mantenna, ngamalkeun nu wajib diamalkeun jeung ninggalkeun nu wajib ditinggalkeun. Dina kaayaan kieu jiwa urang bakal beresih tina kasetanan, roh lemes nya eta Malaikat bakal gancik dina rohani urang, leungit karisi karempaan, leungit kacape, nyeri teu karasa nyeri, jeung lapar teu karasa lapar, cadu mundur pantrang mulang, batan ngejat ti pakalangan leuwih genah paeh patunjang-tunjang. Kitu kaayaan jiwa wadyabala Islam dina perang Badar sabab harita aya balabantuan 3000 Malaikat.*

*Tapi lamun urang henteu shabar jeung takwa, moal aya Malaikat nu diutus ka urang, buktina dina perang Uhud. Ku lantaran pasukan panah henteu shabar jeung takwa, jiwana ditumpakan napsu, maranehna milu narajang paboro-boro kana gonimah. Untung ngan ukur pasukan panah, lamun sakabeh barisan kitu kalakuanana tanwande ummat Islam bakal bener-bener bobor karahayuan. Balabantuan 5000 Malaikat nu geus disayagikeun ku Gusti Allah, nu kaunggel dina ayat ieu, teu kungsi dilungsurkeun, sabab bala- bantuan ti Karz pikeun kaom musyrikin oge teu kungsi dikirimkeun.<sup>99</sup>*

<sup>97</sup> Al Baahits Al Al-Qur'āniy, QS. Ali Imran [3] : 125, <https://tafsir.app/> , accessed on January 24<sup>th</sup> 2023

<sup>98</sup> <https://tafsirweb.com> (accessed on January 24<sup>th</sup> 2023)

<sup>99</sup> Moh. E. Hasim, *Ayat Suci Lenyeupaneun* Bandung, Pustaka, 2006, jilid 4, p.72

If we are doing Jihad fii subilillaah, whether we are visiting the battlefield, whether we are preaching or practicing various forms of worship while we are really shabar and piety, we will pray to God with firmness and persistence, without longing and sincerely carry out His commandments, practice what must be practiced and leave what must be abandoned. In this situation, our soul will be clean from infidelity, the soft spirit of the Angel will be shaken in our spirit, we will lose our strength, we will lose our tiredness, we won't feel pain, and we won't feel hungry. dead end. This is the condition of the soul of the Islamic army in the battle of Badr because there were 3000 Angels at that time.

But if we don't have compassion and fear, no Angel will be sent to us, the proof is in the battle of Uhud. Because the arrow troops are not afraid and afraid, their souls are filled with lust, they join in attacking the thugs. Fortunately, only the army of arrows, if the whole line behaves like this, the Muslim community will really be in trouble. The help of 5000 Angels that God has provided, mentioned in this verse, has never been sent, because the help from Karz for the polytheists has also never been sent.

Moh. E. Hasim explained in his interpretation that when someone does good either during jihad fi sabilillah or when preaching. So we should be patient and fearful. Because there will be lots of temptations, obstacles, obstacles that lure us to stop doing good and prefer to be lazy to do bad things. In interpreting this verse, Hasim gives an important message which he conveys through a Sundanese proverb, i.e "*ulah unggut kalinduan ulah gedag kaanginan*" meaning that as long as we are on the right path we should not be tempted or distracted by various things when we are doing good.

**f. Ayak-Ayak Beas**

Interpretation of the Holy Verses Lenyepaneun Q.S. Ali Imran : 141

<sup>100</sup> وَلِيْمَخَصَّ اللَّهُ الَّذِينَ ءَامَنُوا وَبِمَحَقِّ الْكٰفِرِيْنَ

The Meaning :

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<sup>100</sup> Al Baahits Al Al-Qur'āniy, QS. Ali Imran [3] : 189, <https://tafsir.app/> , accessed on January 25<sup>th</sup> 2023

And that God cleanses the believers (from their sins) and destroys the disbelievers<sup>101</sup>.

*Peperangan jeung rupa-rupa musibah teh ngandung dua maksud, kajero pikeun aksi kristalisasi di lingkungan ummat Islam, kaluar pikeun ngabasmi kakafiran. Karugian jiwa dina perang Uhud, 70 ummat Islam, perlaya di medan laga, ditambah ku nu taratu. Kajadian ieu teh nimbulkeun rentag pamadegan jalma-jalma nu ipis iman, lir ibarat ayak-ayak beas nu ipis imanna moncor jadi jelema murtad, nu kandel imanna nyangsang, anceg panceg kumureb ka Pangeran Nu Murbeng Alam, teu kabawa ku sakaba-kaba. Jadi ku ayana kasoran dina perang Uhud teh bakal katembong mana loyang mana emas, mana muttaqin jeung mana munafikin, mana nu bener-bener tandang ihlas lillaahi ta'ala jeung mana nu ula ilu ligonimah.*

*Perang di nagara urang ge sabenerna mah bisa dipake panyaringan, mana kawan jeung mana lawan, mana patriot jeung mana penghianat. Terus terang bae di lembur urang teh aya mangandeuhan nu ngagalaksak, golongan nanglu, dina jaman jajahan maranehna mihak ka penjajah nepi ka dibere kalaluasaan pikeun ngaranjah, sanggeus urang merdeka tur boga wibawa maranehna pura-pura jadi warga nagara nu satia, paheula-heula ganti ngaran, tapi dina kanyataan anana tetep lir ibarat cai jeung minyak, malah anyar-anyar ieu nu jararegudna mah milu ngariung di Hongkong, babadaman duit meunang ngedukan ti lembur urang rek diseblokkeun ka nagara luluhurna.*

*Piraku nu baroga kakawasaan teu waspada rek ngantep panyakit koneng ngencar samena-mena. Kaom munafikin jaman baheula jeung jaman ayeuna sarua bae, dina jaman Rasulullah nu dikokolotan ku Abdullah bin Ubay kapan sakitu neutulina. Ieu teh pieunteungeun pikeun urang nu gumelar jaman ayeuna, ulah nepi ka jagangna ku urang ari jagangna dilebok deungeun-deungeun.*

*Ayat ieu teh panggeuing ti Nu Maha Rahman Rahim malar urang teu cileureun jadi korban katamaan kaom munafikin. Ieu teh lain basa meunang ngareka yasa tapi kanyataan nu sabenerna, ilikan perusahaan nu ngaleuya di mana-mana jeung mobil mewah ku pasuliwer di unggal kota, bogana saha? Ki Madropi mah bgab ukur kabagean nangkring dagang cikopi di sisi jalan kitu ge teu weleh diubar uber ku TIBUM.*

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<sup>101</sup> <https://tafsirweb.com> (accessed on January 25<sup>th</sup> 2023)

*Perang dina jaman Rasulullah teh kaluar pikeun ngabasmi kakaliran, lain pikeun nganiaya manusana tapi malar daraekeun ngaganti baju kufur ku baju takwa pikeun kasalametan maranehna di dunya jeung di aherat. Pek lenyepan, baca ayat-ayat tanzilyah bari dibarengan maca ayat-ayat kaunyah nu nyata karasa, kasaksi buktina dina kaayaan masarakat urang jaman ayeuna<sup>102</sup>.*

The war and various disasters have two purposes, one is for the crystallization action in the Muslim community, the other is to exterminate infidelity. The loss of life in the battle of Uhud, 70 Muslims, lost in the battlefield, plus those killed. This incident caused a split in the opinion of people who have thin faith, just like rice sieves whose faith is thin, they become apostates, and those who have strong faith are late, they are afraid of the Prince of the All-Merciful of Nature, and they are not carried away by the sakaba. So with the presence of the kasoran in the battle of Uhud, it will be seen which is gold and which is gold, which is muttaqin and which is hypocritical, which is really visiting ihlas lillaahi ta'ala and which is ula ilu lignonimah.

The war in our country can actually be used to make peace, which is friend and which is enemy, which is patriot and which is traitor. To be honest, in our region there are people who are doing things, the group of leaders, during the colonial period they sided with the colonizer until they were given freedom to attack, after we became independent and had authority, they pretended to be loyal citizens, first they changed their name, but in reality it's still like water and oil, even recently, the last time I participated in a gathering in Hong Kong, the money was taken from our hometown to be blocked to the country of my ancestors.

Those who have power are not careful to let the yellow disease spread forever. The hypocrites of the past and the present are the same, in the time of the Messenger of Allah, who was led by Abdullah bin Ubay, when he was sick. This is a warning for us who are growing nowadays, don't let us till the corn is planted by foreigners.

This verse is a warning from the Most Gracious, the Merciful, that we should not fall victim to the virtues of the hypocrites. This is not a language to be invented, but the actual fact, the ownership of the company that is everywhere and the luxury car to travel in every city, who owns it?

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<sup>102</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.106

Ki Madropi is only a part of the cikopi trade on the side of the road, but TIBUM can't help it.

The war in the time of the Messenger of God came out to eradicate poverty, not to persecute people, but instead to replace the clothes of disbelief with the clothes of piety for their safety in this world and in the hereafter. Pek neyepan, read the verses of tanziliyah while reading the verses of kauniyah that are really felt, witness the proof in the state of our society today.

Moh. E. Hasim explained in his interpretation that all these calamities and trials have two purposes, i.e to form a strong personality for Muslims, and to provide a warning and reward for unbelievers. For this reason, Hasim gives an analogy in his interpretation in the form of a Sundanese proverb that is often used by the Sundanese people, i.e "ayak-ayak beas" which means like sifting rice, small, empty and ugly things will come out of the sieve and good, thick and full ones will remain in the sieve. The point is that someone whose faith is thin when given a test will leave Islam and become an apostate. And for people whose faith is thick, they will remain in their stance, believing in Allah and being in the religion of Islam.

**g. *Dihin Pinasti Anyar Pinanggih***

Interpretation of *Ayat Suci Lenyeupaneun* interpretation book Q.S. Ali Imran :

145

وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كَتَبْنَا مُوَجَلًّا وَمَنْ يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ

الْآخِرَةِ نُؤْتِهِ مِنْهَا وَسَنَجْزِي الشَّاكِرِينَ<sup>103</sup>

The Meaning :

A living thing will not die except with God's permission, as a decree that has been determined in time. Whoever wants the reward of this world, We will surely give him the reward of this world, and whoever wants the reward of the hereafter, We will give him the reward of the hereafter. And we will reward those who are grateful<sup>104</sup>.

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<sup>103</sup> Al Baahits Al Al-Qur'āniy, QS. Ali Imran [3] : 145, <https://tafsir.app/> , accessed on January 25<sup>th</sup> 2023

<sup>104</sup> <https://tafsirweb.com> (accessed on January 25<sup>th</sup> 2023)

*Maot teh teu bisa dipikahayang jeung teu bisa dipikaambung, sabab geus ditetepkeun samemeh urang dilahirkeun boh waktuna atawa ajal boh naon nu jadi marga lantaranana. Aya paribasa dihin tinasti anyar pinanggih hartina sagala rupa kajadian di alam dunya katut nu tumiba ka urang geus ditetepkeun kalawan pasti ku Nu Maha Kawasa ti jaman ajali keneh.*

*Upama dipikir saliwat mah puguh ge matak sungkan ihtiar. Nya ti dieu pisan timbulna pamahaman jalma-jalma nu cupet panalar akalna, nu disebut golongan Jabbariah nu biluk kana paham determinisme ti luar Islam. Para panganut Jabbariah masrahkeun sagala rupa masalah kana takdir atawa papasten. Pokna teh teu ari-ari hese cape laat-leet kesang ari geus dipastikeun ti baheula keneh mah, mun geus dipastikeun miskin sanajan digawe dug hulu pet nyawa ge moal bisa beunghar, lamun ditakdirkeun beunghar sanajan euweuh guam sing st unggal poe ngahurun balung ku tulang, urang pasti beunghar. Mending keneh pasrah, gering teu perlu tatamba kalebar-lebar beya, aya bahaya teu perlu disinglar, serahkeun bae kana klar. Lamun urang rek neuleuman masalah takdir, urang kudu pageuh nyekel dawuhan Nu Ngayuga urang, di antarana surat al-Baqarah ayat 255 juz 3<sup>105</sup>.*

Death can't be desired and can't be expected, because it has been determined before we were born, either the time or the death or what is the cause of it. There is a newly discovered proverb that means that all kinds of events in the world and those that happen to us have been determined with certainty by the Almighty from the time of events.

If you think about it for a while, it will make you stop trying. It is from here that the understanding of people who lack rationality, the so-called Jabbariah group, which is steeped in the understanding of determinism from outside Islam, arose. The followers of Jabbaria leave all kinds of problems to destiny or papasten. The point is that it is not difficult to get tired late and sweat. It has been confirmed since the beginning. If you are determined to be poor even if you work all your life, you will not be able to get rich. bones, we must be rich. Don't give up, you don't need to be sick, you don't need to take care of yourself, there is danger, you don't need to be singled out, leave it to Klar. If we want to study the problem of destiny, we must hold firmly to the words of the One who guides us, among them surat al-Baqarah verse 255 juz 3

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<sup>105</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.117

Moh. E. Hasim explained in his interpretation that we cannot avoid dying for whatever reason. Even though we oppose or don't want to but if it's destiny then it will happen, and vice versa no matter how hard we try to kill ourselves but if it's not destiny then we won't die. If we only think briefly, this sometimes makes us lazy to try. But that's not what we should do. This is usually done by the jabbariyah. They just always surrender and put their trust without trying. But even though God has written our destiny, we still have to make an effort. And there are also some Sundanese people who are too optimistic about their business so they are reluctant to put their trust in it, and they don't believe that it is God who determines it all. Hasim gave an important message to the Sundanese people who still have confusion in thinking about destiny which he conveyed through a Sundanese proverb, i.e. "*dihin pinasti anyar pinanggih*" meaning that everything has been determined by the Almighty.

#### ***h. Dukun Lintuh Panyakit Matuh***

Interpretation *Ayat Suci Lenyeupaneun* interpretation book Q.S. Ali Imran : 160

إِن يَنْصُرْكُمُ اللَّهُ فَلَا غَالِبَ لَكُمْ وَإِن يَخْذَلْكُمْ فَمَن ذَا الَّذِي يَنْصُرُكُم مِّنْ بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ  
الْمُؤْمِنُونَ<sup>106</sup>

The Meaning :

if God helps you, then no one can defeat you; if Allah leaves you (does not give help), then who can help you (other than Allah) after that? Therefore, the believers should trust in God alone<sup>107</sup>.

*Pitulung ti Gusti Allah teh aya nu mangrupa harta, tahta, elmu, jasa jeung sabangsana. Aya nu datang di luar dugaan jeung aya oge kudu dihihtiaran, tapi ari nurutkeun adat kabiasaan mah tara aya nu bol-bol gebro ragrag ti langit. Conto pitulung Allah nu teu kasangka-sangka, aya jalma*

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<sup>106</sup> Al Baahits Al Al-Qur'āniy, QS. Ali Imran [3] : 160, <https://tafsir.app/> , accessed on January 25<sup>th</sup> 2023

<sup>107</sup> <https://tafsirweb.com> (accessed on January 25<sup>th</sup> 2023)

*lumpuh geus ngawelas taun, tatamba geus beak dengkak, ru a-rupa palakiah u dukun geus dilaksanakeun, tapi dukun lintuh panyakit matuh.*

*Dina jaman revolusi di imah manchna aya sawatara pamuda milu reureuh bari siduru di dapur. Keur ngeunah-ngeunah ngobrol kuru-nyung aya nu datang hahchoh jeung hariweusweus: "Aya tentara Walanda, geus deukeut di landeuh." Sarerea rikat cengkat, deregdeg lumpat bari susulumputan.*

*Kumaha nu boga imah, nu lumpuh tea? Ibarat nu Kasentak ku kasieun, manehna kabawakeun milu ngorejat, jeung aneh bin ajaib, manehna dadak sakala bisa nangtung tuluy ngalengkah lalauran, lila-lila ngagancangan. Tah ti harita manehna cageur, bisa leumpang sakumaha baheula bihari.*

*Ieu teh pitulung Nu Maha Agung, nu jadi marga lantaranna mah kareuwas. Bakating ku reuwas dadak sakala, teu dihaja teu dipaksa ujug-ujug ngajurungkunung bisa nangtung, meureun ieu teh nu disebut gerak refleks tea.<sup>108</sup>*

God's help is in the form of wealth, throne, knowledge, service and the like. Some people come unexpectedly and some people have to be careful, but according to the customs, there are some balls of gebro falling from the sky. An example of God's unexpected help, there is a person who has been paralyzed for more than 10 years, the medicine has run out of energy, and various kinds of medicine have been carried out, but the mediciner has succumbed to the disease.

During the revolution in Manchna's house, there were some young men who took a break while sitting in the kitchen. They were having a good time talking to each other when someone came and was worried: "There is a Dutch army, they are close to the land." Everyone got up and ran and ran together.

What about the owner of the house, the crippled tea? Like someone who was startled by fear, he was taken to participate in the dance, and it was a miracle, he suddenly could stand up and then walk slowly, speeding up for a long time. So from then on he got well, he could walk like he used to.

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<sup>108</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.117



This is the help of the Most High, which is the cause of my surprise. The ability to be surprised suddenly, unintentionally and not forced to suddenly bend to stand, maybe this is what is called tea reflex movement.

Moh. E. Hasim explains in his interpretation that Allah's help does not come at the right time, but Allah's help always comes at the right time. God's help can be in the form of property, position, health, knowledge and even services. And sometimes there is God's help that we did not expect before. Hasim gave an example in the interpretation of the verse above, i.e a person who is paralyzed and unable to walk for years, has gone for treatment everywhere with no results. Even Hasim relates it to the examples of some Sundanese people who still believe in shamans. Even though the person has spent billions of money to seek treatment from a traditional healer until (*dukun lintuh panyakit matuh*) the healer is rich, happy, and fat, the disease still does not heal. But when Allah willed and suddenly his help came unexpectedly someone surprised him by saying something scary so everyone ran away, suddenly a paralyzed person with Allah's permission got up from the wheelchair and ran out, and finally Paralyzed people can walk again. This example is an example of God's unexpected help.

*i. Gunung Luhur Beunang Diukur, Laut Jero Beunang Dijugjugan, Ari Mungguh Hate Jelema mah Najan Deet teu Kakobet*

Interpretation Ayat Suci *Lenyeupaneun* interpretation book Q.S. Ali Imran :

167

وَلْيَعْلَمِ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا  
هِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا لَاتَّبَعْنَاكُمْ هُمْ لِلْكَفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ  
يَكْتُمُونَ<sup>109</sup>

The Meaning :

And so that God knows who the hypocrites are. To them it was said: "Come fight in the way of God or defend (yourself)". They said: "If we had

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<sup>109</sup> Al Baahits Al Al-Qur'āniy, QS. Ali Imran [3] : 167, <https://tafsir.app/> , accessed on January 25<sup>th</sup> 2023

known that there would be a war, we would have followed you." They were closer to disbelief that day than to faith. They say with their mouth what is not contained in their heart. And God knows better in his heart. And Allah knows best what they hide<sup>110</sup>.

*Pikeun ngabuktikeun mana nu bener-bener iman jeung mana nu munafik kadang-kadang henteu gampang. Loba kaom munafikin nu dhahirna sarua jeung nu iman, malah sakapeung mah aya nu saajar jeung ulama. Beuki jahat tekadna beuki siga leket ibadahna sangkan meunang kapercayaan ti balarea. Komo nu lubak libuk loba bandana mah, mungghah haji ge aya nu dua tilu kalina. Ngolongan tekad kaom munafikin teh hese lain meumeueusan, aya paribasa gunung luhur beunang diukur, laut jero beunang dijugjugan, ari mungguh hat jelema mah najan deet teu kakobet.*

*Pura-pura leket shalat henteu sabaraha beuratna, pura-pura puasa teu hese, lamun babarengan jeung nu ariman milu puasa, lamun balik ka imah balakecrakan. Ayeuna dipeto kudu milu tandang di medan perang. Din: urusan perang mah hese rek pura-purana. Dina indit ka bitotama nu kadua nya eta perang Uhud kaom munafikin teh mimitina mah siga nu enya milu ngabring, tapi barang geus deukeut kana prungna perang Abdullah bin Ubay jeung anak buahna 300 urang mopo memeh nanggung baralik deui ka Madinah. Tah harita mah kamunafikanna teh katohyan ku jalma-jalma nu ariman.*

*Basa Abdullah bin Ubay dihayu-hayu ngadu jajaten atawa milu nguatan pertahanan pikeun ngahadang panarajang musuh, pokna teh: "Lamun kami nyaho aturan perang cadu bakal nanduk, teu dihayu-hayu ge maju sorangan." Nenjo musuh ngaleut ngeungkeu ngabandaleut, teu kurang ti 3000 jelema tur samagreng pakaranga, Abdullah bin Ubay lir hayam kabiri ngeplek jawer ngandar jangjang kumeok memeh dipacok, pokna teh: "leu mah sarua bae jeung nyanggakeun beuheung teukteukeun tikoro gorokeun," leos ngaleos ngusap birit bari indit. Maranehna leuwih deukeut kana kakafiran batan kana kaimanan.*

*Pikeun ummat Islam mah perang fii sabiilillaah teh ibadah pikeun ngudag rido Allah ku kituna bener-bener lali rabi tegang pati. Ari kaom munafikin mah ukur rubuh-rubuh gedang nu dipalar taya lian iwal ti ghonimah. Leuheung nu saperti kieu mah ngan ukur milu niupkeun*

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<sup>110</sup> <https://tafsirweb.com> (accessed on January 25<sup>th</sup> 2023)

*beuteung, tapi nu jajagaeun mah kaom munafikin nu boga tekad rek ngahancurkeun Islam.<sup>111</sup>*

To prove which one really believes and which one is a hypocrite is sometimes not easy. There are many hypocrites who appear to be the same as those who believe, even sometimes there are those who are equal to the scholars. The more evil his determination is, the more he sticks to his worship to gain the trust of the crowd. Even though I have a lot of bandanas, I went to Hajj two or three times. It is difficult to overcome the determination of the hypocrites. There is a saying that high mountains cannot be measured, deep seas cannot be measured, so people's hearts are shallow and cannot be measured.

Pretend to stick to prayer no matter how heavy it is, pretend fasting is not difficult, if you are together with the faithful and join the fast, if you go back home. Now dipeto must participate in the field of battle. Din: It's hard to pretend about the war. When he went to the second battle of Uhud, the hypocrites at first seemed to participate, but things were close to the end of the war. At that time, his hypocrisy was questioned by the people who believed.

When Abdullah bin Ubay was allowed to join the army or participate in strengthening the defense to block the enemy's attack, he said: "If we know the rules of witchcraft war will start, we are not allowed to advance alone." Enemy spied, no less than 3,000 people and the whole yard, Abdullah bin Ubay like a chicken in the middle of its jaws, flying with its wings before it was shot, he said: "I am the same as let's cut the neck and cut the throat," he sobbed and wiped his throat as he left. They are closer to disbelief than to faith.

For the Muslim community, war fii sabiilillaah is worship to pursue the pleasure of God, so it is really lali rabi tense to death. Today, the hypocrites only destroy millets that are given by none other than the ghonimah. The necks like this are only part of blowing the stomach, but the ones who watch are the hypocrites who are determined to destroy Islam.

Moh. E. Hasim explained in his interpretation that the most difficult thing we cannot do is guess what is in someone's heart because only Allah knows. We cannot tell someone whether he is good or bad, whether he is a believer or a

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<sup>111</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.180

disbeliever. Let alone guess the heart of a hypocrite. Hypocrites will always say something that is not in accordance with the actual situation. He will always differ from one person to another. Moreover, guessing the heart of a hypocrite is very difficult. Sometimes some of them claim to have faith even though in their hearts they are disbelievers. Hasim relates it to the habit of the Sundanese people who often express proverbs about this by conveying a Sundanese proverb which contains an important message, namely "the sublime mountain beunang is measured, the sea of jero beunang is held, ari mungguh hate jelema mah najan deet teu kakobet" this proverb has a meaning " *gunung luhur beunang diukur, laut jero beunang dijugjugan, ari mungguh hate jelema mah najan deet teu kakobet.*" The point is to know the contents of someone's heart that is kept secret is indeed very difficult. Therefore, Hasim gave a message that we must always be vigilant with someone because we do not know what is in their heart. Sometimes there is someone who looks very good to us but turns out he has evil intentions towards us.

**j. Kaciwit Kulit Kabawa Daging**

Interpretation *Ayat Suci Lenyeupaneun* interpretation book Q.S. Ali Imran :

176

وَلَا يَحْزَنكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَنْ يَضُرُّوا اللَّهَ شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِزْبًا فِي الْآخِرَةِ  
وَهُمْ عَذَابٌ عَظِيمٌ<sup>112</sup>

The Meaning :

Don't be saddened by those who soon become infidels; in fact, they can never harm God in the slightest. God will not give them a share (of reward) in the Hereafter, and for them will be a great punishment<sup>113</sup>.

*Ari katepena mah Islam, tapi dicarek ulah lalacuran kalah ngahajakeun, diwurukan ulah ngadu kalah ngaluluguan, diomat- omanan teu meunang nginum inuman keras, pokna teh: "Ini orang moderen." Sakitu nu ngawawadian unggal poe dina media massa elektronika i televisi jeung*

<sup>112</sup> Al Baahits Al Al-Qur'āniy, QS. Ali Imran [3] : 176, <https://tafsir.app/> , accessed on January 25<sup>th</sup> 2023

<sup>113</sup> <https://tafsirweb.com> (accessed on January 25<sup>th</sup> 2023)

*radio, jeung dina media massa citak saperti buku, majalah jeung koran, ditambah ku da'wah para da'i dina tablig akbar, saperti hotbah para hotib unggal-unggal poe Jumaah, tapi ongkoh- ongkoh bae ngadekul ngalakukeun kakufuran, batan nyingkahan jeung malah kalah paboro-boro silih rebut jeung batur saprofesina. Dina lalacuran silih arah marebutkeun bebene tukang ngalambang Sari; dina ngadu silih musuh nepi ka tega nelasan pati batur sakokoh sainum, ari digeureuh-geureuh ku jalma-jalma nu balageur kalah patingbalieur jeung mikageuleuh.*

*Nya ari keukeuh peuteukeuh embung dielingan dipikadeudeuh mah, keun bae antep, hidep teu kudu maksa-mirusa, ulah keuheul ulah ngewa tapi oge ulah nalangsa ulah ngungun, baraya tinggal baraya, sakadutna-sakadutna. Rek hade rek goreng lain keur batur tapi keur maranehna sorangan. Para kiai, para da'i malah para Nabi oge moal aya nu kaciwit kulit kabawa daging. Kabahulaan manusa moal ngudar komara Nu Maha Kawasa, atuh kahadean amal manusa moal nambahan kamulyaan Mantenna. Nu bakal kaduhung ku kakufuran di dunya jeung di aherat teh jalma-jalma nu teu ta'at, nu anti kana syare'at. Ulah uruy kama'siatan sanajan pikabitaen; kaduhung mah tara ti heula, sing ku kakufuran sanajan pikauruyeun; ulah kabengbat ku nu wani-wani ngarempak papagon Allah Ta'ala, ulah sambat kaniaya di aherat siksa cawisanana<sup>114</sup>.*

Today I was taught Islam, but I was told not to commit adultery, I was told not to complain, I was told not to drink hard liquor, he said: "This is a modern person." This is what is presented every day in the electronic mass media i.e. television and radio, and in the print mass media such as books, magazines and newspapers, coupled with the preaching of preachers in tablig akbar, such as the sermons of the hotibs every Friday, but Ongkoh-Ongkoh is kneeling down to commit blasphemy, instead of avoiding and even losing the fight with his peers. In the fornication of each other's direction, the truth of the falconer; in fighting against each other until they could bear to kill others as much as they drank, then they were scolded by the people who were angry and lost.

I want to remind you that you are close to me, if you don't mind, you don't have to force it, don't get upset, don't run away, but also don't be sad, don't be sad, brothers and sisters, brothers and sisters. If you want to be good, you want to fry not for others but for yourself. The kiai, the preachers and even the Prophets will not be pinched by the flesh. Man's wrongdoing will not diminish the glory of the Almighty, nor will the goodness of man's

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<sup>114</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.199

deeds increase His glory. Those who will regret their disbelief in this world and in the hereafter are those who disobey, who oppose the law. Don't indulge in malice even if it's tempting; I'm sorry from the first, that I disbelieved even though it was embarrassing; don't be intimidated by those who dare to break the path of Allah Ta'ala, don't complain about the persecution in the hereafter.

Moh. E. Hasim explained in his interpretation that if there is someone who persists in his conviction to become an infidel, then we should not be sad about that. We only need to advise him, but if he persists in his position, don't make ourselves sad because even that will not harm Allah. Hasim relates this to the habit of the Sundanese people who often express proverbs about this by conveying a Sundanese proverb which contains an important message, i.e. "*kaciwit kulit kabawa daging*". The point is that it will have no effect whatsoever on Allah, the Prophet, the clerics, and even us. Allah will not be carried away badly by wrong human behavior. Therefore, we should not cry over it.

**k. *Gede Cahak Leutik Cohok***

Interpretation *Ayat Suci Lenyeupaneun* interpretation book Q.S. Ali Imran : 186

لَكُمْ وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا لَتُبْلَوُنَّ فِي أَمْوَالِكُمْ

لَكُمْ مِنْ عَزْمِ الْأُمُورِ<sup>115</sup> وَإِنْ تَصَبَرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ

The Meaning :

You will really be tested on your property and yourself. And (also) you will surely hear from those who were given the Book before you and from those who associate partners with Allah, many disturbances that hurt the heart. If you are patient and pious, then indeed that is one of the matters that should be prioritized<sup>116</sup>.

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<sup>115</sup> Al Baahits Al Al-Qur'āniy, QS. Ali Imran [3] : 186, <https://tafsir.app/> , accessed on January 25<sup>th</sup> 2023

<sup>116</sup> <https://tafsirweb.com> (accessed on January 25<sup>th</sup> 2023)

*Dodoja atawa cocoba mimitina dina masalah harta-banda. Iman urang bakal diuji ku harta-banda. Urang bakal dicoba ku kamiskinan atawa sabalikna ku kabeung- haran. Pikeun jalma-jalma nu ipis iman, kafakiran teh memang nyuntringkeun kana kakafiran. Ipis iman dibarengan ku gede cahak leutik cohok ngajurung-jurung kana laku nu kaliru, saperti maling, nipu, pungli, meres, korupsi, ngalambang Sari malah nepi ka ngaganti iman ku syirik saperti menta-menta ka kayu ka batu, muntang ka berhala contona nu guguru ka gunung Kawi, ngetek jeung ngipri.*

*Lamun jelema ipis iman dipukpruk ku kabeungharan, gampang pindah pileumpangan ibarat jodog unggah ka salu, Tambah harta tambah mabok, lamun geus bener-bener kausap setan ahirna poho ka purwadaksina. Conto jaman baheula, Qarun dina kurun Nabi Musa, jeung Sa'labah dina jaman Rasulullah saw. Kitu kaayaan jelema nu kokoro manggih mulud, nu asalna kekerehet gede milik jadi konglo-merat.*

*Sabalikna, jelema nu lubak-libuk ti lelembut upama dicoba ku musibah tuluy-tuluyan nepi ka ahirna herang-herang kari mata, teuas-teuas kari bincurang, naha bakal tetep kumureb ka Allah atawa ngabalieur biluk ka setan? Lamun geus ngabogaan pakarang ash- shabru'indal-musibah, imanna moal kapangaruhan ku pangajak setan, tapi nu tujuan hirupna malulu museur kana kasenangan dunyawiyah pasti bakal leuwih ngajauhan tina jalan anu lempeng. Salian ti ujian iman ku harta, dina dawuhan di luhur urang bakal dicoba ku ujian jiwa. Contona lamun urang diperih pati kudu nandonkeun nyawa di palugon pikeun ngabela agama naha rek muringis maras-miris atawa rek teuneung ludeung bari moal kapangaruhan ku nu ngahalang- halang<sup>117</sup>.*

Dodoja or trial at first in the matter of possessions. Our faith will be tested by possessions. We will be tried by poverty or vice versa by wealth. For those who have little faith, disbelief is indeed a sign of disbelief. The thinness of faith is accompanied by big and small people encouraging them to commit wrongdoing, such as stealing, cheating, pimping, blackmailing, corruption, even to the point of replacing faith with shirk, such as begging for wood or stone, praying to idols, for example to Mount Kawi, to eat and drink.

If a person with a weak faith is pushed by wealth, it is easy to change one's way like a matchmaker. Add more wealth and get drunk. Examples of the past, Qarun in the era of Prophet Moses, and Sa'labah in the era of the

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<sup>117</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun Bandung*, Pustaka, 2006, jilid 4, p.229-230

Messenger of God. That's the situation of people who find mulud, which originally belonged to a conglomerate.

On the other hand, a person who goes from gentle to gentle, if he is tried by calamities over and over again until the end of his eyes are glazed, hard and broken, why will he continue to pray to God or turn to the devil? If he has the weapon of ash-shabru'indal-misibah, his faith will not be affected by the invitation of the devil, but the purpose of his life is focused on the pleasures of the world, he will definitely be more away from the straight path. In addition to the test of faith with wealth, in the above statement we will be tested with the test of the soul. For example, if we are hurt to death, we have to lay down our lives in the pit to defend our religion.

Moh. E. Hasim explained in his interpretation that no matter how much wealth we have, God will test us in terms of wealth and children. Allah will test us with poverty and with wealth. Therefore, we must always have strong faith. Maybe for people whose faith is thin when tested with poverty and expenses that are more than income (*gede cahak leutik cohok*) then they will justify any means in order to get wealth. And if tested with wealth, it's like (*jojodog unggah ka salu*) a person who was below suddenly rises in rank, then that person will forget the Essence that gives us sustenance, i.e Allah SWT.

#### ***l. Aya Jurig Tumpak Kuda***

Tafsīr Ayat Suci Lenyepaneun Q.S. Ali Imran : 189

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ<sup>118</sup>

The Meaning :

To God belongs the kingdom of heaven and earth, and God is Mighty over all things<sup>119</sup>.

*Sakeudeung-keudeungeun dina keur ngareureuhkeun awak aya hadena upama urang mawas diri naliti ucap jeung lampah urang dina jaman nu geus kasorang. Geuning dug hulu pet nyava teh meh malulu ngudag-ngudag kamegahan dunyawiyah malah teu sorangan tolih kana batal-haram, sarakah silih rebut silih arah, nu leutik silih betrik jeung nu*

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<sup>118</sup> Al Baahits Al Al-Qur'āniy, QS. Ali Imran [3] : 189, <https://tafsir.app/> , accessed on January 25<sup>th</sup> 2023

<sup>119</sup> <https://tafsirweb.com> (accessed on January 25<sup>th</sup> 2023)



*leutik deui, nu jaregud silih rurus, nu laluhur silih gusur, hayang jadi pangbeungharna, pangkawasana jeung pangpangna dina sagala rupa malar dipunjung-dipuja ku balarea. Padahal lamun urang hirup ngaberung ngalajur napsu, kamulyaan nu bener-bener nyugemakeun mustahil bisa kahontal, diudag lumpat didagoan cicing, paling-paling senang sapada harita. Jelema heureut pakeun ngadak- ngadak ngantongan duit sajuta bungah taya papadana, sabulan kaduana geus mimiti marudah deui, kani'matan duit sajuta teh henteu lana, napsu ngaberung teu bisa dipungpang hayang jadi sapuluh juta, saratus juta terus taya tungtungna, cita-cita hayang jadi raja dunya.*

*Aya jurig tumpak kuda, urang kampung manyang-munyung jadi jelema luhur kuta gede dunya tapi hawek jeung sarakah luar biasa, harak jeung sirik pidik, cita-cita hayang jadi raja dunya. Tina Ketua RT hayang jadi Ketua RW terus jadi Lurah dibelaan silih arah. Geus jadi raja desa batan bungah malah tambah ngaguligah, kahayang apung-apungan, cita-cita hayang jadi raja dunya, raja nu murbawisesa di sakuliah jagat, di darat, di laut jeung di jomantara, teu inget kana purwadaksina.*

*Upama kahayang geus laksana bisa ngahontal cita-cita jadi raja dunya, saterusna urang teh rek ka mana? Harta ladang hese cape unggal poe dibelaan sarakah silih arah, kalungguhan meunang rerebut jeung munjung muja ka kayu ka batu, ana geus nyanghulu ngaler mah geuning teu aya nu jadi tatalang raga, harta henteu ngabela, pangkat henteu manfaat. Manahoreng kagagahan, kakawasa- an, kapangkatan jeung kabeungharan teh ngan sakadar pupulasan. Nu gagah manggulang-mangguling teh geuning lain wayang tapi dalang. Teu aya nu sakti salian ti Gusti, teu aya Raja Nu Murba Wisesa di langit jeung di marcapada iwal ti Allah Pangeran Nu Murbeng Alam<sup>120</sup>.*

A little time to rest the body is good if we look at ourselves and examine our words and actions in the past. It's almost shameful to chase after worldly glory, even if you don't want to do illegal things, greedy people grab each other's direction, the small ones fight each other and the smaller ones, the big ones are jealous of each other, the big ones are pushing each other away, they want to be the richest. , the most powerful and the best in all kinds of constant praise-adored by the crowd. Although if we live our lives chasing our appetites, the glory that is really satisfying is impossible to achieve, we are chasing and waiting to stay still, the most happy at that time. People are worried because they suddenly get a million dollars, they

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<sup>120</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.239

are happy, but the second month has already started to feel bad again, the pleasure of a million money does not last. king of the world

There is a ghost riding a horse, the village people want to be the people of the big cities of the world, but they are greedy and greedy, greedy and jealous, and they want to be the king of the world. From the Chairman of RT, he wants to become Chairman of RW and then to become a Headman, they are defending each other's direction. Having become the king of the village, instead of being happy, he was even more restless, the desire to float, the ideal of wanting to be the king of the world, the king of the world, on the land, in the sea and in the sea, he did not remember his origin.

If the wish has been fulfilled to achieve the goal of becoming the king of the world, then where do we want to go? The property of the farm is hard to get tired of every day being defended by the greed of each other. Manahoreng's bravery, power, rank and wealth are just an illusion. The brave manggulang-mangguling is not a wayang but a mastermind. There is no one who is powerful besides God, there is no king who is wise and wise in the sky and on earth except God, the prince of the world.

Moh. E. Hasim explained in his interpretation that humans will never be satisfied with whatever and how much property they already have, be it property, position, women and so on. Like when someone has been given the position of head of the RT, he definitely wants a higher position after that, i.e to be the head of the RW. Hasim gives a parable in his interpretation in the form of a Sundanese proverb that is often used by the Sundanese people, i.e "*aya jurig tumpak kuda*" especially when someone is given an unexpected fortune and has little faith, he will feel that all of this is due to his hard work. After he gets a very abundant treasure he will be greedy, miserly and forget himself. Forget that all of that is a deposit from God. Because everything in the heavens and earth belongs to God, we are only entrusted with it.

## **2. Analysis of the Contextualization of Vernacularization of Interpretation in *Ayat Suci Lenyepaneun***

Here the author will provide examples of random verses regarding context analysis of verses that have vernacular meanings that contain socio-cultural and cultural traditions of the Sundanese people that are relevant to life in society.

a. *Caringcing Pageuh Kancing Saringset Pageuh Cawet*

Interpretation of *Ayat Suci Lenyepaneun* interpretation book Q.S. Ali Imran :

102

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ<sup>121</sup>

The Meaning :

O you who believe, fear Allah, truly fear Him ; and never die unless you area a Muslim<sup>122</sup>.

*Takwa teh ajrih ku Gusti Nu Maha suci, nya eta sieun teu dipikawelas dipikasih ku Mantenna, jeung sieun ditibanan bebendon ku Mantenna. Ku sabab eta jelema nu takwa bakal anteb kumureb beurang peuting ka Mantenna, loba ngamalkeun amal soleh, nya eta leket ngamalkeun ibadah mahdhah, sarta ngalobakeun amal kahade-an ka sasama manusa nurut kana pituduh Mantenna. Ngalaksanakeun nu wajib dilaksanakeun bari ninggalkeun nu wajib ditinggalkeun. Moal nolak kana timbalan sanajan lain kabeuki, moal talangke ninggalkeun anu dilarang sanajan karesep ti bubudak. Ku sabab eta takwa teh sok dihartikeun disiplin atawa taki taki caringcing pageuh kancing saringset pageuh cawet enggoning sumujud ka Nu Maha Agung<sup>123</sup>.*

Fear is the fear of the Most Holy God, it is the fear of not being shown mercy by Him, and the fear of being punished by Him. That's why a pious person will be devoted to God day and night, do many righteous deeds, that is, stick to worshipping God, and do good deeds to fellow human beings according to God's guidance. Doing what must be done while leaving what must be left. He will not refuse the deputy even if it is not more, he will not leave the forbidden even if he likes it from a child. That's why fear is often defined as discipline or taki-taki caringcing pageuh kancing saringset pageuh cawet in order to bow down to the Almighty.

Moh. E. Hasim interprets piety with discipline and relates it to culture in Sunda with one of the proverbs, namely *caringcing pageuh*, button *saringset*,

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<sup>121</sup> Al Baahits Al Al-Qur'āniy, QS. Ali Imran [3] : 146, <https://tafsir.app/> , accessed on January 23<sup>rd</sup> 2023

<sup>122</sup> <https://tafsirweb.com> (accessed on January 23<sup>rd</sup> 2023)

<sup>123</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.26

pageuh cawet. Hasim describes the condition of the majority of Sundanese people who don't like to be complicated and always "hampang step" (not lazy and always nimble in do all the work). The sentence caringcing pageuh, button saringset, pageuh cawet has the meaning that Sundanese people don't like complicated clothes, they prefer simple clothes because simple clothes won't hinder someone in their activities. Because if someone wears complicated clothes, surely he will be lazy and reluctant to do all the work quickly.

This is also reflected in the traditional clothes of Sundanese culture, namely the pangsi shirt for men and the kebaya dress for women. Pangsi clothes and Sundanese kebaya clothes are known for their traditional clothes which are simple and very simple because they are only designed in one color, namely black filled with buttons. Sundanese traditional clothes, especially traditional punsi clothes, look very flexible to use in all activities. Therefore, someone wearing a puncture suit will nimbly carry out any activity.

**b. Ulah Haripeut Ku Teuteureuyan**

Interpretation of *Ayat Suci Lenyeupaneun* interpretation book Q.S. Ali Imran :

118

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بِيٰطَنَةً مِّنْ دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ

مِّنْ أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنْتُمْ تَعْقِلُونَ<sup>124</sup>

The Meaning :

O you who believe, do not take as your trusted friends people who, outside your circle (because) they do not stop (causing) harm to you. They like what troubles you. Hatred has been manifested from their mouths, and what their hearts hide is even greater. Indeed We have explained to you (Our) verses, if you understand them.<sup>125</sup>

*Nyobat dalit nyaeta nyobat lahir bathin sabab kecap bithaanah dina ayat ieu teh sasangupan jeung bathiniyah. Nyobat medok lahir bathin jeung*

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<sup>124</sup> Al Baahits Al Al-Qur'āniy, QS. Ali Imran [3] : 118, <https://tafsir.app/> , accessed on January 24<sup>th</sup> 2023

<sup>125</sup> <https://tafsirweb.com> (accessed on January 24<sup>th</sup> 2023)

*jalma-jalma nu teu saihwan, teu saiman, ku allah SWT dilarang ku sabab eta ku urang bisa dihartiekun haram hukumna.*

*Sosobatan teh bisa antara pribadi jeung pribadi, oge bisa sabeungkeutan dina hiji organisasi. Lamun aya jelema sosobatan medok pisan jeung golongan kufrusyirk, kufrunifaq atawa kufrul-ahlul-kitab, sanajan manehna ulama, ku urang ulah diturutan, sabab dilarang ku Allah SWT.*

*Wawuh jeung maranehna henteu dilarang, malah silih tulungan dina urusan kadunyaan oge teu naon, naon, dina surat al-Mumtahanah ayat 8 juz 28 kaunggel dawuhan Mantenna yen Mantenna henteu ngalarang ummat Islam nyieun kahadean jeung jujur ka saha bae asal nu teu ngamusuhan dina urusan agama jeung henteu rek ngajak urang.*

*Lamun urang nyobat medok lahir bathin, lain bae sakokoh sainum tapi bisa tisoledat nyaritakeun rasiah urang tanpa dingding kelir lantaran geus ngarasa sapapait samamanis tea, ceuk urang awak mah : menyelunduk samo samo bungkok, malompek samo patah, tatungkuui samo-samo tamakan pasie, sasanang sasusah mati samo bakalang tanah.*

*Lamun urang geus sarasiah jeung nu teu saiman, dimana paketrok bakal timbul bahaya gede. Ayeuna geus loba ummat Islam di lembur urang nu nyobat medok jeung dua organisasi Yahudi, malah geus kabeungkeut ku sense of belonging. Sing inget kana dawuhan Allah SWT di luhur lamun urang bener-bener iman ka Mantenna, ulah haripeut ku teuteureuyeun. Tukang nguseup pura-pura bageur mere dahar ka lauk, padahal eupan nu matak mateni<sup>126</sup>.*

Trying to be close friends is trying to be inner friend because the word bithaanah in this verse is synonymous with inner life. Trying to make love with people who are not in faith with us, not a believer, is forbidden by Allah SWT because of that we can define it as illegal.

Friendship can be between personal and personal, it can also be a bond in an organization. If there is a person who is very close to the group of kufrusyirk, kufrunifaq or kufrul-ahul-kitab, even if he is a scholar, we should not follow him, because it is forbidden by Allah SWT.

Acquaintance with them is not prohibited, even helping each other in worldly affairs is not what, what, in surat al-Mumtahanah verse 8 juz 28 it is mentioned that His Majesty said that He does not forbid the Muslim

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<sup>126</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun* Bandung, Pustaka, 2006, jilid 4, p.65

community to be kind and honest to anyone who is not hostile in religious matters and did not want to invite us.

If we try to make inner and outer, it's not as strong as a drink, but we can tell our secrets without a hint of color because we feel as bitter as the sweetness of tea, we say to ourselves: sneaking samo samo samo hunchback, malompek samo patah, tatungkui samo-samo takan pasie, sasanang sasusu dead will be the land.

If we are honest with those who do not believe, where there will be a big danger. Now there are many Muslims in our neighborhood who try to join with two Jewish organizations, even they are bound by the sense of belonging. Remember the saying of Allah SWT above if we really believe in Him, don't stay awake. The sucker pretends to be kind and feeds the fish, but the food is deadly.

Moh. E. Hasim revealed one of the proverbs in the interpretation of this verse, namely "do haripeut ku teuteureuyan". Muslims in the form of food, property or money on condition that he wants to leave Islam. Because at the time this Tafsīr was written, Muslim communities, especially those in rural areas with limited economics and knowledge and faith, were easy targets for non-Muslims who had bad intentions. Therefore, Hasim gives advice in his interpretation that Muslims should not be friends with non-Muslims. Just being friends or interacting is still permissible, but if it comes to living together, living together, even being friends is not allowed because there is fear that unwanted things will happen as described above.

Another message contained in the proverb in the verse above is that Hasim gives the implied message that we must be generous and should not be easily tempted by what other people have. Sundanese people usually say "act of cheating" meaning that we should not be easily tempted and beg for what other people have, in fact we should give more than ask. Hasim also provides an overview regarding some Sundanese people who are known to be very generous and not easy to calculate. The life conditions of the Sundanese people are 'chaotic' (always mingling and gathering in order to strengthen kinship ties), with such living conditions make the Sundanese people often share with other people who live

'chaotic' so that whatever they have, they want others to feel it too. For example, when someone is making food, they will share it with their neighbors as soon as possible so that they can both taste the food.

**c. Ayak-Ayak Beas**

Interpretation of the Holy Verses Lenyepaneun Q.S. Ali Imran : 141

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكٰفِرِيْنَ<sup>127</sup>

The Meaning :

And that God cleanses the believers (from their sins) and destroys the disbelievers<sup>128</sup>.

*Peperangan jeung rupa-rupa musibah teh ngandung dua maksud, kajero pikeun aksi kristalisasi di lingkungan ummat Islam, kaluar pikeun ngabasmu kakafiran. Karugian jiwa dina perang Uhud, 70 ummat Islam, perlaya di medan laga, ditambah ku nu taratu. Kajadian ieu teh nimbulkeun rentag pamadegan jalma-jalma nu ipis iman, lir ibarat ayak-ayak beas nu ipis imanna moncor jadi jelema murtad, nu kandel imanna nyangsang, anceg panceg kumureb ka Pangeran Nu Murbeng Alam, teu kabawa ku sakaba-kaba. Jadi ku ayana kasoran dina perang Uhud teh bakal katembong mana loyang mana emas, mana muttaqin jeung mana munafikin, mana nu bener-bener tandang ihlas lillaahi ta'ala jeung mana nu ula ilu ligonimah.*

*Perang di nagara urang ge sabenerna mah bisa dipake panyaringan, mana kawan jeung mana lawan, mana patriot jeung mana penghianat. Terus terang bae di lembur urang teh aya mangandeu nu ngagalaksak, golongan nanglu, dina jaman jajahan maranehna mihak ka penjajah nepi ka dibere kalaluasaan pikeun ngaranjah, sanggeus urang merdeka tur boga wibawa maranehna pura-pura jadi warga nagara nu satia, paheula-heula ganti ngaran, tapi dina kanyata- anana tetep lir ibarat cai jeung minyak, malah anyar-anyar ieu nu jararegudna mah milu ngariung di Hongkong, babadaman duit meunang ngedukan ti lembur urang rek diseblokkeun ka nagara luluhurna.*

*Piraku nu baroga kakawasaan teu waspada rek ngantep panyakit koneng ngencar samena-mena. Kaom munafikin jaman baheula jeung*

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<sup>127</sup> Al Baahits Al Al-Qur'āniy, QS. Ali Imran [3] : 189, <https://tafsir.app/> , accessed on January 25<sup>th</sup> 2023

<sup>128</sup> <https://tafsirweb.com> (accessed on January 25<sup>th</sup> 2023)

*jaman ayeuna sarua bae, dina jaman Rasulullah nu dikokolotan ku Abdullah bin Ubay kapan sakitu neuteulina. Ieu teh pieunteungeun pikeun urang nu gumelar jaman ayeuna, ulah nepi ka jagangna ku urang ari jagangna dilebok deungeun-deungeun.*

*Ayat ieu teh panggeuing ti Nu Maha Rahman Rahim malar urang teu cileureun jadi korban katamaan kaom munafikin. Ieu teh lain basa meunang ngareka yasa tapi kanyataan nu sabenerna, ilikan perusahaan nu ngaleuya di mana-mana jeung mobil mewah ku pasuliwer di unggal kota, bogana saha? Ki Madropi mah bgab ukur kabagean nangkring dagang cikopi di sisi jalan kitu ge teu weleh diubar uber ku TIBUM.*

*Perang dina jaman Rasulullah teh kaluar pikeun ngabasmu kakaliran, lain pikeun nganiaya manusana tapi malar daraekeun ngaganti baju kufur ku baju takwa pikeun kasalametan maranehna di dunya jeung di aherat. Pek lenyapan, baca ayat-ayat tanzilyah bari dibarengan maca ayat-ayat kauniyah nu nyata karasa, kasaksi buktina dina kaayaan masarakat urang jaman ayeuna<sup>129</sup>.*

The war and various disasters have two purposes, one is for the crystallization action in the Muslim community, the other is to exterminate infidelity. The loss of life in the battle of Uhud, 70 Muslims, lost in the battlefield, plus those killed. This incident caused a split in the opinion of people who have thin faith, just like rice sieves whose faith is thin, they become apostates, and those who have strong faith are late, they are afraid of the Prince of the All-Merciful of Nature, and they are not carried away by the sakaba. So with the presence of the kasoran in the battle of Uhud, it will be seen which is gold and which is gold, which is muttaqin and which is hypocritical, which is really visiting ihlas lillaahi ta'ala and which is ula ilu ligonimah.

The war in our country can actually be used to make peace, which is friend and which is enemy, which is patriot and which is traitor. To be honest, in our region there are people who are doing things, the group of leaders, during the colonial period they sided with the colonizer until they were given freedom to attack, after we became independent and had authority, they pretended to be loyal citizens, first they changed their name, but in reality it's still like water and oil, even recently, the last time I participated in a gathering in Hong Kong, the money was taken from our hometown to be blocked to the country of my ancestors.

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<sup>129</sup> Moh. E. Hasim, *Ayat Suci Lenyepaneun Bandung*, Pustaka, 2006, jilid 4, p.106



Those who have power are not careful to let the yellow disease spread forever. The hypocrites of the past and the present are the same, in the time of the Messenger of Allah, who was led by Abdullah bin Ubay, when he was sick. This is a warning for us who are growing nowadays, don't let us till the corn is planted by foreigners.

This verse is a warning from the Most Gracious, the Merciful, that we should not fall victim to the virtues of the hypocrites. This is not a language to be invented, but the actual fact, the ownership of the company that is everywhere and the luxury car to travel in every city, who owns it? Ki Madropi is only a part of the cikopi trade on the side of the road, but TIBUM can't help it.

The war in the time of the Messenger of God came out to eradicate poverty, not to persecute people, but instead to replace the clothes of disbelief with the clothes of piety for their safety in this world and in the hereafter. Pek neyepan, read the verses of tanzilyah while reading the verses of kauniyah that are really felt, witness the proof in the state of our society today.

Moh. E. Hasim revealed one of the proverbs in the interpretation of this verse, namely "sieve beans". and for good rice it will still be in the sieve. Likewise, Hasim likened a disaster to sifting rice, that is, people whose faith is weak will leave religion and turn their backs when faced with a disaster, and people whose faith is strong will remain in Islam and even make it closer to Allah. Hasim deliberately gives this description in accordance with the traditions of the Sundanese people. The Sundanese people still use the traditional method of removing dirt on rice, namely by sifting the rice. In addition to cleaning up dirt, they also use this method to practice patience, thoroughness and diligence in disposing of dirt.

## CHAPTER V

### EPILOGUE

#### A. Conclusion

1. From the results of the research conclusions with the title vernacularization in Sundanese interpretation (a study of the interpretation of *Ayat Suci Lenyepaneun* interpretation book). In this study, the authors apply the theory of vernacularization with an approach in terms of language and in terms of interpretation which found in the book.
2. It can be concluded from this study that the vernacularization in terms of language found by the author in *Ayat Suci Lenyepaneun* interpretation book includes ;
  - a. Absorption from Arabic such as *baitullah, berekah, ni'mat, Kadoliman, Fasek, and Kalafir*.
  - b. Language manners which includes refined language such as *Gusti, Pangeran, Mantenna, Kagungan, and abdi*; bad language such as *urang, hidep, maraneh, and maranehna*.
  - c. Local typical languages such as *paturay pegat simpay, ginanjar kabagjaan, marahmay geuneuk maleukmeuk, sabilulungan, nyecep, mikaceuceub mikameumeut, Papayung, mulang tarima, ngalamot curuk, and Serah Bongokokan*.
3. Vernacularization in terms of language in *Ayat Suci Lenyepaneun* interpretation book generally describes the typical local language commonly used by local people.
4. Vernacularization in terms of interpretation such as *Caringcing Pageuh Kancing Saringset Pageuh Cawet, haripeut ku teuteureuyeun, kandel kulit beungeut, saherang-herang cibeas moal saherang cai cinyusu, henteu unggut kalinduan henteu gedag kaanginan, ayak-ayak beas, dihin pinasti anyar pinanggih, dukun lintuh panyakit matuh, gunung luhur beunang diukur, laut jero beunang dijugjukan, ari mungguh hate jelema mah najan deet teu kakobet, kaciwit kulit kabawa daging, gede cahak leutik cohok, and aya jurig tumpak kuda*.

5. In general, vernacularization in terms of interpretation describes the important messages contained in the *babasan* (expressions), *paribasa* (proverbs), and *kecap-kecapan* (words) contained in *Ayat Suci Lenyepaneun* interpretation book. These sentences are used to provide views on the local community so that it is easy to understand the message contained. Apart from containing important messages, vernacularization in terms of interpretation also describes the behavior and attitudes of the Sundanese. Messages wrapped in proverbs for some people may not really understand the meaning of these proverbs. Therefore, the researcher wants to help explain to the public the meaning of the proverbs contained in Hasim's interpretation.

## **B. Suggestions**

Suggestions for future researchers are expected to be able to find interpretations of locality in terms of overall interpretation content. So that it can describe the nature of locality in the Lenyepaneun Holy Verses in terms of traditions, customs and culture of the Sundanese people broadly according to Moh. Emmon Hasim.

Archipelagic scientists are expected to be able to preserve and safeguard the works of archipelago interpretation so that they can be passed on to the next generations. It is also hoped that the works of archipelago interpretation can be studied in depth so that local culture can be well preserved.

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