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## EFFECTS OF MUHAMMAD ABDUH IN MALAYAN-INDONESIA ARCHIPELAGO

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### **Abstrak:**

Muhammad Abduh mempunyai pengaruh dan dampak yang kukuh dan luar biasa di kepulauan Nusantara. Karya-karya dan ideanya sangat berpengaruh dan kekal bertahan di rantau ini dengan kesannya yang meluas dalam lanskap politik dan sosialnya. Beliau telah memberikan impak yang mendalam terhadap pergerakan Islam moden seperti Persyarikatan Muhammadiyah, Jam'iyah al-Irsyad, Persatuan Islam (Persis), Pensyarikatan Ulama, Hizbul Muslimin, dan Sarekat Islam. Tafsir al-Manar-nya telah memberi pengaruh yang jelas kepada karya-karya tafsir yang terhasil di Nusantara, seperti Tafsir al-Azhar, Tafsir al-Qur'anul-Karim, dan sebagainya. Majalah al-Manar yang diilhamkan oleh Muhammad Abduh dan Rashid Rida telah memberikan inspirasi dan pikiran dasar terhadap banyak berkala dan akhbar yang berorientasikan reform yang menyalin dan menerjemahkan tulisan-tulisannya seperti majalah al-Munir, al-Imam, al-Ikhwān, Saudara, dan lainnya. Justeru, makalah ini bertujuan meninjau pengaruh Abduh yang ekstensif dalam kebangkitan gerakan pembaharuan di Arkipelago Melayu. Kajian ini berbentuk studi kualitatif dari jenis penelitian pustaka dengan metode analisis kandungan. Data yang terkumpul dianalisis secara deksriptif dan analitik. Penemuan kajian membuktikan bahawa Muhammad Abduh mempunyai pengaruh yang signifikan terhadap harakat pembaharuan (tajdid) dan tradisi rasional yang berkembang di kepulauan Melayu-Indonesia.

**Kata kunci:** Muhammad Abduh; Arkipelago melayu; Modernisme; Mesir

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**Abstract:**

*Muhammad Abduh had a remarkably profound and lasting impact in South East Asia. His works and ideas were highly influential in the region, with solid repercussions in its political and social landscape. He had strongly impacted the movements of Muhammadiyah, al-Irsyad, and Persatuan Islam (Persis). His Tafsir al-Manar had broke the ground with rational outlook that influence major works of tafsir such as Tafsir al-Azhar, Tafsir al-Quranul Karim, and others. The Majallah al-Manar planned and initiated by Muhammad Abduh had significantly inspired many reform oriented works and periodicals such as journal al-Imam, al-Munir, al-Ikhwan, Saudara, al-Dhakhirah al-Islamiyah and Seruan Azhar. Thus this paper attempts to survey Abduh's extensive influence and its impact on Islamic reform (tajdid) in the Malay Archipelago. The study method is based on qualitative approaches, using content analysis. It was conducted based on library research to investigate the related data that was subsequently analyzed using descriptive-analytical techniques; The finding concluded that Muhammad Abduh had a profound influence on religious reform and rational tradition that flourished in the Malay-Indonesian Archipelago.*

**Keywords:** *Muhammad Abduh; Malay archipelago; Modernism; Egypt*

**INTRODUCTION**

The struggle of an upright renewal community and *islah* driven by Muhammad Abduh in Egypt has a high impact and phenomenal in the Malayan archipelago. Many groups of *ulama* and reformers are labelled as Young Turk received inspiration and impressions from ideas inspired by figures such as Haji Abdul Karim Amrullah {Haji Rasul} (1879-1945), Haji Haji Abdul Malik bin Abdul Karim Amrullah (1908-1981) [Padang Panjang, West Sumatera], Kiyai Haji Ahmad Dahlan (1868-1923) [Yogyakarta], Abdul Halim Hassan, Zainal Arifin Abbas dan Abdur Rahim Haithami [Binjai, North Sumatra], Syeikh Ahmad Muhammad Surkati (1875-1943) [Betawi], Teungku Muhammad Hasbi ash-Shiddieqy (1904-1975) [Lhokseumawe, Aceh], Ahmad Hassan (1887-1958) [Bandung], K.H. Moenawar Khalil (1908-1961) [Kendal, Central Java], Quraish Shihab (b. 1944) [Jakarta], Zainal Abidin Ahmad (Za'ba) (1895-1973) [Batu Kikir, Jempol, Negeri Sembilan], Syeikh Muhammad Tahir Jalaluddin al-Falaki (1869-1956) [Minangkabau], Syed Sheikh al-Hadi (1867-1934) [Pulau

Pinang], Dr. Burhanuddin al-Helmi (1911-1969) [Taiping, Perak], Mustafa 'Abdul Rahman (1918-1968) [Gunung Semanggol, Perak] and many other prominent intellectuals and reformers.

Abduh's significant influence in the Malay-Indonesian archipelago is reflected in the pioneering masterpiece released by the young generation as *tafsir*, periodical, journal, newspaper, magazine, and an educational and religious institution. All the works brought his central school of thought and the *dakwah* movement developing in the nineteenth and twentieth centuries, which carried the aspiration and ideas of reformation sparked and contributed to continuing its substantive influence and legacy.

Muhammad Abduh's ideas for renewal began to spread at the end of the nineteenth century through Malay scholars and prosecutors who received training and exposure at Al-Azhar University. It also influenced the thought of renewal (*tajdid*) and its modern ideology into the community in the archipelago, Malay.

The strong network associated with the *al-Manar* group in Egypt was quite influential in the development of the school and its spread of modernism with its liberal and progressive foundations of thought. His influence's expansion was entirely instrumental in forming new groups and fortresses compared to the influential reformist movement in the archipelago. As written by Mohd Shuhaimi Ishak in his dissertation, it is about the influence of Abduh's rational theology on Harun Nasution. His massive impression in discovering his reform ideas into the modern world, Indonesia. "The birth of the modernist reformist Pan-Islamism advocated by al-Afghani and 'Abduh, attracted a vast audience among young students. During the colonial times and particularly in the 1920s, Cairo provided a fertile ground for the Southeast Asian students".<sup>1</sup>

Networking between the Middle East and Malaya-Indonesian archipelago was crucial in extending Abduh's influence in Malayan. The emergence of this influence and its widespread impact also the political and economic factors contributing to its expansion traced by AzyumardiAzra in his study on the transmission process of Abduh's reformist teachings in this region. "The increasing contact between Muslims from the Middle East and the Malay Archipelago was due to many factors, including the rapid development in navigation technologies, the opening of the Suez Canal in

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<sup>1</sup> Mohd Shuhaimi Ishak, Islamic Rationalism: A Critical Evaluation of Harun Nasution's Thought. *Tesis Ph.D.*, tidak diterbitkan (Universiti Islam Antarabangsa Malaysia Kuala Lumpur, 2007)

1869, the monetization of the colonial economy, which benefitted certain classes in the colony and the greater global community of populations”.<sup>2</sup>

Many factors contributed to establishing a network between the Middle East and the Malayan archipelago, especially the learning activities at *al-Haramayn*, Kaherah, and the widespread invention of the printing machine.<sup>3</sup> *Haramayn* has become the focal point of the largest Muslim association on earth, where *ulama*, Sufis, government groups, philosophers, poets also historians met and exchanged information. Kaherah is the cradle of civilization and a crucial arena for the intellectual movement and is the site of cultural heritage and religious communication. In historical tradition, it functions as a foundation of belief that embraces universal religious tradition as exemplified by the former Prime Minister of Egypt, ZakariaMohieddin. “Cairo has been and will always be a citadel of faith and a center of Islamic activity for the general welfare of the people.”

*Al-Manar*'s relationship with the reformers in the land of Malay had brought a significant renewed wave. It inspired a revivalist movement that sought out the cause of resurrection and renewal. “With the expansion of the resident community of Indonesians in Egypt, the Cairene body has now come to represent far more than the revivalist scripturalism laid out by Muhammad Abduh.”<sup>4</sup> The moden thinking *al-Manar* promoted a passage and a significant infusion of a network arising with the Indonesian Malay archipelago. Through this relationship, the ideas on Islamic reform encouraged by the Egyptian reformers were absorbed and disseminated among the Islamic community in the branches.<sup>5</sup>

Widespread distribution of reform issues, mail of newspapers that wafted the Nahdah spirit in the early twentieth watch such as *al-imam* (Singapore), *al-Munir* (West Sumatra), *Islamic defenders* (Bandung), *al-irsyad* (Pekalongan), *Al-brethren* and others and other influential output have contributed to stirring up the influence of abduh on the Malay archipelago and continuing the school of moden thinking that has given the monumental renewal movement and became the catalyst to the rise of Islam in the Malay world.

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<sup>2</sup> AzyumardiAzra, “The Transmission of *al-Manar*'s Reformism to the Malay-Indonesian world: the Case of *al-Imam* and *al-Munir*,” in *Intellectuals in the Modern Islamic World: Transmission, Transformation and Communication*.Stephane A. Dudoignon, Komatsu Hisao and Kosugi Yasushi (eds.), (London & New York: Routledge, 2006).

<sup>3</sup> Hafiz Zakariya, “From Cairo to the Straits Settlements: Modern Salafiyah Reformist Ideas in Malay Peninsula,” *Intellectual Discourse* 15, no. 2 (2007): 125.

<sup>4</sup> Michael Laffan, “An Indonesian Community in Cairo: Continuity and Change in a Cosmopolitan Islamic Milieu,” *Indonesia* 77 (2004):1.

<sup>5</sup> Hamid, I., *PeradabanMelayudan Islam* (Petaling Jaya: FajarBaktiPublication, 1985)

Impressed by his gestures, countless followers of the learned and intellectual groups of the various denominations were influenced by his ideals of struggle and philosophical movements. This influence is reflected in the requests and objectives of *al-Manar*, “which arose from three groups: students of southeast Asia in the Middle East, the settled Arabs in Southeast Asia, and the ready-native southeast Asian readers of *al-Manar*,” primarily associated with the theme “Islam and civilization, religious ideals and the goal of renewal.”<sup>6</sup>

The main question came from the Sultanate of Sambas, West Kalimantan in 1930, rather than Shaykh Muhammad Basyuni bin ‘Imran (1885-1981) [a contemporary of k. h. Ahmad Dahlan (born 1869), the Muhammadiyah founder] addressed the question to Amir Shakib Arslan (1869-1946) for responding and answering two important issues. He asked why Muslims, especially the Nusantara Islands, lag and why the others are advancing. Arslan’s answer from his exile in Europe was published by the editor of *al-manar* in a series of articles. It then was published in a compilation entitled *Li Madha ta’akhhkar al-Muslim wa li Madha taqaddama ghayruhum?* (Why are the Muslims in decline while others progress?) Regarding Sheikh Muhammad Basuni Imran, Hamka once expressed its elevate of science and prestige. It represents “the still-buried pearl, basuni imran’s science and knowledge are deep and wide.”<sup>7</sup> He had been appointed as the maharaja of the priest, the highest religious office in the sambas empire, as a continuation of his hereditary descendants. The intriguing dialogue of his change to the *al-manar* magazine has connected people’s thoughts on issues outranked over their twentieth-century political power and caliphate, as described by millions of Bluhm in his paper that assessed the relationship between kaherah and Malay chain and *al-manar*’s role in connection with the fatwa submission and his attention to these related issues, which suggests that “there was the interaction between *al-Manar* readers in the Malay world and the editors of the periodicals. In this regard, the Malay individuals from Malaya, Kalimantan, Sumatra, and other parts of the region wrote to those editors seeking advice and offering opinions on a broad range of theological questions, economic and environmental problems, technological advances, issues of current political concern such as patriotism and a range of other matters...indeed, during the period of

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<sup>6</sup> JajatBurhanuddin, “Aspiring for Islamic Reform: Southeast Asian Requests for Fatwas in *Al-Manar*,” *Islamic Law and Society* 12, no. 1 (2005):9.

<sup>7</sup> A. Muis Ismail, *Mengenal Muhammad Basuni (Maharaja Raja Sambas)* (Pontianak: FISIP Universitas Tanjungpura, 1993), 38.

its publication (1898-1936), *al-Manar* published 26 articles and some 135 requests for legal opinions from the Malay-speaking world”.<sup>8</sup>

The study method is descriptive, and it forms a library study with a caption approach. The study’s data is collected from relevant primary and secondary sources and analysed historically, descriptive, critical, and analytical to formulate discoveries.

## DISCUSSION

The apparent effect of modernism Abduh influences is the school of interpretation. Tafsir al-Manar, who was disciplined by Abduh and later published by Rashid Rida in the taffy room in the journal *al-Manar*, was very influential in the soil-Indonesia archipelago. It displays a rational understanding of the text, which supports the principles of the akliyah and contextual takeoff and pays attention to the socio-cultural background in interpretation. The method of reasonable text interpretation and criteria underlies its scientific ideas of formulating nas, arguing against the principles of freedom and ijihad. Its performance refers to the classical works of the tafsir al-Tabari so that al-alusi as the primary source, with a description of rational and scientific principles, which are complementary rather than bound to the oldest classical ideologies and faham-understanding in the oldest interpretive books, as revealed by Muhammad Asad (1900-1992) in his magnum upset *The Message of the Qur’an*, That echoed the Abduh principle: “every verse or statement of the Qur ‘an is addressed to reason and therefore must be understood,” and “the spirit of the Qur ‘an could not be fully understood if we read it only to develop ideologies after it, regardless of its original purpose and meaning. We are bound and held prisoner of intellect to others who have also been held captive by loose thought and few of which can be donated to the rise of Islam in the modern world.”<sup>9</sup>

The interpretation had a broad impact on the codes produced in the 20th century. A significant effect on the tafsir works in Nusantara is clear from the apparent power of manhaj that gave instrumental influence on his dynamic development and the realization of rationalizing ideas in the twentieth century. The impaks and their extensive influence include the book *Tafsir al-Azhar*, *Tafsir al-Qur’an al-Karim*, *Tafsir al-Qur’an al-Madjied* and others. *Tafsir al-Azhar* is a famous work produced by Shaykh Haji Abdul Malik bin Abdul Amrullah (Hamka) (1908-1981) that has contributed significantly to the ideals of Nahdah and renewal in Indonesia. He was

<sup>8</sup> Bluhm-Warn, Jutta, “A Preliminary Statement on the Dialogue Established between the Reform Magazine Al-Manar and the Malayo-Indonesian World,” in *Indonesia Circle*, (1983):35.

<sup>9</sup> Muhammad Asad, *The Message of the Qur’an* (Gibraltar: Daral-Andalus, 1980), 9.

prepared from his lecture given at the al-Azhar mosque, kemayoran new Jakarta on the morning. Notes and comments made and suppressed since 1959 have been brought forth “in the semimonthly magazine called ‘*Gema Islam*’ That first appeared on January 15, 1962, to replace the magazine *Panji Masyarakat* That Sukarno banned in 1960.”<sup>10</sup> This interpretation was initially contained in a magazine *Panji Masyarakat* [surah *al-Mu’minun*]; one and a half juz of his text (juz 18 to 19) was issued in *Gema Islam* magazine until late January 1962. . It wider a widespread influence and impression on the aspiration of the struggle for the revival of his people. The extreme attention of his fanciful “the” tafsir “after prayers in the al-Azhar mosque has been heard all over Indonesia in the” tafsir “of the morning lessons that were posted in the *Gema Islam* magazine.”<sup>11</sup> His work championed the madhab of moden thinking by taking the basis of his mind “Shaikh Muhammad Abduh (1849-1905), viewed as the pioneer of the mind renewal in Egypt.”<sup>12</sup> This significant impression of the influence of history and the idealism of a struggle impressed with the traditions of abduh thinking was expressed in this speech given in Egypt: “I admit that I have never learned, whether in al-Azhar or Cairo university, but the connection of my soul to Egypt has been long, that is, since I have been good at reading ‘Arabic’ books, especially the books of Sheikh Muhammad ‘ Abduh, Sayid Rasyid Ridha and others.”<sup>13</sup>

Milhan Yusuf, in his thesis, assessed the understanding of the scripture of the law in his interpretation of al-Azhar wrote “because was affected with the idea of reform adopted by (Shaykh) Muhammad ‘Abduh and his friends, Hamka tried to lift and implement the idea of renewal in his homeland, with attempts on it; In the way of the preaching and the writing.”<sup>14</sup> The impression of the flow of Abduh thinking, is imposing in this interpretation of the power of influence rather than the idealism and mazhab of his thinking “though that interpretation he wrote is only 12 juzu ‘, meaning not half of the Quran, yet he can guide in the interpretation of this” Al-Azhar “to the correct...correct of his interpretation, still warm and reliable.”<sup>15</sup> In his discussion of the principles of suggestion, kalam, and fiqh, he strengthened

<sup>10</sup> Hamka, *Tafsir al-Azhar* (Jakarta: P.T. PembimbingMasa, 1967), juz 1, 48.

<sup>11</sup> Hamka, *Tafsir al-Azhar* (Jakarta: P.T. PembimbingMasa, 1967), juz 1, 48.

<sup>12</sup> Hamka, *Tafsir al-Azhar* (Jakarta: P.T. PembimbingMasa, 1967), juz1, 156.

<sup>13</sup> Hamka, *Pengaruh Muhammad Abduh di Indonesia* (Pidato diucapkan sewaktu menerima gelar Doktor Honoris Causa di Universitas al-Azhar, Mesirpada 21 Jan 1958) (Jakarta: Tintamas, 1958), 24.

<sup>14</sup> Milhan Yusuf, Hamka’s method of interpreting the legal verses of the Qur’an: a study of his *Tafsir al-Azhar*. *Disertasi*, tidak diterbitkan (Institute of Islamic Studies, Mcgill University, 1995), i.

<sup>15</sup> Hamka, *Tafsir al-Azhar* (Jakarta: P.T. PembimbingMasa, 1967), juz 1, 30.

his understanding of its legal aspects of information promulgated by al-Manar, with caiman over the contents of the sheik Sheikh Abduh and with his ijthad and experience.

*Tafsir al-Qur'an al-Karim*, Worked by three clerical interpreters from mandating, east Sumatra (now part of the northern Sumatra province); Abdul Halim Hassan (1901-1969), Zainal Arifin Abbas (1912-1979), and Abdur Rahim Haitamy (1910-1948) [died in his pilgrimage to Langsa (East Aceh) in 1948 (the revolutionary age)] contributed to a powerful feature and influence of *al-manar's* taff. The view and the manhaj they brought zahified the principles and the background of *fiqhul* and the broad kalam. According to t.m. hasbi ash-shieddiqy (1904-1975), in his interpretation, "Tafsier al Ustadz Abdul Halim Hasan c.s., If it was perfect, a good tafsir. It just put in many things that need to be spoken for. That tafsir was affected by the *Tafsier Djawahir*, which is too broad speaking of matters relating to the sciences, plants, and things."<sup>16</sup> It is among the famous interpretive works of moden that quip with widespread fiqh and fictional mazhab and significant and contemporary legal views. According to Howard m Federspiel in his specific study on this interpretation, "the triad's interpretation is qualitatively powerful. Its power lies in its ability to combine history, theology, and [he] is fraught with powerful personality in expressing the complete religious teachings with its response."<sup>17</sup> The interpretation is set back by the powerful influence of madrasah tafsir Muhammad Abduh, which shows the fierce influence of the Islamic struggle and understanding that it camp dates, as he put it "then, to ease understanding upon it, and to help us put in real pictures of these verses, which correspond to the development of the sciences of our day, We are also describing by the recommendation of the interpretation of *al-manar* which was originally composed by al-ustazul the priest sheikh abduh IAEA to juz ii, and then passed on by his disciple, Sayid Muhammad Rasyid Rida but by the recommendation he had received from al-ustazul the priest Sheikh Ikh Abduh as well as the end of the letter of Joseph (as) (juz xii-xiii)."<sup>18</sup>

*Tafsir al-Qur'an al-Madjied*, Otherwise known as *Tafsir al-Nur*, is the rare tafphic work produced by my Temohammad Hasbi Ash-Shieddiqy (1904-1975), one of the critical features of the reformism movements and youthful thinking in Indonesia. This work brings a broad interpretation of

<sup>16</sup> Ash-Shieddiqy, Muhammad Hasbi, *Tafsier al-QuranulMadjied "An-Nur"* (Jakarta: C.V. BulanBintang, 1956) Djuzu' 1, 6.

<sup>17</sup> Howard M. Federspiel, *Popular Indonesian Literature of the Qur'an* (New York: Cornell Modern Indonesia Project, 1994).

<sup>18</sup> A. Halim Hassan, H. ZainalArifin Abbas, AbdurrahimHaitami, *Tafsir al-Quranul Karim*. Cet. V (Medan: YayasanPersatuanAmalBakti Sumatera Utara, 1960), i.

the idealism and reform thinking prompted by Abduh. From his extensive vocabulary, he tried to work out the crucial ideas and thoughts cast out of *al-Manar*. The stickler for interpretation brings a principal aspiration to the struggle and *tajdid*, referring to principled abduh works such as *Tafsir Juz' Amma*, *Risalatut Tauhid*, and *al-Urwa al-Wuthqa*. This frame of thought is also explicit in its other interpretations, *Tafsir al-Bayan* by T.M. Hasbi ash-Shieddiqy<sup>19</sup> By taking the basis of his mind from the influential interpreters, *Tafsir al-Maraghi* and *Tafsir al-Manar* Instrumental enough in bringing about social, political, and religious change and developing an Abduh influence in the taffy tradition in Indonesia.

Book of *Tafsir al-Qur'an al-Hakim*, The results of Ustaz Mustafa Abdul Rahman Mahmud (1918-1968), also reflect a similar influence. Published in 27 volumes by the press, the 1949 Pinang Island was a comprehensive and influential translation of manhaj and stream *Tafsir al-Manar*. The interpretation is primarily based on the language and comments contained in rational, scientific approaches. This book is an excellent interpretive work that Outlines the moden process that contextual its meaning and understanding into the atmosphere of The Times. Ustaz Mustafa was very impressed with skeletons and tafsir *al-Manar*. He summarized the interpretation into Malay, as proved from his tajuk, *Tafsir al-Quran al-Hakim*, the original name for *Tafsir al-Manar*.

In its deep analysis of this tafsir, the Nadzirah Mohd thoroughly demonstrates the impressions of the influence of mazhab *Tafsir al-Manar* over this book of *tafsir* Shaykh Mustafa "is an example of *al-Manar's* influence in the Malay world. Its editorial, i.e., *Tafsir al-Quran al-Hakim*, Is exactly the header of Shaykh Muhammad Rashid Rida's more recognizable title *Tafsir al-Manar*... In his work, he relies heavily on *Tafsir al-Manar* and *Tafsir al-Maraghi* ... It appears Shaykh Mustafa has succeeded in instilling reformational ideas from *al-Manar* to the Malay world, not only in social and religious renewal but, more importantly, in exposing a new approach of contextual interpretation writing into the Malay world."<sup>20</sup>

*Tafsir al-Qur'an al-Madjied*, known as *Tafsir al-Nur*, is a system-produced by my Teungku Mohammad Hasbi ash-Shieddiqy (1904-1975), one of the crucial figures in the reformism movements and young people's thinking in Indonesia. This work brings a broad interpretation of the idealism and reform thinking prompted by Abduh. From his extensive vocabulary, he

<sup>19</sup> Ash-Shiddieqy, T.M. Hasbi, *Tafsir al-Bayan*, 2 jil (Bandung: Al-Maarif, 1966).

<sup>20</sup> NadzirahMohd, AtharMadrasat al-Manar fi al-tafasir al-Malayuwiyyah: Tafsir al-Qur'an al-Hakim li-Shaykh Mustafa 'Abd al-Rahman Mahmud Unmudhajan. *Ph.D Thesis*, unpublished (Kulliyah of Islamic Revealed Knowledge & Heritage and Human Sciences, International Islamic University Malaysia, 2006), i.

tried to work out the crucial ideas and thoughts cast out of *al-Manar*. The stickler for interpretation brings a particular aspiration to the *islah* and *tajdid*, referring to principals Abduh works such as *Tafsir Juz' Amma*, *Risalatut Tauhid*, and *al-Urwa al-Wuthqa*. This framework of thought was also explicit in its other interpretation, *Tafsir al-Bayan* by T.M. Hasbi ash-Shieddiqy<sup>21</sup> by taking off his mind from the influential interpreters of the books, *Tafsir al-Maraghi*, and *Tafsir al-Manar* were instrumental enough in bringing social, political, and religious change and promoting Abduh's influence in the interpretation tradition in Indonesia.

The *al-Qur'an al-Hakim's* interpretation produced by Ustaz Mustafa Abdul Rahman Mahmud (1918-1968) also shows the same influence. Published in 27 volumes by the press, the 1949 Pinang island was a comprehensive and influential interpretation work of manhaj and the *Tafsir al-Manar* taff. The interpretation degenerates mainly from the context and comments, a rational and scientific rationale. This book is an excellent interpretive work that Outlines the moden approach that contextualizes meaning and understanding into the atmosphere of The Times. Ustaz Mustafa was impressed with skeletons and khittah tafsir *al-Manar*. He summarized the interpretation into Malay, as proved from his tajuk, *Tafsir al-Quran al-Hakim*, to understand *al-manar's* original name.

In its deep analysis of this tafsir, the Nadzirah Mohd thoroughly demonstrates the impressions of mazhab *Tafsir al-Manar* over this book of tafsir Shaykh Mustafa "is an example of *al-Manar's* influence in the Malay world. His editorial, i.e.interpretation of *al-Hakim's* Qur'an, is exactly the title of Shaykh Muhammad Rashid Rida, which is better known as *Tafsir al-Manar...* In his work, he relied heavily on *Tafsir al-Manar* dan *Tafsir al-Maraghi...*Shaykh Mustafa has succeeded in instilling reformatory ideas from *al-Manar* to the Malay world, not only in social and religious reform but, more importantly, In presenting a new, contextual approach of interpretation writing to Malay nature."<sup>22</sup>

The book *Tafsir al-Furqan* written by A. Hassan Bandung (1887-1958) adds to the same influence, "1256 pages thick."<sup>23</sup> He inspired the moden avenues of thought and interpretation brought by Sheikh Muhammad Abduh. Commenting on the strength of this interpretation, T.M. Hasbi

<sup>21</sup> Ash-Shieddieqy, T.M. Hasbi, *Tafsir al-Bayan*, 2 jil (Bandung: Al-Maarif, 1966).

<sup>22</sup> Nadzirah Mohd, Athar Madrasat al-Manar fi al-tafsir al-Malayuwiyah: Tafsir al-Qur'an al-Hakim li-Shaykh Mustafa 'Abd al-Rahman Mahmud Unmudhajan. *Ph.D Thesis*, unpublished (Kulliyah of Islamic Revealed Knowledge & Heritage and Human Sciences, International Islamic University Malaysia, 2006), i.

<sup>23</sup>Hamka, *Teguran Suci & Jujur Terhadap Mufti Johor* (Bandar Baru Bangi: Jejak Tarbiah, 2020), 99.

ash-Shieddiqy says in his understanding, “tafsier united Islam, that it may be viewed as a good, even best, interpretation of it.”<sup>24</sup>

This interpretation was printed at the request of the precisely (Islamic unity) members who need it as the essential reading in the environment in the actual work of the dakwah and struggle. A Hassan Bangil or Bandung (1887-1958) is a faqih priest who has established the cause of Islamic preaching and spearheaded a significant change in Java. The struggle is carried in the networks and bodies of Islam that it leads to is precisely (Islamic unity) and in its movements and other works that reflect the ideals and understanding of Islamic renewal. The Quran’s interpretation is against the renewed spirit and the critical ijtihad it advocated, which fomented puritans and Islamism. According to Djamal Tukimin in his delivery to the book hamka, “the 1950s were a great and chronic time to be met by the clergy of the ‘Salafi’ movement that is often identified as such. Among the most prominent figures is Ustadz Hassan Ahmad, also identified as Ustaz Hassan Bandung.”<sup>25</sup> Regarding mazhab’s reconstruction and tracts, hamka wrote about the power of his intellectual influence impressed by his critical religious essay and his legal aspirations that shaped the principle of the reform fight “as for the late Mr. Hassan Bandung, now called Hassan Bangil, is a priest who has used all his strength to provide religious information to the Muslims. There are books of *solat teaching, answers, interpretations of the Qoran*, denials of unreligionable national movements, denials of either his Qadiyanah or his Lahore. And also the composition of *al-Tauhid* and other books. He, too, had issued a magazine called *Pembela Islam dan al-Lisan*, which was then renamed to critics. With his efforts, religious science spread to lay. It has benefited much from adding to people’s knowledge of Islam, especially Muslims who study in Dutch or English schools who no longer understand religion.”<sup>26</sup>

The influence of the renewal of aspirations and understanding in the Middle East has brought a broad stream of Islamic realization to the Malay archipelago. From this new wave, a revolutionary struggle was generated in the current wave of thinking. The flow of change from this tradition of clear thinking opened up a unique view of religion, the goal of resurrection, the spirit of change, and the struggle of nationalism. The beginning of the realization was the release of the 1906 issue of the *al-Imam* magazine

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<sup>24</sup> Ash-Shieddiqy, Muhammad Hasbi, *Tafsier al-Quranul Madjied “An-Nur”* (Jakarta: C.V. Bulan Bintang, 1956) Djuzu’ 1, 6.

<sup>25</sup> Hamka, *Teguran Suci & Jujur Terhadap Mufti Johor* (Shah Alam: Pustaka Dini, 2010), 4.

<sup>26</sup> Hamka, *Teguran Suci & Jujur Terhadap Mufti Johor* (Bandar Baru Bangi: Jejak Tarbiah, 2020), 99.

that aroused the realization of renewed aspirations and sought to improve position and elevate the value of Malay livelihoods.

In the plan of author *Al-Imam*, Syed Shaykh al-Hadi wrote, "...his optimistic prediction was we know and note the majority of our brethren on the east and the actual they had on him, so it remembered our stand before the Lord *al-Rabb al-Jalil* on a later day. When we were asked what we knew: do we speak to our brethren that know him to be afflicted by such, we cast out these priests to rain for us on the Lord's *Rabb al-'Alamin*."<sup>27</sup> The printery was impressed with al-manar's influence, and it was a manifestation of the moderate mind in Malay society. In a sense, the historical debate that culminated in Egypt is now moving and spreading rapidly here through *al-Imam*. It proclaims the writings of abduh and interpretation of his Qur'an contained in al-Manar, from his lectures at al-Azhar at Muharram 1316 h, where "and beginning 3 (September 1908), *al-Imam* broadcast one" interpretation of the Quran "in his five final extents possible Mohd. The abduh published in *al-Manar* since 1905, though I cannot verify this."<sup>28</sup>

*Al-Munir* magazine was published in 1911 by the critical pioneer youth of the early twentieth century, such as Haji Abdullah Ahmad, Haji Muhammad Thayeb, and Dr. Haji Abdul Karim Amrullah (haji of the prophet) in the long plains of western Sumatra. *Al-Munir* continued the reform ideas uttered by *al-Imam*. In his reply to the issues expressed in *al-Munir*, Sheikh Abdul Karim Amrul answered: "no veil is low at daily-the true religion cannot be established for any lid" and "the ijthad doors are forever closed to all sensible people who have the ability."<sup>29</sup> It seeks to advance Muslims by Islamic guidance, appease nations and humanities, and enlighten Muslims with knowledge and wisdom.<sup>30</sup>

The monthly magazine of *al-Ikhwān* (1926-1931), published in September 1926 on Pinang island by Sayid Shaykh al-Hadi (1867-1934), brought a thick renewed aspiration. It became the leading platform in his discussions on renewal issues involving women's issues, education, epistemology, reason, Malay progress, traditional religious lapses, and fathers.<sup>31</sup> In al-Hadi's hand, his chief author, he began planting seeds of renewal and violently attacking the amidation of heresy and superstitiousness and the imposition of religious leaders and peddlers. It ran for five years after its first

<sup>27</sup> Syed Shaykh al-Hadi, *Al-Imam* (23 Julai 1906) [1 Jamada al-Akhir, 1324 H]

<sup>28</sup> William Roff, *Nasionalisme Melayu*, terj. Ahmad Boestamam (Kuala Lumpur: Penerbit Universiti Malaya, 2003), nota 92.

<sup>29</sup> Hamka, *Ajahku* (Jakarta: Djajamurni, 1967), 148.

<sup>30</sup> Deliar Noer, *The Modernist Muslim Movement in Indonesia 1900-1942* (London and Kuala Lumpur: Oxford University Press, 1973).

<sup>31</sup> Siu Li Chuan, Siu Li Chuan, *Ikhtisar Sejarah Kesusasteraan Melayu Baru* (Kuala Lumpur: Pustaka Antara, 1966), 99.

release and starting with the tenth number; it was printed in the Jelutong Press, “its stamp.” In his first-born naskhah exodus, sayid shaykh records “*Bismi’Llah, fi sabili’Llah*. So this voice rose above that of a brethren who shouted at all his brethren in the original Malay language and proclaimed all his brethren in the *ca. nga. pa. Ga. Nya* it is to Pierce his understanding with the ears of his brethren that use him. Calling it from a small island to be heard by his brother on the big ground. He mounted his voice in a few boats to be heard by all his brethren in the Malay Realm.”<sup>32</sup>

The influence of al-Afghani and Abduh -rather than the traditions of his struggle suggests a sort of awareness of the battle to harness the power of the Muslims to abandon its wrath and impurity. *Al-Ikhwān* brought his teachings and progressive views that inspired action and endeavored to promote the real Islamic goal “Only by returning to the basics of his religion and according to his teachings. He must begin with what was at the beginning of that religion and enlighten the public with perfect religious teachings while cleansing the heart and edifying. The fire of the spirit must be lit to unite one’s resolve and sacrifice one’s soul for the glory of the ummah”.<sup>33</sup>

The 1928 weekly *Saudara* journal on Pinang Island continued the ideals and philosophy of the same struggle. It is the most successful publication young people have had for 13 years. This impression was as it had been expressed in his latest print and continued his age of newspapers “From this exodus forward this *Alhamdulillah* our beloved Akhbar began to tread on its steps into the region of his thirteenth age the quality of age which is the age of any that yet live in Malaya this day that can overtake him.”<sup>34</sup>

According to Kamarul Afendey Hamimi and Ishak, “Akhbar *Saudara* is very serious about discussing heresy or amalan khurait in Malay society. Religious matters such as talkin, tahlil, lafaz usalli, no valid on anything amalan without equal rely on a valid dalil to be issues that are distributed in the newspaper of the *Saudara*.”<sup>35</sup> The influence you display and the strength of *Saudara* progress flow, foretold by Za’ba in his plan “Akhbar-Akhbar Malay in Malaya,” distributed by *Warta Malaya* and *Warta Ahad* (10 Mac 1940) and the *Wartawan* magazine (October 1957) “In the days of the *Saudara* in the hands of his author Sayyid Shaykh, whose death was shed by

<sup>32</sup> Syed Shaykh al-Hadi, *Al-Ikhwān*, penggal 1, jil. 1 (16 September 1926).

<sup>33</sup> Nurcholish Madjid, *Khazanah Intelektual Islam* (Petaling Jaya: IKRAQ Imprint of Gerakbudaya Enterprise, 2018), 320.

<sup>34</sup> *Saudara* (2 Oktober, 1940), 10.

<sup>35</sup> Kamarul Afendey Hamimi, Ishak Saat, *Kaum Muda di Tanah Melayu 1906-1957* (Tanjung Malim: Penerbit UPSI, 2020), 330.

the general, it was a loud and courageous reintroduction of Malay lives, and it very much encouraged Muslimin.”<sup>36</sup>

A history of the *salafiyah* struggles began to be fueled by Sayid Jamaluddin al-Afghani (1254-1315/1839-1897) and Muhammad Abduh (1266-1323/1849-1905) In the Eastern world has given inspiration to the movement, and reform struggles spread across the continent. The effect of the renewal came through the direct records of Muhammad Rashid Rida (1282-1354/1865-1935) that carried Abduh and comprehended *islahiyah salafiyah' aqlaniyyah* and its basic principles that constituted the principle in the development of Islamic thinking and its moden philosophy.

This new onslaught has inspired the revival of ideas and traditions of the moden and has written a record of significant struggles on the Malay Archipelago. She has given birth to a well-known renewal and movement. Among those impressed with ideology and effort was the *Muhammadiyah* founded by Kiyai Haji Ahmad Dahlan. This influence, as Hamka disclosed, “But after he (K. H. Dahlan) subscribed to Al ‘Urwatul Wustqa and Al-Manar got him a new mind on Islam, with the interpretation of Muhammad’ Abduh and the books of Ibn Taimiyah and Ibnul-Qayyim.”<sup>37</sup>

The impression made by Muhammad Abduh has had a profound influence on the understanding of context and the impact of Islam in Indonesia with the invasions of his thought in the dakwah, Muhammadiyah, movement farmed out by Kiyai Haji Ahmad Dahlan (1868-1923) on November 18, 1912 (8 Dzulhijjah 1330). By building the great dakwah organization and founding Muhammadiyah - impressed by its fighting ideals in the time of the movement, as Dr. H. Roeslan Abdulgani “K. H. Ahmad Dahlan is one of the characters representing the spirit and spirit of activism from 1912.”<sup>38</sup>

He was much impressed by the figure and aspirational actuator of al-Afghani and Abduh. His mind and the circumcision of the church did much to shape and shape his view of life and have attracted great and widespread followers who brought the ideals of his fight and the influential school of thought, where “He is increasingly intensely interacting with renewed thoughts in the Islamic world, such as Muhammad Abduh, al-

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<sup>36</sup> Sayyid Shaykh b. Ahmad al-Hadi, *Kitab Alam Perempuan* (Kuala Lumpur: Akademi Jawi Malaysia, 2019), xxvi.

<sup>37</sup> Hamka, *Pengaruh Muhammad Abduh di Indonesia* (Pidato diucapkan sewaktu menerima gelar Doktor Honoris Causa di Universitas al-Azhar, Mesir pada 21 Jan 1958) (Jakarta: Tintamas, 1958), 30.

<sup>38</sup> Solichin Salam, *K.H. Ahmad Dahlan Reformer Islam Indonesia* (Jakarta: Jayamurni, 1963).

Afghani, Rasyid Ridha and Ibn Taymiyah. The interaction with the Islamic reformers profoundly affected Darwisy's spirit, soul, and mind."<sup>39</sup>

*Jam'iyat al-Islah wa al-Irsyad al-'Arabiyah* (its youth was exchanged for *Jam'iyat al-Islah wa al-Irsyad al-Islamiyyah*) Established by Sheikh Ahmad Soorkati Sooraj al-Ansari (1876-1943) in 1913 helped to bring about the same reform aspirations that moved the new dynamic in the way of life and understanding religion and society. Surkati was the principal advocate and exponent of the struggle and the ideals of Abduh. . He had been a stiff reader of an *al-manar* magazine from Egypt since his first release. To live on the traditions of Abduh thought and his struggle, he has set up *al-Irshad* to uphold renewal and promote the spread of ideologies, *islah*, and *tajdid* in the branches.<sup>40</sup> Al-Irshad is a significant religious and social movement and influential organization active in the Hadhrami community environment in Indonesia.<sup>41</sup> This effect is what Muhammad Idris envisioned "As one of the founding fathers of the Arab movement, Shaykh Ahmad Soorkati, was predominantly orthodox in Indonesia, primarily within the local Arab population."<sup>42</sup>

The Islamic Union (Islamic Union) was founded on September 12, 1923 /1 Safar 1342 in Bandung by K.H.M Yunus, and another group of activists was also impressed by the renewed ideals of Abduh. It was launched in a small alley called the Pakgade, where merchants and merchants gathered together, the tika called the Urang Market.<sup>43</sup> This initial stand was prompted by a discussion between Yusuf Zamzam (1894-1952), Qomaruddin, and E. Abdurrahman, who was deeply affected by the issues in the magazines *al-Munir* and *al-Manar*.<sup>44</sup> The activity centered on the purification of religion, preaching, and education, with its motto "Back to the Qur'an and Sunnah." This union seeks to establish the actual value of Islam in the people of Indonesia. It presents the original Islamic understanding carried by the Rasulullah (saw) of what constitutes the basis and principles of religion and the appropriate amethyst for Muslims.

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<sup>39</sup>Harun Nasution, *et al.*, *Ensiklopedi Islam Indonesia* (Jakarta: Djambatan, 1992).

<sup>40</sup>Bluhm-Warn, Jutta, "A Preliminary Statement on the Dialogue Established between the Reform Magazine Al-Manar and the Malayo-Indonesian World," in *Indonesia Circle*, (1983): 35.

<sup>41</sup>Farish A. Noor, Yoginder Sikand and Martin Van Bruinessen (eds.), *The Madrasa in Asia: Political Activism and Transnational Linkages* (Amsterdam: Amsterdam University Press, 2008).

<sup>42</sup>Muhammady Idris, Kiyai Haji Ahmad Dahlan His Life and Thought. *Disertasi*, unpublished (Department of Islamic Studies, McGill University, Montreal, 1975).

<sup>43</sup>K.H.M. Isa Anshori, *Menifes Perjuangan Persatuan Islam* (Bandung: Pasifik, 1958), 6.

<sup>44</sup>Dadan Wildan, *Persis dalam Pentas Sejarah Islam* (Bandung: t.th.), 31.

According to MB, it is run by Ahmad Hassan (born in Singapore on 31 Ogos 1887-1958) or known as Hassan Bandung, or Hassan Bangil, a “pure literalist.” Hooker in his writings of *Islam Mazhab Indonesia: Fatwa dan Perubahan Sosial*<sup>45</sup> And an exact master. A Hasan followed Persis in 1924, whose views had given the appropriate format and signature to the Islamic union and placed it on a stronghold of the Modernists.<sup>46</sup> He was inclined toward the stand of youth (from his sub adherence to the magazines *al-Urwa al-Wuthqa* and *al-Manar* and his conversations with Faqih Hashim on quarrel issues). From this confidence, he began to build his life around religion and defend his understanding. His involvement has precisely the level of A. Hasan’s competence, considered one of Indonesia’s most influential Islah figures. Persis, by far, felt the most puritans’ Islamic movement that has fostered a religious approach to Saudi Salafism. He was created to further the discussions on religious subjects and give a different view than traditional Islamic understanding, which was considered an old one because of mixing with local traditions and cultures and the blindness to priests. This rigid attitude has dragged him into the thick, political debates that dissent the teachings of shirk and heretic and eradicate lid. His puritan character set it off with other Islamic movements, where “of all the early 20th-century Islamic organizations that were more concerned with spreading new thoughts soft and serene, as though Persis were happier with polemics and debate.”<sup>47</sup>

The 1915 implementation of the Sumatran Thawalib is affected and is among the most successful people in Indonesia. He has been revived by the Haji Abdul Karim Amrullah, Haji Abdullah Ahmad, and others who are active in updating and building efforts in education, publishing, community, and politics. Using new systems and approaches in the school system, he attempted to begin radical courses in Nusantara’s modern school in place of the old and conservative mode of boarding school. He tried to manipulate Islam’s institution and introduce a school whose values are practical and scientific.

Hamka’s interpretation reveals his experience in Sumatran Thawalib, a long field in 1922. These courses included the use of Abduh works, where the *Tafsir surah al- ‘Asr* and *Juz’ Amma* translation of abduh has

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<sup>45</sup> Hooker, M.B., *Islam Mazhab Indonesia: Fatwa-Fatwa dan Perubahan Sosial*, terj. Idin Rosyidin Hasan (Jakarta: Teraju, 2002).

<sup>46</sup> Howard M. Federspiel, *Persatuan Islam: Islamic Reform in Twentieth Century Indonesia* (Singapore: Equinox Publishing, 2009).

<sup>47</sup> Deliar Noer, *Gerakan Moderen Islam di Indonesia 1900-1942* (Jakarta: LP3ES, 1982), 96, Aqwam Fiazmi Hanifan, “Dakwah Persis ala A. Hassan: Sebarkan Islam lewat Debat dan Publikasi” (atas talian, 15 Mei, 2019 <https://tirto.id/dkwah-persis-ala-a-hassan>).

been used since 1924 and continues to this day. *Tafsir al-Manar* Taught in schools and included in the calibers and the subject required to be taken by students of stages VI and VII.<sup>48</sup> Among the new teachers drafted was Shaykh Muhammad Jamil Djambek, who was well known in his struggle as a progressive activist and Islamic leader, with his efforts to bring about renewal in pedagogy and being taught subjects in Sumatra Thawalib and keeping his progressive intellectual traditions alive.

The widespread influence of Abduh is also shown among the Hadhrami elite groups in the Malay archipelago that have close ties and links to al-Manar aspirations. The strong association of the Hadhrami elite with this reform fight was initiated from the efforts of his character to issue the *al-Imam* magazine, which was spearheaded by Syed Shaykh al-Hadi (1863-1934), Sheikh Muhammad Salim al-Kalali, and Syed Muhammad Aqil al-Yahaya (1863-1931) that had already brought significant influence in promoting reform aspirations in the Malay islands, As explained by Ahmed Ibrahim Abushouk about efforts by Syed Shaykh al-Hadi that represent the sayyid division that makes up the reformatted group hadhrami “who was very impressed with the mesej *al-Manar* where he tried to plant his teaching in the dhamir of most young Malay children without compromising his efforts on the Hadhrami diaspora on the Malaya peninsula.”<sup>49</sup>

A rational interpretation of the text echoed by Muhammad Abduh in the *Risalat at-Tawhid* helped to channel his influence on the high numbers and And his mazhab on the archipelago of soils like Harun Nasution (1919-1998/1337-1419) and Zainal Abidin Ahmad (1895-1973) [Minister Za ‘ba]. They frankly declared that he belonged to young people’s “bellied in the ark.”<sup>50</sup> *Risalat At-Tawhid* outline the principles of rational thought developed in the Qur ‘an, as revealed by Abduh: “The Qur’an directs us to apply rational procedures and intellectual research in the manifestation of this horizon, as far as possible, in all its details, so that it can lead to belief in the matter it leads.”<sup>51</sup> In strengthening these rational principles and principles of freedom, he was impressed by the Mutazilite tradition of thought, where “In the theology, Muhammad Abduh attracted the

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<sup>48</sup> Yunus M., *Sejarah Pendidikan Islam di Indonesia* (Djakarta: Pustaka Mahmudiah, 1960).

<sup>49</sup> Ahmed Ibrahim Abushouk, “Al-Manar and the Hadhrami Elite in the Malay-Indonesian World: Challenge and Response,” in Ahmed Ibrahim Abushouk and Hassan Ahmed Ibrahim (eds.) *The Hadhrami Diaspora in Southeast Asia: Identity Maintenance or Assimilation?* (Leiden, The Netherlands: Koninklijke Brill NV, 2009).

<sup>50</sup> Adnan Nawang, *Za’ba dan Melayu* (Kuala Lumpur: Berita Publishing, 1998).

<sup>51</sup> Muhammad Abduh, *The Theology of Unity*, trans. Ishaq Masa’ad and Kenneth Cragg (London: Allen and Unwin, 1966).

attention of the Mu'tazilite ideas.”<sup>52</sup> According to Siddiq Fadzil, he brought fundamental reform ideas that highlight the influence of the Islamic rationalism school and the strength of its intellectual tradition, where “The text of monotheism produced by al-Shaykh Muhammad ‘Abduh, a figure in the reform movement from Egypt was assessed by Dr. Muhammad ‘Imarah as an attempt to raise *al-'Aqlaniyyat al-Islamiyyah* by emphasizing aspects of freedom of will (*istiqlal al-iradah*) and freedom of thought (*istiqlal al-ra'y wa al-fikr*).<sup>53</sup>

## CONCLUSION

The text has briefly highlighted Muhammad abduh's influence and contribution to the Islamic renewal in the Nusantara islands. This significant battle history sets the ideals of fundamental change aggressively moving and influential in a broad spectrum, including interpreters, magazines, newspapers, journals, schools, schools of Islam, and the dakwah movement. The influence of a pan-Islamic spirit and its rational traditions is reflected in magazines, the oldest in the archipelago carrying *al-Manar* aspirations. The success of this new restoration is evident from its complete acceptance of the branches resulting from some factors, (i) Fresh aspirations of renewal and progress (ii) His universal struggle to uphold the oneness and spirit of Pan-Islam (iii) Power of idealism and understanding in the madhab salafiyah 'aqliyah (iv) The fight that went through the diversity of mazhab in promoting the unity of the people (v) The struggle to uphold the traditions of the college and the universal rationalism (vi) Its emphasis on principles *Islam, maslahah, wasatiyah* with mount *Maqasid Syariah*. Profound influence and appeal to the character of the preaching and the struggle lifted the power of the akliyah and intelek, which had inspired the resurrection of moden's interpretation and strong tradition in the islands of Melayu-Indonesia. Its profound influence in modern thinking has shaped a clear view and understanding of Islamic rationalism. It creates tafsir bi al-all and bi al-ra'y, creating a new dynamic in Islam's intellectual traditions. The fighting must be continued to uphold the spirit and scientific conviction of the moden world.

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<sup>52</sup>Harun Nasution, *Muhammad Abduh dan Teologi Rasional Mu'tazilah* (Jakarta: Penerbit Universitas Indonesia, 1987).

<sup>53</sup>Siddiq Fadzil *Islam dan Melayu: Martabat Umat dan Daulat Rakyat* (Kajang: Akademi Kajian Ketamadunan, 2012), 184.

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