

ABSTRAK

MOHAMMAD IRFAN FARRAZ HAECAL; *Pergeseran Makna Kepemimpinan dalam Tafsir Melayu: Studi Diakronis atas Tarjumān al-Mustafid dan Tafsir Al-Azhar Perspektif Hermeneutika Hans-Georg Gadamer*. Pembimbing: ASEP AHMAD FATHURRAHMAN dan JAJANG A. ROHMANA

Penelitian ini mengkaji Pergeseran makna kepemimpinan dalam *Tarjumān al-Mustafid* karya ‘Abd al-Ra’uf al-Singkili dan *Tafsir Al-Azhar* karya Hamka. Kajian difokuskan pada konsep *khalīfah*, *ulū al-amr*, amanah, keadilan, musyawarah, dan ketaatan dalam Q.S. al-Baqarah [2]:30, Q.S. al-Nisā’ [4]:58–59, Q.S. Āli ‘Imrān [3]:159, dan Q.S. al-Syūrā [42]:38. Tujuannya ialah menjelaskan konstruksi kepemimpinan, horizon sosio-historis pembentukannya, serta kontinuitas dan Pergeseran maknanya.

Tarjumān al-Mustafid berakar pada tradisi tafsir Melayu abad ke-17, penggunaan bahasa Melayu klasik, dan struktur kekuasaan Kesultanan Aceh. *Tafsir Al-Azhar* berkembang dalam arus pembaruan Islam, modernisasi, pembentukan negara Indonesia, serta pengalaman sosial-politik Hamka. Perbedaan horizon tersebut menjelaskan corak normatif-ringkas pada karya pertama dan elaborasi sosial-institusional pada karya kedua.

Penelitian ini menggunakan pendekatan kualitatif berbasis studi kepustakaan dengan analisis tekstual, kontekstual, komparatif, dan diakronis. Hermeneutika Hans-Georg Gadamer diterapkan melalui konsep pra-pemahaman, kesadaran sejarah yang berpengaruh, horizon, dan peleburan horizon. Analisis dilakukan dengan merekonstruksi konteks kedua mufasir, membandingkan struktur makna, serta mengendalikan pra-pemahaman peneliti mengenai kekuasaan, demokrasi, dan ketaatan.

Hasil penelitian menunjukkan bahwa *Tarjumān al-Mustafid* mengonstruksi kepemimpinan secara teosentris-normatif dan fungsional. Kekuasaan merupakan amanah dari Allah, ketaatan kepada *ulū al-amr* bersifat terbatas, keadilan berlaku bagi seluruh manusia, dan musyawarah menjadi kebajikan pemimpin sekaligus praktik komunitas. *Tafsir Al-Azhar* mempertahankan dasar tersebut, tetapi memperluas penerapannya. Kekhalifahan berkembang menjadi tanggung jawab kemanusiaan; amanah mencakup kelayakan dan kompetensi; keadilan menjadi prinsip tata kelola publik; sedangkan otoritas serta musyawarah melibatkan pemerintah, ulama, ahli, dan masyarakat.

Pergeseran makna berlangsung melalui kesinambungan prinsip teosentris dan perluasan dari tanggung jawab individual menuju kolektif, dari moralitas personal menuju kelembagaan, serta dari otoritas personal menuju pembagian fungsi sosial. Kepemimpinan Qur’ani dengan demikian dipahami sebagai struktur tanggung jawab yang mencakup legitimasi normatif, amanah, keadilan, ketaatan bersyarat, musyawarah, dan akuntabilitas. Penelitian ini terbatas pada dua tafsir dan sejumlah ayat terpilih serta belum mengkaji penerimaannya secara empiris. Penelitian selanjutnya direkomendasikan untuk memperluas korpus tafsir Melayu, membandingkan variasi manuskrip, dan meneliti penerimaan konsep kepemimpinan dalam masyarakat.

Kata Kunci: *kepemimpinan; tafsir Melayu; Tarjumān al-Mustafid; Tafsir Al-Azhar; hermeneutika Gadamer*.

ABSTRACT

MOHAMMAD IRFAN FARRAZ HAECAL; *Shifting of the Meaning of Leadership in Malay Qur'anic Exegesis: A Diachronic Study of Tarjumān al-Mustafid and Tafsir Al-Azhar from the Perspective of Hans-Georg Gadamer's Hermeneutics*. Supervisor: ASEP AHMAD FATHURRAHMAN dan JAJANG A. ROHMANA

This study examines The Shifting of leadership meanings in Tarjumān al-Mustafid by 'Abd al-Ra'uf al-Singkili and Tafsir Al-Azhar by Hamka. It focuses on the concepts of khalīfah, ulū al-amr, trust, justice, consultation, and obedience in Q. al-Baqarah [2]:30, Q. al-Nisā' [4]:58–59, Q. Āli 'Imrān [3]:159, and Q. al-Shūrā [42]:38. It aims to explain the construction of leadership, its socio-historical horizons, and the continuity and transformation of its meanings.

Tarjumān al-Mustafid is rooted in the seventeenth-century Malay exegetical tradition, classical Malay language, and the political structure of the Aceh Sultanate. Tafsir Al-Azhar emerged within Islamic reformism, modernization, Indonesian state formation, and Hamka's socio-political experiences. These different horizons account for the concise normative character of the former and the broader socio-institutional elaboration of the latter.

This qualitative library-based study employs textual, contextual, comparative, and diachronic analyses. Hans-Georg Gadamer's hermeneutics is applied through the concepts of pre-understanding, historically effected consciousness, horizon, and fusion of horizons. The analysis reconstructs the contexts of both exegetes, compares their structures of meaning, and critically controls the researcher's pre-understanding of power, democracy, and obedience.

The findings demonstrate that Tarjumān al-Mustafid constructs leadership in theocentric, normative, and functional terms. Power is a trust from God, obedience to ulū al-amr is conditional, justice applies to all people, and consultation constitutes both a leadership virtue and a communal practice. Tafsir Al-Azhar retains these foundations while broadening their application. The concept of the caliphate develops into human responsibility; trust includes eligibility and competence; justice becomes a principle of public governance; and authority and consultation involve government, religious scholars, experts, and society.

Shifting occurs through the continuity of theocentric principles and an expansion from individual to collective responsibility, from personal morality to institutional ethics, and from personal authority to differentiated social functions. Qur'anic leadership is therefore understood as a structure of responsibility encompassing normative legitimacy, trust, justice, conditional obedience, consultation, and accountability. This study is limited to two commentaries and selected verses and does not empirically examine their social reception. Further research should broaden the corpus of Malay commentaries, compare manuscript variations, and investigate the reception of leadership concepts in society.

Keywords: *Qur'anic leadership; Tarjumān al-Mustafid; Tafsir Al-Azhar; Malay Qur'anic exegesis; Gadamerian hermeneutics.*