

## RE-READING SAIFUDIN AMSIR QUR`ANIC SCHOLAR IN BETAWI

<https://uia.e-journal.id/alrisalah/article/2753>

DOI: 10.34005/alrisalah.v14i1.2753

**Nur Hamidah**

[hnur181120@gmail.com](mailto:hnur181120@gmail.com)

*Al-Qudwah Islamic Religious High School Depok, Indonesia*

**Abstract:** *This article aims to examine how the role of Saifudin Amsir, who is usually known as a scholar of jurisprudence and philosophy, also contributed to the development of science Al-Qur`an in Betawi. This article uses a descriptive-analytic research type with a historical analysis approach to find out the development of commentary books in Indonesia so that the figure of the Betawi scholar Saifudin Amsir was born with his work. This article also uses a qualitative combination approach. This article proves that there is a role for Saifudin Amsir in the development of science Al-Qur`an in Betawi with works monumental about the Koran, that is book Tafsir Jawāhir Al-Qur`ān and books Al-Qur`ān Ijāzan wa Khawāṣan wa Falsafatan work Saifudin Amsir.*

**Keywords:** *Saifudin Amsir, knowledge, Al-Qur`an, Betawi*

### A. Introduction

The figure of Saifudin Amsir is known as a charismatic Betawi cleric who has broad religious knowledge, excellent Arabic language skills and is the pride of Betawi clerics and has considerable influence in Betawi. and choose a pattern of interpretation *Isyārī* even though he is not yet known as a person who has a work of Sufi interpretation. However, in reality when Saifudin Amsir



Al-Risalah : Jurnal Studi Agama dan Pemikiran Islam is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).

composed his commentary, namely *Tafsir Jawāhir Al-Qur`ān* many figures are very supportive in order to broadcast the lesson with an interpretive pattern approach *Isyārī* can be taught to the public in an easier language in order to form noble Sufi morals, including KH Ahsin Sakho, the Indonesian Qiroat figure, Prof. Said Agil Munawar.

## **B. Method**

The aim and objectives of this paper is to analyze the thought of Saifudin Amsir as Quranic scholar in Betawi and his work namely *Tafsir Jawāhir Al-Qur`ān*. Analytical method is employed when conducting the research. Thus this paper use qualitative approach and use various literature to analyze the problem.

## **C. Result and Discussion**

### **1. Saifudin Amsir, a prominent Ulama in Betawi**

A Betawi cleric named Saifudin Amsir (w.2018 M) who is known as a fiqh scholar and is active as a member of the Syuriah Council at PBNU and the National Sharia Council, and has even been named an Ambassador of Indonesian Fiqh apparently has a book of interpretation called *Tafsir Jawāhir Al-Qur`ān*.

Saifudin Amsir bin Naiman bin Saidan is one of the prominent Betawi scholars in the 20th century AD. He was born in Jakarta on Monday, January 31 1955 M/7 Jumadil Akhir 1374 H as the fifth of ten children. The name Amsir is attributed to the name of his father who is of Betawi descent who served as a police officer in Kebon Manggis, Matraman, East Jakarta. His mother named Nur'ain also has Betawi blood. Saifudin Amsir is married to Siti Mas'udah, the daughter of a village head in the Cakung area of North Jakarta, a housewife who loves and cares about the education and character of her five children.

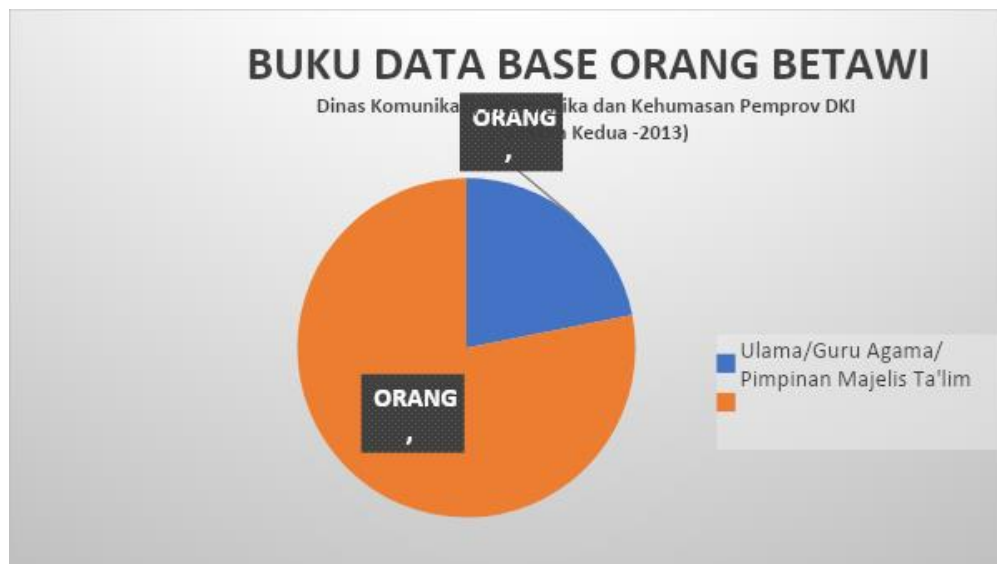
In the 21st century, a Betawi scholar, namely Saifudin Amsir (d. 2018 AD) with his book *Jawāhir Al-Qur`ān* increase the number of commentary books that use the same name viz *Jawahir Al-Qur`an*, among them *Tafsīr Jawāhir Al-Qur`ān wa duraruhu* Karya Imam Ghazali (w.1111 M) and *al-Jawāhir fī Tafsīr Al-Qur`ān al-Karīm* by Tantowi Jauhari (d.1940 AD). This

book of interpretation contains 30 chapters of the Al-Qur`an which are still not printed for the public and are only for documentation and inventory belonging to the family.

Saifudin Amsir is listed as one of the Betawi clerics who has many professions and expertise, among the 580 people documented in the Betawi figure database version of the DKI Jakarta Provincial Government Communication, Informatics and Public Relations Office.

Table 1. 1 580 Betawi figures

<b>Profession</b>	<b>Amount</b>
Ulama/Religious Teacher/Leader of the Ta'lim Council	127
Humanist/ Politician/ Entrepreneur/ Others	453
<b>Total</b>	<b>580</b>

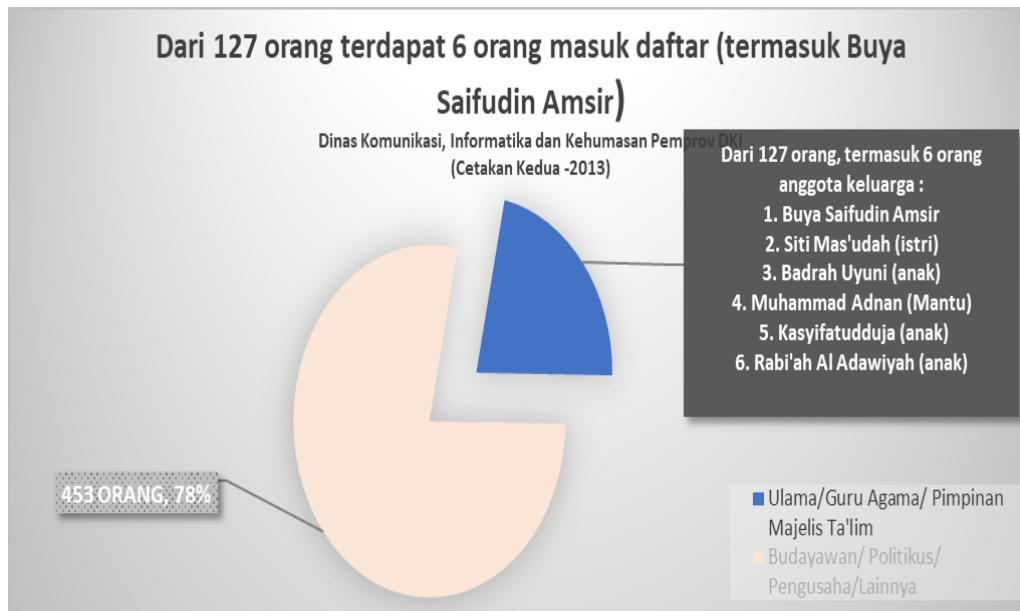


Source: Betawi People Data Base Book - DKI Jakarta Provincial Government Communication, Informatics and Public Relations Office (Second print -2013)

Interestingly, of the 127 lists of Betawi religious leaders, Saifudin Amsir's family is listed as 6 people, namely: Saifudin Amsir, his wife, children and in-laws.

Table 1. 2 Table of Saifudin Amsir's family figures

Nama	Aktivitas	Hubungan Keluarga	No Urut / Halaman
Hj. Siti Mas'udah (L. 1964)	Pimpinan Majelis TA'lim At Tamhid Lil Ummahat - Jakarta	Istri	560 / 1592
Hj. Badrah Uyuni Lc, MA (L. 1983)	Pimpinan Ma'had Aly Zawiyah	Anak	86 / 285
KH. Muhammad Adnan Lc, MA, LL.M (L. 1977)	Ketua Yayasan Terpadu Shibghatullah	Menantu	217 / 722
Kasyifatudduja (L. 1985)	Guru	Anak	521 / 1587
Hj. Rabi'ah Al Adawiyah, S.IP (L. 1989)	Peneliti	Anak	554 / 1592



Source: DatabookBase Betawi People - DKI Jakarta Provincial Government Communication, Informatics and Public Relations Office (Second print -2013)

According to H. Oding (b.1958 M) as chairman of the DKI Jakarta Bamus, Saifudin Amsir was included as a Betawi figure according to the DKI PERDA decision because he was part of the Betawi Community Consultative Body. besides that, he is also one of the 9 members of the Betawi Traditional Council from 2013-2018. This Adat Majelis functions as an Organizational Court, including establishing Betawi customary norms one of the examples defines the changing of ondel-ondel's scary face to a smiling face with a headdress numbering 20 and 25 as philosophical 20 attributes of Allah and 25 of the Prophets.

In the view of Betawi humanist Ridwan Saidi, the figure of Saifudin Amsir *isrole mode* Betawi clerics in general where the period of early childhood education up to the age of puberty was spent as langar students, that is, every time he comes home from school from an early age, his time is spent studying various Islamic disciplines, both the teachings of monotheism, the teachings of the Shari'a of worship and the teachings of Sufism with the Koran teacher being violated. This condition formed the figure of Saifudin Amsir to become a pilot who mastered various Islamic disciplines. Saifudin Amsir as a Betawi child from the Matraman area. Selamba village, the birthplace of Saifudin Amsir According to Ridwan Saidi, it has always been a center of Islamic teaching and the Islamic learning tradition since the 10th century. From Selamba Village, the teaching of Islam grew rapidly to Matraman and Bali Matraman, the birthplace of Mualim Syafi'i Hadzami, Saifudin Amsir's teacher.

Saifudin Amsir has five daughters. One of his daughters was named Badrah Uyun (b.1983 M), he said that Saifudin Amsir was a person who was responsible for all matters of household affairs. He became an exemplary figure as a father and teacher in their eyes. The character of a father who is honest, disciplined and humorous in educating children so that they always learn throughout life tirelessly and give up and motivates them not just to be ordinary people but to become *the best moeslim*.

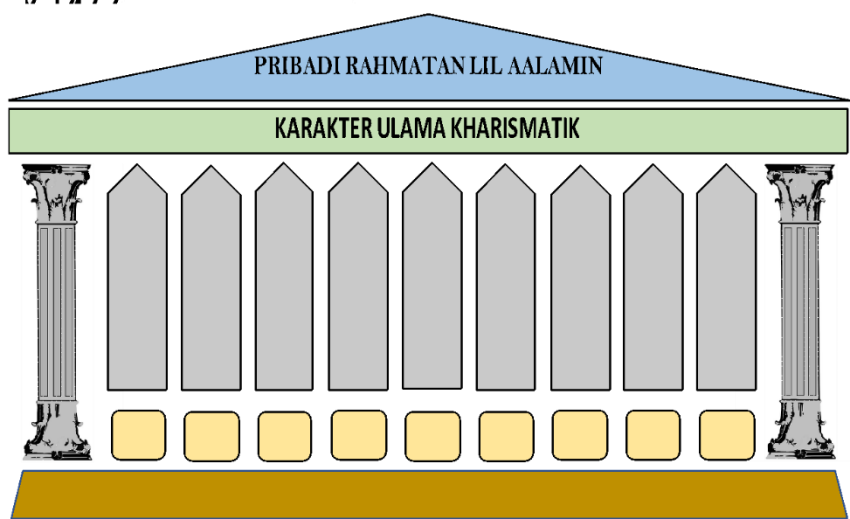
Badrah Uyun also said that during his 63 years Saifudin Amsir spent more of his time serving the community by teaching from early in the morning until late at night. Even teaching is considered as entertainment and medicine for all his pain. Even when he was sick before his death, he thought of the people who had been abandoned by their fate. Nevertheless, Saifudin Amsir still takes the time to take his children to eat, study and go to the bookstore together in the Kwitang Senen area. Instilling that children have various kinds of skills and multi-intelligence as well as spiritual closeness to Allah SWT who holds human destiny. Congregational prayers become a discipline in the family from an early age. Reciting the letter al-Fatihah in every dhikr of prayer. Her skills as a wife provide facilities and motivate her directly, for example being enrolled in various language courses, cooking and even driving a car. Behind the figure *religious* he also has a hobby of singing with his children various Malay songs, qosidah and shalawatan.

Saifudin Amsir's character, who was always curious, encouraged him to have a passion for learning from an early age and studied with many prominent scholars in philosophy, Sufism and

Islamic law. The character always upholds honesty, the value of brotherhood so that it emphasizes children and their students so that they never tyrannize others and take the rights of others. Badrah Uyun added that Saifudin Amsir was one of the leaders of JATMAN (Jam'iyah Ahli ath-Thoriqoh Muktabariyah an-Nahdhiyah), previously Saifudin Amsir at the age of 25 had been sworn in by Thoriqoh Syadziliyah in Padang although in practice he did not practice all of these thoriqot because he was a scholar Shari'a understands Islamic law. However, Saifudin Amsir still has dzikir which is a routine that is always practiced, namely Hizb an-Nawawi and Hizb al-Hirosah.

The figure of Saifudin Amsir in Asep Samsudin's view is one of his students as well as an officer who types books *Tafsir Jawāhir Al-Qur`ān*, According to Asep, the figure of Saifudin Amsir has nine abilities worthy of being a charismatic scholar star figure, including *First*, salafiyah namely mastery of bare books, *second*, kholafiyah namely academics, *third* wisdom, namely the ability to pray and wirid which has been routinized by experts, *fourth* thoriqoh that is dhikr to Allah SWT, *fifth*, *tall* namely the breadth of culture, *sixth*, *iqtishodiyah* namely economic ability such as being trusted to be a member of the DSN, *seventh*, *education* namely having educational foundations such as Ma'had Ali Zawiyah, *eighth*, *what's up* because he is an active person in mass organizations such as NU and *last ninth*, *politics* namely political ability.

Figure 1. 3 Characteristics of Saifudin Amsir



9 Kemampuan Buaya Saifudin Amsir sebagai sosok Ulama Kharismatik :

1	Pertama	Salafiyah yaitu Penguasaan Kitab Gundul	Rahmatan Lili 'aalamin
2	Kedua	Kholafiyah yaitu Akademisi karena Beliau Giat dalam Mengadakan Forum Belajar - Mengajar	
3	Ketiga	Hikmah yaitu Kemampuan Berdoa dan Wirid yang Sudah Dirutinkan oleh Para Ahli	
4	Keempat	Thoriqoh yaitu Berdzikir kepada Allah SWT	
5	Kelima	Tsaqowaf yaitu Keluasan Wawasan Budaya	
6	Keenam	Iqtishodiyah yaitu Kemampuan Ekonomi sehingga Dipercaya Menjadi Anggota DSN sebuah Bank Sy	
7	Ketujuh	Tarbiyah yaitu Memiliki Yayasan Pendidikan Seperti Ma'had Aliy Zawiyah	
8	Kedelapan	Harokah yaitu Aktif Karena Beliau Orang yang Ikut Berkhidmat di Organisasi Massa seperti NU	
9	Kesembilan	Siyasah yaitu Kemampuan Berpolitik	

Source: Interview with Asep Samsudin, Ma'had Ali al-Zawiyah, East Jakarta

The information that the author got from Mursidi, a student as well as a person who has always served Saifudin Amsir since he was still in high school, since he first fell in love with Saifudin Amsir's taklim assembly at the al-Jami Prumpung Mosque. Mursidi recounted that the figure of Saifudin Amsir, although some say he is a street kiai because he does not have an Islamic boarding school, but Saifudin Amsir's ability to speak Arabic is no less than that of Arabs, seen when he spoke with Habib Mahdi of Arab descent. Saifudin Amsir also advised him to always be committed to promises and to keep himself away from doubtful money. Mursidi also added that Saifudin Amsir always told him to recite verses *wamay yattaqillāh the righteousness of the Makhrājā* as well as remembrance of Hizb al-Nawawi and Hizb Al-Hirosah sincerely without asking for lures but asking for blessings and enough.

Saifudin Amsir's tareqat knowledge was also learned from Guru Mardzuki's lessons with him. Mursidi always faithfully accompanied Saifudin Amsir when he was sick until his death picked him up in July 2018 and was buried near Ma'had Aly Zawiyah Kalimalang. Mursidi received a testament from him to always serve the teacher and kiss the teacher's hand because this tradition of kissing the hand from student to teacher will be connected to the teacher above him, also he should always have an open heart and not be easily emotional and flattered.

At the time of his death, condolences poured in from various figures in Jakarta, such as the Governor of DKI Anies Baswedan (b.1969 AD), PBNU General Chairperson Said Agil Siroj (b.1953 M), Islamic College Leader asy-Syafi'iyah Abdur Rasyid Abdullah Syafi'I (w.2021 M), Rais Syuriyah, Regional Administrator for Jakarta Nahdlatul Ulama (PWNU) as well as Leader of the Mirqot Ilmiah Al-Itqon Islamic Boarding School, Duri Kosambi, Cengkareng, West Jakarta,

Mahfuzh Asirun (m.1954 M). Founder of the Daarul Qur'an International Qur'an Memorization Nursery Program (PPPA) Yusuf Manshur (b.1976 M). Chairman of the Central MUI Da'wah and Community Development Commission Muhammad Cholil Nafis (b.1975 M). The departure of the cleric provides deep sorrow for the Betawi people forever.

Saifudin Amsir is a unique Betawi scholar in the view of Habib Ali Yahya, former Deputy Editor of al-Kisah Magazine and student and close friend of Saifudin Amsir because he has followed him since he was in school, Habib Ali Yahya said that although Saifudin Amsir took non-formal and formal education in the field of religion in the country, but he is very special to have a very prominent religious quality. This is because he has potential and talent, for example good memorization skills, beautiful voice, good language and rhetoric skills as well as persistence and determination to study in order to achieve achievements. The external factors are also very supportive, because the living environment loves education and is in the city center where there are many scientific centers such as the University of Indonesia Salemba and IKIP Rawamangun Jakarta.

Saifudin Amsir also knows a lot about the clergy and habaib circles who motivated him and supported him to become a clerical figure. Saifudin Amsir's father was also very interested in education and provided many reading books at his home. Saifudin Amsir is a role model for the Betawi people. From an early age, his love for knowledge and learning all useful knowledge was evident. Even the ability to read and write Latin letters and the Qur'an has been mastered since pre-primary school age. The teacher reading Latin letters was his own father, while the teacher reading the Qur'an was learned from Al-Qur'an teachers around his house. Diniyah Elementary School Education at Madrasah Ibtidaiyah Jam'iyah al-Washliyah in Cinnamon. After graduating, he continued his education at the middle and senior levels at Madrasah Tsanawiyah and Madrasa Aliyah Asy-Syafiiyah, Bali Matraman, Tebet, South Jakarta.

In middle school Saifudin Amsir had memorized the book *Nahwu al-Jurumiyah*, the book of *Matan In Bina wa al-Asas*, book *Rub'at al-Ibadat* and books *Matan al-Gāyah wa at-Taqrīb*. At the middle level, Saifudin Amsir studied directly with KH. Abdullah Syafi'i (d.1985 AD). Graduated from Madrasah Aliyah Saifudin Amsir took classes at UIA (As-Syafi'iyah Islamic University) for the baccalaureate program which at that time held a BA. The bachelor's degree was obtained from IAIN Syarif Hidayatullah Jakarta, Ushuluddin Faculty, Department of Philosophy with an Arabic



thesisSalafist Ali Al-Ash'ari theory in their divinity philosophyAs for non-formal education, Saifudin Amsir added a lot of knowledge by learning the yellow book from many professors in Betawi.

As for Saifudin Amsir's non-formal education, it was occupied from one Assembly to the Taklim Assembly. In 1976, Saifudin Amsir began to study the book *Fathu al-Mu'in* and books *Jauhar Maknun* under the guidance of KH. M. Syafi'i Hadzami (d. 2006 AD). Further, join the study of the Book of Bughat al-Mustarsyidin and the book *al-Hikam* under the guidance of KH. M. Syafi'i Hadzami in East Jakarta's Rawa Bunga district and in Central Jakarta's Kepu district. Saifudin Amsir also concluded the book *Minhajul Tālibīn* by Imam Nawawi in front of his teacher Habib Abdullah Syami. In Habib Ali Yahya's view, Saifudin Amsir's scientific mastery was not determined by his formal educational background. Saifudin Amsir studied all disciplines in the field of religion intensively at science assemblies to teachers who also had the ability to all religious disciplines, including interpretation, hadith and sharia law, such as Muallim Syafii Hazimi. Saifudin Amsir drew the figure of his teacher Muallim Syafii Hazimi when he died with illustrations as if these people had lost a university.

Ahmad Fadhli's research, the teacher lineage of Saifudin Amsir was connected to Qusyairi from the path of many teachers, including:*First*,teacher Mahmud Ramli's line through Abdulah Syafi'I (d. 1985 AD) and Muallim Syafi'i Hazami (d. 2006 AD).*Second*,Mardzuki (d. 1934 AD) teacher line through Abdulah Syafi'I (d. 1985 AD).*Third*,teacher Khalid (d.1946 AD) through Syafi'i Hadzami and*fourth*,the path of teacher Habib Ali (d.1968 AD) through Abdulah Syafi'i and Syafi'i Hadzami. The genealogy is connected to al-Junaidi al-Batawi (d. 1840 AD) and Sheikh Mujtaba through two teachers.*First*teacher Manshur's path through Abdullah Syafi'i,*second*the path of the teacher Majid (d. 1947 AD) through Abdulah Syaafi'i and Syaafi'i Hadzami.

The view of Ridwan Saidi (b.1942 M), a Betawi humanist, knows Saifudin Amsir as a Muslim convert who controls Islam. Simple look with a white shirt and black skullcap. Even though Ridwan Saidi was not very familiar with Saifudin Amsir, his name was known as a pilot who was respected because of his knowledge and good personality.

In the view of KH Ahsin Sakho Muhamad (b.1956 M), the figure of Saifudin Amsir as a charismatic Betawi cleric has broad religious insights, excellent Arabic language skills and is the pride of Betawi clerics and has considerable influence in Betawi. interesting when Saifudin Amsir

chose a style of interpretation *Isyārī* even though while interacting with him at UIN, he was not yet known as a Sufi. However, in reality when Saifudin Amsir composed his commentary, namely *Tafsir Jawāhir Al-Qur`ān*. Kyai Ahsin really supports the broadcast of lessons with an interpretive pattern approach *Isyārī* can be taught to the public in an easier language in order to form noble Sufistic morals.

Yusuf Manshur's view (b.1976 M), the figure of Saifudin Amsir is a well-known scholar and is known in national and international circles. He has noble academic character, that is, he often mentions the names of his teachers in his recitations, such as teacher Manshur and Muallim Syafi'i Hadzami with pride and gratitude, even the way he dresses like using a cane like the teachers also does in his daily life, especially when filling out his taklim majlis. The love of students for their teachers produces a tendency for students to imitate behavior and *style* teacher's dress. The tradition of using a stick is also considered one of the Sunnah of the Prophet. Such thing is called *silsilah muallimin wa silsilah al-anbiya wal mursalin*. In the aspect of noble character that is owned by Saifudin Amsir and set as an example by Yusuf Mansur is being kind to others. Yusuf Mansur also explained that even though Saifudin Amsir was better known as a sharia person, when discussing verses, he *Al-Qur`an* very applicable to everyday life that can be called an approach interpretation *Isyārī* with the moral practices of the Sufis.

The views of Kyai Muhamad Cholil Nafis (b.1975 M) since he knew Saifudin Amsir as the successor of the Muslim teacher Syafi'i Hadzami and became one of the references for discussing societal issues in Betawi. Saifudin Amsir is known to have a harmonious, loyal and loving family. Kyai Cholil recounted that Saifudin Amsir from a scientific perspective was very broad and detailed, he was very thorough when discussing a problem and explained it in a sequential and systematic manner, his discussion was very rich in references. Saifudin Amsir's ability is to combine the ideas of salaf scholars and find common ground with issues of contemporary conditions, such as the law on smoking. Cigarettes according to Saifudin Amsir were initially permissible but for pregnant women they became unlawful. One of Saifudin Amsir's characteristics is explaining scientific traditions in detail and thoroughly and the spirit of preaching to his people. Later, before his death, Saifudin Amsir's lectures were more about personal appreciation of Sufistic morality, not determining laws and legal propositions..

The view of Sholih Rahmani (B. 1957 AD) a teacher of Al-Qur'an interpretation in Betawi, the figure of Saifudin Amsir as a student who diligently followed the study of medicine or the study of the book from teachers whose scholarly lineage was connected to Sheikh Yasin al-Fadani who was known as musnid of the world, especially in the Asian region. Learning from Syekh Yasin as the Mudir at that time in 1975-1990 at Darul Ulum the students studied various sciences which produced qualified scholars in their fields and even had knowledge transmission down to the authors of their books such as commentary books for example. Learning from Sheikh Yasin will then connect to the author *Tafsir Jalalain*, *Tafsir al-Baidāwi*, *Tafsir al-Fakhru ar-Razy*, *Tafsir al-Bagawi*, *Tafsir al-Dūr al-Manšūr* and *Tafsir al-Khatib*. Several Betawi converts who studied with him came from Tegal Parang-Mampang including H. Abdul Rozak Makmun, Mukhtar Ramli, Abdus Salam Sholih Jaelani, Hasan Ashari, Abdul Hamid Prapanca and the last one who is still alive is himself Sholih Rahmani. According to Sholih Rahmani, the book of interpretation compiled by Saifudin Amsir contains sources of interpretation with logic, not from narration sources.

Buya's view Arrazy Hasyim (b.1986 M) Saifudin Amsir, one of his teachers, learned from him the science of logic. From this research on the figure of Saifudin Amsir, it is hoped that his work and work, even though he is a local figure, can become an international figure. According to Arrazy, Saifudin Amsir is not only a follower *Thoriqot Syadzliyah* only, but also *Thoriqot Naqsabandiyah*. This was told when two months before his death, he conveyed learning information *Tariqat Kadiroh Naqsabandiyah* to Kyai Armin (d.1988 M) in Banten. As for wirid, he learned a lot from the path of sheikh Yasin Pandani (d.1990 M).

The view of H. Oding (b.1958 M) as chairman of BAMUS DKI, that the figure of Saifudin Amsir as a Betawi scholar who has a breadth of knowledge, when teaching lessons is very good with coherent explanations, well-organized language, cool and highly respected among the scholars. Saifudin Amsir can be classified as a national-scale scholar in Indonesia.

Habib Ali Yahya's view, that Saifudin Amsir has scientific potential from an early age, namely strong memorization, beautiful voice, intelligent language, diligent and has a strong enthusiasm and determination in learning. Apart from that, his knowledge is supported by external factors, including living in an advanced environment in education, namely the Salemba area. He also has the support of a father who likes to read and has a very high scientific interest. When he

was an adult, he enjoyed studying and attending various taklim assemblies and recitation of the yellow book, for example in 1980 he studied various disciplines with Muallim Syafii Hadzami.

In the view of Luthfi Khairullah, a lecturer at Ma'had Aly Zawiyah who is also a student of Saifudin Amsir, he stated that he was a village scholar who controlled academics, was a resource person and moderator at an event on Sufism with Prof. Dr. M. Quraish Shihab. His scientific capacity mastered all fields of knowledge and was multi-disciplinary in both fiqh, nahwu and sharia law. He is the place where the ulemas recite the Koran, even recognized by national and Middle Eastern clerics, even if we die and the ummah has three ulemas like Saifudin Amsir, we will surely die in peace and not have to worry about the condition of Jakarta.

There is no doubt that Saifudin Amsir is a great scholar who once belonged to Betawi, whose ocean of knowledge is vast. His explanations are consistent, the language is orderly, cool, and he is respected among the scholars. He is a scholar who has a broad capacity of knowledge and masters all fields of knowledge and even multi-disciplines both fiqh, nahwu and sharia law. His name is known as a mualim who is respected because of his knowledge and good personality can occupy himself as an exemplary scholar of all time.

According to the view of Asep Samsudin, one of Saifudin Amsir's students and scribe, that the characteristics of Saifudin Amsir's education and missionary messages were inherited from the exemplary character of his teachers who taught all religious disciplines. Saifudin Amsir has an Asy'ariyah faith, adheres to the Syafi'i school of fiqh and has a distinctive style of philosophical strength.

The wisdom of philosophy lessons has the goal of dhikr, both dhikr is to cleanse the heart from all stains of sin and philosophy will also educate the mind. In order to support the goal of philosophy to cleanse the heart, Saifudin Amsir has a lot of contact with dzikir majlis and teaches wirid readings such as Hizb Nashr, Hizb Nawawi, Hizb Hirosah and wirid Sheikh Ahmad bin Musa Ujail in his routine and then in *I know* even to his students. One day, out of concern for the city of Jakarta, he also held an Istighotsah Jakarta on June 28, 2013 at the Istiqlal Mosque. He also composed the composition of the prayers that he read personally, taken from prayers and remembrance that originated from the Al-Qur'an and As-Sunnah and was taught by the Islamic scholars of the Salaf and he named the prayer arrangement as Istighotsah Jakarta. As for the aspect of the goal of philosophy is intelligence of reason to make Saifudin Amsir a Fiqh scholar and

trusted to become the PBNU Syuriah Council. National Sharia. As for fiqh, Saifudin Amsir was also appointed as the Indonesian Fiqh Ambassador.

Saifudin Amsir is known as a scholar as well as a scholar and statesman. Noble duties as a lecturer by teaching at IAIN (now UIN) Syarif Hidayatullah, Jakarta as a philosophy lecturer. At IAIN he was also noted to have taught up to 17 different subjects in the first ten years he taught there. Saifuddin Amsir is also active as a resource person at many national and international seminars and scientific discussions, as well as in religious rubrics on television, radio and print media stations. Apart from at UIN, he also received many assignments at several other institutions. Among other things, he was appointed director of Ma'had Al-Arba'in, expert staff to the Chancellor of the Asy-Syafi'iyah Islamic University, member of the Expert Council of the Sunda Kelapa Grand Mosque, Central Jakarta, and listed as chairman of the Jami' Matraman Mosque. Due to his capacity as a cleric, he occupied a position on the PBNU Syuriah Council as one of the rais for two periods starting from 2004, and finally as Mustasyar PBNU (service period 2015-2020). In the field of Fiqh, Saifudin Amsir was awarded the Fiqh Award and appointed as an Indonesian Fiqh Ambassador, while KH. Abdul Aziz Arbi and KH Ali Musthofa Yaqub in the field of Al-Qur'an and Hadith Studies by the Islamic book publisher in Jakarta, Pena Ilmu dan Amal.

## **2. Saifudin Amsir's contribution in spreading knowledge *Al-Qur'an***

Saifudin Amsir was very attached to the ash-Syafiiyah educational institution which was founded by his teacher, Abdulah Syafi'I (d.1985 AD). After graduating Saifudin Amsir became a teacher at the Asy-Syafiiyah Education Foundation since 1976. In addition, in 1980 he was entrusted with becoming the principal of Madrasah Aliyah al-Ikhsan, East Jakarta Condet. After graduating from IAIN Syarif Hidayatullah Jakarta majoring in Philosophy, Saifudin Amsir became a philosophy lecturer at the IAIN campus. The philosophy taught is not a philosophy free of values and norms and keeps it away from Sufism and dhikr activities. For Saifudin Amsir, philosophy becomes a weapon to conquer misguided thoughts and freedom of thought without philosophical values and norms that are free from values and norms will give birth to many human tragedies. According to Saifudin Amsir, true philosophy will bring enthusiasm, enjoyment of tasawuf dhikr and educate the mind and carry out the Shari'a in accordance with the principles of Islamic fiqh, such as the example of the Muslim philosopher Imam al-Ghazali (d. 1111 AD).

Saifudin Amsir's love for knowledge encouraged him to form and care for Majlis Taklim as a priority in his life's activities. There are about 40 Majlis Taklim under his guidance both on daily, weekly and monthly schedules. Saifudin Amsir also founded the Integrated Education and Social Center Foundation called the Shibghatullah Integrated Foundation. This foundation covers Islamic Education Institutions equivalent to bachelor's and master's degrees in a forum called Ma'had Aly Zawiyah Jakarta, also known as the Betawi Corner. This Ma'had is a free undergraduate program majoring in Fiqh and Sufism. Saifudin Amsir also founded a pesantren to create the concept of the Qur'anic family under the name of al-Insyiroh Al-Qur'aniyah pesantren.

The curriculum used in Ma'had Aly Zawiyah in the study of Tafsir Hadis is *specialist I'jāz Al-Qur`ān Ḥadīś* and *Khawāsh Al-Qur`ān Ḥadīś*. This curriculum combines science and charity with an emphasis on *I'jāz Al-Qur`ān*, wirid, and Qur'anic prayers. Another addition to the curriculum is the science of understanding the Qur'an, the science of understanding *al-Ḥadīś*, Arabic Grammar, Islam, English, Mantiq Science, Sufism Science, Fiqh Science and *Uṣūl al-Fiqh*, science of the development of flow and thought, knowledge related to the interpretation of legal verses, knowledge of knowing the degree of quality of Hadith, knowledge of knowing the narrators of Hadith, knowledge of understanding methods of interpretation, Political Jurisprudence, Fiqh of Corruption, *I'jāz Al-Qur`ān wa al-Ḥadīś*, *Khawāsh Al-Qur`ān wa al-Ḥadīś*.

Saifudin Amsir as a Betawi philosophical Sufi scholar and expert on Fiqh inherited his knowledge and expertise by writing several books. The books that have been published include: *Al-`Asyirah Al-Qur`āniyyah* and *Al-Qur`ān Ijāzan wa Khawāṣan wa Falsafatan* which is a philosophical interpretation. There are several works that have not been published such as *Tafsir Jawāhir Al-Qur`ān* (four volumes) and books *Al-Majmu' wal Furū' Al-Masāil* (2 volumes) and is still kept by the heirs.

Book *Al-Qur`ān Ijāzan wa Khawāṣan wa Falsafatan*. In addition to the philosophical and Sufistic interpretations, the method of writing this book is by collecting and copying several book themes, namely *Jawahir al-Quran* (h. 1-140), *al-Dzahāb al-Ibrīz fī Khawāsh al-Qur`ān al-Aziz* (142-172), *Qānūn al-Ta'wīl* (173-184) All three works *Hujjat al-Islam* Abu Hamid Muhammad bin Muhammad al-Ghazālī ath-Thūsi ash-Syāfi'i *Kitab Fadhāil al-Qur`ān* the work of Sheikh al-Hāfidz Ibn Katsir (h. 175-312) Book *'Ajāb Al-Qur`ān* the works of Sheikh Fakhrudin al-Rāzī (h. 313-475), and *Kitabal-Dur al-Nadzim fī Khawāsi al-Qur`ān al-Karīm* lie Imam al-Yafi'i (h. 477-623).

Saifudin Amsir (d.2018 AD) in compiling and writing his commentary book called *Jawāhir Al-Qur`ān*, tend to choose more sources of interpretation of logic and *Isyārī*. This book of interpretations was written using the method of copying from patterned books *sal-isyari*, Philosophy and Theology. As for patterned books *sal-isyari* and Philosophy is a book *Tafsir Laṭā'if Isyārāt Al-Qusyairī dan Kitab Tafsir Ibnu 'Arabī*. These two Tafsir books with a background in Sufism and philosophy are the main literature in explaining verses *Jawahir* in his commentary. The combination of the power of rationality and clarity of heart in understanding the contents of verses to get to know God the Creator. The method of philosophical interpretation and *al-isyari* The mysticism used as a reference by Saifudin Amsir is the thoughts of Al-Qusyairī (d.1072 AD) and Ibn Arabi (d.1240 AD) in exposing the privileges of I'jaz Al-Qur`an and Godhead with the Interpretation methodology The Maudhu'I method in *Jawahir's* verse theme on God and the Muqoran method in interpreting each discussion of the verse.

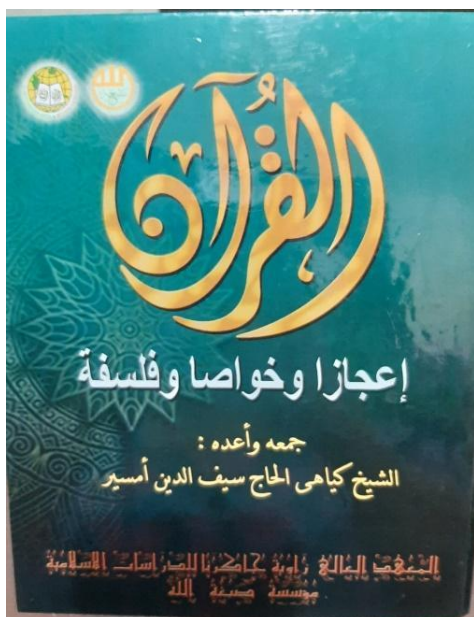
#### D. Conclusion

Saifudin Amsir with works about science Al-Qur`an seperti *Kitab Tafsir Jawāhir Al-Qur`ān* and books *Book Al-Qur`ān Ijāzan wa Khawāṣan wa Falsafatan* adding treasures from Betawi scholars who wrote books related to the theme of Al-Qur`an and Tafsir Al-Qur`an.

Picture of the Book *Tafsir Jawāhir Al-Qur`ān* Saifudin Amsir



(Source: Personal Document)



(Source: Personal Document)

## References

1. Abadi, Muhamad bin Ya'qub al-Fairuz.*al-Qāmūs al-Muḥīṭ*, Lebanon: Muassas Risalah, 1431 H.
2. Abbas, Fadl Hasan.*Tafsīr al-Mufasssirūn Asāsīyatuhu wa Ittijāhatuhu wa Manhājiyatuhu fī al-Ashr al-Ḥadīṣ*, Yordan: Dar an-Nafais li an-Nasyr wa at-Tauzi', 1440 H
3. Abdul Ghani, 'Abdul Fatah.*al-Budūr az-Zahirah fī al-Qirā'at al-'Aysri al-Mutawatirah*, Egypt: Darus Salam, 2009.
4. Abu Zahwu, Muhammad.*al-Ḥadīṣ wa al-muhādīsūn*, Cairo: Dar al-Fikr, 1997.
5. al-Alusi, Syhabuddin.*Rūh al-Ma'ānī fī Tafsīr Al-Qur`ān*, Beirut: Dār al-Kutub al-Scientific, 1431 H.
6. amsir, Saifuddin.*Al-Qur`ān; I'jāzan of Falsafatan*, Jakarta: Ma'had Zawiyah, 2011
7. \_\_\_\_\_. *Tafsir Jawahir Al-Qur`an*, Jakarta: Ma'had al-Ali Zawiyah, t.t.
8. al-'Asqalanī, Ahmad bin 'Alī bin Hajar Syihabuddīn asy-Syafi'i, *Taḥzībūṭ-Tahzīb*, t.tp.: Mu'asassah ar-Risalah, t.t
9. al-Ashfahani, Abi Qosim al-husain bin Muhamad ar-Raghib.*al-Mufradāt fī Garib Al-Qur`an*, Cairo: Dar Al-Jauzy, 2012
10. Azra, Azyumardi. "Network of Middle East and Nusantara Archipelago Scholars XVII & XVIII Century", Prenada Media Group, 2018
11. Bagir, Heydar. *Get to know Islamic Philosophy*, Bandung: Mizan Publishers, 2006



12. Baiquni, Ahmad. *The Qur'an and Natural Sciences*, Yogyakarta: PT Dana Bakti Prima Yasa, 1996
13. al-Bukhari. Abdullah Muhammad bin Ismail, *al-Jami al-Shahih*, Cairo, Maktabah as-Salafiyah, 1990
14. Bizawie, Zainul Milal. *The Masterpiece of Islam Nusantara Sanad and the Ulama-Santri Network (1830-1945)*, Tangerang: Compass Indonesiatama Foundation, 2016.
15. Chester, Abdul. *Betawi Culture and Life*, Depok: Enter Jakarta, 2017.
16. Land, KH Sholeh. *Sufism Kyai Sholeh Darat*, West Java: Sahifa Publishing, 2022
17. Fathullah, Ahmad Lutfi. *The Way of Santri to Become a Ulama*, Jakarta: Al-Mughni Press, 2006.
18. Federspiel, Howard M. *Koran Studies in Indonesia; From Mahmoud Yunus Until Quraish Shihab*, Bandung: Mizan, 1996.
19. Al-Farabi. *Fusūṣ al-Hikam*, Cairo: al-Sa'adah, 1907.
20. Gusmian, Islam. *Treasures of Interpretation in Indonesia From Heurmenutics to Ideolgis*, Yogyakarta: LKis Yogyakarta, 2003
21. Ghazali, Imam. *Jawāhirul Qur'ān: Dive into the Ocean of the Qur'an and Discover it the pearl*, Jakarta: Qof Media, 2019
22. Hadi, A., & Uyuni, B. (2021). The Critical Concept of Normal Personality in Islam. *Al-Risalah: Jurnal Studi Agama dan Pemikiran Islam*, 12(1), 1-19.
23. \_\_\_\_\_. *Ihya Ulumuddin* translated edition, Semarang: CV asy-Syifa, 2009
24. \_\_\_\_\_. *Happy Recipes of Imam al-Ghazali*, Jakarta: PT Rene Turos Indonesia, 2021
25. Hamka, *Tafsir al-Azhar*, Juz 1, Jakarta: Pembina Massa, 1967.
26. Hasyim, Arrazy. *Aqidah Salaf Imam at-Tahawi Commentary and Translation*, South Tangerang: Darus Sunah Waqf Foundation, 2020
27. Ibn Arabi, Muhyiddin. *Tafsir Al-Qur`ān al-Karīm*, Lebanon: Dar al-Kutb al-Islamiyah, 2011.
28. \_\_\_\_\_. *al-Futūhat al-Makkiyyah*. Yogyakarta: Darul Futuhat, 2019
29. Ibnu Kathir, Abu al-Fida'. *Tafsīr Al-Qur`ān al- 'Aẓīm*, t.t, Dar Thayyibah, 1999
30. \_\_\_\_\_. *Tafsīr Ibnu Kaṣīr*, Cairo: Dar al-Hadis, 1998
31. Ibn Mandzur, Jamaluddin. *Lisān al-Arab*, Beirut: Dar as-Shodir, 1431 H
32. Ibnu Khalidun, Abdurrahman bin Muhammad. *Muqaddimah Ibn Khaldun*, Cairo: Maktabah at-Taufiqiyah, t.t.
33. ismali, Muhamad Bakar. *To recite 'Ulūm Al-Qur`ān*, tt.p.: Dar al-Manar, 1431 H
34. Izzan, Ahmad. *Interpretation Science Methodology*, Bandung: Tafakur, 2011
35. Jauhari, Tantawi. *al-Jawāhir fī Tafsīr Al-Qur`ān*, Cairo: The Matba'ah of Mustafa al-Halibi, 1351 AH.
36. Journalists and team. *Reinterpretation of Islamic Law Regarding Abortion*, Jakarta: YARSI University Jakarta, 2006
37. al-Khatib, Ajjaj. *Ushūl al-Ḥadīś*, Cairo, Wahbah Library, 1997.

38. Kiki, Rakhmad Zailani and Badrah Uyun. *Manaqib Abuya KH Saifudin Amsir*, tt.p.: CV Makhroja, 2019
39. Kiki, Rakhmad Zailani, et al. *Betawi Ulama Intellectual Genealogy; Track Network Betawi Ulama from the early 19th Century to the 21st Century*, Jakarta: Center for Research and Jakarta Islamic Development/Jakarta Islamic Centre, 2011
40. Al-Masri, Muhammad bin Makram bin Manzur al-Ifriki. *Lisān al- 'Arab*, Bairut: t.p., t.t.
41. \_\_\_\_\_. *Then ar-Rāwī*, Beirut: Dar Qutub Al-Ilmiyah, 1996.
42. Thanks, Adhi. *Sanad Ulama Nusantara: Scientific Transmission of Al-Azhar Ulama and Islamic Boarding Schools Accompanied by a Biography of the Author of the Yellow Book*, Bogor: Sahifa Publishing, t.t.
43. Muhamad, Ahsin Sakho. *Grounding Ulumul Quran*, Jakarta: PT Qof Media, 2019
44. Mustaqim, Abdul. *Al-Qur`an Research Methods and Tafsir*, Yogyakarta: Idea Press Yogyakarta, 2015
45. Nurtawab, Ervan. *Tafsir Al-Qur`an Archipelago Tempoe Doeloe*, Ciputat: Ushul press Faculty of Usuluddin UIN Jakarta, 2009.
46. Uyuni, B. (2021). The Rasulullah's Way of Business: as the Best Example for Student. *Jurnal Bina Ummat: Membina Dan Membentengi Ummat*, 4(1), 121-137.