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Mysticism and *Mujarobat* : Local Wisdom in the *Tafsir Petuk Semen*, Kediri

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Abstract

A work of Qur'anic exegesis cannot be separated from the cultural locality surrounding it. Kiai Haji (KH.) Ahmad Yasin Asyuni is one of the Nusantara's *mufasir* whose work is

Tafsir Petuk Semen, Kediri. Until now, no research has specifically examined the local aspects of this Qur'anic exegesis, especially through the approach of modern hermeneutic theory. This study aims to identify aspects of locality in the Nusantara context contained in the *Tafsir Petuk Semen*, Kediri. This study uses a qualitative method (literature study) and analysis using Gadamer's hermeneutic horizon theory and the theory of living Qur'an reception. The results show that the *Tafsir Petuk Semen*, Kediri, has four local aspects. First, the interpretation is equipped with a Javanese translation. Second, the use of the method of grammatical translation of meanings is typical of Islamic boarding schools. Third, the use of Jawi script (Arabic Pegon) in the translation. Fourth, the many *mujarobat* practices with extraordinary efficacy from the interpreted verses. These findings contribute to the study of Qur'anic exegesis globally by showing how local Javanese Islamic traditions integrate language, script, *pesantren* methodology, and spiritual practices in Qur'anic exegesis, thereby enriching the discourse on knowledge transmission and epistemological plurality.

Keywords: Kiai Ahmad Yasin Asymuni, Mysticism, *Mujarobat*, Qur'anic Exegesis, *Tafsir Petuk Semen* Kediri

Abstrak

Sebuah karya tafsir tidak bisa terlepas dari lokalitas budaya yang mengelilinginya. Lokalitas tersebut mempengaruhi corak, penggunaan bahasa dan aksara, serta isu yang diangkat. Kiai Haji (KH.) Ahmad Yasin Asymuni merupakan salah satu mufasir Nusantara yang menulis beberapa karya tafsir, salah satunya *Tafsir Petuk Semen*, Kediri. Namun, hingga saat ini belum ada penelitian yang secara khusus mengkaji aspek lokal dari tafsir Al-Qur'an KH. Yasin Asymuni dan faktor-faktor yang membentuknya, khususnya melalui pendekatan teori hermeneutika modern. Penelitian ini bertujuan untuk mengidentifikasi aspek lokalitas dalam konteks Nusantara yang terdapat dalam *Tafsir Petuk Semen*, Kediri. Penelitian ini menggunakan metode kualitatif dengan pendekatan kepustakaan. Penulis menganalisa data melalui teori horizon hermeneutika Gadamer dan teori resepsi *living Qur'an*. Hasil penelitian menunjukkan bahwa *Tafsir Petuk Semen*, Kediri, memiliki empat aspek lokalitas. Pertama, tafsir tersebut dilengkapi dengan terjemahan bahasa Jawa. Kedua, penggunaan metode tarjamah gramatika makna gandel khas pesantren. Ketiga, penggunaan aksara Jawi (Arab Pegon) dalam terjemahan. Keempat banyaknya amalan *mujarobat* dengan khasiat luar biasa dari ayat-ayat yang ditafsirkan. Temuan ini berkontribusi pada kajian tafsir Al-Qur'an secara global dengan menunjukkan bagaimana tradisi Islam lokal Jawa mengintegrasikan bahasa, aksara, metodologi pesantren, dan praktik spiritual dalam penafsiran Al-Qur'an, sehingga memperkaya diskursus tentang transmisi pengetahuan, dan pluralitas epistemologi.

Kata kunci: Kiai Ahmad Yasin Asymuni, Mistisisme, *Mujarobat*, Tafsir Al'Qur'an, Tafsir Petuk Semen Kediri

Introduction

Islam entered the Indonesian archipelago (Nusantara) in the first century of the Hijri era (seventh century AD) through Arab traders who established trade relations with the Srivijaya kingdom (Zakaria & Wahid, 2020, p. 34). Although relatively slow, the arrival of Islam in Nusantara contributed to the development of the treasury of Quranic exegesis. Differences in socio-cultural and linguistic conditions between the Nusantara and the Middle East, the region of Islam's origin, contributed to the slow development of Indonesian interpretation (Amin, 2019, p. 3). The development of exegesis in the Nusantara can be divided into at least four significant periods, the classical period (seventh to 15th centuries), the middle period (16th to 17th centuries), the pre-modern period (19th century), and the modern period (20th century)(Ari, 2020).

The earliest work of Nusantara exegesis dates to the 16th century CE. This is evidenced by the discovery of a manuscript of Surah Al-Kahfi exegesis, dated 1620 CE, written in Jawi script and in Malay (Said, 2018, p. 215). The manuscript appears to be a translation of *Tafsir al-Khazin* (d. 1340), rendered in fluent, idiomatic language. This manuscript is also attributed to Hamzah Fansuri (1550-1599), a Sufi scholar and writer who lived for a long time in Pasai, Aceh (Lukman, 2021). This ancient prose manuscript cannot yet be considered a more formal work of exegesis.

The first formal work of Qur'anic exegesis in Indonesia was the *Turjuman al-Mustafid*, written by Abdul Rauf as-Singkili around the 1670s (Lukman, 2021). This work, along with the exegesis on Surah Al-Kahfi, became a significant milestone in the early development of Qur'anic exegesis in Indonesia and Southeast Asia (Said, 2018, p. 215). In addition to these two works, there is 16th century information about the *Tafsir Tasdiqul Maarif*, Qur'anic exegesis written in Sampon, Aceh, although the author is unknown. In Sumenep, Madura, a fragment of the exegesis of verses 1-10 of Surah Al-Maarij was also found, estimated to have been written between the 16th and 18th centuries (Ma'arif, 2017, p. 123). These works show that, although the development of Qur'anic exegesis in the Nusantara was slow, scholars' contributions to Qur'anic exegesis remain significant and influential to this day.

Entering the 19th century AD, Sheikh Nawawi of Banten wrote an Arabic exegesis titled *Tafsir Marah Labid*, which was published in Mecca in 1880. The emergence of exegetical works in Indonesia was not widespread until the 20th century. During this

period, exegetical works were written primarily in Indonesian, with some appearing in various regional languages. Following the Youth Pledge (Sumpah Pemuda) on October 28, 1928, the Indonesian language and script dominated the literature on Quranic exegesis in Indonesia (Gusmian, 2015, p. 22).

Among the Indonesian exegetes who lived in the latter half of the 20th century was Kiai Haji Ahmad Yasin Asymuni (KH. Yasin Asymuni). He was an Indonesian Islamic scholar (*ulama*), a graduate of an Islamic boarding school, and the author of more than 220 works. From the 1990s to the 2000s, KH. Yasin Asymuni wrote 11 works of Quranic exegesis in Arabic (Basri et al., 2021, p. 143). These works by KH. Yasin Asymuni are often known as the *Kitab Kuning Petuk*, referring to the place where they were written, Petuk Hamlet, Semen District, Kediri Regency, Indonesia.

Researchers studying Nusantara exegesis, such as Howard M. Federspiel and A.H. Johns, tend to conclude that its development is merely an extension of the exegetical works of Middle Eastern scholars. This is based on the observation that early generations of Nusantara exegesis were linguistic translations of Middle Eastern exegeses, such as *Jalalain* and *Maalim al-Tanziil*. However, this statement is not entirely true, because in reality, even though the Qur'anic exegesis of Nusantara's *ulama* is influenced by Middle Eastern interpretation, it certainly does not entirely deny the original aspect of Nusantara Qur'anic exegesis (Wardani, 2017, p. 9).

Nusantara Qur'anic exegesis has unique characteristics that distinguish it from Middle Eastern and other regional exegesis. KH. Yasin Asymuni's Qur'anic exegesis on *Tafsir Petuk Semen*, Kediri, reflects the Nusantara's rich characteristics. Written in Arabic, these works are translated into Javanese using the Jawi script (Arabic Pegon) using the grammatical method of *tarjamah makna gandel*, which is common among Islamic boarding school students. This Qur'anic exegesis approach also has Sufi elements and includes the practice of spiritual efficacy (*mujarobat*) (Amin, 2019, p. 122).

To date, numerous academic studies have explored the thoughts and works of KH. Yasin Asymuni's Qur'anic exegesis, ranging from journal articles and theses to doctoral dissertations, is from various perspectives. Several studies focus on a single work of Qur'anic exegesis, such as Sidik's (2023) thesis examining the exegesis of Surah Al-Kafirun, Nisa's (2018) article on the exegesis of Al-Fatihah, Irwan's (2018) thesis on the

exegesis of Surah Al-Ikhlâs, Fitroni's (2018) thesis on the exegesis of Basmalah, and Fauzi's (2018) article on the exegesis of Maa Asabaka.

In addition, there are studies of the entire KH. Yasin Asymuni's Qur'anic exegesis. Amin (2019), in his thesis, examined KH. Yasin Asymuni's interpretive methodology indicates that most of his works employed the *maudhu'i* Qur'anic exegesis method. Lestari (2019), in her thesis, concluded that KH. Yasin Asymuni's Qur'anic exegesis are classical *pesantren* (Islamic boarding school in Indonesia) style and rejects modern hermeneutics. In his dissertation, Yahya (2021) highlighted the thoughts and practices of KH. Yasin Asymuni's wisdom as a form of Qur'an reception, while Rohman (2017) found that KH. Yasin Asymuni positioned the Qur'an as the basis for the practice of wisdom.

However, to date, no research has specifically examined the local aspect of KH. Yasin Asymuni's Qur'anic exegesis and the factors that shape it, particularly through a modern hermeneutic theory approach. Drawing on this phenomenon, this article examines the mystical-Sufism character and local aspects of KH. Yasin Asymuni's *Tafsir Petuk Semen*, Kediri, and analyze it through Gadamer's hermeneutical horizon theory and Ahmad Rafiq's Living Qur'an reception theory.

Theoretical Studies

Biography of KH. Ahmad Yasin Asymuni

KH. Yasin Asymuni was born on August 8, 1963, in Pethuk Hamlet (approximately 7 kilometres from the Kediri city centre), Poh Rubuh Village, Semen District, Kediri, East Java (Basri et al., 2021, p. 136). He received his formal and informal education at the Lirboyo Islamic Boarding School in Kediri, graduating in 1993. During Ramadan, between 1979 and 1988, he participated in short study sessions at various Islamic boarding schools. After completing his education at Lirboyo, he returned to his hometown, married Nyai Hamimah, and founded the Hidayatut Thullab Islamic Boarding School, a specialist in Islamic jurisprudence (Basri et al., 2021, pp. 138–139).

KH. Yasin Asymuni was active in the Nahdlatul Ulama organization until he became Deputy Chairman of the Lembaga Bahtsul Masail (LBM) of the Pengurus Besar Nahdlatul Ulama (PBNU) in 2010. He was known to be productive, with more than 200

works, including more than 80 titles of *Kitab Kuning*, which are Islamic boarding schools, popularly known as *Kitab Petuk* (Suaramerdeka, 2022). He also pioneered the *Kitab Nukilan* format, which compiles references from the works of classical scholars (*ulama*) and was produced in large quantities at the Ma'had Hidayut Thullab Petuk Islamic boarding school (Lestari, 2019, pp. 198–199). His works are distributed across Indonesia and abroad and have received an award from the Ministry of Religious Affairs of the Republic of Indonesia as a productive writer in the study of Islamic boarding school books (Basri et al., 2021, pp. 139–140). KH. Yasin Asymuni passed away on Monday, January 11, 2021, after devoting his life to da'wah and education.

Study of the Qur'anic Exegesis Tafsir Petuk Semen

KH. Yasin Asymuni does not explicitly mention the background of each of his interpretive works. These books were written in different but close time periods. His first work, *Muqaddimah Tafsir Al-Fatihah*, was completed on 3 Rabiul Awwal 1411 AH (September 22, 1990), followed by *Tafsir Al-Fatihah* (September 21, 1991) and *Tafsir Surah Al-Ikhlâs* (20 Muharram 1413 AH / 1992 AD). In 1993, he completed *Tafsir Ayat Al-Kursi*, *Tafsir Hasbunallah wa Ni'mal Wakil*, and *Tafsir Ma Ashabaka*. The *Tafsir Bismillahirrahmanirrahim* was completed in December 1995, followed by the *Tafsir al-Muawwidzatain*, the *Tafsir Surah Al-Qadr*, the *Tafsir Surah Al-Kafirun*, and the *Sallu Alaih fi Bayani Tafsir Al-Ayat* (Amin, 2019, pp. 68–69).

The *Tafsir Petuk Semen* is available in two editions, a blank (*kosongan*) edition (bare Arabic text without vowels) and a meaningful edition (Arabic text with additional Javanese meanings in Arabic Pegon script, certain symbols, and a few vowels for ease of reading). After completing his work, KH. Yasin Asymuni added the meanings of the *pesantren* or asked senior students to do so. This process was followed by a direct *tashih* (examination) by KH. Yasin Asymuni, before the book was printed and distributed (Suaramerdeka, 2022). The distinctive feature of Qur'anic exegesis from KH. Yasin Asymuni's work is a concise, practical, and easy-to-understand exegesis. Its writing system begins with an explanation of the reasons for the verse or chapter being discussed, followed by an explanation of its naming, designation, and virtues. It concludes with an interpretation of the verse's essence.

Based on Mustafa Muslim's classification of *Maudhu'i* interpretations, the method of interpretation used in KH. Yasin Asymuni's *Tafsir Petuk Semen* is the *Maudhu'i li Surah Wahidah* method. In his exegetical works, KH. Yasin Asymuni, as the interpreter, interprets only one surah of the Qur'an. This can be identified by the titles of his books, *Tafsir Al-Ikhlās*, *Tafsir Al-Fatihah*, *Tafsir Mu'awwidatain*, *Tafsir Surah Al-Qadr*, and *Tafsir Surah Al-Kafirun*. According to Mustafa Muslim, the *Maudhu'i* method of interpretation focuses on a specific theme and is limited to a single surah (Mushthafa, 2000, p. 28). According to al-Thayyar, this method focuses on examining the wording of specific sentences or themes within the Quran (Al-Thayyar, 1993, p. 20). Nasrudin Baidan argues that thematic interpretations are no longer broad discussions, but rather address a theme thoroughly and comprehensively (Baidan, 2000, p. 381). Trendwise, the *Tafsir Petuk Semen* emerged in the contemporary period (1980 to the present), with most interpretations during this period employing the *maudhu'i* or thematic method (Zaiyadi, 2018, p. 14).

Some other *Tafsir Petuk Semen*, such as the *Tafsir Ayat Kursi*, the *Tafsir Bismillah*, the *Tafsir Hasbunallah*, and the *Tafsir Maa Ashobaka*, were written using the *Ijmali* method of interpretation, as KH. Yasin Asymuni only interpreted fragments of verses concisely and in detail. In interpretations using this method, KH. Yasin Asymuni focused more on elaborating on the benefits and efficacy of the verses under discussion than on their meaning.

KH. Yasin Asymuni uses the *tafsir bi al-matsur* and *bi al-ra'yi* approaches in his exegesis works. Citing the several Islamic scholars (*ulama*) opinions, he begins his interpretation with a linguistic analysis. He then cites the hadith of the Prophet Muhammad, the opinions of the Companions, and the *Thabiin* to strengthen his interpretation (Achmad Choirul Amin, 2019, 90). KH. Yasin Asymuni is known as a meticulous traditionalist, consistently citing sources for each statement (Amin, 2019, p. 100). The majority of his interpretations refer to Fakhruddin al-Razi's *Mafaatih al-Ghaib*. In his *Tafsir Ayat Kursi* and *Tafsir Al-Fatihah*, he explicitly acknowledges the significant influence of al-Razi's exegesis (Al-Jaaruni, n.d.-a, p. 63). *Mafaatih al-Ghaib* is a logical exegesis that still employs a narratological approach, thus falling into the category of *tafsir bi al-ra'yi al-ja'iz*, according to Husein Adz-Dzahabi (Adzdzahabi, 1976).

In addition to al-Razi, KH. Yasin Asymuni quotes *tafsir* (Qur'anic exegesis) books such as *Ma'alim al-Tanzil* (al-Baghawi), *Tafsir Ibn Katsir*, *Al-Durr al-Mansur* (al-Suyuti), *Al-Jami' li Ahkam al-Qur'an* (al-Qurthubi), *Ruh al-Bayan* (Ismail Haqqi), and *Bahr al-Ulum* (as-Samarqandi). In narrating the hadith, he used sources such as *Kutub al-Sittah*, *Musnad Ahmad*, and *Al-Jami' al-Shaghir*. For a discussion of the verse's benefits and spiritual efficacy (*mujarobat*), KH. Yasin Asymuni quotes a lot from Ahmad al-Buni's *Shams al-Ma'arif al-Kubra*. Other books he often cites include *Khazinah al-Asrar* (Muhammad Haqqi an-Nazili), *Mujarrabat al-Kabir* (Ahmad al-Dairabi), *Durrah al-Nasihin* (Usman bin Hasan al-Khuwairi), and *Khawas al-Qur'an* (al-Ghazali).

The majority of *Tafsir Petuk Semen*, Kediri, has a Sufi interpretation style. Although it includes other interpretive styles, such as *lughawi*, *kalam*, and *adabi ijtima'i*, these are not as strong as the sufistic style. Two main factors influence this characteristic—first, KH. Yasin Asymuni is known as a Sufi. Second, the strong Sufi and magical culture in Javanese society, in particular, as well as Indonesian society in general. According to Martin van Bruinessen, Sufism has played a pretty prominent role throughout the history of Islam in the Nusantara (van Bruinessen, 1998, p. 204).

Sufism and Islamic Mysticism in the Nusantara

The term Nusantara can refer to regions in Southeast Asia that were once part of the Majapahit empire (Kusnadi et al., 2022, p. 77). According to Azyumardi Azra and the Great Dictionary of the Indonesian Language, the term Nusantara refers specifically to modern Indonesia. The term Nusantara used in this article, however, refers to the second opinion. The role of Sufis in the spread of Islam in the Nusantara is significant. Azra notes that one of the ways Islam entered the Nusantara was through Sufi doctrine. According to this theory, as articulated by A.H. Johns, the leading figures in the spread of Islam in Indonesia were wandering Sufis who, since at least the 13th century, had converted many Southeast Asians to Islam (Kusnadi et al., 2022, p. 77). The role of Sufi figures in the spectacular spread of Islam in Southeast Asia is widely recognised by historians and researchers (Shihab, 2009, p. 21). The famous spreaders of Islam in Java in the 15th and

16th centuries, known as the *Walisongo*, were also Sufis from the Imam Ghazali madrasah (Howell, 2001, p. 703).

In the field of Quranic exegesis, Sufis also played a crucial role as pioneers. The first exegetical manuscript discovered in Indonesia, the *Tafsir Surah Al-Kahfi*, currently housed in the Cambridge Museum, is attributed to the renowned 16th century Sufi figure Hamzah Fansuri. Similarly, the *Turjumanul Mustafid*, the first formal exegetical work in the Nusantara, was written by Abdul Rauf as-Singkili, a student of Hamzah Fansuri. These Sufis, who later spread Islam, established Islamic boarding schools (*pesantren*) as centres of religious education in Indonesia. Pesantren are unique and the oldest educational institutions in Indonesia. The Islamic boarding school education system itself is closely related to the Sufi model (Lestari, 2022, p. 191). Martin van Bruinessen stated that the first pesantren appeared in the 18th century, marked by the founding of the Tegalsari Islamic Boarding School in 1742 (Bruinessen, 2012, p. 25). Furthermore, according to Dhofier and Zulkifli (Howell, 2001), pesantren have existed since the 16th century.

Sufis also contributed to a distinctive social and cultural landscape that persists to this day in Indonesia. A wide variety of arts, traditions, and religious practices exhibit strong sufistic influences. Van Bruinessen notes that Sufi influence is inherent in indigenous mystical traditions of the Nusantara, such as Javanese spiritual traditions (van Bruinessen, 1998, p. 203). Sufis who preached in the Nusantara were said to possess magical skills and the ability to cure illnesses (Nirmala et al., 2023, p. 37). Their expertise in these areas was a unique attraction and a key factor in the success of Islamic preaching in the Nusantara. Van Den Brich acknowledged that Sufis who spread Islam in the Nusantara possessed supernatural powers capable of healing the sick (Shihab, 2009, p. 63).

The Sufi tradition and Islamic boarding schools possess a supernatural knowledge, often referred to as *ilmu hikmah* (the science of wisdom) (Rahman, 2022). There is also the term *wirid*, which refers to the consistent recitation of Qur'anic verses before or after dhikr. This *wirid* is not only for worship but also often performed to achieve worldly and magical goals such as healing and protection. Therefore, *wirid* is sometimes used as a talisman in magical practices (Howell, 2001, p. 704). Several Sufi orders in Indonesia practice this to attain supernatural powers, known in Javanese as

kesakten (van Bruinessen, 1998, p. 204). In Javanese culture, the Ngayogyakarta Hadiningrat Palace in Yogyakarta still preserves books containing mantras based on Islamic mythology, such as the *Kitab Anbiya Jawi*, *Kidung Berdonga*, *Serat Anggit*, and *Serat Puji*. To this day, the ritual acculturation of magic and the Qur'an remains prevalent in Javanese society, even among academics (Muqtada, 2016, p. 55).

Locality and Gadamer's Theory of Hermeneutic Circle (Hermeneutischer Zirkel)

In Qur'anic exegesis, an interpreter (*mufasir*) cannot escape the influence of social, cultural, political, and other external factors surrounding them. These external conditions influence the style and characteristics of an interpretation (Mauliddin & Wafi, 2018, p. 74). The style of interpretation is a very dominant aspect influenced by external factors and the interpreter's locality (Putra et al., 2021, p. 317). In addition to influencing the resulting exegesis, the interpreter's external conditions, such as cultural dialectics and thought, also impact the presence of local wisdom in the interpretation. The locality of interpretation encompasses the local style and colour that permeates a work of interpretation, including the author's background, dialect, customs, and ideas that developed in the region where the author resides, as well as elements related to the circumstances or conditions of that location (Putra et al., 2021, pp. 316–317). According to Islah Gusmian (Putra et al., 2021, p. 310), this aspect of locality is evident in the diversity of language use, script, and the social, political, and philosophical issues raised.

The influence of locality in interpretation can be further explained through Hans-Georg Gadamer's hermeneutic theory. In his theory of historical awareness (*wirkungsgeschichtliches Bewusstsein*), Gadamer states that an interpreter is necessarily situated within a specific historical context that influences their understanding of the text (Syamsuddin, 2017, p. 79). These historical conditions constitute what is called *Vorverständnis*, or pre-understanding, a set of initial assumptions that the interpreter unconsciously brings to the text.

However, according to Gadamer, this pre-understanding must always remain open to criticism and correction if it proves inconsistent with the text's objective intent (Syamsuddin, 2017, p. 80). In the concept of Horizon Assimilation and the Hermeneutic

Circle (*Hermeneutischer Zirkel*), Gadamer emphasizes that understanding a text requires a fusion between two horizons, namely the text's horizon and the reader's horizon (Syamsuddin, 2017, p. 82). Thus, meaning is not entirely determined by the text itself, but is formed through a dynamic dialogue between the reader's pre-understanding and the world of the interpreted text.

The Function of the Qur'an and the Reception Theory of the Living Qur'an

William Graham, in *Beyond the Written Word*, asserts that scripture is relational. Its existence as a holy book is determined not only by the content of the text itself, but also by the relationship the community of believers establishes with it. This relationship manifests in various forms of reception, such as reading, reciting, memorizing, interpreting, and using the text in daily life (Graham, 1987). This means that the meaning and function of scripture are never static, but are shaped by the social, cultural, and spiritual interactions of the community that embraces it.

Graham's view was further developed by Ahmad Rafiq in his theory of Reception-Living the Qur'an, as presented in his Temple University dissertation. According to Rafiq, the Qur'an is not simply a text to be read but also an active agent that shapes the social behavior of the Muslim community (Rafiq, 2021, p. 473). Within this framework, Rafiq adopts Sam D. Gill's distinction between the two functions of scripture: informative and performative functions of scripture.

The informative function refers to the Qur'an as a source of teachings, values, and normative guidelines. In contrast, the performative function refers to its role in encouraging real actions, rituals, and religious practices in daily life (Rafiq, 2014, p. 155). For example, reciting Surah Al-Fatihah as part of an effort to cure an illness exemplifies this performative function. Surah Al-Fatihah can also be used as therapy because it strengthens individual resilience (Cahyandari et al., 2023, p. 185). In the context of health, listening to the Qur'an can reduce anxiety levels in post-operative patients (Maarof et al., 2023), and individuals who regularly listen to Surah Ar-Rahman of the Qur'an show a significant decrease in anxiety (Irmawati et al., 2020). The Qur'an can provide comfort, protection, and healing effects for someone who is ill. Religious consultations involving religious leaders who provide an understanding of Qur'anic interpretations can help

families make decisions in difficult situations that follow Allah's plan (Ragsdale et al., 2018). Thus, it can be understood that the Qur'an is not only read to understand its meaning but also lived through religious practices that have a pragmatic impact on people's lives.

Furthermore, Gill also distinguishes the scriptures into two dimensions: data and interpretation. The data of the scriptures encompasses the text itself and its religious practices. These practices can be personal or collective rituals involving the scriptures and are often undertaken for pragmatic purposes, such as self-protection, negotiating to obtain certain conditions, or expressing spiritual hopes through concrete actions. In religious traditions that canonise written scriptures, these practices may be closely related to, or only weakly connected to, the text's linguistic structure (Rafiq, 2021, p. 475).

Method

The method used in this research is qualitative. Through this method, the researcher first collected primary and secondary data as references. The data were then analysed to address the research questions. The primary data used in this research were 11 books of tafsir by KH. Yasin Asymuni, also known as the *Tafsir Petuk Semen*, Kediri. His tafsir (Qur'anic exegesis) works include the *Tafsir Bismillahirrahmanirrahim*, *Muqaddimah Tafsir Al-Fatihah*, *Tafsir Al-Fatihah*, *Tafsir Surah Al-Ikhlâs*, *Tafsir Al-Muawwidzatain*, *Tafsir Maa Ashabaka*, *Tafsir Hasbunallah wa Ni'mal Wakiil*, *Tafsir Surah Al-Qadr*, *Tafsir Surah Al-Kafirun*, *Shallu Alahih fi Bayani Tafsir Al-Ayah*, and *Tafsir Ayat Kursi*. Meanwhile, secondary data sources are books and other scientific articles related to the topic. In this study, the researcher employed library research techniques, using a descriptive and analytical approach to collect and analyse existing data.

Result

The *Tafsir Petuk Semen*, Kediri, contains numerous *mujarobat* practices with various benefits. In some of his *tafsir*, the discussion of these benefits and secrets is more extensive than the core of the interpretation itself, regarding the secrets of the Quran, KH. Yasin Asymuni argued that these secrets cannot be understood except with the help of

Allah, as they are part of divine knowledge and secrets that cannot be approached except by those with pure hearts (Al-Jaaruni, n.d.-c, p. 5). Therefore, a *dzakir* must have the intention of doing good for Allah, hoping that his deeds will be accepted so that his wishes and prayers will be quickly answered (Al-Jaaruni, n.d.-c, p. 26). Among the *mugarobat* practices or benefits found in the *Tafsir Petuk Semen*, Kediri, by KH. Yasin Asymuni.

Mugarobat of Ayat Kursi

Quoting Muhammad Haqqi an-Nazili, KH. Yasin Asymuni stated that the secrets contained in the *Ayat al-Kursi* are immeasurable for anyone who desires the needs of this world and the hereafter. Those who regularly recite this verse will receive great glad tidings and will have their prayers quickly answered (Al-Jaaruni, n.d.-b, p. 4). In addition to the virtue of receiving great rewards, those who regularly recite the *Ayat al-Kursi* will attain a noble position before others, be granted easy sustenance, and be protected from danger, evil, and the deceit of others. If he is a leader, he will always be obeyed by his followers.

ومن داوم على قراءتها بعدد فصولها وهي سبع عشرة مرة او بعدد كلماتها وهي خمسون كلمة او بعدد حروفها وهي مائة وسبعون حرفاً او بعدد المرسلين وعدد اصحاب طالوت وعدد اصحاب بدر وهم ثلث مائة وثلاثة عشر وهم عدد مبارك لم يطلب منزلة الا وجدها ولم يطلب شيئاً الا ناله فعادت تلك الصفة العظيمة على قارعها فيكون شجاعاً و مهيباً ومحبوباً قال الشيخ البوني واطاعه من في الكون ولم يقدر احد على مضرتة لا بقول ولا بفعل ولا بحمل في بقية دهره ومن كان رئيساً بداوم على قراءتها ليطيعه اتباعه كذا في تفسير القدس .

“Whoever regularly reads the *Ayat Kursi* as many times as its separator, which is 17 times, as many as the number of its sentences, which is 50 sentences, as many as its letters, which is 170 letters or as many as the number of the apostles, the army of Thalut and the Companions of Badr, which is 313 which is a number full of blessings, then he will not ask for a position or want anything but will get it. The greatness of the *Ayat Kursi* will return to the person who habitually recites

it, making him look dashing, respected, and loved. Everyone will obey him, and no one will be able to harm him, either by words, deeds, or burdens throughout his life. If he is a leader, then makes it a habit to read the Ayat Kursi, then he will be obeyed by all his followers" (Al-Jaaruni, n.d.-b, p. 7).

قال الشيخ أبو العباس البوني قدس سره من قرأها عدد كلماتها وهي خمسون كلمة على ماء المطر للزيادة العقل والفهم ثم يشربه جعل الله في عقله وفهمه زيادة ومن داوم على قراءتها بعدد كلماتها كل يوم نال مقصوده وادرك غرضه بلا شك ولا شبهة هذا من المجربات

"Sheikh Abu al-Abbas Albuni said: Whoever recites the Ayatul Kursi as many times as its sentences, that is, 50 times over rainwater with the aim of intellectual intelligence and sharpness of understanding, then Allah will increase his intellectual intelligence and understanding. Moreover, whoever makes it a habit to recite the Ayatul Kursi as many times as its sentences every day, then he will get everything he wants. Without any doubt or suspicion, all of this is mujarobat" (Al-Jaaruni, n.d.-b, p. 30).

Mujarobat of Hasbunallah wa Ini'mal Wakil

In *Hasbunallah wa Ini'mal Wakiil's* interpretation, 90 percent of the contents of the interpretation explain the efficacy and virtues of the 173rd verse of the Al-Qur'an, Surah Ali Imran. This verse has numerous benefits and virtues, the essence of which is known only to Allah SWT (Al-Jaaruni, n.d.-c, p. 5). This verse is efficacious for various purposes, such as obtaining God's help, wealth, position, and power. Apart from that, the efficacy of this verse is closely related to protecting oneself from the evil of enemies and wrongdoers. Beyond its self-protection properties, this verse is *mujarobat* for paralyzing enemies. Through specific procedures, this verse can become a *wasilah* or intermediary to make enemies sick, divide unity, and even kill them. All the benefits contained in *Hasbunallah wa Ini'mal Wakiil's* interpretation are fully quoted from the thoughts of Taqiyyuddin Abu al-Hasan al-Syadzili (Al-Jaaruni, n.d.-c, p. 26).

ومن أراد الارتقاء الى الدرجات العلى فليتطهر ظاهر و باطنا ويصوم سبعة ايام ويلزم
دبر كل صلاة على هذه الاسماء يا هادى يا خير يا متين يا علام الغيوب الف مرة

فانه يكشف له عن كنوز الارض وينادى بما فى ضمائر الناس وان كمل ثلاثة أسابيع
فى الرياضة كشف له عن ملكوت السموات والأرض باذن الله تعالى

"Anyone who wants a high level, he should cleanse himself physically and mentally first. Then, fast for 7 days by getting used to reading "Ya Haadi Ya Khabir "Ya Matiin Ya Allam al-Ghuyub" 1,000 times after each prayer. Then the treasures of the earth are opened, and what is in people's hearts is revealed. If he is in perfect riyadhoh for three weeks then the kingdom of heaven and earth will be opened to him with Allah's permission" (Al-Jaaruni, n.d.-c, p. 7).

Tafseer of al-Muawwidzatain

The properties contained in surah al-Muawwidzatain (al-Falaq and al-Naas) tend to be for the purposes of protecting oneself from magic and healing diseases. As said by KH. Yasin Asymuni:

ومن كان مريضاً أو مسحوراً فقرأ المعوذتين لنفسه أو يأمر غيره ليقراً عليه احدى
وأربعين مرة شفاه الله تعالى ويداوم عليها ثلاثة ايام او خمسة ايام او سبعة ايام. ومن
غلبت عليه الخواطر النفسانية والالوهام السوداء والظلمات الشيطانية من الروحانية
او توجهت عليه المصائب من الحوادث الدهرية أو السطوات السلطانية فليقرأ سورة
المعوذتين مائة مرة أو بالزيادة الى ألف مرة فلينظر الأمر كيف يكون
كذا فى خواص القرآن

"Whoever is sick or affected by magic and recites the Mu'awwidzatain for himself or orders someone else to recite it forty-one times over three days, five days, or seven days, Allah SWT will cure him. Moreover, whoever is overcome by bad thoughts, dark fantasies, or the darkness of Satan that haunts the soul, or experiences a calamity or pressure from the government, then recite Surah Al-Mu'awwidzatain one hundred times, or more up to a thousand times, then wait for the (extraordinary) event that will happen" (Al-Jaaruni, n.d.-a, pp. 5-6).

Tafseer of Surah al-Qadr

Among the benefits of Surah Al-Qadr are:

ومن خواص هذه السورة الجليلة أنها مشهورة في جلب الغنى فمن كانت له الى الله تعالى حاجة فليقرأ إنا أنزلناه في ليلة القدر إحدى وأربعين مرة ثم يدعو بهذا الدعاء إحدى وأربعين مرة اللهم يا من يكتفى عن خلقه جميعا ولا يكتفى عنه أحد من خلقه جميعا يا أحد يا من لا أحد له انقطع الرجاء إلا منك وخابت الآمال إلا فيك يا غياث المستغيثين أغثنى ويكرر أغثنى سبع مرات فإنها تقضى بإذن الله تعالى وذلك مجرب.

“Among the benefits of this great surah is that it can attract wealth. So whoever has a wish for Allah SWT, let him read the surah Al-Qadr 41 times and then recite the prayer “Allahumma Ya Man yaktafi an halqihi jamii’an wala yaktafi anhu ahadun min khalqihi jamiian Ya Ahad Ya Man laa ahada lahuu inqata’a al-rajaa illa minka wa khaabat al-aamalu illa fiika Ya Ghiyats al-Mustagitsiin agitsni” 41 times by repeating the phrase agitsni 7 times, surely his wish will be fulfilled with Allah’s permission. And this practice is efficacious (has been tested)” (Al-Jaaruni, n.d.-e, p. 5).

ومن كتبها وشربها لم ير في جسمه ما يكره

“Whoever writes Surah Al-Qadr and drinks it, no evil will be seen from his body”.

ومن كتبها في خرقة من ثوب إنسان مع اسمه واسم أمه بزعفران ثم طوى الكتاب وجعله فوق صدره وهو نائم فإنه يخبر عما صنع في عمره ويكون الوضع في وقت استغراقه في النوم ذكرا كان أو أنثى كذا في خواص القرآن

“Whoever writes with za’faron Surah al-Qadr on someone’s clothes along with the person’s name and the name of his mother, then keeps the writing on the person’s chest when he is fast asleep, then he will know the secret of that person.” (Al-Jaaruni, n.d.-e, p. 5).

Tafseer of Surah al-Ikhlās

من كان له امهم عسر عليه تحصيله او دفعه وكتب سورة الاخلاص مع البسملة الف مرة سارع الله تعالى له بقضاء حوائجه وهي من المجربات. ومن كتبها معا بعدد المرسلين ادرك غرضه و مراده وحفظ من عدوه وحساده وللمحبة ناله ولا شك فيه ومن كتبها مع البسملة سبع مرات على كأس من الطين ويشربها المريض بأي مرض كان شفاه الله تعالى ان لم يحضره الاجل وان كان الكاتب من الابرار فهو حسن و ممدوح كذا في خواص القرآن اه كلام الخزينة

"Whoever has a problem that is difficult to achieve or reject, then writes Surah al-Ikhlās with basmalah 1,000 times, surely Allah will make the matter easier and fulfill all his desires. Moreover, if both are written as many times as there are apostles, he will achieve all his desires and be protected from enemies and haughty people. Moreover, whoever writes surah al-Qadr together with basmalah 7 times in an earthen cup, then drinks it by someone who has an illness, then Allah will surely provide healing for this disease" (Al-Jaaruni, n.d.-d, p. 35).

Discussion

The author, KH. Yasin Asymuni is a Nusantara interpreter who is purely from the pesantren (Islamic boarding school) culture. He was born and raised in Java, where Javanese socio-cultural conditions, steeped in Islamic magic and mysticism, strongly influenced his interpretations of KH. Yasin Asymuni imparted a strong Sufi bent to each of his interpretations. Furthermore, KH. Yasin Asymuni's interpretations reveal numerous benefits, or *mugarobat*, of each verse.

Mugarobat, or spiritual benefits, and mystical practices are essential to the Islamic mystical tradition and are believed to be powerful and beneficial when practised with the right intention and method. *Mugarobat* is not dissimilar to the concept of *wirid* (the recitation of the Qur'an), as outlined by Howell. Howell states that among the purposes of *wirid* are magical purposes such as healing and protection, similar to the use of amulets (Howell, 2001, p. 74).

In the *Tafsir Petuk Semen*, Kediri, the local dimension of the exegesis is evident in several ways. For example, in the use of language, KH. Yasin Asymuni's practice of writing his interpretation in Arabic and then translating it into Javanese, with the typical *pesantren*-style *gandul* meaning, is a characteristic of local wisdom in the *Tafsir Petuk Semen*, Kediri. KH. Yasin Asymuni's effort to translate his interpretation into Javanese represents an attempt at vernacularization, or to contextualise the language of the Qur'an in local languages (Lestari, 2019, p. 201). This step is part of the process of socializing and grounding the Qur'an in the community, as well as an effort to preserve the local languages of the Nusantara.

Another aspect of locality evident in the *Tafsir Petuk Semen*, Kediri, is the script and print formats used to translate his interpretation. KH. Yasin Asymuni used the *Pegon* script with the typical *pesantren*-style *gandul* meaning technique. The *Pegon* Arabic script itself is a script that emerged and is commonly used in teaching in Islamic boarding schools (*pesantren*) in Java. This differs from the Javanese script, which emerged in the royal court (Devy et al., 2021).

The use of the *Pegon* script and Javanese in the *Tafsir Petuk Semen*, Kediri, is a process of vernacularization, or the contextualization of the Quranic language into local languages. According to Anthony H. Johns, the process of vernacularization has long been practised by Nusantara exegetes since the latter half of the 16th century (Lestari, 2022, p. 201). The vernacularization process employed by exegetes aims to make their interpretations more accessible to the public and to preserve local languages and cultures.

Unlike other contemporary Nusantara commentaries, which are typically printed on modern, contemporary paper, the *Tafsir Petuk Semen*, Kediri is printed in the archaic format of a *kitab kuning*. *Kitab kuning* or *turats* refers to Islamic texts commonly used in Islamic boarding school culture. Furthermore, *kitab kuning* is often referred to as *kitab gundul* books because they are written without *syakal* (along with the text), punctuation marks, and *waqf* (stops) (Lestari, 2022, p. 193). They are called *kitab kuning* because they are generally printed on low-quality, yellow paper. Within the scholarly heritage of traditional Islamic boarding schools, *kitab kuning* is regarded as the highest authority on knowledge.

Nusantara Qur'anic exegesis is written in a variety of languages and scripts. This diversity is influenced by sociocultural backgrounds, target audiences, and the importance of conveying the meaning of the Qur'an. The diversity of the languages and scripts used by an interpreter indicates the target audience and the hierarchy of readers (Devy et al., 2021, p. 7). The primary target audience for the *Tafsir Petuk Semen*, Kediri, was students at Islamic boarding schools in Java; therefore, these interpretations were written in Javanese and reflect a distinctive *pesantren* interpretation.

Judging from the essence of its content, KH. Yasin Asymuni's *Tafsir Petuk Semen* is indeed coloured by various narratives and hadith drawn from classical texts, without a critical examination of their authenticity. This may be a weakness of the *Tafsir Petuk Semen*, Kediri. However, from the perspective of the Nusantara Qur'anic exegesis, this style has received considerable public acceptance and appreciation. This is due to the social, cultural, and religious constructs of Javanese society in particular, and Indonesia in general, which have a strong mystical tradition and culture. This condition is still considered normal, given that the *mukhatab*, or recipient of the *Tafsir Petuk Semen*, is a society that favours mystical practices.

Mularobat is a collection of prayers derived from the Qur'an and Hadith, accompanied by practices, *raja*, *wirid*, and amulets. These *mularobat* practices or prayers are usually recited in urgent situations and have extraordinary, even fatal, effects (Rahman, 2022). In the view of traditional societies, amulets are often used in healing practices for both physical and mental illnesses (Ulfa et al., 2024, p. 19490). In modern society, the use of amulets and *mularobat* for treatment is increasingly abandoned (Asy'arie & Roibin, 2024, p. 19491). This is due to modern society's tendency to find it challenging to accept or acknowledge phenomena that are invisible and considered impossible, in contrast to traditional societies that are more familiar with such phenomena (Hammond & Luckmann, 1968, p. 2). However, in particular modern communities, traditions related to mystical things can still be found. This phenomenon can be understood as part of a cultural identity that is still maintained.

In Indonesia, beliefs in enduring myths reflect a tradition that continues to evolve and is accepted by society (Asy'arie & Roibin, 2024, p. 69). In this context, amulets are regarded as a medium for *dhikr* (remembrance of God) and can be used as a therapeutic

tool. Today, dhikr has the potential to be an effective tool for addressing psychological problems and maintaining emotional balance (Ulfa et al., 2024, p. 19492).

Conclusion

As part of the Nusantara exegetical tradition, the *Tafsir Petuk Semen*, Kediri, exegesis books by Kiai Haji Ahmad Yasin Asymuni contain a wealth of diverse local aspects. This local aspect is a distinctive characteristic that distinguishes the *Tafsir Petuk Semen* among Nusantara scholars (*ulama*) from scholars in the Middle East and other regions of the world. The local aspects contained in these exegeses are closely related to the background and sociocultural conditions surrounding the interpreter, or, as Gadamer calls it, the reader's horizon. The local aspects of the *Tafsir Petuk Semen* include, first, a Javanese translation. Second, the use of the grammatical translation method of meaning *gandul* typical of Islamic boarding schools. Third, the use of Jawi script (Arabic *Pegon*) in the translation. Fourth, the many *mujarobat* practices that have extraordinary efficacy from the interpreted verses. Meanwhile, the *Mujarobat* interpretation appears in various KH. Yasin Asymuni's exegeses. Yasin Assymuni is a form of performative interpretation that makes the Qur'an an inspiration for the emergence of civilized worship practices in society.

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