

Cultural Acculturation in Sunda Translation Raudhatul Irfan Fi Ma'rifati Al-Qur'an

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Abstract

There are several points that need to be considered regarding cultural acculturation including, what elements are accepted, what elements are not acceptable, what channels are used, through what institutions, and why they can be accepted. Of course, these points relate to the acculturation of Sundanese culture and Islamic teachings, especially in the Sundanese. Regarding the elements that can be accepted by Islamic teachings into Sundanese culture, namely Islamic teachings are not much different from the character of Sundanese culture at the time of its initial spread. Meanwhile, elements that cannot be accepted in acculturating Sundanese culture and Islamic teachings, especially in terms of creed. Regarding the channels used in acculturating Sundanese culture and Islamic teachings in the Sundanese, it has been going on since the kingdoms of Cirebon and Banten began exploring remote areas in West Java. KH Ahmad Sanoesi who succeeded in acculturating Sundanese culture and spreading religious ideas in Sundanese land, especially in Sukabumi through his Islamic boarding school educational institutions. Thus the acculturation of Sundanese culture and Islamic teachings became the main factor in the ease with which Islamic teachings spread to Sundanese society. The supporting theory in this research is Islamicate from Marshall G Hodgson's statement and Vernacularization by Anthony H Johns. Thus, that there is a statement "Urang Sunda mah geus Islam memeh Islam" made by KH Hasan Mustopa is a clear proof of the many acculturation of Sundanese culture and Islamic teachings that have merged into the Sundanese Tatar so that Islamic teachings are easily accepted by the majority of Sundanese people.

Keywords

acculturation; culture;
interpretation



I. Introduction

The beginning of the entry of Islam to the land of Sunda is certainly not much different from the beginning of the entry of Islam to the archipelago. According to Ekadjati that Islam began to spread in the land of Sunda since the emergence of two major kingdoms namely the Cirebon kingdom and the Banten kingdom which succeeded in destroying the Sunda kingdom in 1579, Islam has increasingly played an important role for the Sundanese people. (Ekadjati 2006:28).

During the Sunda and Galuh kingdoms, the atmosphere of diversity created a harmonious atmosphere, so that there was freedom in choosing anything, including choosing beliefs. Therefore, to spread Islamic teachings in Sundanese land, Islamic scholars often use a Sufistic approach (Teachings of Sufism), because only the Sufistic approach can merge with Sundanese culture. So, with this approach, as previously mentioned, Sundanese work can be dissolved.

The condition of the Sundanese people when the kingdoms of Cirebon and Banten began to explore remote areas in West Java, the majority of them accepted Islamic teachings. Because the teachings of Islam almost have quite a lot in common and even many Islamic teachings are absorbed by Sundanese culture, especially in terms of language. As a simple example of the Arabic language absorbed by Sundanese culture is "Abdi" which comes from the Arabic "Abdun" which means "I". And the term pamajikan according to the writer comes from the Arabic language, namely faamaji'uka (a place to return after earning a living). Then the term "Urang Sunda mah geus Islam memeh Islam" emerged by KH Hasan Mustopa.(Sumpena 2012:112).

Specifically, there is some evidence of acculturation of Sundanese culture and Islamic teachings including: Wedding ceremonies that combine Sundanese culture with Islamic law such as the existence of open-door culture, sawer and huap lingkungan. However, the traditional ceremony is carried out after the marriage contract. Furthermore, every 12 Rabiulawal (molud month) the birthday of the Prophet Muhammad, the Priangan people call it the night of waliat. On that night many people gave sidkah or held a celebration as a form of honoring the birth of the Prophet Muhammad. There are also ceremonies to commemorate death such as the third, seventh or fortieth slametan in which a prayer or recitation of Yasin's letter is read at night.(Iskandar 2001:51–55). Of course all of that when viewed from Islamic law does not rely on but this is a form of cultural acculturation so that Islamic teachings can be accepted by the wider community.

But its uniqueness seems to never run out of acculturation of Sundanese culture and Islamic teachings. Not only the acculturation of wayang golek culture, rhymes, poems, traditional ceremonies, and muludan which are the values of local wisdom in the Sundanese, but there are also several Islamic texts such as translations and interpretations of the Qur'an which are then written in Arabic but when read it in Sundanese, this is what will then be referred to as the "pegon script".

The Pegon script according to the Great Indonesian Dictionary (1989:1011) is an Arabic script used to write Javanese or Arabic script that is not accompanied by sound signs (diacritics). According to Kromoprawirto (1990) it comes from the Javanese word 'pego' which means ora common anggong ngutterake, 'it is not customary to pronounce it.' This is because in the form of Arabic writing but the sound follows the Javanese writing system, namely hanacaraka(Pudjiastuti 2009:273). The pegon script also has similarities in its writing with Arabic script, namely there is a pegon script with a vowel and a bare pegon. The Pegon script is written from right to left, it is intended to make it easier for students or people who want to learn to write Pegon script.

The pegon script was introduced in the seventeenth century which can be proven by several classical commentaries. Among the scholars who wrote his commentary with Arabic pegon are:(Gusmian 2013:49).

- a. Hamzah Al-Fansuri who lived between the years 1550-1599 interpreted the verses related to Sufism using the Malay language as previously given examples of his interpretation of Surah al-Ikhlâs.
- b. Muhammad Salih Ibn Umar Al-Samarani or better known as Kyai Saleh Darat (1830-1903) with his commentary Fayd al Rahman Fi Tarjamat Tafsir Kalam Malik al Dayyan his interpretation using Javanese language written in pegon script.
- c. KH Ahmad Sanoesi (1889-1950) with his commentary works Raudhatul irfan Fi Ma'rifati Alqur'an and Malja al-Thalibin interpretation using Sundanese written in pegon script.
- d. KH Bisri Mustofa (1915-1977) with his commentary Al-ibriz Li Ma'rifati The Qur'an al-Aziz published in 1960, his interpretation used Javanese language with pegon script.

- e. *Al-Quran al-Karim* The work of a triad from East Sumatra, namely Al-Ustadz A. Halim Hassan, Zainal Arifin Abbas, and Abdurrahman Haitami, in chapters 1 and 2, which were written for 5 years (1937-1941) as many as 20 pages in the form of pages written in the pegon language script. Malay.

Of course, the Islamic community in West Java, especially the traditionalist Muslims, are mostly very familiar with the Pegon script. The Pegon script was very popular after the entry of Islam into the archipelago. The existence of the Pegon script has a certain peculiarity, namely adopting the Arabic alphabet as hijaiyah letters, it's just that there are additional letters or symbols due to the habits of the Javanese-Sundanese people in using the previous language. Some additional reading rules such as letters (Ca) which are written using Arabic letters (Jim) with three dots. Then (Po) use the letter (Fa') with three dots above. Aksara (Dha) uses letters (Dal) with three dots above. The Javanese script (Nya) uses the letter (Ya') with three dots above, and the letter (Nga) uses the Arabic letter ('Ain) with three dots above. (Fikri 2014:23–28). Here is a table of pegon characters:

Table 1. Script Pegon

No	Arabic font	Sound	Pegon letters	Sound
1	□	Jim	□	Cha
2	□	Fa	□	Pa
3	□	cafe	□	Gha
4	□	Nun	□	His
5	□	'Ain	□	Nga
6	□	Tha	□	ta
7	□	Dza	□	Da

However, in general, Indonesian Muslims, especially those in Sundaland at that time, believed that the most afdhol reading was to use only the Arabic text of the Qur'an, not translation or interpretation. But that does not mean denying other views that allow the use of non-Arabic translations. In Indonesia, translation and interpretation have become a taboo and sensitive issue for Muslims. This kind of sensitivity or rejection of the activity of translating and interpreting into the local language and the main language is based on the view that translation and interpretation are considered impossible because they cannot replace the Arabic language of the Qur'an. Even this translation and interpretation activity can be understood as an activity that is considered haram. The shift occurred after the translation polemic in Egypt around the 1940s. (Rohmana 2013:206).

In addition to the post-polemic shift in Egypt, in the 20th century, according to Martin van Bruinessen, the Islamic modernism movement, whose main slogan is "Return to the Qur'an and Sunnah", has stimulated traditional scholars to study the exegesis literature in a more comprehensive manner. are you serious. Traditional scholars began to include classical commentaries such as al-Tabari and Ibn Kathir which had been added to the pesantren curriculum. (Anwar, Darmawan, and Setiawan 2016:58).

In general, Sundanese interpretations that use the pegon script are classical interpretations such as the Qur'anul 'Adhimi by Haji Hasan Mutofa, Malja al-Talibin and Raudat al-'Irfan fi Ma'rifati Al-Qur'an by KH. Ahmad Sanoesi (d. 1950 AD). The last two interpretations mentioned can be proven as local wisdom that can still be accessed by students and the community to this day. However, Haji Hasan Mustofa's interpretation of Quranul 'adhimi as far as the author's search from various information has not found the original manuscript, so it is not clear whether the interpretation was written in Pegon script or not.

If referring to the general meaning of local wisdom is to solve all problems, then one of the work of KH. Ahmad Sanoesi is a form of the value of local wisdom in the Sundanese. Because the presence of the work of interpretation of Raudat al-'Irfan fi Ma'rifati Al-Qur'an is given as a gift to students and also people who want to understand the content and content of the Qur'an.

Thus, this research will focus on the interpretation of Raudat al-'Irfan fi Ma'rifati Al-Qur'an by KH Ahmad Sanoesi by looking for the historical acculturation of Sundanese culture and Arabic writing, one of which is contained in the interpretation.

Of course, this research is very important because previously they have studied the Pegon script and its relation to Raudat al-'Irfan fi Ma'rifati Al-Qur'an so far there has been someone who has discussed the characteristics of the interpretation but has not found any research related to the pattern of acculturation in the interpretation. the. So that this research is significant with the Department of Culture, one of which studies discusses cultural acculturation.

Based on the background that we have described above, this research will focus on KH. Ahmad Sanoesi as a great scholar figure and the first mufassir (one who interprets the Qur'an) who applied the acculturation of Sundanese culture to Arabic writing, namely interpreting the Qur'an in Sundanese around the 1930s. Thus, the author is interested in understanding further about one of the Tafsir that he wrote, namely Raudat al-'Irfan fi Ma'rifati Al-Qur'an So that what is discussed more specifically will be mentioned, namely, How did the history of Islam enter the Sundanese? the patterns of acculturation of Sundanese culture in the interpretation of Raudat al-'Irfan fi Ma'rifati of the Qur'an?, and Why does acculturation occur in the interpretation of Raudat al-'Irfan fi Ma'rifati of the Qur'an?

II. Research Method

The method used in this research is a literature study, namely using the book of interpretation of Raudat al-'Irfan fi Ma'rifati al-Qur'an as the primary source and secondary sources of supporting data related to the problems in this research.

III. Result and Discussion

3.1 History of the Entry of Islam to the Tatar Sunda

In the first quarter of the XIV century, merchants from Pasai, Arabia, India, Persia, Malacca, Tumasik (Singapore), Palembang, China, East Java and Madura came to visit Cirebon, precisely at Muhara Jati Harbor and Pasambangan Market for trading and meet other shipping needs. The arrival of those who had embraced Islam at Muhara Jati Harbor and Pasambangan Market allowed local residents to get acquainted with Islam. Banten is mentioned for the first time in the Chronicle of Cirebon (Brandes Edition) as a stopover for Syarif Hidayatullah when he just arrived on the island of Java after returning from Arabia. In Banten at that time there were those who embraced Islam, even though they were still part of the Sunda Hindu Kingdom. Thus the West Java region is divided into two parts of the spread of Islam, namely the western part with the center being the Kingdom of Banten and the distribution areas are South Banten, Jakarta, Bogor and Sukabumi. The eastern part with the center of the Kingdom of Cirebon and its distribution areas are Kuningan, Majalengka, Injdrumayu, Subang, Cianjur, Bandung, Sumedang, Garut, Tasikmalaya and Ciamis(Nina Herlina Lubis 2011:21)

From the two kingdoms, Islam finally spread to remote areas in West Java, from the Cirebon occupation, Islam was spread to the interior areas to the east while from the Banten kingdom, Islam was spread to the interior areas to the west with the Citarum river boundary. By the end of the 16th century AD, the entire Sundanese land had been reached by Islamic teachings under two Islamic powers centered in Cirebon and Banten(Ekadjati 1984:280).

The spread of Islam in the land of Sunda is carried out peacefully, by means of marriage, the fusion of Islamic teachings into social media, culture and some knowledge. In the end, the Sundanese people responded well to the arrival of Islamic teachings in their place, so that in a fairly short period of time many Sundanese people began to convert to Islam.(Nugraha nd:104).

The figures who spread Islamic teachings in West Java were Haji Purwa, the Galuh people who were converted to Islam in Gujarat by Arab merchants. Furthermore, Sheikh Hasanudin or better known as Sheikh Quro who came from Champa, then he founded a pesantren in Karawang which according to sources obtained by the pesantren prioritized how to read the Qur'an or Qiro'at, that's why he was known as Sheikh Quro. Then the next character is Sheikh Datuk Kahfi, an Arab Muslim who came to Tatar Sunda on the messenger of the Persian king. However, these three figures are the founders of the Islamic religion in Cirebon, while the spread of Islamic teachings in the Sundanese is more related to the emergence of two figures, namely Syarif Hidayatullah and Fatahillah. Syarif Hidayatullah was born in Mecca in 1448 AD, as an adult he visited his mother's ancestral land (Nyai Lara Santang or Syarifah Mudaim), the land of Sunda. While on his way home, Syarif Hidayatullah stopped at several places such as Gujarat, Pasai, Banten and Gresik, these places are famous for the spread of Islamic teachings in Indonesia. After that, Sheikh Syarif Hidayatullah spread Islam in Cirebon until he finally became the head of state and head of religion in the Cirebon kingdom around 1479-1568 AD Furthermore, Fatahillah who came from Pasai, Sumatra was born in 1490 AD when Fatahillah went to Mecca, Pasai was occupied by the Portuguese in 1521 AD so that his intention to return to Pasai was canceled by diverting his journey to Jepara (Demak port) and arriving there in 1524 AD, From here, Fatahillah married Syarif Hidayat's daughter, Nyai Ratu or Raden Ayu. His closeness to the Islamic rulers in Demak finally got the task of spreading Islam in the Banten area, his arrival was welcomed by the Banten regional leaders.(Nina Herlina Lubis 2011:9–14)

The existence of Islamic figures initiated by three figures namely Haji Purwa, Sheikh Hasanudin or better known as Sheikh Quro and Sheikh Datuk Kahfi finally stimulated the development of Islamic teachings in West Java, with the emergence of Islamic kingdoms in Sunda land such as the Cirebon kingdom which was initiated by Sheikh Syarif Hidayatullah and the kingdom of Banten which was started by Fatahillah. The entry of Islamic teachings to Sukabumi did not rule out the possibility of coming from the Banten kingdom because considering the regional route between Banten was not too far compared to Cirebon-Sukabumi.

3.2 Acculturation of Sundanese Culture and Islamic Teachings

The process of Islamization that occurred in the archipelago, especially in the Sundanese, was the result of acculturation. As previously mentioned, there are efforts to Islamize through cultural acculturation in the Sundanese. Cultural acculturation will give birth to local genius as the ability to absorb while holding active selection and processing of foreign cultural influences, so as to produce unique cultural products.(Zuhdi 2012:48)

According to Koentjaraningrat, cultural acculturation is a social process that arises when a group of people with a certain culture are expected to rely on elements from a foreign culture so that the foreign elements are gradually accepted and processed into their own culture, without causing the loss of that cultural personality. (Koentjaraningrat 1990:203)

There are several points that need to be considered regarding cultural acculturation including, what elements are accepted, what elements are not acceptable, what channels are used, through what institutions, and why they can be accepted. Of course, these points relate to the acculturation of Sundanese culture and Islamic teachings, especially in the Sundanese.

Regarding the elements that can be accepted by Islamic teachings into Sundanese culture, namely Islamic teachings are not much different from the character of Sundanese culture at the time of its initial spread. There are at least two points related to the ease with which Islam entered the Sundanese landscape, namely first, Sundanese culture which became a "wrap" (acculturation) in spreading Islamic teachings. The two teachings of Islam are simple and easily accepted by Sundanese culture, teachings about faith, worship, especially morals, from Islam are in accordance with the dynamic spirit of the Sundanese. (Kahmad 2002:24).

Meanwhile, elements that cannot be accepted in acculturating Sundanese culture and Islamic teachings, especially in terms of creed. As in the teachings of Islam itself in Qs. al-Kafirun [109]: 1-6 which mentions there will be tolerance in choosing beliefs so that Muslims and other religions should not be forced to follow their teachings. The acculturation of Sundanese culture and Islam is also not easy for the Sunda wiwitan teachings, apart from this group separating themselves in remote areas they also still adhere to the teachings of their ancestors or animism.

Regarding the channels used in acculturating Sundanese culture and Islamic teachings in the Sundanese, it has been going on since the kingdoms of Cirebon and Banten began exploring remote areas in West Java. The majority of them accept the teachings of Islam. Because the teachings of Islam almost have quite a lot in common and even many Islamic teachings are absorbed by Sundanese culture, especially in terms of language. As a simple example of the Arabic language absorbed by Sundanese culture is "Abdi" which comes from the Arabic "Abdun" which means "I". Then the term "Urang Sunda mah geus Islam memeh Islam" emerged by KH Hasan Mustopa. This statement can be proven by looking at the many Islamic values that are fused into the culture that is socialized through art and culture such as wayang golek, rhymes, (Sumpena 2012:112).

However, from the many examples of acculturation mentioned by Sumpena, there is no unique acculturation of Sundanese culture and Islamic teachings reflected in the Pegon script. One of them is KH Ahmad Sanoesi who succeeded in acculturating Sundanese culture and spreading religious ideas in Sundanese land, especially in Sukabumi through his Islamic boarding school educational institutions. The charismatic cleric KH Ahmad Sanoesi as the founder of the Samsul Ulum Gunung Puyuh Islamic boarding school managed to publish several Islamic religious books, including the books of interpretation which he dedicated to the Sundanese and Malay people at that time. There are three books of commentary that he presented, namely, *Malja 'al-Talibin fi Tafsir Kalam Rabb al-'Alamin*, *Raudhatul 'irfan fi Ma'rifati Al-Qur'an* and *Tamsijjatoel-Moeslimin Fii Kalam Rabb Al-'Alamin*. The two early interpretations were presented in Sundanese language written in Pegon script, it is believed that the two interpretations were intended specifically for the students and the surrounding community. Meanwhile, the third book of interpretation is expected to be an update of the Malja interpretation which is updated both

in terms of content, language and characters. Tafsir Tamsijjatoel-Moeslimin Fii Kalam Rabb Al-'Alamin is presented more interestingly, especially in terms of its appearance which is much different from the two previous interpretations.(Darmawan 2009:103).

Thus the acculturation of Sundanese culture and Islamic teachings became the main factor in the ease with which Islamic teachings spread to Sundanese society. The role of the scholars who can fuse into Sundanese culture makes them not rigid in spreading Islamic teachings as well as previous scholars preferring to use a Sufistic approach whose teaching characteristics are almost the same as the previous Sundanese teachings. The acculturation of culture with the media of Pegon script is a unique thing where it starts from the boarding school institution until it finally melts into the wider community. So the da'wah approach through the Pegon script can be concluded using at least two theories, namely the Islamicate theory proposed by Marshall G Hodgson and the Vernacularization theory proposed by Anthony H. Johns.

3.3 Islamicate and Vernacularization of the interpretation of Raudat al-'Irfan fi Ma'rifati Al-Qur'an

"Islamicate would refer not directly to the religion, Islam, It self, but to the social and cultural complex historically associated with Islam and the Muslims, both among Muslims themselves and even when found among non-Muslims"(Hodgson, 1974: 59)

(Islamicate does not refer directly to the religion of Islam itself, but rather means a complex social and cultural relationship, and historically that can be associated with Islam and Muslims, both between Muslims themselves and between non-Muslim Muslims).

Islamicate We can take this example related to this study. Examples of tahlilan may only be carried out in Indonesia or only in the archipelago. This tahlilan activity has become a habit of the Muslim community in the archipelago, especially in Java. If you look at the history of the emergence of tahlilan, it is quite varied, for example; This tradition actually comes from the Hindu-Buddhist culture which was modified by the creative ideas of the Wali Songo, the propagator of Islam in Java. Initially, this tahlilan tradition did not exist, because ancient people still believed in spirits and supernatural beings. Seeing this fact, in addition to spreading Islamic da'wah, the Wali Songo are also determined to change their habits which are very thick with superstitious nuances to then be directed to habits that are Islamic and realistic. For that, they preach through culture and art which are quite liked by the community by slightly modifying and removing elements that are contrary to Islam. That way, Islam will quickly develop in Java by not throwing away the traditions they have been doing so far(Fauzi 2014:16).

To make it easier to understand, Hudgson with his methodology made Islam divided into 3 parts. Making Islamic studies that are not rigid and not so hard to digest:(Hodgson 1974:12)

- a. The phenomenon of Islam as a doctrine (Islamic)
- b. The phenomenon when the doctrine enters and proceeds in a cultural society (Islamicate)
- c. The phenomenon of Islam becoming a political "Islamic world" in state institutions (Islamdom).

Vernacularization is a theory put forward by one of the figures, Prof. Anthony. H. Johns in his journal entitled *"She desired him and he desired her"* (Qur'an 12:24) : *'Abd al-Rauf treatment of an episode of the Joseph story in Tarjuman al-Mustafid*.(Johns 1999:109–34). Vernacularization, according to Johns, is the core in exploring Islamic teachings in Southeast Asia, because with this verification, Islamic teachings can enter the local community with their language approach. As exemplified by Johns in his journal

related to the classical interpretation of Tarjuman al-Mustafid by Abd al-Rauf al-Sinkili (1615-1693) who wrote a commentary in Malay. According to Johns, this interpretation is the first interpretation that represents vernacularization into Malay, although he does not rule out the possibility of other earlier translations using vernacularization in his work.

One form of vernacularization of the Qur'an in Sundanese is its interpretation into Sundanese or Sundanese interpretation for short. As a written text, Sundanese interpretation is a form of Sundanese Islamic cultural treasures that contains various thoughts and knowledge of the author as a form of interpretation of the teachings of the Qur'an. By using the Sundanese language, he became a means of intermediary for the teachings of the Qur'an for the Sundanese. Sundanese interpretation also borrows Johns' words above can be part of an indicator of the strong influence of Islam in the life of the Sundanese people, as well as opening up many opportunities for the inclusion of Sundanese cultural values into the local language product. The higher the appreciation of the holy book, the stronger the tendency of the influence of Islam in people's lives. Likewise, the higher the appreciation, (Rohmana, 2014, p. 3)

3.4 Acculturation Process and Background of Writing Pegon script in the interpretation of Raudat al-'Irfan fi Ma'rifati Al-Qur'an

There are several important points of acculturation of the Pegon script in the interpretation of Raudat al-'Irfan fi Ma'rifati Al-Qur'an including:

- a. People's belief in the old teachings and has become a culture that is not completely abolished by the propagator of Islam
- b. There was a fusion of Arabic writing culture and Sundanese language as an effort to facilitate the spread of Islam
- c. It is not known for certain when the pegon script first appeared, some mention around the XII, XIV abad centuries
- d. However, it can be proven that the Pegon script began to develop since the XVIII-XIX centuries with the discovery of several classical manuscripts such as Tafseer
- e. As in Tatar Sunda there are 3 books of commentary written in pegon script, namely the Qur'anul 'Adhimi by Haji Hasan Mustapa, Mlaja at-Thalbin and Raudhat al-'Irfan fi Ma'rifati Al-Qur'an two by KH Ahmad Sanoesi
- f. The last two books of commentary can still be accessed by the wider community, this is after searching for the data to the original source, namely Syamsul Ulum (KH Ahmad Sanoesi Islamic Boarding School). While the Qur'anul adhimi after searching for information from Tasik is no longer there, not even his family has one.

While the background of writing with pegon script in the interpretation of Raudat al-'Irfan fi Ma'rifati Al-Qur'an, namely:

- a. Reflection of Ulama to facilitate the spread of Islam
- b. A teaching tradition especially in Pesantren
- c. Avoiding polemics against people's understanding of Latin writing which they consider to be from the colonizers
- d. Pragmatic interests for the benefit of local communities
- e. Symbol of resistance to colonialism
- f. Against Puritanism to the modernist Islamic movement

IV. Conclusion

The acculturation of Sundanese culture and Islamic teachings is the creativity of the previous scholars so that Islam is easily accepted by the Sundanese. So the scholars tried to integrate the teachings of Islam and Sundanese culture such as the death ceremony which turned into tahlilan, wayang golek filled with Islamic teachings, the Sundanese language pegon script in the manuscripts and many others. So that one form of acculturation in the book of interpretation of Raudat al-'Irfan fi Ma'rifati Al-Qur'an is the effort of KH. Ahmad Sanoesi to make it easier for students and the public to understand the content of the Qur'an. In addition, KH. Ahmad Sanoesi is a traditional cleric who tries to maintain cultural values but still incorporates Islamic teachings into Sundanese culture.

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