



QiST: Journal of Quran and Tafseer Studies

ISSN (Online): 2828-2779

Received: 06-10-2023, Revised: 15-11-2023

Accepted: 01-12-2023, Published: 15-12-2023

DOI: 10.23917/qist.v3i1.2912

Exploring The Distinctive Features of Indonesian Tafsir Al-Quran: A Study of Sheikh Abdul Latif Syakur's Ad-Da'wah Wa Al-Irsyād Ilā Sabīli Ar-Rasyād

Azizah Romadhona

Institut Perguruan Tinggi Al-Quran, Jakarta, Indonesia

azizahromadhona@gmail.com

Muhamad Subhi Apriantoro

Universitas Muhammadiyah Surakarta, Surakarta, Indonesia

msa617@ums.ac.id

Laila Muhammad Rasyid

*Institute for Roman Law and Common Law, George-August Universität,
Göttingen, Germany*

L.muhammadrasyid@stud.uni-goettingen.de

Abstract

Tafsir Al-Quran Indonesia has its own characteristics. The Koran interpretation struggles with the guide's traditions and culture. One of the exciting interpretations is ad-Da'wah wa al-Irsyād ilā Sabīli ar-Rasyād, written by Sheikh Abdul Latif Syakur. This paper attempts to explain the biography of Sheikh Abdul Latif Syakur, his methodology of interpretation, as well as the Indonesian side of his interpretation. This research is library research and is qualitative. The results showed that Sheikh Abdul Latif Syakur was a Minangkabau cleric who studied in Makkah from childhood to adulthood. This interpretation is a thematic interpretation of phrases that collect verses with the prefix wa min an-Nās, characterized by Ijtima'i adab. This interpretation also has an Indonesian side.

Keywords: Indonesian Interpretation, Traditions and Culture, Thematic Interpretation, Abdul Latif Syakur, Quranic Exegesis

Introduction

The Quran is the book of instruction for Muslims[1]. However, in understanding, the Qur'an requires tafsir. The interpretation of the Quran begins from the time of its decline[2]. The Prophet was the first interpreter of the Qur'an. Until now, there have been many works of interpretation from scholars. Indonesia is no exception, which is the most Muslim country in the world[3]. The interpretation of the Quran by Indonesian scholars is a sign of the excellent response of the Indonesian people to the holy book[4]. Indonesian interpretation must have its peculiarities[5].

In the dynamics of tafsir writing in the archipelago, tafsir is found written in various languages[6]. Some examples are tafsir *Marah Labib*, written by An-Nawawi Al-Bantani in Arabic, tafsir *Turjuman Mustafid*, written by Sheikh Abdul Rauf Al-Singkili in Malay Arabic, *Tafsir Al-Ibriz* by Bisri Musthafa using Javanese Pegon, Mahmud Yunus who wrote a translation of the Quran into Indonesian, and so on[7].

One unique area that appears to various scholars, including ulama tafsir, is the Minangkabau area. There are at least three famous mufasir, namely Sheikh Sulayman with his tafsir *Risalah Al-Qaul Al-Bayan fi Tafsir Al-Quran*, Hajj Abdul Karim Amrullah with his tafsir work *Al-Burhan*, and Sheikh Abdul Latif Syakur with his tafsir *ad-Da'wah wa al-Irsyād ilā Sabīli ar-Rashād*[8]. In the crowd of disagreements between the old and the young in Minangkabau, the first figure represents the old, and the second figure represents the youth. Meanwhile, Sheikh Abdul Latif Syakur broke away from both conflicts. Perhaps for this reason, his name is also not as famous as the two previous figures[8].

Shaykh Abdul Latif Syakur also wrote not only one book of tafsir. There are several thematic commentaries that he has written. One of them is *Tafsir ad-Da'wah wa al-Irshād ilā Sabīli ar-Rashād*. Thematic interpretation with phrases that have the same word prefix[9]. *Tafsir ad-Da'wah wa al-Irshād ilā Sabīli ar-Rashād* has not been found that discusses it comprehensively in one study. Unlike the other two tafsirs, namely the existing tafsir *Yā Ayyuhā al-Nās* and the tafsir *Yā Ayyuhā Al-Ladzīna Āmanū* studied in a study. *Tafsir ad-Da'wah wa al-Irshād ilā Sabīli ar-Rashād* is a tafsir that is no less interesting than the two. However, the manuscript is hard to find except in his family home. In this study, the author wants to dig deeper into *Tafsir ad-Da'wah wa al-Irshād ilā Sabīli ar-Rashād* in terms of its interpreter and methodology of interpretation.

Method

This research is library research (library research), which is a series of activities related to methods of collecting library data, reading and recording, and processing research materials[10]. This literature research is qualitative research, an approach that is carried out as a whole to the research subject where the researcher becomes a key instrument in research, and the results of qualitative research emphasize meaning rather than generalization[11], [12].

This research has a primary source and a secondary source[13]. The primary sources in this study are Tafsir ad-Da'wah wa al-Irsyād ilā Sabīli ar-Rashād and the Epistemological Book of Minangkabau Tafsir by Aldomi Putra. The secondary sources of this research are books, scientific works, and articles related to the theme discussed. Data analysis uses deductive methods and is presented descriptively.

Discussion

Author's Biography

Information about Abdul Latif Syakur's life has yet to be revealed much. His real name is Abdul Latif. He was born on August 15, 1882, in Air Mancur, West Sumatra, and died on June 15, 1963. Sheikh Syakur was born from the womb of Fatimah Piliang, who was married to Abd Syakur Simabur. His parents migrated to a small village in Padang Panjang when he was born. His father was a railroad builder. However, he also has odd jobs, such as grabbing grass to sell to the coachman. At the same time, his mother died while breastfeeding. Then, little Sheikh Syakur was breastfed by a female Uai Tarsiah from the Kayu Tanam area.

At age 8, Sheikh Abdul Latif Syakur was taken by his father to Makkah to perform Hajj and was circumcised there. This time was also used so that his son could gain knowledge from scholars in Makkah. On the other hand, his father worked odd jobs to support his daily needs. The addition of the word Shakur was obtained when he studied in Makkah. When Shaykh Abdul Latif Shakur was studying, his father returned home to bring his wife to Makkah. After arriving Back in Makkah, his father died. After his father's death, Sheikh Abdul Latif Syakur continued to study there, accompanied by his mother. Then, in 1901, he returned to his hometown[14].

At the beginning of his return, Sheikh Abdul Latif Syakur could not speak Malay because his daily life communicated Arabic in Makkah since childhood. Therefore, he still needs to do teaching activities. Nevertheless, when he had mastered Minang Malay, he just started teaching. His teaching took precedence over things that were useful and easy to practice, such as the teaching of prayer.

The return of Sheikh Abdul Latif Syakur with his friends in 1901 gave a new color among Minangkabau scholars. So, two opposing camps were formed, namely the young and the old. However, he tried not to get involved in the matter because it would make the people who were already confused become more confused. The debate between the two circles buries the figure. So that's why he is a scholar who is indeed less known. He chose another way to preach by improving the morals of the people.

Abdul Latif Syakur was married nine times. First, at the age of 20, in 1903, Sheikh Abdul Latif Syakur married a woman named Rafan from the Sikumbang area. Unfortunately, her marriage did not last long because she had no children. Later, his second marriage was to a girl named Kama from Koto Tuo. Like the first marriage, this second marriage also foundered because it had no children. However, it was different in his third marriage with Maryam.

Later, Sheikh Abdul Latif Shakur remarried Raqiyah and had no children. His fourth marriage foundered, and he remarried Kamaliyah. His fifth marriage produced one child named Muhammad Sa'id Shakur. After that, Abdul Latif Syakur was again with a woman named Aisha and also had no children. His seventh marriage to Ka'isah bore him five children. They were Su'ada, Shafiuddin, Mahdiyah, Nafisah, and Shafruddin. Then, he remarried a man named Rafi'ah but had no children. His last marriage, his ninth to Zahra, was also childless.¹³ Of his nine wives who survived until the death of 3, the rest ended in divorce because they had no children.

Sheikh Abdul Latif Syakur died on June 15, 1963, A.D., which coincided with 23 Muharam 1383 H. He died of illness. He was referred to a hospital in Bukit Tinggi, but there was no doctor. Finally, he was taken to M. Jamil Padang Hospital. He had surgery on his intestines and recovered after that. However, a few days later, he died .

He received his extended educational journey in Makkah. He studied with Sheikh Ahmad Khatib Al-Minangkabawi. At 10-11 years old, he helped Sheikh Ahmad Khatib Al-Minangkabawi teach. In addition, he also studied with Sheikh Khatib Kumango, a recitation expert in Makkah who also came from Minangkabau. He learned Qur'anic recitations from him. Similarly, in his work, there are quotations related to the science of qira'at.

It has yet to be found with certainty who became Abdul Latif Shakur's teachers when he was in Makkah other than the two Shaykhs above. However, it can be traced through the teachers of his friends there, such as Sheikh Sulayman Ar-Rasuli, namely Shaykh Mukhtar, Atharid al-Shufi, Sayyid Ahmad Syatha al-Makki, Shaykh Uthman Al-Sarawaki, Shaykh Muhammad Sa'id Ba Bashil Mufti Shafi'i.

After his return from Makkah, Abdul Latif Syakur preached to improve the behavior of his community, where it was seen that there had been a profound moral crisis that occurred. He also founded surau. This surau is a relic of his father in his village. In this surau, Shaykh Abdul Latif Syakur taught his student's daily practices, such as how to be holy and pray properly[15].

One of the targets of his da'wah was women. At that time, women did not get proper education and lived forced lives in the household. She founded the school at-Tarbiyatul Hasanah for girls.

The school uses a modern concept with chairs and tables. This school is a school for learning the Quran and reading and writing for those who are still illiterate. Shaykh Abdul Latif Shakur did not start from juz 30 in his teaching. He composed his own manual entitled Ta'lim al-Qirā'ah.

In addition to creating schools for girls, Sheikh Abdul Latif Syakur also founded a women's magazine called "Djauharah Oentoek Bangsa Perempoean" in 1923. It was the first Islamic-based women's magazine in Minangkabau. The magazine was created as a medium for students in the madrassa he built to voice his more comprehensive opinions and thoughts. Unfortunately, it lasted only two volumes from 1923-1924.

Sheikh Abdul Latif Syakur also did not enter politics. He recalled the advice of his teacher, Sheikh Ahmad Khatib Al-Minangkabawi, when he studied him in Makkah. He says politics is crueller than Singo, more Pandia than goat. Thus, Sheikh Abdul Altif Syakur also refused when he was promoted to become a member of the Constituent Assembly in 1995.

Besides being a scholar who actively preaches, Sheikh Abdul Latif Syakur is also a writer. During his lifetime, Sheikh Abdul Latif Syakur was very prolific in writing, not only for the benefit of teaching and preaching but also in responding to religious polemics in their environment.

Tafsir ad-Da'wah wa al-Irshād ilā Sabīli ar-Rasyād

Tafsir ad-Da'wah wa al-Irshād ilā Sabīli ar-Rashād is a rare and difficult to find tafsir. This tafsir is neatly stored in the house of Chuzaiman, grandson and heir of Sheikh Abdul Latif Syakur, in Nagari Balai Gurah, Ampek Angkek District, Agam Regency. This tafsir still needs to be reprinted, so to analyze it requires a copy of the manuscript from the first printing published by Tsamrah al-Ikhwan in Bukit Tinggi. It was completed in 1949,28 but was not printed until 1951.

Shaykh Abdul Latif Syakur did not write directly the motivation for writing this tafsir, as shown in Figure 1.

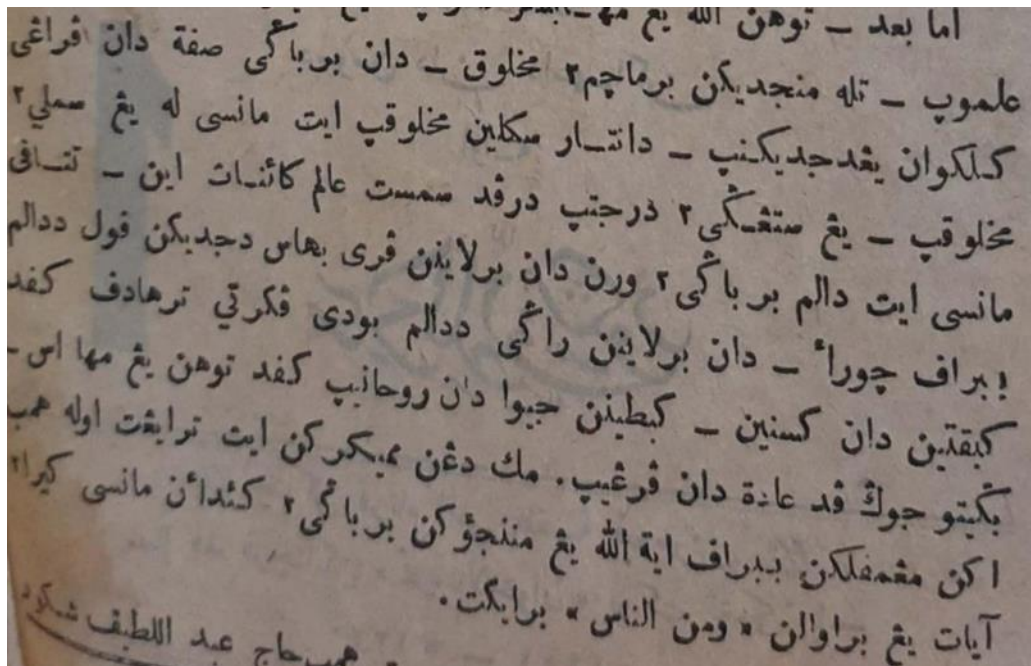


Figure 1. The author's confession of the reason for writing the exegesis

It can be seen from the figure 1 that Abdul Latif Syakur explained that there are various forms and patterns of humans from their behavior and habits, even though they are humans is the noblest creatures[16]. Thus, in this commentary, he wanted to express some verses of Allah that show the various conditions of man, namely verses that begin "and are of some people."

His information in the muqaddimah can also be related to the condition of the Minangkabau community at that time, where he sees them in a state of moral crisis. He also focused on improving the morals of the community. This interpretation can be a means of proselytizing the improvement of community morals in his place.

Abdul Latif Shukur did not write the reason for naming this tafsir as ad-Da'wah wa al-Irshād ilā Sabīlī ar-Rashād. This paper was only made once everyone had reviewed this interpretation as a complete study. However, some discuss a comparison of various Minangkabau interpretations, so no other reference is found that explains the reason for choosing the name of this interpretation.

However, it can be drawn from its meaning, namely the Tafsir of da'wah and guidance to the path of truth. Knowing the various patterns and kinds of human forms is possible to give an idea of which good patterns should be imitated and which should be avoided. Thus, it can point man to the way of truth. This is also reinforced by the hope of Sheikh Abdul Latif Syakur at the end of his

tafsir with a statement that mandates the hope that Allah will give hidayah and guidance to his readers, as seen in Figure 2.

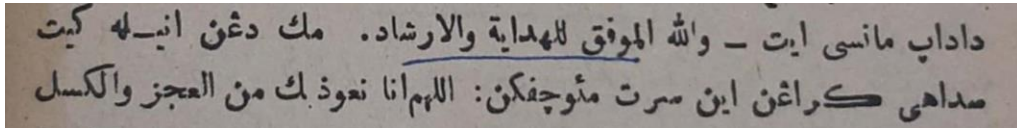


Figure 2. The reasons for writing stated by the author

The source of tafsir or in Arabic is called Mashādir at-Tafsir. In the science of tafsir, what is meant by the source of tafsir is the sources that are used as references by the mufasir and placed in their tafsir. Masdar is basically to show the source in the tafsir, both the Qur'an, the Sunnah, and the narration of the companions or to make the works used as references in tafsir. Ali Ash-Shabuni divided the sources of tafsir into three[17], namely (1) Tafsir bir-riwāyah, also called tafsīr bi an-naqli or tafsīr bi al-ma'tsur, (2) Tafsir bi ad-dirāyah, also called tafsīr bi ar-ra'yi, (3) Tafsir bi al-isyārah, also called tafsīr al-isyari. Az-Zarqani also does this grouping in his book *Manāhi al-'irfān fi 'Ulūm Al-Quran*.

Based on the above grouping, the tafsir ad-Da'wah wa al-Irshād ilā Sabīli ar-Rashād tends to the tafsir bi ar-ra'yi. According to Manna' Al-Qaththan, tafsir bir-ra'yi is the tafsir that the mufassir holds in explaining the Quran based on his understanding. In this tafsir, Sheikh Abdul Latif Syakur explained the verse according to his understanding after translating the verse into Malay[18].

Although he sometimes returns home, he refers to hadiths, but this is very minimal and not dominant, like the hadith narrated by Imam Al-Bukhari when he interpreted QS. Al-Baqarah (2): 200-2002.37 Shaykh Abdul Latif Shakur also refers to the hadith of Imam Muslim when interpreting QS. Al-Fatir: 28- 30.

An example of interpretation with its understanding is seen in Figure 3.

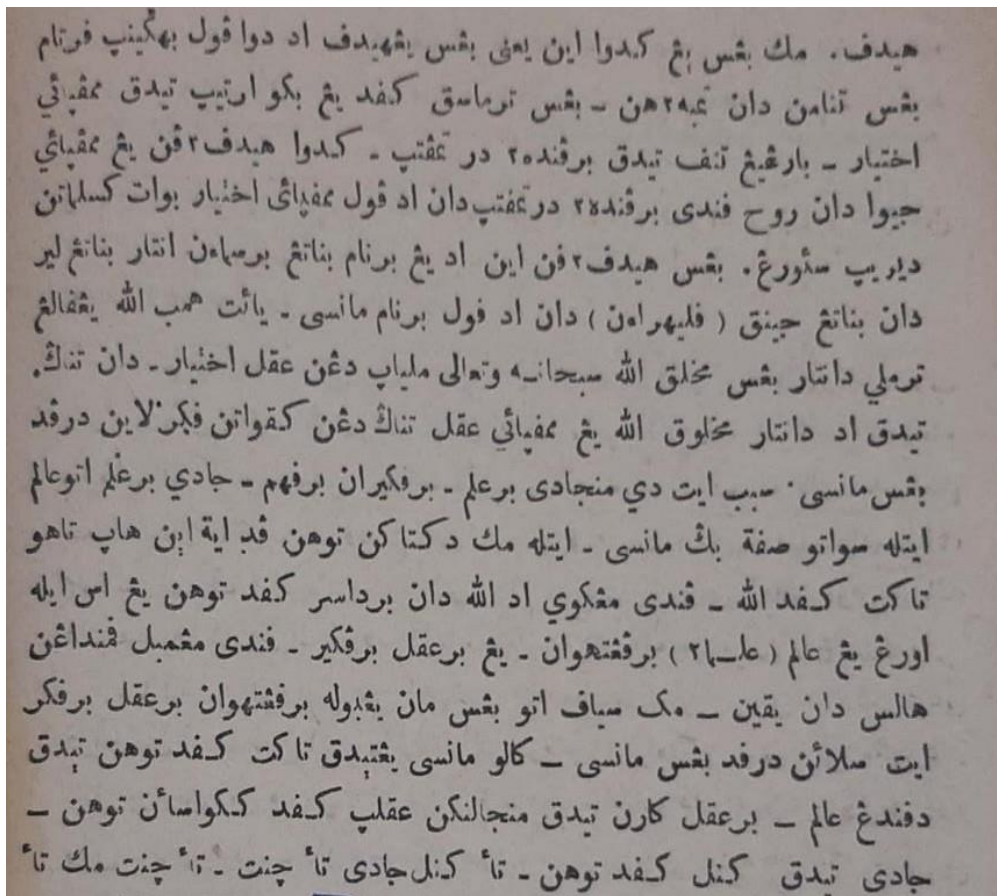


Figure 3. Interpretation that is based on the subjective interpretation of the author

In Figure 3 above, Sheikh Abdul Latif Syakur interprets QS. Al-Fatir verse 28 begins by trying to describe the classes of beings that are living and non-living beings. There are living beings who are intelligent and not. Man is an intelligent being and can think differently from other creatures. With his intellect, man becomes as noble as a creature. Man can also know with his intellect. However, a man who does not fear God cannot be seen as godly. A man who does not know, love, and fear Allah cannot be called pious even though he has high knowledge[19]. Such is the view of Sheikh Abdul Latif Shakur.

Tafsir Sheikh Abdul Latif Syakur is a thematic tafsir. Thematic tafsir is a tafsir that discusses verses of the Quran that have the same theme. In this commentary, he collected and interpreted verses of the Qur'an beginning with *wa min an-nās* that discussed the condition and pattern of man. It can be called a thematic phrase. Likewise, what he affirmed on the cover page of this interpretation is seen in Figure 4.



Figure 4. Methods used in ad-Da'wah

The total number of verses in Tafsir ad-Da'wah wa al-Irshād ilā Sabīli ar-Rashād is 13 verses presented in 28 pages. These verses are QS. Al-Baqarah: 8-9, QS. Al-Baqarah: 165- 166, QS. Al-Baqarah: 200-202, QS. Al-Baqarah: 204-206, QS. Al-

Baqarah: 207, QS. Al-Hajj: 2-3, QS. Al-Hajj: 8-10, QS. Al-Hajj: 11-13, QS. Al-'Ankabut: 13, QS. Luqman: 7, QS. Luqman: 21, QS. Fathir: 28-29, and QS. An-Nas: 1-6. The number of verses is in line with the number written by Ahmad Fuad Al-Biqā'i in Mu'jam al-Mufahras li al-Fādh al-Qur'ān.

Tafsir ad-Da'wah wa al-Irshād ilā Sabīli ar-Rashād uses the pattern of adab ijtimai'i[20]. The focus of this style is to present the expressions of the Qur'an carefully, then explain the meanings intended by the Qur'an in a beautiful and exciting language style, and then try to connect the verses of the Qur'an that are being studied with social reality and existing cultural systems, as seen in figure 5.

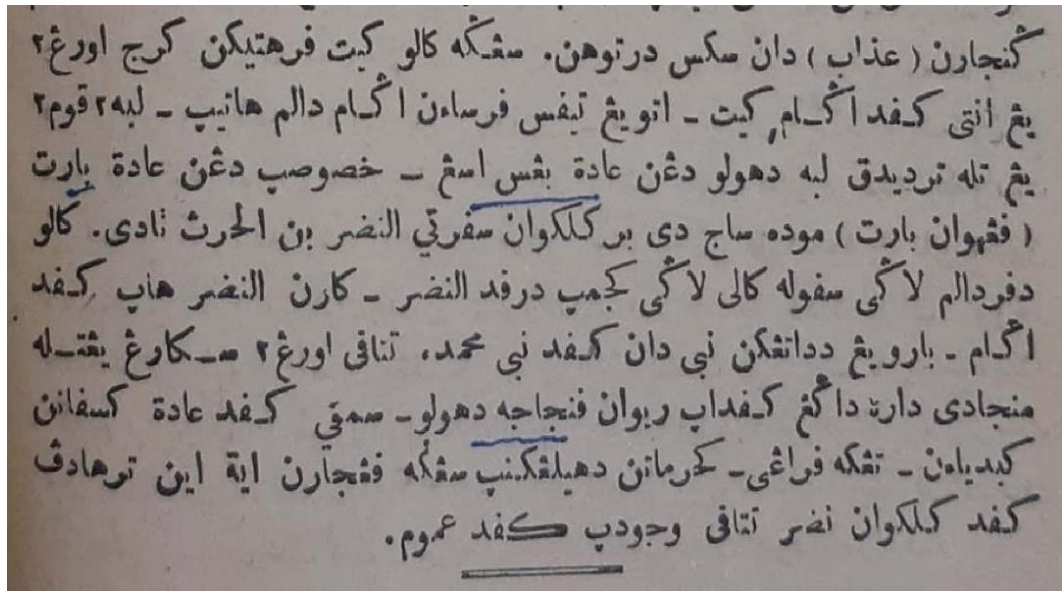


Figure 5. Interpretation pattern used in ad-Dakwah

In his tafseer, Shaykh Shakur connected a particular verse meaning with the current social conditions. One example is when interpreting QS. Luqman: 7-8 tells the story of Nadhr bin Harith. He relates the story to the current situation, where Nadhr bin Harith is an anti-religious man who shows kindness to be accepted by others but incites not to convert to Islam and leave Islam. However, today, there are many more than Nadhr. Especially in Western customs that have been ingrained in the customs of decency and culture, the behavior in which one's honor as a Muslim has been eliminated.

The systematics of writing thematic exegesis, according to Abd Hayy Al-Farmawi has several steps: (1) Determine the topic to be discussed, (2) Compile verses related to the topic, (3) Arrange the composition of verses according to the time of descent and equipped with the reason for the descent of verses, (4) Understand the correlation of these verses in their respective letters, (5) Arrange the interpretation in perfect framework, (6) Complete the discussion with relevant hadiths, (7) study the verses as a whole by compiling verses that have the same meaning, or compromising between the 'am (general) and the distinctive (particular), absolute and muqayyad (bound).⁴⁵

Shaykh Abdul Latif Shakur has his steps in interpreting the Qur'an, his thematic method. Unlike the Al-Farmawi steps above. The systematics of writing the exegesis is as follows:

1. Determine the theme sought, namely verses that begin wa min an-nās
2. Collect verses that have the prefix wa min an- nās.
3. Mention verses beginning with wa min an-nās and verses related to them, as shown in Figure 6.

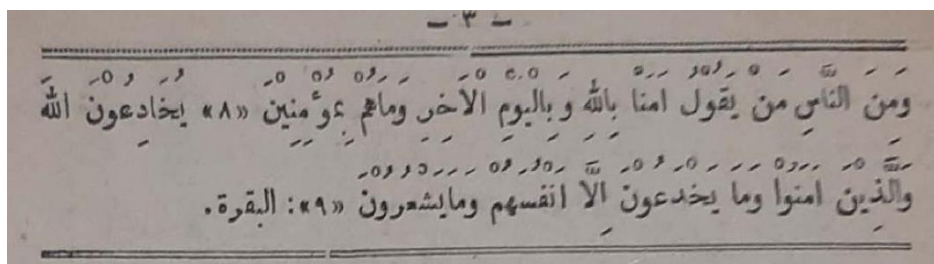


Figure 6. Verse excerpts, along with other relevant verses

In the picture above, there is not only mention of QS. Al-Baqarah verse 8 begins with the word wa min an-nās only, but also with verse 9 which is still related.

1. Translating verses using pegon Malay

After presenting the verse to be interpreted, Sheikh Abdul Latif Syakur wrote a translation of the verse in the Malay Pegon language. For example, in QS. Al-Baqarah: 8-9, in figure 7.

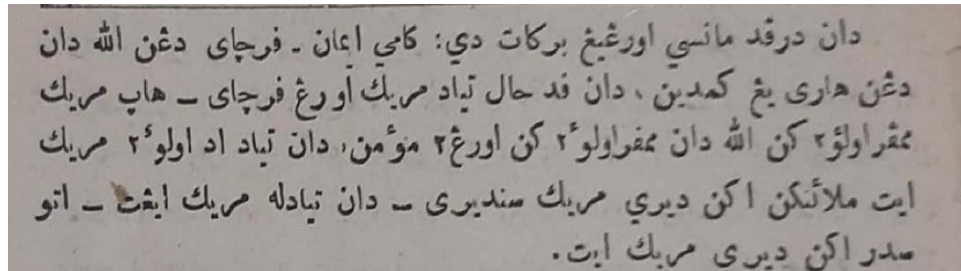


Figure 7. Verse translation using Pegon Malay script

1. Mentioning the cause of descent or place of descent of the verse

Some verses of the Qur'an have a cause for the descent of verses. Some do not. If the verse beginning with wa min an-nās has a descending cause, then Shaykh Abdul Latif Shakur will mention it. Like what he did in QS. Al-Baqarah 204-296 shows that the verse came down to a person named Ubay At-Tsaqafi. As shown in figure 8.

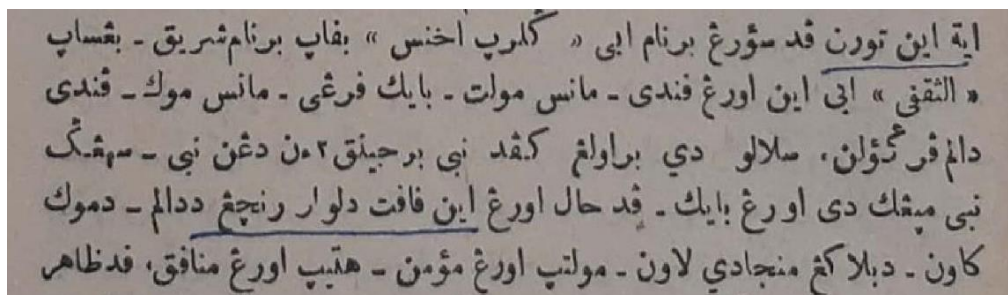
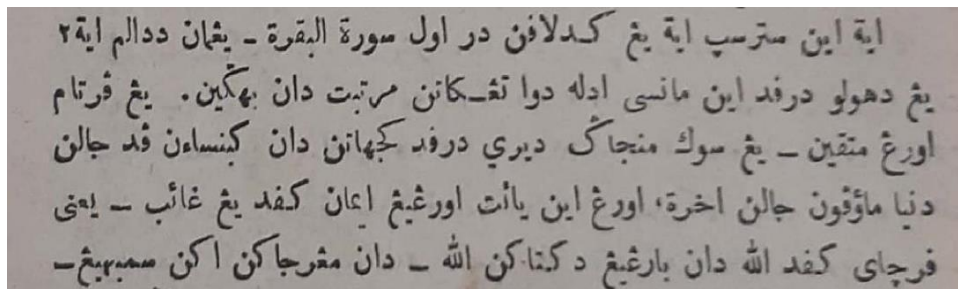


Figure 8. Mention of the cause of the descent of the verse

1. Mention the plausibility of verses

In addition to being connected with the verse before or after him, which has a relationship that he presents Together in his interpretation. Abdul Latif Syakur also sometimes linked verses with previous verses. That is what he does when interpreting QS. Al-Baqarah verses 8-9 are still related to the previous verse from verse 2 to verse 7 – figure 9.



Gambar 9. Munasabah ayat

1. Lesson passages and tadabbur

When he was done with his interpretation, Shaykh Abdul Latif Syakur gave excerpts of lessons from human patterns discussed in his tafsir. One example is when he took wisdom from the story of Ubay Ats-Tsaqafi in QS. Al-Baqarah verses 204-206, not to be hypocritical well in the front but wrong in the back, like an enemy in a blanket, as shown in Figure 10.

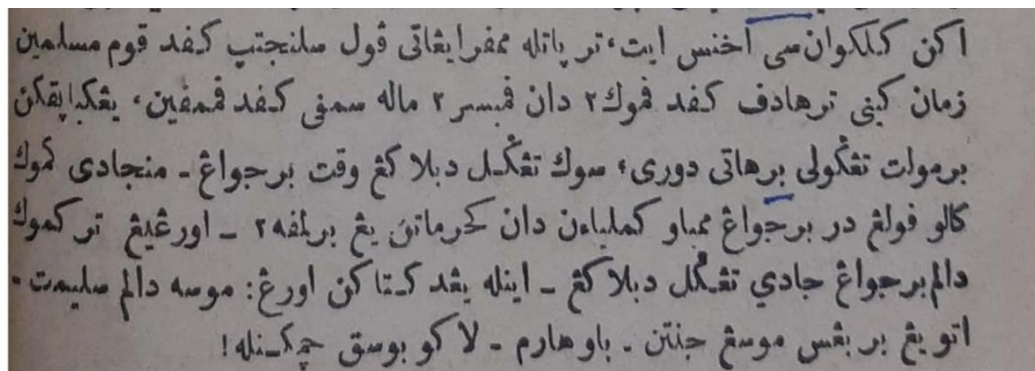


Figure 10. Excerpt of the lesson

Interpreters of the Quran have their own peculiarities in interpreting the Quran. Shaykh Abdul Latif Shakur's peculiarity in this tafsir is the method he used. The compilation of thematic exegesis of the phrase *wa min an-nās* at the beginning of the verse is unique. At that time, the majority of Indonesian mufasir used *ijmali* and *tahlili* methods, although some did not interpret the entire Quran. Shaykh Shakur used the thematic method of the phrase *wa min an-nās* to reveal people's patterns, various conditions, and temperaments. Then he gave advice at the end of the interpretation of each verse as a reminder to stay away from the lousy nature and state of human temperament. So it is hoped that it can reach the community.

Sheikh Abdul Latif Syakur is an Indonesian mufasir from Minangkabau. This interpretation of *Ijtima'I* also has an Indonesian side. He

inserted Indonesian proverbs several times, such as throwing stones in hiding hands, which means doing something but staying silent as if ignorant. As shown in figure 11.

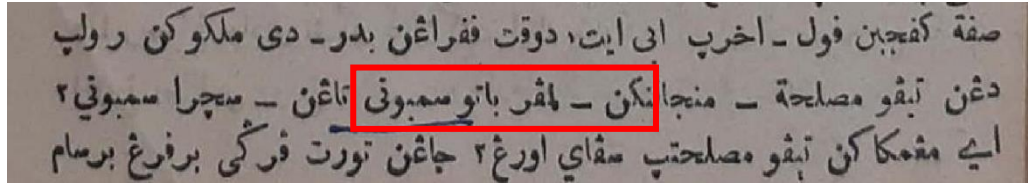


Figure 11. The Indonesian side of tafsir

Advantages and disadvantages in a work of exegesis are unavoidable. In this context, several advantages can be identified in the interpretation. First, this interpretation uses a thematic method that allows for a more in-depth analysis of a particular topic, so the reader can better understand the context and meaning of the verses in the Quran. In addition, the writing of Malay pegon in this tafsir is not hung or italicized, making it easier to read and understand by readers.

However, some drawbacks also need to be noted. One of the significant areas for improvement is the need for more consistency in Malay pegon writing. For example, use of the letter "fa," which means "pa" is sometimes written with a single period and sometimes with three-dott. For example, on the cover of a page, the word "than" with the letter "fa" uses a dot one, while in some other parts of the interpretation, the same letter uses a dot three, As seen in Figures 12 and 13.

Figure 12. Fa with one dot

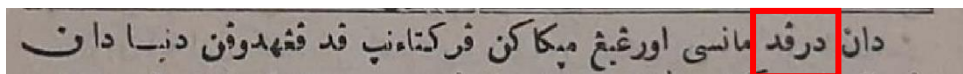
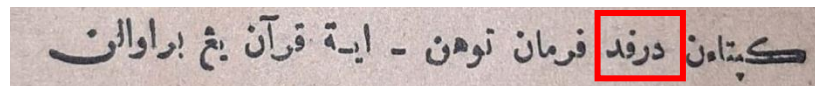


Figure 13. Fa with a triple dot

In addition, another drawback is the absence of an overall conclusion as to the meaning of the verses beginning with the phrase "wa min an-nās" at the end of this commentary. This causes the analysis to be less in-depth, and the reader cannot know whether the phrase refers to a well-behaved or badly-behaved human being. This interpretation seems to end with hope and prayer to Allah

without giving a firmer conclusion. In this case, the reader may feel a lack of information for a deeper understanding.

Conclusion

Shaykh Abdul Latif Shakur has its peculiarities in ad-Da'wah wa al-Irshād ilā Sabīli ar-Rashād. The thematic interpretation of farasa, starting with wa min an-Nas can at least facilitate the path of da'wah of Sheikh Abdul Latif Shakur. This paper is a research that does not escape from shortcomings. It is hoped that academics and other interpretation researchers can develop Indonesian interpretation studies, especially the works of Abdul Latif Syakur. In addition, the scarcity of Tafsir ad-Da'wah wa al-Irshād ilā Sabīli ar-Rashād is very difficult to find except for manuscripts stored in his grandson's house. The author hopes this tafsir can be translated from pegon Melayu to Latin Malay or reprinted so that the public can read it.

Credit author statement

Muhammad Subhi Apriantoro: Methodology, Writing - review & editing, Supervision, Project administration. **Azizah Romadhona:** Methodology, Writing - review & editing, Investigation. **Laila Muhammad Rasyid:** Conceptualization, Methodology, Writing - review & editing, Investigation.

Acknowledgement

We would like to express my sincere gratitude to Prof. Dr. Hamdani Anwar, M.A., for his invaluable guidance and insights in the study of "History of Indonesian Tafsir Thought." His expertise has greatly enriched my understanding of this subject.

Bibliography

- [1] L. A. Mutalib, W. Ismail, and ..., "Scientific exegesis of al-quran and its relevance in dealing with contemporary issues: An appraisal on the book of 'al-jawahir fi tafsir al-quran al-karim," *Int. J. ...*, 2019, [Online]. Available: <https://oarep.usim.edu.my/jspui/handle/123456789/1342>.
- [2] M. I. Yüksek, "The basis of the distinction of meaning-interpretation in Tafsir methodology," *Cumhur. Ilah. Derg.*, vol. 22, no. 1, pp. 113-139, 2018, doi: 10.18505/cuid.407201.
- [3] M. Z. Qadafy, "Qur'anic exegesis for commoners: A thematic sketch of non-academic tafsir works in Indonesia," *Stud. Islam.*, vol. 26, no. 2, pp. 247-276, 2019, doi: 10.15408/sdi.v26i2.8144.
- [4] S. Hidayat, "THE QORANIC VIEW OF THE WORLD'S RELIGIONS STUDY OF THE INDONESIA MINISTRY OF RELIGIOUS AFFAIRS' AL-QURAN DAN TAFSIRNYA AND M. QURAIISH SHIHAB'S TAFSIR AL-MISHBÂH," *Rev. Gest. Soc. e Ambient.*, vol. 17, no. 5, 2023, doi: 10.24857/rgsa.v17n5-010.
- [5] M. S. Apriantoro and R. D. P. Rosadi, "Political Interpretation of the Caliphate Verse in The Qur'an by Sunni and Shia," in *International Conference on Islamic Studies (ICIS)*, 2021, pp. 1-12.
- [6] S. Suwinarno, "TAFSIR AYAT-AYAT KAUNIYAH DALAM BINGKAI EPISTEMOLOGI ISLAM," *Suhuf*, vol. 27, no. 1, pp. 117-120, 2015.
- [7] J. A. Rohmana, "Al-Qur'aⁿ wa al-Isti'ma^r: Radd al-Shaykh al-Ha^j Ahmad Sanusi (1888-1950) 'alá al-Isti'ma^r min Khila^l Tafsir Mal'ja' al-Ta^libiⁿ," *Stud. Islam.*, vol. 22, no. 2, pp. 297-332, 2015, doi: 10.15408/sdi.v22i2.1921.
- [8] A. L. Syakur, *Tafsir ad-Da'wah wa al-Irsyād ilā Sabīli ar-Rasyād*. Bukit Tinggi: Tamrah al-Ikhwan, 1951.
- [9] M. A. Hocini, M. Abdullah, and F. Bounama, "The qur'anic aspects of human development with special reference to the role of 'aqīdah in tafsīr al-zilāl of sayyid quṭb: A thematic study," *Afkar*, vol. 22, no. 2, pp. 321-394, 2020, doi: 10.22452/afkar.vol22no2.10.
- [10] M. S. Apriantoro, "The Concept of Taqlid From The Mu'tazilah's Perspective in The Book of Raudhat an-Nadzir wa Junnat al-Manadzir," *Islam. Rhetor. Balanc. Environ. Sustain. Dev. Prospect.*, p. 82, 2021.
- [11] M. S. Apriantoro, V. S. R. Makin, and M. N. Maarif, "Islamic law perspective on the bajo indigenous people's marriage tradition in Adonara

- village," *YUDISIA J. Pemikir. Huk. dan Huk. Islam*, vol. 14, no. 1, pp. 47–62, 2023.
- [12] M. S. Apriantoro, M. N. I. Alis, S. Septianozakia, and D. Setiana, "Comparing KHI and KHES in Marital Property Grant Disputes: An Analysis of Judges' Views," *Al-Istinbath J. Huk. Islam*, vol. 8, no. 1 May, pp. 37–52, 2023.
- [13] D. M. Diana and M. S. Apriantoro, "Islamic Perspectives on Installment-Based Online Trading of Gold: Ensuring Compliance with Value and Principles," *ETHICA Int. J. Humanit. Soc. Sci. Stud.*, vol. 1, no. 1, pp. 11–19, 2023.
- [14] U. Fikriyati and A. Fawaid, "SAVING LIVES AND LIMITING THE MEANS AND METHODS OF WARFARE Five Indonesian Tafsir Views," *Al-Jami'ah*, vol. 60, no. 1, pp. 167–198, 2022, doi: 10.14421/ajis.2022.601.167-198.
- [15] M. A. Setiawan and Y. Dahliana, "REGULATIONS FOR MOSQUE AND MUSHALA VOICES IN THE PERSPECTIVE OF THEMATIC INTERPRETATION ON VOICE RULE IN WORSHIP," *QiST J. Quran Tafseer Stud.*, vol. 1, no. 2 SE-Articles, pp. 223–237, Aug. 2022, doi: 10.23917/qist.v1i2.1074.
- [16] Y. Baihaqi, A. Kasdi, U. Farida, and H. Maraliza, "The Marriage of Indigenous Peoples of Lampung Saibatin in the Perspective of Islamic Law and Tafsir of Gender Verses," *Samarah*, vol. 6, no. 1, pp. 311–330, 2022, doi: 10.22373/SJHK.V6I1.12493.
- [17] M. A. Al-Sobuni, "Safwah al-Tafasir," *Safwah al-Tafasir*, 2004.
- [18] M. Daneshgar, "An Old Malay Manuscript of Tafsir and Tajwid: Formative Islamic Sciences in Nusantara," in *Texts and Studies on the Qur'an*, vol. 20, Brill Academic Publishers, 2023, pp. 163–181.
- [19] K. Al-Kilani and A. Alzyout, "Connecting the Qur'anic verses with reality in Ibn Ashour's Tafsir the concept of the (sociality and economy as a model)," *Dirasat Hum. Soc. Sci.*, vol. 48, no. 1, pp. 326–340, 2021, [Online]. Available: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85104356971&partnerID=40&md5=2ba6285338615ea9adc908697b21ab45>.
- [20] O. M. Abou-Bakr, "The Egalitarian Principle of 'Qist' as Lived Ethic: Towards a Liberational Tafsir," *Religions*, vol. 14, no. 9, 2023, doi: 10.3390/rel14091087.