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Interpreting the Qur'an in a Corruption-Laden Space: Muhammadiyah's Anti-Corruption Discourse in Tafsir At-Tanwir

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Abstract

This study examines Tafsir At-Tanwir, the official Qur'anic commentary of Muhammadiyah, as a form of interpretation grounded in the contemporary social realities of Indonesia. Using a descriptive-critical approach with thematic categorization, the research reveals that its anti-corruption discourse is constructed through three main perspectives: as a deviation from the principle of tawhid, as a failure to integrate worship with social ethics, and as a consequence of neglecting Islamic values in leadership and wealth management. The analysis demonstrates that rather than adopting a neutral stance, the commentary explicitly positions itself as part of Muhammadiyah's ideological da'wah strategy to realize an ideal Islamic society. Thus, Tafsir At-Tanwir is not merely an explanatory text of sacred verses but also a powerful tool for social transformation.

Keywords: *Tafsir At-Tanwir; anti-corruption discourse; Muhammadiyah; Qur'anic hermeneutics; social critique; Indonesia.*

Introduction

Qur'anic interpretation is an intellectual practice that never exists in a vacuum because it is always influenced by the political, cultural, and social contexts in which it emerges and evolves [1]. This phenomenon is evident globally, where Qur'anic interpretations often reflect the socio-political realities of their time. The political activism and state critique in Sayyid Qutb's *Fī Zilāl al-Qur'ān*, for example, were inseparable from the socio-political turmoil of mid-20th century Egypt, just as Abul A'la Maududi's *Tafhīm al-Qur'ān* was intricately connected with his vision for an Islamic socio-political order in the Indian subcontinent [2]. Essentially, interpretation is not merely a literal understanding

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of divine revelation, but rather, it is the product of a complex interaction between the text, the interpreter, and the surrounding social reality [3].

This dynamic is explained through various theoretical lenses. From the perspective of philosophical hermeneutics, Hans-Georg Gadamer's concept of "fusion of horizons" posits that understanding occurs through a meeting between the historical horizon of the text and the contemporary horizon of the interpreter [4]. Amīn al-Khūlī reinforces this by highlighting that interpretation is a dynamic process, shaped by the interpreter's knowledge, experiences, and intellectual inclinations. [5]. Ultimately, as Islah Gusmian argues, Qur'anic interpretation functions as a cultural product that emerges from the interpreters' engagement with the social, political, and intellectual discourses of its time [6].

Indeed, the history of Qur'anic interpretation is rich with examples where the text has been used as a medium for social critique. The history of Qur'anic interpretation in Indonesia records various such efforts. For instance, Misbah Musthofa's work contains criticism of the banking system and family planning programs [7]; KH Ahmad Sanusi utilized interpretation to oppose Dutch colonialism [8]; and Syu'bah Asa adopted a journalistic Qur'anic approach to denounce corruption and human rights violations during the New Order regime [9]. This local tradition mirrors a global phenomenon, where figures such as Farid Esack and Shaadab Rahemtulla position Qur'anic interpretation as a medium of liberation in the face of injustices experienced by marginalized Muslim communities [10].

Following this long tradition of social engagement, contemporary Indonesian interpretations are now confronted with corruption, one of the nation's most deep-rooted and widespread problems. Data from the Corruption Eradication Commission (KPK) recorded more than 1,300 corruption cases processed between 2004 and 2022, with bribery and embezzlement as the most dominant forms [11]. Transparency International has consistently placed Indonesia's Corruption Perception Index below 50, indicating low public trust in the integrity of the government sector [12]. This score places Indonesia significantly below other Muslim-majority countries such as Malaysia (50) and Saudi Arabia (52), emphasizing the severity of the national challenge [13]. In such a context, religious discourse, including Qur'anic interpretation, faces two positions, either serving as a legitimizing tool for power structures or functioning as a space of resistance and critique against social injustice.

Tafsir At-Tanwir, compiled by the Majelis Tarjih and Tajdid of the Central Board of Muhammadiyah, clearly takes the latter stance. *At-Tanwir* does not present itself as ideologically neutral. Instead, it explicitly constructs an anti-corruption discourse as a central part of its interpretive project. In contrast to critical interpretations that originate from individual thinkers, *Tafsir At-Tanwir* is a collective and institutional project consciously designed to respond to the

national crisis. While previous studies have highlighted *At-Tanwir*'s progressive and responsive nature, its specific anti-corruption discourse remains underexplored. For instance, Rabbany et al. (2024), in their study on the *At-Tanwir*'s environmental interpretations, acknowledged its frequent criticism of corruption but did not analyze it in depth [14]. Consequently, a significant research gap remains regarding how this anti-corruption discourse is ideologically constructed and shaped by Muhammadiyah within Indonesia's socio-political context.

This article aims to fill this gap, demonstrating how Qur'anic interpretation can serve as a transformative and contextually grounded form of *da'wah*. The main research questions are: how does Muhammadiyah, through *Tafsir At-Tanwir*, construct its anti-corruption discourse? And how do ideological frameworks and Indonesia's socio-political conditions influence this interpretation?

Method

This study employs a qualitative approach using descriptive-critical analysis and complemented by thematic categorization. The primary data source is *Tafsir At-Tanwir* Volumes 1 and 2, compiled by the Majelis Tarjih and Tajdid of the Central Board of Muhammadiyah. In addition to textual analysis, this research is enriched by primary data from interviews with key members of the compilation team and non-systematic observation of *Tafsir At-Tanwir*'s ongoing drafting processes, which provide insight into the consistent institutional methodology applied throughout the project. Based on an initial review, the term *korupsi* (corruption) appears 25 times throughout these two volumes, distributed across the interpretation of verses such as Q.S. al-Baqarah [2]: 3, 4, 6-7, 21, 42, 48, 63-66, 85, 163, 168, 170, 183, 186, 188, 205, 208, 257, 267-269, and 270. This count does not include related terms such as *korup* (corruptive) and other similar expressions.

However, not all interpretations of these verses formulate a systematic anti-corruption discourse, as some passages recurring ideas or similar themes. For this reason, this study identified several main themes within the discourse and categorized the verses accordingly. To maintain analytical focus and depth, this study limits its in-depth analysis to twelve selected verses from Surah al-Baqarah [2]: 3, 21, 85, 163, 170, 183, 188, 205, 208, 257, 267, and 268. These verses were chosen because they represent the core thematic and argumentative approaches in constructing the anti-corruption discourse. This limitation is intended to ensure coherence and sharpness in the reading, while also providing a systematic understanding of how *Tafsir At-Tanwir* contextualizes its critique within Indonesia's socio-political reality.

The data analysis was carried out in two stages: first, a descriptive analysis to identify the forms of the anti-corruption discourse articulated in *Tafsir At-Tanwir*. And second, a critical interpretation to examine how Muhammadiyah's ideology and Indonesia's socio-political context influence the formation of this narrative.

Results and Discussion

Criticism of Corruption in *Tafsir At-Tanwir*

The anti-corruption discourse in *Tafsir At-Tanwir* is a logical consequence of an interpretive orientation that is responsive to the socio-political realities of Indonesia. This discourse is constructed through at least three main thematic frameworks, which are analyzed below based on the interpretation of several verses in Surah al-Baqarah [2].

Table 1: Thematic Frameworks of Anti-Corruption Discourse in *Tafsir At-Tanwir*

Thematic Framework	Key Verses Analyzed	Core Argument in <i>Tafsir At-Tanwir</i>	Connection to Indonesian Context
Corruption as a Deviation from <i>Tawhid</i>	Q.S. 2: 163, 170, 85, 257	Corruption is a form of "modern polytheism" where wealth and power are deified. It is normalized through the blind imitation (<i>taqlid</i>) of a corrupt systemic culture.	Critiques materialism and the normalization of corrupt practices within the bureaucracy and society.
Ritualism Without Social Ethics	Q.S. 2: 3, 21, 183, 208, 188	Ritual worship (prayer (<i>ṣalāh</i>), hajj, fasting) devoid of ethical impact is empty formalism. A rise in ritual piety must correlate with a decrease in corruption.	Addresses the paradox of high religious observance in Indonesia coexisting with high corruption rates.
Corruption, Leadership Ethics, and Unlawful Wealth	Q.S. 2: 205, 267, 268	Corruption is a destructive act (<i>fasad</i>) by hypocritical leaders. Donating illicitly gained wealth cannot "purify" it and indicates a deeper moral decay.	Critiques the behavior of officials who use religious symbols while engaging in corruption, and the phenomenon of "money

			laundering” through charity.
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1. Corruption as a Deviation from Tawhid

One of the most fundamental themes in *Tafsir At-Tanwir*'s anti-corruption discourse frames the practice of corruption within a theological framework, positioning *tawhid* (the oneness of God) as the central principle of social life. *Tawhid* is understood not merely as a theoretical acknowledgment but as an existential commitment that demands full adherence to divine values and a rejection of modern “idolatry,” such as the obsession with wealth, status, and power.

In interpreting Q.S. al-Baqarah [2]: 163, *Tafsir At-Tanwir* asserts that many people treat wealth and power as ultimate life goals, leading them to violate divine commandments through acts of corruption, theft, and plunder. *At-Tanwir* expands the concept of *ilāh* (deity) beyond traditional idols to include anything that becomes the object of ultimate loyalty. By referencing classical scholars like al-Aṣḥānī and Ibn Taymiyyah, *Tafsir At-Tanwir* argues that when wealth or position becomes the primary focus of life, it effectively becomes a “god.” This verse is thus used to show that corruption is not merely a criminal offence but a deviation from *tawhid*, a form of modern polytheism where God is replaced by the “deity” of material wealth [15].

This is further reinforced by the interpretation of Q.S. al-Baqarah [2]: 170, which addresses *taqlid* (blind imitation). *Tafsir At-Tanwir* connects this to a corrupt mentality where corruption becomes culturally inherited and normalized. This interpretation frames corruption as a form of systemic and cultural corruption, where perpetrators feel no guilt because they are merely “following what has already been done” as part of a “systematic legacy” [16]. *At-Tanwir*'s analysis finds a parallel in academic discussions of systemic corruption. James C. Scott, for example, argues that such behavior often emerges from a clash between formal public norms and deeply ingrained traditional values, such as obligatory gift-giving or strong kinship loyalties [17].

Furthermore, the interpretation of Q.S. al-Baqarah [2]: 85 adds another dimension. The verse refers to the behavior of the Children of Israel who practiced religion selectively. *At-Tanwir* highlights the tendency among some to exhibit religious symbols while, in practice, deifying rank and authority. In this context, corruption emerges as a form of dishonesty disguised in religious appearances [18]. Additionally, Q.S. al-Baqarah [2]: 257, which uses the metaphors of *ẓulumāt* (darkness) and *nūr* (light), is interpreted as representing a socially decayed condition resulting from the abandonment of *tawhidic* values.

Those who distance themselves from *tawhid* are said to live in moral darkness, reflected in practices of corruption and injustice [19].

By framing corruption through these diverse verses, *Tafsir At-Tanwir* achieves a significant conceptual reframing. It elevates corruption from a mere legal or criminal offence into a profound spiritual crisis rooted in the deviation from *tawhid*. Whether manifested as the deification of materialism, the blind imitation of corrupt culture, or the hypocrisy of selective piety, the core message is consistently that corruption is ultimately a symptom of a compromised monotheistic conviction.

2. Ritualism Without Social Ethics

The next most pointed theme in the discourse is directed at the phenomenon of increasing religious expression through rituals that are not accompanied by social implications. *Tafsir At-Tanwir* identifies a growing gap between ritual observances, such as prayer (*ṣalāh*), fasting, and hajj, and the Muslim community's social responsibility.

In its interpretation of Q.S. al-Baqarah [2]: 3, *Tafsir At-Tanwir* criticizes ritual prayer that fails to impact ethical conduct. *At-Tanwir* defines a perfect prayer as one that integrates both its spiritual and physical dimensions, requiring not only correct movements but also a state of humility (*khusyū'*) and submissiveness (*khudū'*) that internalizes its moral purpose. By linking this verse to Q.S. al-ʿAnkabūt [29]: 45 ("Indeed, prayer prevents immorality and wrongdoing"), *Tafsir At-Tanwir* argues that prayer must function as a moral safeguard. Consequently, if individuals who pray regularly still engage in corruption, theft, and fraud, then they are most likely not acting in accordance with God's guidance. [20].

A similar message is found in Q.S. al-Baqarah [2]: 21, which calls on humanity to worship Allah. Here, *Tafsir At-Tanwir* criticizes religious practice that reduces worship to a mere formality. *At-Tanwir* specifically links this verse to the increasing number of *hajj* pilgrims, an outward display of piety that, paradoxically, does not correlate with a reduction in corruption, collusion, and nepotism (*KKN*) [21]. This critique is particularly relevant when validated by contemporary data. Indonesia's *hajj* pilgrim quota reached a record 241,000 in 2024 [22], reflecting high religious enthusiasm. Yet, during the same period, Indonesia's Corruption Perception Index (CPI) has shown no sustained improvement, returning to 34 in 2023, the same level as in 2014 [23]. Another report, such as a national survey by the Indonesian Survey Institute (LSI) in 2017, also confirms this paradox, showing that a high level of religiosity correlates with a strong anti-corruption attitude, but does not significantly reduce the corrupt behavior itself [24].

The critique continues in the interpretation of Q.S. al-Baqarah [2]: 183, a verse about fasting, which is presented as a mechanism for cultivating a *taqwa* (God-consciousness) with direct social implications. Citing a hadith from *Ṣaḥīḥ al-Bukhārī*, *Tafsir At-Tanwir* emphasizes that fasting is meaningless if one does not abandon false speech and wrongful actions. Furthermore, *At-Tanwir* directly states the irony that in a nation where so many fast, corruption remains rampant, suggesting that the spiritual essence of the ritual has been lost [25].

Moreover, in the interpretation of Q.S. al-Baqarah [2]: 208 which commands Muslims to enter Islam *kāffah* (completely). *Tafsir At-Tanwir* interprets this as a critique of sectoral religiosity, where Islamic values are applied in personal worship but neglected in social conduct. This is seen in behaviors such as environmental destruction, corruption, looting, adultery, hedonism, and consumerism. In *Tafsir At-Tanwir*'s view, complete Islam must manifest in all aspects of life, encompassing faith (*'aqidah*), worship (*'ibadah*), ethics (*akhlāq*), and worldly transactions (*mu'āmalah dunyawīyyah*) [26]. The critique of ineffective religiosity also appears in Q.S. al-Baqarah [2]: 188, which forbids bribery, stating that such acts indicate a failure to make faith the foundation of ethical decision-making [27].

Through its reading of these verses, *Tafsir At-Tanwir* delivers a vital message that authentic piety is piety with social implications. Worship must not remain a symbolic formality but should shape individuals who are honest, just, and accountable.

3. Corruption, Leadership Ethics, and Unlawful Wealth

In addition, *Tafsir At-Tanwir* interprets corruption as a deviation from ethical values in leadership, symbolically portrayed through actions that destroy the social order. In its interpretation of Q.S. al-Baqarah [2]: 205, *At-Tanwir* illustrates a figure who appears to promote peace but behaves destructively when given power. This character not only causes environmental damage but also represents the hypocritical nature of leadership devoid of trustworthiness. *Tafsir At-Tanwir* suggests that social destruction, often exacerbated by corruption, is frequently cloaked in religious imagery and rhetoric of good, while it causes profound harm [28].

Further, the interpretation of Q.S. al-Baqarah [2]: 267 highlights the importance of the source of wealth used in charitable giving (*infāq*). The verse commands believers to give from the "good things" (*ṭayyibāt*) they have earned. *Tafsir At-Tanwir* uses this to launch a sharp critique of those who donate wealth acquired through illicit means like corruption, rejecting the notion that such charity can "purify" unlawful gains. *At-Tanwir* argues this practice is worse than what the verse literally forbids, as it stems from an inability to even distinguish lawful from unlawful wealth [29]. This theme is reinforced through the

interpretation of verses 168, 170, and 188, which similarly link corruption to impure sustenance and unethical economic behavior.

Meanwhile, in the interpretation of Q.S. al-Baqarah [2]: 268, *Tafsir At-Tanwir* offers a more explicit socio-historical critique relevant to the Indonesian context. *At-Tanwir* recounts how, during the early years of Indonesia's independence, leaders exhibited a sincere spirit of service, living simply and refraining from self-enrichment or nepotism. However, over the following decades, a shift in values emerged. Leadership gradually became oriented toward personal and familial gain, even through unethical means such as corruption [30].

Thus, although *Tafsir At-Tanwir* does not provide specific historical references, the interpretation of verse 268 not only highlights personal moral failure but also offers a historical and sociological reading of the shift in leadership values in Indonesia. *Tafsir At-Tanwir* presents corruption as not merely an individual wrongdoing but a systemic symptom of deteriorated value orientation at the structural level. Through this approach, *Tafsir At-Tanwir* expands its Qur'an-based critique to include social injustice legitimized by power.

These examples demonstrate that *Tafsir At-Tanwir* constructs a layered critique of corrupt leadership, one that harms society and taints religious values. Corruption is not treated merely as an isolated act, but as a phenomenon linked to the erosion of integrity in the management of authority and wealth. Consequently, the commentary functions both as a moral warning and as a call to build a governance system that is clean, just, and aligned with religious principles.

The Institutional Production of Discourse: A View from the Field

The claim that *Tafsir At-Tanwir* is a strategic and consciously designed project is not merely an analytical inference but is substantiated by observations of its production process. Unlike Qur'anic interpretations authored by individuals, *At-Tanwir* is the product of a highly structured, multi-stage institutional mechanism coordinated by the Majelis Tarjih dan Tajdid [31]. This process, observed firsthand, ensures that the final text is both intellectually rigorous and ideologically aligned with Muhammadiyah's broader mission [32].

The first stage is the *Halaqah Penemuan* (Theme-Setting Roundtable), where the leadership of the Majelis Tarjih and the editorial team collaboratively determine the specific themes and sub-themes to be addressed for a given section of the Qur'an. This top-down thematic planning is crucial, as it is the stage where contemporary societal issues are explicitly identified and selected as the interpretive focus. The authors' observation confirms that these discussions directly engage with urgent national problems, ensuring that the commentary is

immediately directed toward relevant concerns. Following this, expert writers from within the Muhammadiyah network, who possess relevant academic backgrounds for the chosen themes, are selected and commissioned [33].

Before beginning their work, these commissioned writers are gathered for a *Halaqah Pra-Penafsiran* (Pre-Interpretation Workshop). This stage serves as a crucial orientation where the editorial team aligns the vision and provides detailed technical instructions. Here, writers are briefed on the assigned themes, the mandatory application of the *Manhaj Tarjih* methodology, and *Tafsir At-Tanwir*'s desired characteristics, which are to be responsive, inspiring, and ethos-building. This briefing process ensures that each author, despite their individual expertise, operates within a unified institutional framework from the very outset [34].

Once the initial drafts are written, they are subjected to a critical review process in the *Halaqah Penafsiran* (Interpretation Discussion Forum). In this forum, the writer presents their work to a panel of reviewers, which includes senior members of the Majelis Tarjih, other subject-matter experts, and the editorial team. This stage functions as an internal peer-review system, where drafts are debated, challenged, and refined to ensure consistency, clarity, and fidelity to the *Manhaj Tarjih* (the official methodology) [35]. This collective intellectual vetting process, therefore, does not merely refine individual opinions but actively constructs the anti-corruption discourse as a consolidated, institutional stance.

Ideological and Contextual Dimensions: The Driving Forces Behind the Discourse

The anti-corruption discourse in *Tafsir At-Tanwir* is not a neutral textual reading but is profoundly shaped by a dialectical process involving Muhammadiyah's institutional identity and the Indonesian socio-political context. The commentary project was formally established during the organization's Centennial Congress in 2010 [36], though its origins trace back to a 2009 magazine column [37]. It functions as a strategic tool for Muhammadiyah's mission, transforming Qur'anic interpretation into a medium for shaping public consciousness and promoting social transformation.

This interpretive approach is rooted in two key foundations, which are its core ideology and its epistemology. Ideologically, *Tafsir At-Tanwir* reflects Muhammadiyah's identity as an Islamic movement of *Da'wah Amar Ma'ruf Nahi Munkar* (enjoining good and forbidding evil) and *Tajdid* (Renewal), with the vision of realizing "a truly Islamic society" [38]. This envisioned society comprehensively implements Islamic values across all dimensions of life, as described in the Qur'an through terms such as *khaira ummah* (the best community) and *umatan wasatha* (a balanced nation) and *syuhada 'ala al-nas*

(witnesses over humanity) [39]. In terms of its epistemology, *Tafsir At-Tanwir* is grounded in the *Manhaj Tarjih*, a distinctive framework integrating *bayani* (textual), *burhani* (rational), and *irfani* (spiritual) approaches, allowing for interpretations relevant to modern social dynamics [40].

The *bayani* approach ensures that interpretations are anchored in textual and linguistic analysis of the Qur'an and Sunnah. The *burhani* approach, however, is what enables *At-Tanwir's* deep contextual engagement by legitimizing the integration of rational thought and social realities into the interpretive process, producing a critique whose relevance is affirmed by the external empirical data cited earlier, such as the corruption statistics from KPK and LSI. Finally, the *irfani* approach allows the interpreters' moral sensitivity and spiritual insight, shaped by Muhammadiyah's activist ethos, to guide the interpretation toward addressing societal injustices.

Furthermore, *Tafsir At-Tanwir's* official foreword explicitly outlines three guiding characteristics intended to ensure its transformative impact. It was designed to be (1) Responsive, directly addressing concrete societal problems; (2) Inspiring Dynamics, motivating Muslims toward proactive social and intellectual engagement; and (3) Inspiring Ethos, cultivating various societal values including a social ethos built upon justice, transparency, trustworthiness, and accountability. This stated intentionality to foster an ethos of good governance confirms that *At-Tanwir's* engagement with corruption was not incidental but a deliberate and systematic feature of its design [41].

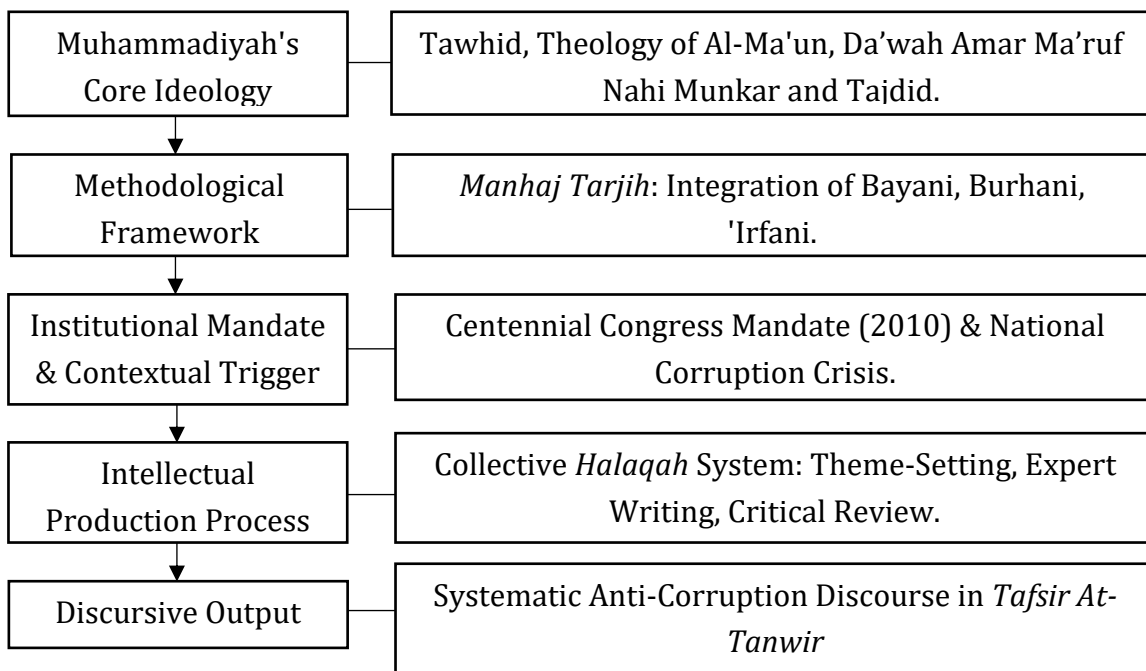
Moreover, the interpretations framing corruption as a deviation from *tawhid* align perfectly with this ideological stance, as *tawhid* serves as Muhammadiyah's fundamental principle [42]. By elevating corruption from a legal issue to a matter of core faith, the discourse becomes a powerful tool for moral mobilization. However, this theological framing also presents a critical tension. Defining a universal civic problem in such exclusive terms may inadvertently limit its appeal to a broader audience. This reflects a dynamic within modern Islamic movements, which, as noted by scholars like Fazlur Rahman, often reinterpret classical concepts for contemporary socio-political ends [43].

Similarly, interpretations linking ritual worship with social responsibility reflect Muhammadiyah's transformative *da'wah* orientation. This approach is rooted in the *Theology of Al-Ma'un*, introduced by its founder, KH. Ahmad Dahlan [44]. The principle is particularly evident in the interpretation of Surah al-Baqarah [2]: 208. Here, the four central elements of Muhammadiyah's Islamic doctrine, faith (*aqidah*), ethics (*akhlak*), worship (*ibadah*), and worldly transactions (*muamalah duniawi*), are underscored as integral components of a holistic Islamic life [45].

Finally, *Tafsir At-Tanwir* was composed within a context of a severe national crisis of public trust due to corruption. The anti-corruption discourse in *Tafsir At-Tanwir* is a direct continuation of a long-standing institutional concern within Muhammadiyah. This concern did not emerge suddenly. Rather, it had been a primary agenda of the organization long before this commentary was compiled. This concern was formally articulated in the *Pernyataan Pikiran Muhammadiyah Abad Kedua*, an ideological document produced at the same Centennial Congress in 2010 that mandated *Tafsir At-Tanwir*'s compilation. The declaration explicitly identifies corruption as a primary national challenge, thus directly linking *At-Tanwir*'s mission to this problem from its very inception [46].

This focus was not new but built upon earlier initiatives. These include a pre-centennial declaration in 2005 [47] and the 2006 publication of *Fikih Antikorupsi* by the Majelis Tarjih dan Tajdid [48]. The latter is particularly significant, as its development was driven by figures like Syamsul Anwar, who was also the key initiator of the *Tafsir At-Tanwir* project. In fact, his original proposal for the commentary again cited corruption as a critical motivation [49]. This consistent thread demonstrates that *Tafsir At-Tanwir* is an ideologically grounded and deliberate response to a tangible and urgent socio-political problem.

Chart 1: The Production Flow of Anti-Corruption Discourse in *Tafsir At-Tanwir*



Conclusion

This study demonstrates that *Tafsir At-Tanwir*, as an official interpretive project of Muhammadiyah, represents a contextual approach to Qur'anic interpretation that actively engages with Indonesia's contemporary social realities. Rather than functioning as a theologically neutral text, this commentary positions itself as a medium for social critique and constructs a robust anti-corruption discourse by framing corruption as a deviation from *tawhid*, a failure of ritual piety to translate into social ethics, and a consequence of neglecting Islamic values in leadership and wealth management.

This research contributes a new perspective to the study of contemporary Qur'anic interpretation by highlighting how institutional and collective commentaries like *Tafsir At-Tanwir* function as socio-political documents, not just theological texts. The model of socially engaged interpretation offered here, collectively produced by a civil society movement to address a national crisis, presents a compelling case study for understanding the role of religious discourse in modern nation-states and offers a potential model for other social movements in the Muslim world seeking to utilize scriptural interpretation as a tool for systemic change.

This study has three main implications. For Qur'anic studies, it reinforces the need to analyse modern commentaries through an interdisciplinary lens that considers their ideological and socio-political dimensions. For anti-corruption studies, it introduces a theological-ethical framework as a vital component in the fight against corruption, offering an internal accountability mechanism based on faith that complements external legal enforcement. Finally, for the study of transnational Islamic thought, this research presents a distinct Indonesian model of Islamic activism, where scriptural interpretation becomes a strategic tool for civil society to engage in nation-building and advocate for social justice.

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- [31] The description of this institutional mechanism is synthesized from the authors' primary research, including interviews with key figures in the compilation process: Dr. Hamim Ilyas, M.Ag. (Chairman of Majelis Tarjih dan Tajdid), Dr. Ustadi Hamsah, M.Ag. (Head of the Qur'anic and Hadith Studies Division), and Miftah Khilmi Hidayatulloh, Lc., M.Hum. (member of the compilation team). All interviews were conducted at Gedoeng Moehammadijah, D.I. Yogyakarta, on November 16, 2024.
- [32] While the authors' direct observations were of the drafting process for subsequent volumes, interviews with the compilation team confirmed that this institutional mechanism (*halaqah* system) has been the standard procedure since the project's inception. Therefore, these observations are used to provide insight into the established methodology that is also shaped Volumes 1 and 2.
- [33] Non-systematic observation of a *Halaqah Penemaan* for a subsequent volume, conducted at the office of Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, Gedoeng Moehammadijah, D.I. Yogyakarta, on November 16, 2024.
- [34] Non-systematic observation of a *Halaqah Pra-Penafsiran* for a subsequent volume, conducted at Gedoeng Moehammadijah, D.I. Yogyakarta, on November 16, 2024.
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- [36] Pimpinan Pusat Muhammadiyah, *Tanfidz Keputusan Muktamar Satu Abad Muhammadiyah (Muktamar Muhammadiyah ke-46) Yogyakarta, 20-25 Rajab 1443 H/3 8 Juli 2010 M (September 2010)*, p. 77.
- [37] Redaksi Suara Muhammadiyah, "Rencana Penyusunan Tafsir Tahlili Al-Qur'an Muhammadiyah" article 1-2, in *Suara Muhammadiyah Magazine*, Edition 01-02, in 2009, p. 18-19.
- [38] See, Anggaran Dasar Muhammadiyah. This vision is articulated in foundational documents such as the *Muqaddimah Anggaran Dasar Muhammadiyah* and the *Matan Keyakinan dan Cita-Cita Hidup Muhammadiyah (MKCH)*.
- [39] See, Pimpinan Pusat Muhammadiyah, *Pernyataan Pikiran Muhammadiyah Abad Kedua: Keputusan Muktamar Satu Abad Muhammadiyah (Muktamar Muhammadiyah ke 46)* (Yogyakarta: Pimpinan Pusat Muhammadiyah, 2015).
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