

Sundanese *Tafsīr* as Lived Religion: Vernacular Exegesis and Multicultural Islamic Education in Urban Indonesia

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Abstract: This article examines Sundanese *tafsīr* as lived religion by analyzing *Tafsir Ayat Suci Lenyepaneun* by Moh. E. Hasim as a form of vernacular Qur'anic exegesis that operates as multicultural Islamic education within a plural urban society. The study aims to demonstrate that locally grounded *tafsīr* functions not only as a textual interpretation of the Qur'an but also as a pedagogical practice through which Islamic values are taught, experienced, and internalized in everyday social life. The study employs a qualitative descriptive design that integrates phenomenological and hermeneutic approaches. Data were collected through textual analysis of *Tafsir Ayat Suci Lenyepaneun*, participant observation of *tafsīr* study circles, and in-depth interviews with Muslim religious leaders, congregants, and non-Muslim residents in an urban neighborhood of Bandung. The data were analyzed thematically to trace how Qur'anic interpretations are articulated, transmitted, and internalized as lived ethical practices. The findings reveal three main patterns. First, the use of the Sundanese language enables Qur'anic messages to operate simultaneously at cognitive and affective levels, facilitating deep internalization of values such as justice, empathy, and respect for difference. Second, *tafsīr* functions as an oral and contextual pedagogy, in which key verses are conveyed through narratives and social illustrations that cultivate inclusive religious ethics and emotional self-restraint. Third, the internalization of *tafsīr*-based values produces cross-communal effects, reflected in harmonious interreligious relations and non-Muslim residents' perceptions of safety and social cohesion. These findings imply that vernacular Qur'anic *tafsīr* can serve as an effective community-based model of multicultural Islamic education beyond formal educational institutions, contributing to social harmony in plural urban societies. The originality of this study lies in its empirical demonstration of how local *tafsīr* operates as lived religion and in positioning vernacular exegesis as a transformative pedagogical resource within the field of religious studies.

Keywords: Islamic education; lived religion; multiculturalism; Sundanese *Tafsīr*; vernacular exegesis.

Abstrak: Artikel ini mengkaji *tafsir* Sunda sebagai agama yang dihayati (*lived religion*) dengan menganalisis *Tafsir Ayat Suci Lenyepaneun* karya Moh. E. Hasim sebagai bentuk *tafsir* Al-Qur'an dalam bahasa local yang digunakan sebagai pendidikan Islam multikultural di tengah masyarakat urban yang plural. Penelitian ini bertujuan menunjukkan bahwa *tafsir* yang berakar pada konteks lokal tidak hanya berfungsi sebagai penafsiran teksual terhadap Al-Qur'an, tetapi juga sebagai praktik pedagogis yang melalui nilai-nilai Islam diajarkan, dialami, dan diinternalisasikan dalam kehidupan sosial sehari-hari. Penelitian ini menggunakan desain kualitatif-deskriptif dengan mengintegrasikan pendekatan fenomenologis dan hermeneutik. Data dikumpulkan melalui analisis teks *Tafsir Ayat Suci Lenyepaneun*, observasi partisipatif terhadap pengajian *tafsir*, serta wawancara mendalam dengan pemuka agama Islam, jamaah Muslim, dan warga non-Muslim di salah satu kawasan perkotaan di Bandung. Data dianalisis secara tematik untuk menelusuri bagaimana penafsiran Al-Qur'an diartikulasikan, ditransmisikan, dan diinternalisasikan sebagai praktik etika yang hidup. Hasil penelitian menunjukkan tiga pola utama. Pertama, penggunaan bahasa Sunda memungkinkan pesan-pesan Al-Qur'an bekerja secara simultan pada tingkat kognitif dan afektif, sehingga memfasilitasi internalisasi mendalam terhadap nilai-nilai keadilan, empati, dan

penghormatan terhadap perbedaan. Kedua, tafsir berfungsi sebagai pedagogi lisan dan kontekstual, di mana ayat-ayat kunci disampaikan melalui narasi dan ilustrasi sosial yang menumbuhkan etika keberagamaan yang inklusif serta pengendalian emosi. Ketiga, internalisasi nilai-nilai tafsir menghasilkan dampak lintas komunitas, yang tercermin dalam relasi antarumat beragama yang harmonis serta persepsi warga non-Muslim mengenai rasa aman dan kohesi sosial. Temuan-temuan ini menunjukkan bahwa tafsir Al-Qur'an vernakular dapat berperan sebagai model pendidikan Islam multikultural berbasis komunitas yang efektif di luar kerangka pendidikan formal, serta berkontribusi pada penguatan harmoni sosial di masyarakat urban yang plural. Keaslian penelitian ini terletak pada pembuktian empiris mengenai bagaimana tafsir lokal beroperasi sebagai agama yang dihayati (*lived religion*) sekaligus pada penempatannya atas tafsir vernakular sebagai sumber pedagogis transformatif dalam bidang studi agama.

Kata kunci: Pendidikan Islam; agama yang dihayati; multikulturalisme; Tafsir Sunda; tafsir dalam bahasa daerah.

1. Introduction

Indonesia ranks among the most plural societies in the world in terms of ethnicity, language, and religion. Data from Statistics Indonesia records more than 1,340 ethnic groups and 718 local languages coexisting across the archipelago (Kurniawan, 2019). In religious terms, the population composition shows Islam as the majority religion (86.9 percent), followed by Protestantism (6.96 percent), Catholicism (2.91 percent), Hinduism (1.69 percent), Buddhism (0.72 percent), and Confucianism and local beliefs (0.5 percent) (Kemenag, 2022). This demographic constellation confirms that plurality constitutes not merely a sociological attribute but a structural reality that shapes the social, cultural, and religious dynamics of Indonesian society at large.

On the one hand, such diversity represents a source of cultural richness and social capital. On the other hand, plurality also presents latent challenges in maintaining social cohesion and interreligious harmony, particularly when identity differences intersect with exclusive and textualist religious interpretations. Although the Religious Harmony Index shows an upward trend—from 73.09 in 2022 to 76.47 in 2024—these quantitative indicators do not fully eliminate the potential for identity-based tensions at the grassroots level (Barjah, 2024). Data from the SETARA Institute indicate an increase in cases of religious intolerance, with 175 incidents in 2022 and 217 incidents in 2023, many of which involved state actors and civil society groups (Ryn, 2023). The Ministry of Religious Affairs also recorded 41 cases of conflicts with religious dimensions during 2023–2024 (Kemenag, 2024). In this context, questions concerning how religious values are articulated, taught, and internalized in plural societies become increasingly urgent for critical inquiry.

Islamic education occupies a strategic position within this landscape. It functions not only as a medium for transmitting normative teachings but also as a formative space in which believers construct their perspectives on difference (Nuryatno, 2011). Challenges arise when Islamic education remains oriented toward textual and normative approaches, with limited engagement in dialogue with plural social realities (Niyozov, 2016). Such conditions risk creating a gap between Islamic teachings and everyday social practices, thereby weakening the role of Islamic education as a medium for cultivating inclusive and ethical forms of religiosity. Consequently, the need for contextual models of Islamic education that remain sensitive to social plurality has become increasingly pressing.

One approach that has developed in the Indonesian context involves local *tafsir* or *Tafsir Nusantara*, namely Qur'anic interpretation rooted in local languages, social experiences, and cultural wisdom. This approach enables universal Islamic values—such as justice, compassion, and tolerance—to be translated in more grounded and communicative ways within the lived experiences of believers (Nurhanifah, Hati, Indra, Sikumbang, & Sitompul, 2025). Within this spectrum, *tafsir* no longer appears merely as an elite intellectual product but rather as a discursive practice intertwined with the social

dynamics of local communities. The dissemination of these interpretive values also occurs effectively through Islamic educational activities, particularly teaching and study circles.

A key figure in the Sundanese local *tafsir* tradition is Moh. E. Hasim through his work *Tafsir Ayat Suci Lenyepaneun*. Written in the Sundanese language and rich in references to social experience, this *tafsir* presents a communicative and reflective approach. Hasim's *tafsir* does not merely explicate Qur'anic verses textually but also relates them to moral, social, and even ecological issues encountered by society. Its concrete implementation can be observed in Cicendo, an urban area in the city of Bandung whose demographic composition reflects pronounced religious and ethnic plurality. Statistics Indonesia for Bandung City (2023) show that although Islam remains the majority religion with 83,782 adherents, Cicendo is also home to Protestant Christians (8,239), Catholics (2,155), Buddhists (296), Hindus (23), Confucians (6), and followers of other beliefs. This composition underscores that social and religious life in Cicendo unfolds within a tangible multireligious landscape in which interfaith interaction forms part of everyday experience. In such a context, social harmony does not emerge naturally but rather results from ongoing processes of value negotiation, interfaith dialogue, and the active roles of religious leaders and local communities.

These plural dynamics also involve significant challenges. Like other urban areas, Cicendo has experienced episodes of sensitive religious tension, including an alleged case of religious insult on Jalan Jatayu in 2020 triggered by social media (Nilah, 2020), as well as the 2017 bombing incident linked to radical networks (G. Ramadhan, 2017). These events demonstrate that the potential for religion-based friction remains relevant and may surface at any time within plural social spaces. Nevertheless, the collective responses of communities and interfaith leaders in Bandung—through forums such as the Interreligious Harmony Forum—reveal a strong commitment to rejecting intolerance, radicalism, and violence in the name of religion. This stance appears in joint declarations by religious leaders emphasizing dialogue, the affirmation of Pancasila, and the strengthening of peaceful and inclusive religious ethics (D. I. Ramadhan, 2020). Within this context, Hasim's *tafsir* functions not merely as a religious text but as an educational and cultural medium that bridges Qur'anic teachings with the social practices of plural communities, offering ethical and pedagogical frameworks for managing difference at the local level.

Studies on Qur'anic *tafsir* and Islamic education in local and multicultural contexts have developed along several major trajectories. First, research on local *tafsir* and *Tafsir Nusantara* emphasizes the role of regional languages and cultural symbols in strengthening religious understanding (Rohmana, 2020). Numerous studies show that vernacular *tafsir* functions as a form of religious communication closely connected to believers' lived experiences (Anwar, Nasution, & Zamzami Siregar, 2020; Munip, 2016; Supardi, Kuswaya, & Ridwan, 2023). However, this body of scholarship generally concentrates on philological, historical, and cultural identity aspects, with limited attention to the pedagogical implications and social praxis of *tafsir* within plural societies.

Second, studies on multicultural Islamic education and religious moderation highlight the importance of internalizing values of tolerance, justice, and diversity within Islamic educational systems. These works largely operate at the levels of policy, formal curricula, and educational institutions, positioning education as an instrument for managing diversity (Abidin & Murtadlo, 2020; Bahri, Rofiqi, Kusaeri, & Rusydiyah, 2025; Mizani, 2022; Mulyana, 2023). Nevertheless, the relationship between multicultural Islamic education and local religious sources—such as vernacular Qur'anic *tafsir*—remains relatively underexplored.

Third, scholarship that examines the relationship between Qur'anic *tafsir* and the social practices of plural communities tends to remain theoretical and conceptual. These studies emphasize that religious interpretation constitutes a discursive practice shaped by social and cultural contexts (Howe, 2016; Muhammad, 2025; Rijal et al., 2025). Yet empirical research that traces how local *tafsir* becomes internalized and operates concretely within multiethnic and multireligious communities at the local level remains limited.

Based on this mapping, a significant research gap becomes evident. Although studies on local *tafsir*, multicultural Islamic education, and socially embedded interpretation have expanded, few

investigations empirically examine vernacular Qur'anic *tafsīr* as an instrument of multicultural Islamic education within plural urban societies. In particular, the role of local *tafsīr* in shaping inclusive and harmonious religious ethics at the community level has received insufficient scholarly attention.

Responding to this gap, this study aims to examine in depth the role of *Tafsir Ayat Suci Lenyepaneun* by Moh. E. Hasim in the development of multicultural Islamic education within a plural society. Specifically, the study analyzes how values of tolerance, respect for difference, and social harmony are constructed within the *tafsīr* text and how these values become internalized and enacted in the social and religious practices of multiethnic and multireligious communities in Cicendo, Bandung, West Java. In doing so, the study contributes to Islamic education scholarship by positioning local *tafsīr* as a contextual and socially relevant pedagogical medium.

This article argues that Qur'anic *tafsīr* grounded in local language and culture possesses transformative potential as an instrument of multicultural Islamic education when it operates as a living pedagogical practice. The findings show that the use of the Sundanese language, oral and contextual modes of teaching, and references to congregants' social experiences in *Tafsir Ayat Suci Lenyepaneun* enable Qur'anic messages to function simultaneously at cognitive and affective levels. Through the interpretation of key verses emphasizing equality, justice, and self-restraint in social relations, this *tafsīr* not only strengthens religious understanding but also internalizes an inclusive religious ethos that contributes to social harmony within multireligious settings. Thus, local *tafsīr* does not remain a product of sacred text interpretation alone but functions as a socio-religious pedagogy that bridges normative Islamic values with the dynamics of contemporary plural Indonesian society.

2. Method

This study treats Qur'anic *tafsīr* and socio-religious practice as two interrelated domains of analysis. The first unit of analysis is *Tafsir Ayat Suci Lenyepaneun* by Moh. E. Hasim, which this study approaches as a Sundanese-language local *tafsīr* and reads as a pedagogical medium that articulates values of multicultural Islamic education. The second unit of analysis consists of the socio-religious practices of the Muslim community in Cicendo, Bandung, particularly the teaching of *tafsīr* through study circles (*pengajian*), collective religious activities, and patterns of interfaith social interaction that reflect the internalization of harmony, social cohesion, and respect for difference. Within this framework, the study does not position *tafsīr* merely as a textual artifact but understands it as a living religious practice that interacts dynamically with the social realities of a plural society.

The research adopts a descriptive qualitative design that combines phenomenological and hermeneutic approaches. The qualitative approach enables the study to capture meanings, experiences, and socio-religious processes that resist reduction to quantitative measurement (Maxwell, 2008, 2021). The phenomenological approach facilitates an understanding of the religious experiences of *ustaz*, Muslim congregants, and the responses of non-Muslim residents within the everyday social life of Cicendo. At the same time, the hermeneutic approach guides the contextual interpretation of *Lenyepaneun* by situating the *tafsīr* as the outcome of an ongoing dialogue among the Qur'anic text, the Sundanese language, and the socio-cultural context of the community. The integration of these approaches allows the analysis to treat *tafsīr* simultaneously as an interpretive product and as a form of socio-religious practice.

The data sources comprise both primary and secondary materials. Primary data include the text of *Tafsir Ayat Suci Lenyepaneun* as the principal source, in-depth interviews with *ustaz*, religious leaders, Muslim congregants who regularly attend *tafsīr* study circles, and non-Muslim residents living near the research site. The study also derives primary data from direct observation of *tafsīr* study sessions—particularly at *Masjid Al-Mahmud*—as well as from observations of socio-religious practices and patterns of interaction among residents in Cicendo. The selection of Cicendo as the research site rests on historical and sociological considerations, as Moh. E. Hasim maintained preaching activities and religious interactions with Muslim communities in this area, which gives his *tafsīr* strong contextual resonance within local religious life. Secondary data derive from scholarly literature, *tafsīr* studies, journal articles, and prior research relevant to local *tafsīr* and multicultural Islamic education.

The study collects data through document analysis, participant observation, and in-depth interviews. Document analysis focuses on examining the content of *Lenyepaneun* and relevant supporting literature. Participant observation involves direct engagement with *tafsīr* study sessions, congregational interactions, and social practices that reflect interreligious relations. The study conducts interviews in a semi-structured manner using open-ended guidelines to allow informants—whether *ustaz*, Muslim congregants, or non-Muslim residents—to articulate their views and experiences reflectively regarding the role of *tafsīr* in shaping religious attitudes and social harmony.

Data analysis proceeds through staged hermeneutic content analysis. The first stage involves data reduction by selecting sections of the *tafsīr* text and field data that relate directly to values of multicultural Islamic education. The second stage consists of coding and categorizing data into core themes, including interreligious harmony, social cohesion, local cultural adaptation, and contextual Islamic pedagogy. The third stage entails hermeneutic interpretation that situates the findings within the historical, social, and cultural contexts of Cicendo. The study strengthens data validity through source triangulation, systematic comparison between *tafsīr* texts and social practices, and reflective discussions with key informants. Through these procedures, the research not only elucidates the textual meanings of *Lenyepaneun* but also explains how the *tafsīr* is lived, taught, and enacted as a practice of multicultural Islamic education within a religiously diverse society.

3. Results

Tafsir Ayat Suci Lenyepaneun as a Pedagogical Sundanese Local Tafsīr

Tafsir Ayat Suci Lenyepaneun by Moh. E. Hasim constitutes a Sundanese-language Qur'anic *tafsīr* that he did not design as a formal academic work but as a medium of religious instruction for Sundanese Muslim communities. Written in a communicative and reflective register of Sunda loma, this *tafsīr* seeks to bridge both linguistic and cultural distances between the sacred text and the lived experiences of congregants. This orientation is also reflected in the visual presentation of the *tafsīr*, as illustrated in Figure 1, which underscores its accessibility and vernacular character. A growing body of scholarship demonstrates that the use of local languages in Qur'anic interpretation—as in *Lenyepaneun*—functions not merely as linguistic translation but as a pedagogical strategy that strengthens emotional attachment and local reception of religious messages (Anwar et al., 2020; Hanafi, 2025; Munip, 2016). Within this framework, Hasim positions *tafsīr* as *pepeling* (moral counsel), that is, ethical advice that directs believers beyond ritualistic recitation toward understanding and embodying the Qur'an's moral teachings in everyday life.

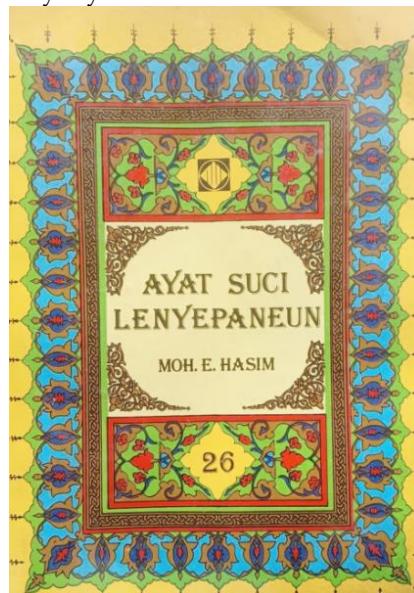


Figure 1. *Tafsir Ayat Suci Lenyepaneun* by Moh. E. Hasim

Source: Personal Documentation, 2025.

The distinctiveness of *Lenyepaneun* also lies in its responsiveness to the social and political contexts of its time. As noted by Nurdin and Rohmana (2019), Hasim employs *tafsīr* as a space for articulating social critique of New Order policies, including state-sponsored gambling practices and restrictions on religious symbols. This orientation demonstrates that the *tafsīr* does not operate as a text insulated from social realities; instead, it functions as a discursive practice that critically engages structures of power and broader social dynamics. In this respect, *Lenyepaneun* reveals a dialectical process among the Qur'anic text, the interpreter, and socio-political contexts, allowing *tafsīr* to serve simultaneously as a religious medium and a form of public ethical discourse.

Structurally, *Tafsir Ayat Suci Lenyepaneun* adopts the *tahlīlī* method, providing translation and interpretation of Qur'anic verses from *juz* 1 to 30, complemented by introductory remarks, an index of Arabic terms, and explanations of local Sundanese vocabulary. Hasim's choice of polite and narrative Sundanese renders the *tafsīr* accessible to lay audiences while enabling Qur'anic messages to resonate with the community's social experiences. The *tafsīr* circulates not only as a printed text but also as a body of teachings that instructors convey and internalize through *pengajian* and collective religious practices. This pattern aligns with broader Sundanese *tafsīr* traditions that integrate Islamic teachings with local cultural symbols and ethical sensibilities, as reflected in the works of earlier Sundanese scholars such as Haji Hasan Mustapa (Rohmana, 2013).

Within the context of this study, *Tafsir Ayat Suci Lenyepaneun* demonstrably functions not merely as a product of textual interpretation but as a living pedagogical practice within society. The findings show that the *tafsīr* operates as a medium for articulating Islamic ethical values—such as justice, civility, and respect for difference—consistently conveyed through the Sundanese language and local cultural symbols. Through this mechanism, *Lenyepaneun* serves as an instrument of multicultural Islamic education in plural settings, where Qur'anic teachings do not remain abstract normative doctrines but become internalized ethical guides for everyday social relations. Field data from Cicendo, Bandung, indicate that the use of a local language in this *tafsīr* not only strengthens congregants' religious and cultural identities but also contributes to the formation of harmonious dispositions and practices of coexistence within multireligious community life. On the basis of these findings, the following analysis examines more closely how such values are constructed and operationalized within *Lenyepaneun* through ethical and contextual interpretive strategies.

The Construction of Values of Harmony and Multiculturalism in Tafsir Ayat Suci Lenyepaneun

This study demonstrates that the values of multicultural Islamic education in *Tafsir Ayat Suci Lenyepaneun* are constructed through ethical and contextual interpretive strategies that are deeply rooted in the social experiences of Sundanese society. Moh. E. Hasim does not present multiculturalism as a formally articulated normative concept; instead, he implicitly embeds it through the selective choice of Qur'anic verses, a persuasive interpretive style, and the use of the Sundanese language that closely resonates with the everyday lives of the congregation. He positions the *tafsīr* as *pepelīng*—a form of moral counsel that guides social conduct toward justice, equality, and peaceful coexistence within a plural society.

The pattern of verse selection in *Lenyepaneun* reveals a strong emphasis on Qur'anic passages that convey messages of communal unity, human equality, and social ethics amid diversity. One of the key verses that serves as the foundation for constructing multicultural values is Q.S. *al-Hujurāt* [49]:13. In interpreting this verse, Hasim affirms that all human beings originate from the same ancestors, rendering differences in ethnicity, nation, language, and custom illegitimate grounds for discrimination. He writes:

Manusa nu mangpirang-pirang lobana asalna ti Adam jeung Hawa. Jadi upama dicukcruk ka puhuna mah saturunan, ku sabab eta disebut Bani Adam. Rundayan Nabi Adam jeung Hawa teh nyabar, beuki lila beuki pajarauh nepi ka ahirna pareumeun obor. Perbedaan kaayaan wewengkon nimbulkeun perbedaan warna kulit, perbedaan basa jeung adat kabiasaan.

Human beings, in all their diversity, originate from Adam and Eve. When traced back to their origins, they are all siblings; hence they are called *Bani Adam*. The descendants of Adam and Eve spread ever farther across regions, and differences in geographical conditions gave rise to variations in skin color, language, and customs (Hasim, 2005, vol. 26, p. 185).

Through this interpretation, Hasim constructs an ethos of human unity and equality as the foundation of social relations. He understands diversity as the outcome of natural and historical processes rather than as a marker of hierarchical human worth. Accordingly, the Islamic educational values he conveys extend beyond individual piety toward the cultivation of social attitudes that respect difference and reject identity-based hierarchies.

Hasim further elaborates this perspective by describing cultural mixing, migration, and inter-civilizational interaction as unavoidable dimensions of global reality. He writes:

Mimitina mah antara bangsa jeung bangsa malah antara seler jeung seler oge teu aya patalimarga... Ahirna budaya hirup, adat istiadat, agama, jeung elmu pangaweruh pacampur jadi hiji... Pabaurna ummat saantero jagat teh ayeuna disebut globalisasi.

Initially, there were no boundaries between nations, or even between tribes. As populations grew and settlements expanded, people came to know and visit one another. Eventually, ways of life, customs, religions, and knowledge blended together... This intermingling of humankind across the world is what we now call globalization (Hasim, 2005, vol. 26, p. 186).

This narrative shows that Hasim interprets globalization and pluralism as social realities that require ethical engagement rather than reactive rejection. Within this framework, Islamic education aims to equip believers with the moral capacity to coexist and cooperate in an increasingly plural society.

Hasim employs a narrative and dialogical interpretive style, deliberately avoiding confrontational language or exclusive diction that could provoke social tension. He delivers the tafsir through stories, social illustrations, and moral reflections that closely mirror the lived experiences of Sundanese communities. This approach presents the Qur'anic message as an ethical invitation rather than a theological verdict that divides "us" from "them."

This stance becomes particularly evident in Hasim's treatment of the negative impacts of globalization. While he acknowledges threats such as hedonism, secularism, and the erosion of faith, he emphasizes vigilance without cultivating hostility toward particular groups. He writes:

Globalisasi teh aya alusna, tapi ari keur bangsa nu can maju jeung can kuat ekonomina mah sigana leuwih gede gorengna... Kanyataan akibat globalisasi di nagara urang ayeuna, budaya sekuler, budaya kafir jeung budaya syirik nyebar di sagala widang... Padahal mungguh Allah mah jalma nu pangmulya-mulyana teh nya eta nu pangtakwa-takwana.

Globalization has its benefits, but for nations that are not yet developed and economically strong, its negative effects tend to be greater... In our country today, secular and hedonistic cultures spread widely... Yet, according to God, the most honorable human beings are those who are most pious (Hasim, 2005, vol. 26, p. 186).

Here, Hasim directs his critique toward behaviors and values that contradict Islamic ethics rather than toward specific groups. This interpretive move underscores his commitment to fostering moral awareness rather than identity-based conflict.

Hasim also employs the Sundanese language as a key medium for internalizing values in *Tafsir Ayat Suci Lenyepaneun*. His use of Sundanese is polite, communicative, and reflective, enabling Qur'anic messages to be grasped not only cognitively but also emotionally and culturally. This linguistic choice allows the tafsir to function as *pepelung*—moral counsel that persuades and touches—rather than as a didactic or judgmental command. Local language thus bridges normative Islamic teachings with the lived experiences of Sundanese society, making religious messages resonate with everyday reality (Munip, 2016).

The politeness of Sundanese expression in Hasim's *tafsir* appears clearly in his interpretation of Q.S. *al-Hujurāt* [49]:13. Rather than employing imperative or condemnatory language, he adopts a narrative and invitational tone:

Manusa nu mangpirang-pirang lobana asalna ti Adam jeung Hawa. Jadi upama dicukcruk ka puhuna mah saturunan, ku sabab eta disebut Bani Adam.

Human beings, in all their diversity, originate from Adam and Eve. When one traces their origins, they are all siblings, hence called *Bani Adam* (Hasim, 2005, vol. 26, p. 186).

Expressions such as *upama dicukcruk ka puhuna* (when one traces the origins) reveal a dialogical and persuasive style. Rather than imposing conclusions, Hasim invites readers to reflect collectively on the meaning of the verse. This approach fosters emotional proximity between the *tafsir* and the congregation, allowing the value of human equality to emerge as shared awareness rather than enforced doctrine.

Hasim's communicative use of Sundanese also appears in his concrete explanations of social phenomena. When describing cultural mixing and cross-ethnic life, he writes:

Urang Cina matuh di Indonesia, urang Indonesia matuh di Arab, urang Arab matuh di Jerman... barudakna nyarita basa Sunda... Pabaurna ummat saantero jagat teh ayeuna disebut globalisasi.

Chinese people live in Indonesia, Indonesians live in Arab countries, Arabs live in Germany... their children speak Sundanese... This intermingling of humankind across the world is what we now call globalization (Hasim, 2005, vol. 26, p. 186).

This example illustrates how Hasim employs everyday social imagery that is easily recognizable to Sundanese audiences. Through narrative language, abstract issues such as globalization and cultural pluralism become tangible aspects of daily life. In this way, values of coexistence and mutual recognition are not taught theoretically but embedded through concrete social storytelling.

The politeness and communicative power of Sundanese language also shape Hasim's interpretation of Q.S. *ar-Rūm* [30]:22. He frames difference as a source of reverence rather than suspicion:

Beda-beda basa jeung warna kulit teh tanda kakawasaan Gusti Allah... nu kudu matak ta'ajub jeung silih hormat.

Differences in language and skin color are signs of God's power... which should inspire *ta'ajub* and mutual respect (Hasim, 2005b, vol. 21, 67).

The phrase *kudu matak ta'ajub* ("should inspire awe") highlights the affective dimension of interpretation. Hasim directs readers not only to understand the verse but also to cultivate emotional responses that frame difference as theological wonder rather than social threat. In this context, the Sundanese language functions as an effective medium for shaping tolerant dispositions and respect for diversity.

Accordingly, the use of polite and communicative Sundanese in *Tafsir Ayat Suci Lenyepaneun* represents more than a linguistic preference; it constitutes a deliberate pedagogical strategy. Local language enables multicultural Islamic educational values—such as equality, tolerance, and coexistence—to be internalized subtly through narrative, social illustration, and reflective invitation. These findings confirm the strategic role of regional languages in bridging normative Islamic teachings with social realities, allowing *tafsir* to function as contextual and inclusive Islamic education (Munip, 2016).

Within the social context of Cicendo—known for its ethos of politeness and strong social integration—the use of Sundanese strengthens the acceptance of the *tafsir* as a shared moral guide. This dynamic appears in interfaith testimonies. A Christian resident stated that the messages conveyed in *Lenyepaneun* did not generate feelings of threat but instead facilitated everyday dialogue because they employed shared language and cultural symbols (H, interview, Bandung, 15 April 2025). This testimony indicates that local language serves as a medium of values that enables the formation of a common moral ground in plural societies.

Hasim also emphasizes social ethics and the prohibition of hostility in his interpretation of Q.S. *al-Mā'idah* [5]:8. He reads this verse as a command to uphold justice and reject discrimination, even toward disliked groups. He stresses that justice constitutes a spiritual responsibility that must not succumb to hatred or prejudice. He writes:

Yeuh jalma-jalma nu ariman, maraneh kudu jadi ummat nu nagenkeun bebeneran karana Allah... Jeung geuleuh keumeuh ka hiji kaom omat ulah jadi pangjurung kana milampah dosa lantaran ngarempak kaadilan.

O you who believe, you must become a community that upholds truth for the sake of God... Do not let hatred toward a people drive you to sin by violating justice (Hasim, 2005c, vol. 6, p. 157).

Through this interpretation, Hasim affirms that Islamic education must cultivate believers who are just, objective, and capable of peaceful coexistence within diversity. He positions justice and tolerance as integral components of *taqwa*, rather than as secondary or optional values.

In sum, *Tafsir Ayat Suci Lenyepaneun* constructs multicultural Islamic educational values through three interrelated strategies: the selection of Qur'anic verses emphasizing unity, equality, and social ethics; a narrative, dialogical, and non-confrontational interpretive style; and the use of Sundanese as a medium for value internalization. Rather than teaching multiculturalism as a formal doctrine, the tafsir embeds it implicitly through grounded moral counsel that resonates with social life. In this way, *Lenyepaneun* functions as an effective form of contextual Islamic education that contributes to the cultivation of social harmony within a plural society.

Tafsir as a Pedagogical Practice: Patterns of Teaching and Value Internalization in the Cicendo Community

The findings of this study indicate that *Tafsir Ayat Suci Lenyepaneun* functions as a living pedagogical practice within the sphere of non-formal Islamic education in the Cicendo community. The tafsir does not operate as a text that congregants read literally and systematically; rather, it appears in oral and contextual forms through tafsir study circles (*pengajian tafsir*), particularly those held at Masjid Al-Mahmud in Cicendo. Within these pedagogical practices, Qur'anic verses—especially Q.S. *al-Hujurāt* [49]:13, Q.S. *ar-Rūm* [30]:22, and Q.S. *al-Mā'idah* [5]:8—serve as primary references for shaping the congregation's ways of thinking, attitudes, and social relations in everyday life. In this context, tafsir operates as a medium for value learning rather than merely as a vehicle for transmitting religious knowledge.

Teaching patterns observed at Masjid Al-Mahmud reveal that messages derived from *Lenyepaneun* reach congregants without explicit textual readings of the tafsir. Ustaz do not open the tafsir book as a primary teaching text; instead, they convey the core meanings of Qur'anic verses through stories, social illustrations, and moral reflections that closely resonate with the lived experiences of the congregation. For instance, the value of human equality constructed by Hasim through his interpretation of Q.S. *al-Hujurāt* [49]:13—that all human beings share a single origin and that differences do not determine human worth—is rearticulated in sermons as a foundational ethic for neighborly relations and interaction with non-Muslim residents in Cicendo. Rather than quoting the verse verbatim, ustaz internalize its message through narratives of social brotherhood and admonitions against disparaging others (Ustaz Z, interview, 17 April 2025).

Observations of the tafsir sessions show that nearly every gathering begins with a social introduction that addresses current situations within the congregation's immediate environment. The ustaz then connect these issues to Qur'anic messages as interpreted in *Lenyepaneun*. This pattern transforms the *pengajian* into a dialogical pedagogical space in which Islamic teachings function as an ethical framework for interpreting social realities. Hasim's narratives on cultural mixing and globalization, as derived from his interpretation of Q.S. *al-Hujurāt* [49]:13, serve as references for explaining that ethnic and religious diversity in Cicendo represents an unavoidable social reality that requires mutual recognition (*ta'āruf*) and cooperation rather than suspicion or rejection (Hasim, 2005a).

The role of the ustaz proves crucial in the process of internalizing tafsir values, particularly when the community confronts sensitive events with the potential to trigger social tension. Following the

Cicendo bombing incident in 2017, for example, ustaz selectively emphasized verses that stress justice and the prohibition of hostility, especially Q.S. *al-Mā'idah* [5]:8 as interpreted by Hasim. They presented this verse as a principle of public ethics that obliges Muslims to uphold justice and restrain hatred, even in emotionally charged post-violence contexts. In these teachings, ustaz did not frame the concept of *jihad* in confrontational terms; instead, they interpreted it as a moral struggle to restrain anger, guard one's speech, and preserve social fraternity. This interpretive approach consistently aimed to prevent generalization, stigmatization, and identity-based polarization.

Similarly, the interpretation of Q.S. *ar-Rūm* [30]:22, which frames differences in language and skin color as signs of divine power, functions as a theological foundation for cultivating reverence and respect for diversity. In the *pengajian*, ustaz connect this verse to the congregation's concrete experiences of living alongside neighbors of different religions and cultural backgrounds. The polite and reflective Sundanese language employed—mirroring Hasim's style in *Lenyepaneun*—strengthens the delivery of this message, ensuring that tolerance does not remain an abstract discourse but becomes a lived and religiously grounded disposition.

Masjid Al-Mahmud serves as the primary pedagogical space that sustains the internalization of *tafsir* values. Regular *tafsir* study sessions generate repetitive exposure to ethical themes such as unity, patience, and justice, which functions as a long-term value-learning strategy. This repetition does not aim at rote memorization of verses but rather at the gradual formation of moral consciousness. Observational data reveal active congregational engagement, manifested in emotional responses during sermons and informal discussions afterward, indicating that *tafsir* messages continue to be collectively processed and negotiated.

Testimonies from Muslim congregants reinforce these findings. One participant stated that the *tafsir* sessions helped him understand that maintaining harmonious relations with neighbors of different religions constitutes an integral part of Islamic teachings grounded in the Qur'an (IM, interview, 17 April 2025). This testimony demonstrates that the values constructed in *Lenyepaneun* do not remain at the level of textual comprehension but actively shape congregants' worldviews and social attitudes in everyday life.

These pedagogical patterns can be analytically summarized into two main forms of practice, which illustrate how *tafsir* functions as oral-contextual pedagogy and as a framework of public ethics in everyday community life, as presented in Table 1.

Table 1. Tafsir as a Pedagogical Practice in the Cicendo Community

Pedagogical Practice	Empirical Pattern	Main Qur'anic References	Internalized Values	Social Implications
Tafsir as oral-contextual pedagogy	Tafsir is taught through <i>pengajian</i> without explicit textual reading; messages are conveyed through stories, social illustrations, and moral reflections closely related to the lived experiences of the congregation	Q.S. <i>al-Hujurāt</i> [49]:13; Q.S. <i>ar-Rūm</i> [30]:22	Human equality; respect for difference	Inclusive social relations and ethical interreligious neighborliness
Tafsir as a framework of public ethics	Qur'anic verses are employed to interpret contemporary social situations (plurality, conflict, post-violence contexts) and to shape congregational attitudes in everyday life	Q.S. <i>al-Mā'idah</i> [5]:8	Justice; emotional self-restraint; anti-discrimination	

Accordingly, the Qur'anic verses taught in Cicendo do not exist merely as value constructs within the text of *Lenyepaneun*; they operate concretely through pedagogical practices in the community. Through contextualized oral teaching, the strategic role of ustaz, and the mosque's function as a space for non-formal Islamic education, values of equality, justice, and respect for difference become internalized as a lived religious ethos. Multicultural Islamic education in Cicendo, therefore, does not emerge as a normative doctrine imposed from above; instead, it manifests as a social practice that cultivates tolerant, inclusive, and civically grounded dispositions within a plural society.

The Social Impact of Local Tafsir: Congregational Perceptions and Harmonious Relations in a Plural Society

Tafsir Ayat Suci Lenyepaneun is not understood merely as a source of religious knowledge; congregants experience it directly as a religious practice that feels intimate, resonant, and relevant to their social lives. For Muslim congregants in Cicendo, the use of the Sundanese language makes Qur'anic messages feel more immediate and meaningful because they are conveyed through a daily vernacular that is emotionally and culturally familiar. This process generates a learning trajectory that does not stop at hearing and knowing, but extends to feeling and internalizing Islamic values in everyday conduct.

These affective and cognitive experiences appear clearly in statements from congregants who regularly attend tafsir sessions. One Muslim congregant explained that Sundanese-language tafsir makes Islamic teachings feel alive and grounded:

When I listen to tafsir in Sundanese, it feels more deeply internalized. I do not only understand the verses, but I also feel how one should live well with others, including neighbors of different religions (IM, Muslim congregant, personal communication, April 17, 2025).

This statement shows that local tafsir operates simultaneously on two levels: cognitively, by facilitating comprehension of Qur'anic meanings; and affectively, by fostering emotional proximity that encourages value internalization. Congregants do not merely recognize tolerance as a normative concept; they experience it as a practical guide for social relations.

A similar impact emerges in the perceptions of Muslim educators and community leaders, who view *Lenyepaneun* as a bridge between Islamic teachings and the social realities of Sundanese society. One educator emphasized that Hasim's approach enables a deep understanding of Islam without erasing local cultural identity:

Tafsir Lenyepaneun is remarkable because it conveys Qur'anic meanings through communicative and accessible Sundanese. It opens pathways for people to understand Islam deeply without feeling alienated or pressured (Y, educator, personal communication, April 6, 2025).

The accessibility of Qur'anic messages through *Lenyepaneun* directly shapes congregational religious attitudes toward diversity. Field observations indicate that social interactions among residents in Cicendo remain relatively harmonious, with minimal religion-based conflict. Values of tolerance and mutual respect consistently taught in tafsir sessions appear in everyday practices such as collective community work, fluid neighborly communication, and interreligious participation in social activities (Rajul, 2024). This finding gains further support from the existence of the Kampung Toleransi in Gang Luna, RW 04, Pajajaran Subdistrict, Cicendo. This area empirically represents harmonious multireligious life, where various houses of worship—four churches (Pentecostal, Rehoboth Ebenhaezat, Bethesda, Jemaat Kristus), four vihāras (Yasodhara, Terang Hati, Aman, Ratnapani), and two mosques (Al-Amin and Al-Asror)—stand in close proximity and function side by side without generating social tension. Residents cooperate and maintain positive relations, including during the celebration of religious holidays (Indiraphasa, 2021). These data indicate that social harmony in Cicendo does not emerge naturally but results from sustained internalization of concord values through Qur'anic tafsir teaching that emphasizes unity, justice, and respect for difference, as inherited from Moh. E. Hasim's exegetical tradition and consistently practiced in local *pengajian* culture.

The social impact of this local tafsir extends beyond Muslim congregants and receives positive recognition from non-Muslim residents. A non-Muslim resident living near Masjid Al-Mahmud stated

that Islamic teachings conveyed through Sundanese-language tafsir do not evoke a sense of threat but instead strengthen feelings of safety and togetherness:

As non-Muslims, we feel comfortable living here. I often hear the *pengajian* at the mosque because my house is nearby. What I hear never makes us feel afraid or excluded. Instead, we see that Muslims here are taught to respect one another and live harmoniously (H, non-Muslim resident, personal communication, April 18, 2025).

This testimony confirms that *Lenyepaneun* functions as a form of soft moderation—that is, religious moderation enacted through cultural and pedagogical approaches rather than through regulation or formal discourse alone. This pattern aligns with studies showing that religious moderation in Indonesia operates in distinctive ways, including adaptive cultural practices (Hernawan, Riyani, & Busro, 2021; Mulyana, 2023; Pajarianto, Pribadi, & Sari, 2022; Subchi, Zulkifli, Latifa, & Sa'diyah, 2022). Tafsir does not serve to enforce exclusive identity boundaries; instead, it becomes a shared learning medium that cultivates trust and social cohesion in plural communities.

Further interviews with local community figures reveal that residents remember Moh. E. Hasim as an inclusive, humble, and open individual in intergroup interactions. His personal disposition—reflected in his tafsir—strengthened social acceptance of peaceful and tolerant Islamic messages. Community members widely recognized Hasim for maintaining positive relationships across social and religious lines, including with non-Muslims, without adopting a patronizing or coercive posture (M, community leader, personal communication, April 18, 2024).

Overall, *Tafsir Ayat Suci Lenyepaneun* generates tangible social effects in shaping Muslim religiosity and interreligious relations in Cicendo. Through communicative Sundanese language and an inclusive interpretive approach, this tafsir promotes a transformative religious learning process that moves from merely knowing Islamic teachings toward embodying tolerance, respect for difference, and peaceful coexistence. In this way, local tafsir functions as an effective practice of multicultural Islamic education in fostering social harmony within a plural society.

Based on these findings, three principal patterns characterize the social impact of *Tafsir Ayat Suci Lenyepaneun* in plural Cicendo. First, the use of the Sundanese language enables tafsir to operate effectively at both cognitive and affective levels, allowing values of tolerance and respect for difference to be not only understood but lived as everyday dispositions. Second, oral and contextual tafsir instruction shapes an inclusive pattern of religiosity reflected in harmonious social relations, minimal religion-based conflict, and everyday practices of interfaith coexistence. Third, the internalization of tafsir values produces cross-communal effects, whereby non-Muslim residents also experience a sense of security and social cohesion, as exemplified by life in the Kampung Toleransi of Cicendo. Taken together, the data demonstrate that *Tafsir Ayat Suci Lenyepaneun* functions as a concrete and effective practice of multicultural Islamic education in cultivating social harmony within a multireligious society.

4. Discussion

This study confirms that *Tafsir Ayat Suci Lenyepaneun* by Moh. E. Hasim operates beyond its textual function as Qur'anic exegesis; it emerges as a form of vernacular pedagogy that structures how congregants understand, feel, and practice Islamic values within the plural social space of Cicendo. Field data reveal three mutually reinforcing tendencies. First, the use of the Sundanese language enables tafsir messages to work simultaneously on cognitive and affective levels, so teachings on justice, unity, and respect for difference do not remain abstract knowledge but become moral experiences that settle into congregants' social dispositions. Second, a contextual oral mode of transmission—through *pengajian*, narratives, social illustrations, and the articulation of everyday issues—allows key verses such as Q.S. *al-Hujurāt* [49]:13, Q.S. *ar-Rūm* [30]:22, and Q.S. *al-Mā'idah* [5]:8 to function as a public ethical language that guides congregational responses to social diversity. Third, the internalization of tafsir values does not remain exclusive to the Muslim community; it manifests in interfaith social cohesion, where non-Muslim residents perceive *pengajian* as a source of safety and

harmony rather than an identity threat. In this sense, the local *tafsir* internalized in Cicendo appears as an ongoing “educational labor” carried out through repetition, emotional connectedness, and ethical habituation, rather than through formal indoctrination.

The relationship between language, pedagogy, and value internalization explains why this pattern emerges and endures. The Sundanese language in *Lenyepaneun* does not function neutrally as a translational device; it operates as a bearer of meaning that brings the sacred text into the horizon of local experience. At this juncture, the normative message of the Qur'an becomes psychologically proximate and culturally credible, which facilitates its embodiment as a guide for social relations. In *pengajian* practice, this proximity intensifies through a narrative–dialogical delivery model: ustaz begin with social problems that congregants recognize and then return these problems to the ethical framework of the verse, so *tafsir* becomes a tool for reading the world rather than merely reading a book. This pattern aligns with the argument that local language serves as a carrier of values that mediates religious ethics into social habits (Mahfud et al., 2021; Moeis, Febriani, Sandra, & Pabbajah, 2022). This mechanism also explains why *Lenyepaneun* effectively nurtures inclusive attitudes: when teachings arrive through familiar vocabulary, idioms, and linguistic sensibilities, they more readily become a “social inner voice” that restrains reactive impulses, moderates emotions, and directs congregants toward practices of respect for difference.

From a comparative perspective, these findings extend the scholarship on local *tafsir* and multicultural Islamic education by foregrounding a pedagogical–practical dimension that empirical studies have often overlooked. Research on local *tafsir* and *Tafsir Nusantara* has demonstrated the importance of regional languages and cultural symbols as media of religious communication and acceptance (Anwar et al., 2020; Munip, 2016; Rohmana, 2020; Supardi et al., 2023). However, dominant approaches still emphasize philological, historical, or cultural-identity analyses, leaving the function of *tafsir* as a “value-internalization engine” in plural social life underexplored. Meanwhile, literature on multicultural Islamic education and religious moderation largely operates at the level of policy, formal curricula, and educational institutions (Abidin & Murtadlo, 2020; Bahri et al., 2025; Mizani, 2022; Mulyana, 2023), and rarely positions local religious sources—such as regionally vernacular *tafsir*—as community pedagogical infrastructures. This study contributes original insight by showing how local *tafsir* does not merely “represent” culture but actively “produces” harmonious practice through the rhythms of *pengajian*, the moral authority of ustaz, and the work of social habituation in multireligious spaces.

Interpreatively, these findings invite reading across three layers of meaning: historical, social, and ideological. Historically, *Lenyepaneun* represents the continuity of the Sundanese *tafsir* tradition that presents the Qur'an in local language and experiential horizons, while also demonstrating that *Islam Nusantara* grows through dialogue, adaptation, and grounded cultural pedagogy rather than through the standardization of religious expression. This reading resonates with studies of vernacular Islamic pedagogy that emphasize vernacularization as a strategy for building contextual social ethics while resisting extremism, as seen in efforts to vernacularize *maqāṣid al-shari‘ah* within Sundanese pesantren traditions (Kosasih, Sofianto, Mahzuni, Nugrahanto, & Koeshandoyo, 2025). Socially, *tafsir* functions as a mechanism for producing harmony: values of justice, unity, and respect for difference become internalized through oral pedagogy, personal teacher–congregant relations, and ethical habituation. This pattern accords with findings that highlight orality, embodiment, and affective proximity as the core of Islamic pedagogy (Hardaker & Sabki, 2015; Sabki & Hardaker, 2013). Ideologically, *Lenyepaneun* articulates a mode of religiosity that rejects exclusivism and identity polarization by positioning piety as an inclusive social ethic, consistent with contextual–critical Islamic pedagogy that frames religious education as a site for community cohesion and social justice (Karwadi, Bin Zakaria, Setiyawan, & Ferdi Hasan, 2025; Raihani, 2020).

Nevertheless, these findings also contain both functions and dysfunctions that require acknowledgment to avoid romanticizing local *tafsir*. On the functional side, *Lenyepaneun* operates as a culturally grounded instrument of moderation that works subtly yet effectively: it strengthens social cohesion, restrains collective emotional escalation, and provides an ethical language for coexistence in

plural societies. On the dysfunctional side, reliance on oral transmission and the authoritative figure of the ustaz may constrain sustainability when generational shifts or social-context changes occur. The absence of systematic pedagogical documentation further renders this educational labor vulnerable to fragmentation and difficult to replicate within broader Islamic education frameworks. Such fragility aligns with findings that religious education lacking documented pedagogical structures struggles with long-term adaptation and cross-context integration (Marshall, 2025; Stockinger & Ziegler, 2025). Unlike more sustainable religious education models that integrate spiritual values, social ethics, and relatively structured institutional support—such as prophetic approaches to environmental education and community empowerment—local tafsir practices risk losing reach when they lack robust mechanisms of transmission (Purnomo, Anantanyu, Saptaningtyas, & Mangunjaya, 2024).

Accordingly, the action plan proposed by this study directly addresses these dysfunctions rather than merely adding normative agendas. First, the study calls for structured documentation of *Lenyepaneun*'s pedagogical practices—through *pengajian* modules, ethical narrative guides, repositories of social illustrations, and digital archives—so value transmission no longer depends solely on memory and personal authority but leaves a pedagogical trace that others can learn and inherit. Second, strengthening ustaz regeneration through training in contextual-dialogical tafsir and reflective pedagogy becomes essential, ensuring that the capacity to link verses with social problems and to build a public ethical language reproduces across generations. Third, integrating local tafsir practices into broader community-based religious moderation ecosystems—via mosque networks, *majelis taklim*, and interfaith forums—should proceed without sacrificing cultural flexibility. In this way, tafsir does not remain isolated as “heritage” but operates as an adaptive, documented, and replicable infrastructure of multicultural Islamic education in an increasingly plural Indonesian society.

5. Conclusion

This study demonstrates that *Tafsir Ayat Suci Lenyepaneun* by Moh. E. Hasim functions not merely as a Sundanese-language Qur'anic exegesis, but as a living practice of multicultural Islamic education with tangible effects in a plural society. The main findings show that the use of local language, an ethical and dialogical exegetical style, and contextual oral teaching patterns enable Qur'anic values—such as human equality, social justice, and respect for difference—to be effectively internalized in congregants' religious dispositions. In the context of Cicendo, this internalization directly contributes to the formation of harmonious social relations, the minimization of religion-based conflict, and the acceptance of multireligious life as a shared reality that requires ethical care.

In terms of scholarly contribution, this study enriches Qur'anic exegesis and Islamic education by providing empirical evidence that locally grounded tafsir written in regional languages can function as a transformative pedagogical instrument in plural societies. The study moves beyond the prevailing focus of *Tafsir Nusantara* scholarship on philological concerns and cultural identity by demonstrating concretely how tafsir operates within everyday socio-religious practices. Moreover, it bridges two bodies of scholarship that have often remained separate—Qur'anic exegesis and multicultural Islamic education—by positioning local tafsir as a medium for culturally grounded internalization of religious moderation. In this sense, *Lenyepaneun* appears not only as an intellectual religious legacy, but also as a model of contextual Islamic pedagogy that holds relevance for managing diversity in Indonesia.

Nevertheless, this study has several limitations. Empirically, it focuses on a single urban community, which requires caution in generalizing the findings to different social contexts. In addition, the study prioritizes the pedagogical and social dimensions of tafsir and therefore does not explore in depth the dynamics of internal interpretive differences among congregants or variations in younger generations' responses to local tafsir. Future research may expand the geographical scope, compare local tafsir traditions across diverse cultural settings, and examine the integration of regionally vernacular tafsir into formal and digital Islamic education. Through such developments, studies of local tafsir can further contribute to strengthening inclusive and sustainable multicultural Islamic education in Indonesia's plural society.

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