

The Orientation of Turjuman Al-Mustafid Tafsir as the Root of the Interpretation Tradition in the Nusantara

Muhammad Jalaludin Al Mahaly

Yayasan Darul Hufadz, Sumedang, Indonesia
Jalaludin.almahaly@gmail.com

Suggested Citation:

Mahaly, Muhammad Jalaludin Al. (2024). The Orientation of Turjuman Al-Mustafid Tafsir as the Root of the Interpretation Tradition in the Nusantara. *Jurnal Iman dan Spiritualitas*, Volume 4, Number 3: 256–260. <http://dx.doi.org/10.15575/jis.v4i3.37128>

Article's History:

Received July 2024; Revised November 2024; Accepted November 2024.
2024. journal.uinsgd.ac.id ©. All rights reserved.

Abstract:

The purpose of this study is to analyze the orientation of Turjuman al-Mustafid's interpretation as the root of interpretation in the Nusantara. The research method used is library research. Data is collected through observation and documentation and then analyzed using qualitative analysis. The results of this study show that the orientation of Tafsir Turjuman al-Mustafid's interpretation is in (1) Local Cultural Adaptation, especially in the use of Malay and Jawi letters. (2) Simple Language, with its clear and easy-to-digest language style, makes this interpretation accessible to various levels of society. (3) Emphasis on the Spiritual and Sufistic Dimensions, by teaching Sufism values such as patience, sincerity, and tawakal. (4) Integration with Islamic Classical Teachings, while remaining rooted in Islamic classical teachings, by referring to the Qur'an, hadith, and classical interpretations as the main interpretation sources. (5) Driving the Formation of Nusantara Islamic Identity, by combining local elements and Islamic teachings, this interpretation helps to strengthen the sense of ownership and pride in the distinctive Islamic identity of the Nusantara. (6) Da'wah and Education, which are used as a tool to spread Islamic teachings and deepen religious understanding among the Malay community. (7) Contextualization of the teachings of the Qur'an, as an effort to help bridge the gap between the text of the Qur'an and the context of daily life. This study implies that Tafsir Turjuman al-Mustafid is not just a work of interpretation, but also a symbol of the integration of Islam with local culture as well as efforts to strengthen and maintain Islamic identity in the Nusantara.

Keywords: contemporary context; Islamic teaching; Javanese letter; local culture.

INTRODUCTION

Turjuman al-Mustafid is one of the oldest and most influential Qur'an interpretations in the Nusantara. Written by Sheikh Abdur Rauf al-Fansuri in the 17th century, this interpretation uses the Malay language with Jawi letters, making it very important in the cultural and religious context of this region (Faqih et al., 2022). The use of the Malay language with Javanese letters in this interpretation makes the teachings of the Qur'an easier to understand by the local community who at that time did not all master the Arabic language.

Turjuman al-Mustafid has become one of the main references in Islamic religious education in Islamic boarding schools and Islamic educational institutions in the Nusantara. This tafsir provides in-depth and contextual explanations of the verses of the Qur'an. This interpretation displays an effort to harmonize Islamic teachings with local Malay culture and traditions (Haecal & Rusmana, 2022). This is important to facilitate wider acceptance of Islam in communities with different cultural backgrounds. By incorporating local cultural elements, this tafsir helps preserve and respect local traditions within the framework of Islamic teachings.

The use of familiar language and relevant examples makes Turjuman al-Mustafid an effective da'wah tool. This helps spread Islamic teachings more widely and in a form that is easily accepted by local people. This interpretation contributes to the formation of a unique Indonesian Islamic identity, which is different from Islamic traditions in other regions, such as the Middle East (Abdullah & Masduki, 2015). This strengthens the sense of belonging and religious identity among Indonesian Muslims. Turjuman al-Mustafid became an inspiration for subsequent commentators in the Nusantara. His contextual and adaptive approach is followed by many scholars in writing interpretations that suit local conditions.

This tafsir is considered a classic reference source in the tradition of interpreting the Qur'an in the Nusantara. Many Muslim scholars and scholars refer to this work in their studies of tafsir. By accommodating various local cultural elements, Turjuman al-Mustafid contributes to the creation of an inclusive and tolerant understanding of Islam. This is important to maintain the unity of the diverse Muslim community in the Nusantara. This interpretation encourages intercultural dialogue between Islamic teachings and local traditions, which helps create harmony and understanding between various groups in society. The urgency of Tafsir Turjuman al-Mustafid lies in its crucial role in facilitating the understanding, spread and integration of Islam with local culture in the Nusantara. Through a contextual and adaptive approach, this tafsir not only helps spread Islamic teachings but also strengthens local Islamic identity and promotes unity and tolerance amidst the cultural diversity of the Indonesian people.

Various academics and researchers have carried out research on Tafsir Turjuman al-Mustafid with various approaches (Mokhtar, 2022). Research often highlights the social and cultural context at the time this commentary was written, especially in the Sultanate of Aceh. For example, how the influence of trade and interaction with the outside world shaped the need for tafsir in Malay. Several studies focus on the life and intellectual journey of the author, Sheikh Abdur Rauf al-Fansuri, including his relationship with the world of Sufism and how it influenced his interpretations. Many studies analyze the methodology used in Turjuman al-Mustafid, such as the use of tafsir bi *al-ma'thur* (interpretation based on history) and thematic interpretation. The research also highlights many linguistic aspects, such as the use of Malay and Jawi script, and how this influences the understanding of texts among local communities.

The novelty in this research lies in Turjuman al-Mustafid's orientation in creating the foundation for interpretation in the Nusantara. This research shows how important this interpretation is in the history and development of Islam in the Nusantara. Using various approaches, ranging from text analysis to contextual studies, researchers have succeeded in uncovering various dimensions of this tafsir, which makes it a monumental work in the Islamic interpretive tradition in this region. Even though a lot of research has been carried out on Tafsir Turjuman al-Mustafid, there are still several research gaps that can be explored further to enrich the understanding and contribution of this tafsir to Islamic traditions in the Nusantara.

Research on Tafsir Turjuman al-Mustafid has made a significant contribution to our understanding of interpretive traditions in the Nusantara. However, there are still many unexplored areas that could provide deeper insight and enrich the study of this interpretation. Research that fills this gap will be very useful in providing a more comprehensive picture of the influence and relevance of Turjuman al-Mustafid in historical and contemporary contexts.

METHOD

This research uses the library research method with a qualitative approach (Creswell, 2009). Library research on the orientation of Tafsir Turjuman al-Mustafid involves searching and analyzing existing literature, whether in the form of books, journal articles, dissertations, or primary sources such as manuscripts. The data collection techniques used were observation and documentation. This is an effort to identify the orientation of the interpretation used in Turjuman al-Mustafid, explain the social, cultural and intellectual context that influences this interpretation, and analyze the interpretation method and its contribution to the interpretive tradition in the Nusantara. Library research on the orientation of Tafsir Turjuman al-Mustafid involves collecting and analyzing literature from various sources. By identifying existing research gaps and exploring key themes, this research can make a significant contribution to our understanding of this tafsir and its role in the Islamic interpretive tradition in the Nusantara. The data analysis carried out was qualitative data analysis. Initially, data was collected, selected and sorted according to needs, until finally interpreting the data to produce a thesis statement in this research (Sugiyono, 2013).

RESULTS AND DISCUSSION

Language and Literature Tafsir Turjuman Al-Mustafid

This interpretation uses Malay, which is the lingua franca in the Nusantara. The use of this language makes it easier to understand and disseminate interpretations among local communities. Writing in Jawi letters indicates local cultural adaptation in conveying the messages of the Al-Qur'an (Hendriani, 2017). His use of language and literary style made a significant contribution to the spread and understanding of Islam in this region (Faqih et al., 2022). At that time, Malay served as a lingua franca in the Nusantara, facilitating communication and trade between tribes and kingdoms. The use of Malay in this interpretation makes the teachings of the Qur'an more accessible to the wider community who have not mastered Arabic (Karimah, n.d.). This tafsir is written using Jawi letters, which is an Arabic writing system adapted for the Malay language. The use of Jawi letters shows the adaptation of local culture in the spread of Islamic teachings. Jawi letters play an important role in Islamic literacy and education in the Nusantara, and this interpretation is an important tool in religious teaching (Widyawati & Widyawati, 2021).

Sheikh Abdur Rauf al-Fansuri uses a simple and clear style of language, so that it is easily understood by the general public. This is important to reach various levels of society, including those who do not have a deep religious educational background. Explanations in this interpretation often use a straightforward narrative with concrete examples from everyday life, making it easier to understand the teachings of the Qur'an. This interpretation often uses local terms known by the Malay community, which helps in simplifying the understanding and relating the teachings of the Qur'an to the local cultural context (Abdullah & Masduki, 2015). By using local terms, this interpretation succeeds in integrating Islamic teachings with Malay culture, creating a form of Islam that is relevant to the daily life of the community. This interpretation uses many metaphors and parables known in Malay culture, helping to clarify complex concepts in the Qur'an. The rhetorical style used in this interpretation, including repetition and emphasis, reinforces the main messages and facilitates memorization and teaching.

If we look at the influence of Sufism, as a Sufi, Sheikh Abdur Rauf al-Fansuri includes many Sufistic elements in his interpretations. This includes an emphasis on the spiritual and inner aspects of Islamic teachings. These tafsir often contain words of wisdom and wisdom originating from the Sufism tradition, which enriches the spiritual dimension of the interpretation. Meanwhile, this interpretation also had relevance and impact on the literature that was developing at that time. By using Malay language and Jawi letters, this tafsir contributes to increasing literacy in the Nusantara, especially in a religious context. This tafsir has become an important tool in the spread of Islamic knowledge and education, helping to spread the teachings of the Koran to various corners of the Nusantara (Said, 2017).

The use of local language and literature in this interpretation helps form a distinctive religious identity in the Nusantara, which is different from Islamic traditions in other regions. By integrating local cultural elements, this tafsir strengthens the sense of belonging and religious identity among Malay Muslims. Language and literature in Tafsir Turjuman al-Mustafid play an important role in the spread and understanding of Islam in the Nusantara. The use of Malay and Jawi letters, a simple and clear writing style, and the integration of local cultural elements make this interpretation relevant and easy to understand by the local community. Apart from that, the influence of Sufism in this interpretation enriches the spiritual and inner dimensions of Islamic teachings. As one of the oldest and most influential tafsir in the Nusantara, Turjuman al-Mustafid contributed significantly to the traditions of literacy, education and the formation of Islamic identity in this region.

Local Context Tafsir Turjuman Al-Mustafid

Turjuman al-Mustafid uses many parables and examples that are relevant to the daily life of Malay people at that time. This shows an effort to make interpretations more relevant and easy to understand by the local community. These tafsir often incorporate local values and traditions into the interpretation of the Qur'an, demonstrating a strong integration between Islamic teachings and local culture. Tafsir Turjuman al-Mustafid, by Sheikh Abdur Rauf al-Fansuri, is one of the oldest and most influential interpretations of the Qur'an in the Nusantara. Written in the 17th century, this tafsir played an important role in spreading and adapting Islamic teachings to the local context of Malay society. In the 17th century, the Sultanate of Aceh was the center of science and trade in the Nusantara. As a powerful Islamic kingdom, Aceh attracted many scholars and traders from various regions. The Sultanate of Aceh is also known as a center for the spread of Sufism, which greatly influenced religious thought and practice in this region. Sheikh Abdur Rauf al-Fansuri, as a Sufi, brought the teachings of Sufism into his interpretation.

This tafsir succeeds in accommodating local traditions and customs in the interpretation of the verses of the Koran, so that Islamic teachings can be better accepted by society (Oktafia & Sholeh, 2021). The use of this tafsir in religious education in Islamic boarding schools and madrasas helps spread Islam in a way that is relevant

to local communities. As a Sufi, Sheikh Abdur Rauf included many elements of Sufism in his interpretations. The emphasis on the spiritual and inner aspects of Islamic teachings helps deepen people's religious understanding and practices. The teachings of Sufism which focus on spirituality and high morality are well accepted among the Malay community, which already has a strong spiritual tradition.

By accommodating various local cultural elements, this interpretation contributes to the creation of an inclusive and tolerant understanding of Islam, important for maintaining the unity of the diverse Muslim ummah in the Nusantara (Hitami, 2021). This interpretation encourages intercultural dialogue between Islamic teachings and local traditions, helping to create harmony and understanding between various groups of society. The local context of Tafsir Turjuman al-Mustafid includes cultural adaptation, the use of Malay language and Jawi letters, as well as the influence of Sufism. All of this makes this interpretation relevant and easily accepted by the Malay community in the Nusantara. This interpretation not only functions as a tool for spreading Islamic teachings but also contributes significantly to the formation of a unique and inclusive Indonesian Islamic identity.

Interpretation Methods Tafsir Turjuman Al-Mustafid

Sheikh Abdur Rauf al-Fansuri uses the method of *tafsir bi al-ma'thur* (interpretation based on narrations and hadiths) as the basis of interpretation, but also includes personal thoughts and interpretations adapted to the local context. This interpretation sometimes uses a thematic approach to explain the verses of the Qur'an, with a focus on certain themes that are relevant to the people of the Nusantara. The interpretation method used in this interpretation reflects a combination of the traditional Islamic approach and adaptation to the local context of the Malay community.

The main interpretive methods used in Tafsir Turjuman al-Mustafid are *bi al-ma'thur* and *bi al-Ra'yi*. *Tafsir bi al-ma'thur* is a method of interpreting the Qur'an which is based on narrations originating from the Prophet Muhammad SAW, his companions, and the *tabi'in*. This interpretation often uses hadith and *athar* as the main sources. Sheikh Abdur Rauf often refers to the hadiths of the Prophet to explain verses of the Koran. This gives authority and validity to the interpretation. This tafsir also refers to the interpretations given by the companions and *tabi'in*, showing links to the Islamic classical interpretive tradition.

Meanwhile, with *Tafsir bi al-ra'yi*, the interpretation method is based on the mufassir's reasoning and *ijtihad*. This method involves interpretation using logic and personal understanding of the text of the Koran. Sheikh Abdur Rauf uses logical reasoning to connect the verses of the Koran with the context of the daily life of the Malay people. The interpretations in Turjuman al-Mustafid often pay attention to the local social and cultural context, which makes the teachings of the Qur'an more relevant and easy to understand.

This interpretation also has a Sufi pattern. As a Sufi, Sheikh Abdur Rauf al-Fansuri included spiritual and inner elements in his interpretation. This includes an explanation of the deep meaning of the verses related to man's relationship with God. This interpretation often emphasizes the moral and ethical aspects of Islam, which is in line with the teachings of Sufism about morals and soul purification (Haecal & Rusmana, 2022).

This tafsir uses many terms and similes known in Malay culture, making it more relevant and easy to understand. Interpretations often relate the teachings of the Qur'an to the daily lives of the Malay people, making them more practical and applicable. The interpretive method in Tafsir Turjuman al-Mustafid reflects a combination of traditional approaches and local adaptation. The use of *tafsir bi al-ma'thur* and *tafsir bi al-ra'yi*, the influence of Sufism, thematic approaches, and the integration of local language and culture make this tafsir one of the most relevant and influential works in the tradition of interpreting the Qur'an in Nusantara. This approach not only helps in the spread of Islamic teachings but also strengthens the religious identity of the Malay community.

Sources of Interpretation of Tafsir Turjuman Al-Mustafid

Sheikh Abdur Rauf al-Fansuri refers to various classic books of interpretation such as Tafsir al-Jalalain and Tafsir al-Khazin, but adapts them to the local context. As a Sufi, the interpretation of this interpretation is also influenced by the teachings of Sufism, which emphasizes the spiritual and inner aspects of Islamic teachings (Farid et al., 2023). The main sources of this interpretation are the Qur'an and the Hadith. As the main text of Islam, the Qur'an is the main source for all interpretations, including Turjuman al-Mustafid. Sheikh Abdur Rauf's interpretation starts from the text of the Qur'an itself. Hadith or narration of Prophet Muhammad SAW is the second very important source. Sheikh Abdur Rauf often refers to the hadith to provide additional context and explanation to the verses of the Qur'an.

If viewed from the side of presentation and content, this tafsir is strongly influenced by the works of classical tafsir-tafsir, such as al-Tabari, al-Qurtubi, and Ibn Katsir. Tafsir al-Tabari (*Jami' al-Bayan fi Ta'wil al-Qur'an*) by al-Tabari is one of the earliest and most comprehensive interpretations, this work provides a strong basis for the

interpretation of the verses of the Qur'an. Meanwhile, Tafsir al-Qurtubi (Al-Jami li Ahkam al-Qur'an) al-Qurtubi is known for his explanation of the laws; this interpretation provides important insight into understanding the legal verses in the Qur'an. As for Tafsir Ibn Kathir (Tafsir al-Qur'an al-Azim) by Ibn Kathir, this commentary is famous for its use of hadith to interpret the verses of the Qur'an, providing rich explanations based on authentic narrations.

Apart from the influences of classical interpretation, this interpretation also adapts to the local context. Local knowledge and oral traditions play an important role in contextualizing the teachings of the Qur'an in the daily lives of Malay people. The use of Malay language and Jawi letters shows how this interpretation is adapted to the local cultural context, making it easier for the Indonesian people to understand. Apart from that, Sheikh Abdur Rauf also refers to various fiqh and usul fiqh books to provide explanations of Islamic law and principles. Apart from the classical tafsir mentioned above, it is very likely that Sheikh Abdur Rauf also referred to other tafsir that were circulating in his time, enriching the views and explanations in his tafsir.

Sheikh Abdur Rauf al-Fansuri's scientific knowledge also influenced the content of his interpretation. Sheikh Abdur Rauf al-Fansuri studied various famous teachers, including those who were experts in Sufism and tafsir. This scientific knowledge provides a strong foundation for the methodology and content of the interpretation. As a scholar who is active in his community, Sheikh Abdur Rauf's personal experience in teaching and preaching also influences the interpretation given in Turjuman al-Mustafid. In the end, Turjuman al-Mustafid's interpretation utilizes various rich and varied interpretive sources, ranging from the Koran and Hadith, classical tafsir, and Sufism teachings to local Malay traditions. Sheikh Abdur Rauf al-Fansuri succeeded in integrating these various elements to create a commentary that is not only scientifically authoritative but also relevant and understandable to local communities in the Nusantara. This makes Turjuman al-Mustafid one of the most important works of interpretation in the Islamic tradition in this region.

Tafsir Turjuman Al-Mustafid as the root of Al-Qur'an interpretation in the Nusantara

This tafsir aims to educate the public about the teachings of the Koran and strengthen the propagation of Islam in the Nusantara. The approach used focuses on teaching that is simple and easy to understand. Through the use of local languages and adaptation to local culture, this interpretation plays an important role in the spread of Islam in the Nusantara.

Tafsir Turjuman al-Mustafid by Sheikh Abdur Rauf al-Fansuri has certain objectives that make it one of the roots of the tradition of interpreting the Qur'an in the Nusantara. The use of Malay in this interpretation aims to make the teachings of the Koran easier to understand for people in the Nusantara who do not master Arabic. Malay, as a lingua franca, allows the messages of the Koran to be more widely received. Sheikh Abdur Rauf uses a simple and clear language style, so it is easy for ordinary people to understand. This is important to ensure that the teachings of the Koran can be accessed by all levels of society.

This interpretation functions as an effective da'wah tool in spreading Islamic teachings in the Nusantara. By explaining the Qur'an in a local context, these tafsir help in the wider and deeper spread of Islam. These tafsir are used as teaching materials in Islamic boarding schools and madrasas, strengthening Islamic education in the region. Meanwhile, this tafsir uses local terms and examples that are known to the Malay community, so that the teachings of the Qur'an feel more relevant and close to everyday life. Writing in Jawi script shows a cultural adaptation that strengthens ties to local traditions.

By combining elements of local culture and Islamic teachings, this interpretation helps form a unique religious identity in the Nusantara. This is important for building a sense of ownership and pride in local Islamic identity. As a Sufi, Sheikh Abdur Rauf includes elements of Sufism in his interpretations. This helps enrich the spiritual and moral dimensions of the teachings of the Qur'an, teaching values such as sincerity, patience, and trust. This interpretation emphasizes the importance of morals and ethics in everyday life, in line with Sufism's teachings about soul purification and high morality.

These tafsir group verses are based on certain themes, providing comprehensive and in-depth explanations of certain issues. This approach helps readers understand the teachings of the Koran as a whole. By paying attention to the local social and cultural context, this tafsir provides a deeper and more applicable understanding of the teachings of the Qur'an. By accommodating various elements of local culture, this tafsir contributes to the creation of an inclusive and tolerant understanding of Islam, important for maintaining the unity of the diverse Muslim ummah in the Nusantara. This interpretation encourages intercultural dialogue between Islamic teachings and local traditions, helping to create harmony and understanding between various groups of society.

Thus, Turjuman al-Mustafid's interpretation aims to facilitate understanding of the teachings of the Koran, spread Islam, integrate local culture with Islam, strengthen religious identity, teach Sufism values, create comprehensive understanding, and build unity and tolerance. These objectives make this tafsir one of the important roots of the tradition of interpreting the Qur'an in the Nusantara, which is relevant and influential in the local context of Malay society.

CONCLUSION

Tafsir Turjuman al-Mustafid is one of the important works in the tradition of interpreting the Qur'an in the Nusantara. The orientation taken in this tafsir reflects an effort to integrate Islamic teachings with local culture, making them relevant and easy to understand by the Malay community. The indicators that have been mentioned show how this tafsir became the root of the interpretive tradition in the Nusantara, and how it continues to influence interpretive approaches in this region to this day. Tafsir Turjuman al-Mustafid shows strong adaptation to local Indonesian culture, especially in the use of the Malay language and Jawi letters. This makes the teachings of the Koran easier to understand and relevant to local communities. The language style is clear and easy to digest, making this interpretation accessible to various levels of society. This interpretation emphasizes the spiritual and Sufistic aspects of Islamic teachings, teaching Sufism values such as patience, sincerity and trust. This enriches people's religious and moral understanding. By combining local elements and Islamic teachings, this interpretation helps strengthen a sense of ownership and pride in the Nusantara's unique Islamic identity. This tafsir is used as a tool to spread Islamic teachings and deepen understanding of religion among the Malay community. Tafsir Turjuman al-Mustafid succeeded in contextualizing the teachings of the Qur'an in the social, cultural and historical realities of Indonesian society. This helps bridge the gap between the text of the Koran and the context of everyday life. This orientation shows that Tafsir Turjuman al-Mustafid is not just an interpretive work, but is also a symbol of the integration of Islam with local culture and an effort to strengthen and maintain Islamic identity in the Nusantara.

References

- Abdullah, R., & Masduki, M. (2015). Karakteristik Tafsir Nusantara (Studi Metodologis atas Kitab Turjumun al-Mustafid Karya Syekh Abdurrauf al-Singkili). *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 16(2), 141–160.
- Creswell, J. W. (2009). *Research design: Qualitative and mixed methods approaches*. London and Thousand Oaks: Sage Publications.
- Faqih, S. M., Rusmana, D., & Rahtikawati, Y. (2022). Orientasi Tafsir Turjuman Al-Mustafid Karya Abdur Rauf As-Singkili. *At-Turas Jurnal Studi Keislaman*, 9(1).
- Farid, A., Daniati, P., Noor, R., Nuryeni, N., Zuhrafa, A. P., Febiana, R., Aulia, R., & Aulia, T. (2023). Karakteristik Metode Tafsir Al-Quran Secara Holistik (Studi Literatur). *Indo-MathEdu Intellectuals Journal*, 4(3), 1709–1716.
- Haecal, M. I. F., & Rusmana, D. (2022). Historical Conception According To The Natural Malay Tafsir Of Turjuman Al-Mustafad: A Tafsir Study Of The Nusantara. *Al-Risalah Jurnal Ilmu Syariah Dan Hukum*, 78–92.
- Hendriani, D. (2017). Peranan tulisan Jawi dalam perkembangan Islam di Indonesia. *Qolamuna: Jurnal Studi Islam*, 3(1), 37–54.
- Hitami, M. (2021). Nilai-Nilai Pluralisme dalam Tafsir Nusantara. *Nusantara; Journal for Southeast Asian Islamic Studies*, 17(1), 8–28.
- Karimah, M. F. El. (n.d.). Munasabah in the Perspective of Science of the Qur'an: Study of Al-Burhan Fi Ulumul Quran Works of Al-Zarkasyi (D. 749 H). *Ar-Risalah: Jurnal Studi Agama Dan Pemikiran Islam*, 14, 47–61.
- Mokhtar, K. A. (2022). Unmasking the Devil: The Role of the Civil Court and Islamic Religious Authorities in the Battle Against Religious Extremism and Terrorism in Malaysia. *Const. Rev.*, 8, 87.
- Oktafia, F. D., & Sholeh, M. J. (2021). Kebhinekaan Dan Persatuan Perspektif Tafsir Nusantara. *Al-Munir: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir*, 3(01), 31–63.
- Said, H. A. (2017). Mengenal Tafsir Nusantara: Melacak Mata Rantai Tafsir Dari Indonesia, Malaysia, Thailand, Singapura Hingga Brunei Darussalam. *Refleksi*, 16(2), 205–231.
- Sugiyono. (2013). *Metode Penelitian Kuantitatif, Kualitatif dan R&D*. Alfabeta.CV.
- Widyawati, M., & Widyawati, M. (2021). Relasi antara Pergeseran Peran Pencari Nafkah dan Krisis Maskulinitas dalam Cerpen "Huruf Terakhir" karya Benny Arnas. *Jurnal Bahasa Dan Sastra*, 9(2), 182–192.



© 2024 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons Attribution (CC BY SA) license (<http://creativecommons.org/licenses/by-sa/4.0/>).