



Principles Methodology on Quranic Interpretation in Indonesia: Analysis of Interpretation Method of Tafsir Al-Azhar and Tafsir Al-Misbah

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ABSTRACT

The interpretator's background influences the style and characteristics of the interpretation he writes. Likewise, the interpretation of products in Indonesia will be very different from the interpretations in the Middle East. From this background, the researcher will reveal the uniqueness and characteristics of interpretation in Indonesia through the methodological principles used in its interpretation. The object of this research is Tafsir Al-Misbah by Quraish Shihab and Tafsir Al-Azhar by Hamka. From this study, it was found that there are several specific methodological principles carried out by Quraish Shihab and Hamka, including taking many sources of interpretation from other tafsirs and in their interpretation, it was found that both opinions were very thick with Indonesian culture.

ABSTRAK

Latar belakang penafsir mempengaruhi gaya dan karakteristik tafsir yang ditulisnya. Demikian pula produk tafsir di Indonesia akan sangat berbeda dengan tafsir dari Timur Tengah. Dari latar belakang tersebut, peneliti akan mengungkap keunikan dan karakteristik penafsiran di Indonesia melalui prinsip-prinsip metodologi yang digunakan dalam penafsirannya. Objek penelitian ini adalah Tafsir Al-Misbah oleh Quraish Shihab dan Tafsir Al-Azhar oleh Hamka. Dari penelitian ini ditemukan bahwa ada beberapa prinsip metodologis tertentu yang dilakukan oleh Quraish Shihab dan Hamka, diantaranya mengambil banyak sumber tafsir dari tafsir lain dan dalam penafsirannya ditemukan bahwa kedua pendapat tersebut sangat kental dengan budaya Indonesia.

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1. INTRODUCTION

The method of interpretation is a device and work procedure used in the process of interpreting the Qur'an. This set of work, theoretically, relates to two essential aspects. First, the text with its semiotic and semantic problems. Second, the context aspect of the text which presents the various socio-cultural spaces in which the text appears. In addition to these two aspects, history is also a variable used to explain the meaning of the text (Gusman, 2013).

The dynamics of the epistemology of interpretation began to develop and even shifted. Abdul Mustaqim divided this paradigm shift in the epistemology of interpretation in 3 eras. The first is a formative era based on mythical reasoning. What happened in the classical era, which was very much dominated by *tafsir bi al-ma'shur*

(history) which was very thick with the history of baya>ni. Mythical reasoning referred to in this context is a way of thinking that does not prioritize a critical attitude when accepting an interpretation (Mustaqim, 2009, pp. 108–100)

Second, the paradigm shift in the epistemology of affirmative interpretation in the medieval era based on ideological reasoning. The background of this era arose because of dissatisfaction with the interpretation of *bi al-ma'tsur* which was considered inadequate and did not interpret the entire Qur'anic verse. This then gave rise to the tradition of *bi al-ra'yi* interpretation (with reason/reason). Third, the reformative era that emerged in the modern-contemporary century based on critical reasoning. This era arose because of the dissatisfaction of modern-contemporary interpreters against the products of previous interpretations because they were considered authoritarian, ideological, secretarial and hegemonic, thus distorting the purpose of the Qur'an being revealed to humans as *hudan linnas*.

The reason why the author chooses the Al-Misbah interpretation as the object of the study of the methodology of interpretation, with its interpretation of the *ada>bi-ljima'i* and *maudhui* style, but this interpretation cites several interpretations that have various methods and styles. In terms of the method of interpretation, Tafsir Al-Mishbah refers to several works of interpretation that use the historical or *bi al-ma'sûr* method, such as Tafsir al-Qurân al-'Azîm by Ibn Kasîr, ad-Durr al-Mansûr by as-Suyûtî and Jâmi' al-Bayân by at-Tjabaarî. Tafsir al-Mannâr by Rasyid Ridjâ and Tafsir al-Mizân by at-Tjabaatjaba'î. In addition, Quraish Shihab also refers to the work of Muhammad Tjâhir 'Asyûr, an activist in contemporary commentary who tries to link the *ma'sûr* and *ma'qûl* methods. Tafsir at-Tahjîr wa at-Tanwîr is one of Tjâhir 'Asyûr's popular works besides Ridjâ's works.

The variety of sources (literature) of interpretation referred to by Quraish Shihab in Tafsir Al-Mishbah is also seen in terms of nuances of interpretation. For example, Quraish Shihab refers to the commentary written by Abû Qâsim Jârullâh Mahmûd ibn 'Umar al-Khawarijmî az-Zamakhsyari, al-Kasysyaf, which is based on Mu'tazilite theology. Quraish Shihab also refers to al-Mizân fî Tafsîr al-Qurân, the work of at-Tjabaatjaba'î which is based on Shia theology, Fî Zjîlâl al-Qurân by Sayyid Qutjub and Tafsîr al-Qurân al-Hjakîm or al-Mannâr by Rasyid Ridjâ which has a social nuance or pattern (*ada>bi ijma>î*). The various sources of references and literature on Tafsir Al-Mishbah show that Quraish Shihab is an appreciative, accommodating, creative, and courageous person.

Turning to Tafsir Al-Azhar, the reason the author chooses Tafsir Al-Azhar as a comparison in the research methodology of interpretation is because the methodology of Tafsir Al-Azhar is different from the methodology of Al-Misbah interpretation which has a *maudhu'i* interpretation method and in its interpretation cites other sources of interpretation that Having a background of different styles, Tafsir Al-Azhar appears as a more authentic interpretation in terms of ideas and thoughts. Although it cannot be denied, Al-Azhar's interpretation also refers to several interpretations such as Abduh's Tafsîr Al-Mana>r, Tafsîr Jawa>hir by Tanthawi> Jauhari and Tafsîr Mafa>tih Ghaib by Fakhruddi>n ar-Razi

Tafsir Al-Azhar which has the pattern of *bi-ljima'i* by using the Al-Quran and Hadith as a reference (Tafsir bi Al-Ma'tsur). In addition, Buya Hamka also added studies of sociology, anthropology and other scientific studies to add to the treasures of his interpretation. In addition to the mufassir, thinker, and reformer, Hamka is also a highly respected educator figure and has a significant contribution to Indonesian education. According to Hamka, the purpose of education has two dimensions, namely happiness in the world and in the hereafter. To achieve this goal, humans must carry out their duties properly, namely worship. Therefore, all educational processes ultimately aim to be able to lead and make students as servants of God.

Quraish Shihab and Hamka, apart from being progressive thinkers and reformers of the modern age, both departed from the same spirit, namely wanting to make the Koran a moral-theological foundation for mankind in carrying out God's mandate, and to prove that the Koran is always relevant for every era and place. Both of them also want to have a dialogue with the static and limited text of the Koran with the context of the dynamic and unlimited development of the times

2. METHOD

This study uses a qualitative research model. Qualitative research aims to obtain a complete picture of a matter according to the view of the human being studied. Qualitative research deals with the ideas, perceptions, opinions, or beliefs of the people being studied; all of which cannot be measured by numbers. Qualitative research is generally designed to provide real experience and capture meaning as it is created in the research field through direct interaction between the researcher and the researched.

Qualitative research is an investigative process to understand social problems based on creating a complete holistic picture formed in words, reporting informants' views in detail, and arranged in a natural setting. From the

opinion above, it can be seen that qualitative research is research that is used if the research factors cannot be quantified or cannot be calculated so that variables cannot be expressed with numbers such as perceptions, opinions, assumptions, and the like.

3. RESULTS AND DISCUSSION

3.1. Quraish Shihab Biography

Prof. Dr. Muhammad Quraish Shihab, was born in Sidenreng Rappang (Sidrap) on February 16, 1944. Quraish is the fourth son of 12 children from Prof. Abdurrahman Shihab and Asma Aburisy, their 11 siblings are Nur, Ali, Umar, Wardah, Alwi, Nina, Sida, Abdul Mutalib, Salwa, Ulfa and Latifah. Quraish loved the Qur'anic sciences since childhood due to the influence and upbringing of his father, a interpretator and academic even Prof. Abdurrahman is the rector of two Islamic universities in Makassar, IAIN Alauddin and the Indonesian Muslim University. In 2004, Quraish began to develop the movement "Embracing the Qur'an" which was translated through the institution he founded under the name "Center for the Study of the Qur'an" (PSQ). PSQ is an extension of the Quraish's idea to socialize and propagate a moderate and tolerant understanding of Islam, which was also born through many programs, such as the Mufassir Cadre Education as a medium to produce the next generation who will convey the message of the Qur'an appropriately.

In addition, Quraish assisted with several colleagues also established Bayt Al-Qur'an in the South City area of Pondok Cabe which consists of Post-Tahfidz Islamic Boarding Schools which educate huffadh (Al-Qur'an memorizers) from various regions to explore the Science of the Qur'an. 'an, and the Bayt Al-Qur'an also has a mosque as a medium for the practice of students and a medium for preaching Islam conventionally to the surrounding community. Quraish also helped initiate PSQ to innovate in preaching Wasathiyah (moderate) Islam through a digital platform, and CariUstadz.id was formed, which brings together congregations of ustadz with moderate understanding to conduct joint studies, or to support certain activities. Quraish is still active in solving the problems of the international Islamic world through the Majelis Hukama 'Al-Muslimin which was formed in 2014, and consists of a total of 15 people from leading scholars around the world. This association is led directly by the Grand Sheikh of Al-Azhar, Sheikh Dr. Ahmed El-Tayeb. Currently, Quraish dedicates more of his time to writing books as a daily activity, it is recorded that until now 61 books have been written, and of course Quraish also has a magnum opus, Tafsir Al-Misbah, and all of Quraish's books are published by Lentera Hati Publishers.

3.2. Hamka Biography

Haji Abdul Malik bin Abdul Karim Amrullah, better known as Hamka was born in Tanah Sirah, Sungai Batang village on the shores of Lake Maninjau (West Sumatra) on February 16, 1908 AD or 14 Muharram 1326 H.1 He died on July 24 1981 in Jakarta. Later he was given the title Buya, which is a nickname for the Minangkabau people which comes from the word abi, abuya in Arabic which means my father, or someone who is respected (Razikin, 2009, p. 188). His father, Dr. H. Abdul Karim Amrullah, known as Haji Rasul, is a descendant of Abdul Arif with the title Tuanku Pauh Pariaman Nan Tuo, one of the Padri Heroes who is also known as Haji Abdul Ahmad. Dr. H. Abdul Karim Amrullah is also one of the leading scholars who belong to the triumvirate, namely Shaykh Muhammad Jamil Djambek, Dr. H. Abdullah Ahmad and Dr. H. Abdul Karim Amrullah himself, who became the pioneer of the "Youth" movement in Minangkabau. (Hamka, 1988, p. Juz 1, 1-2)

At the age of 29, Buya Hamka started his work activities by becoming a religion teacher at the Tebing Tinggi plantation. Hamka then continued his career as a lecturer at the Islamic University of Jakarta and Muhammadiyah University in Padang Panjang from 1957 to 1958. After that he was appointed a rector of the Jakarta Islamic College and also served as a professor at Mustopo University Jakarta. Buya Hamka is also an active figure in the field of mass media. He has been a journalist in several media such as Pelita Andalas, Call for Islam, Bintang Islam, and Appeal for Muhammadiyah. In 1928, Hamka was editor of the Community Progress magazine. And in 1932, he became editor and published al-Mahdi magazine in Makassar. In addition, he is also the editor of magazines such as Community Guidelines, Panji Masyarakat, and Gema Islam. Hamka has received several awards at national and international levels such as the honorary award of Ustâdziyyah Fakhriyyah (Doctor Honoris Causa)¹³ from al-Azhar University (1958), in honor of his struggle against the syi'ar Islam and from the National University of Malaysia in 1974, in order to his devotion to the development of literature. Meanwhile, the domestic awards he received were the titles of Datuk Indono and Prince Wiroguno (Razikin, 2009).

On Monday, 12 Rabi'ul Awwal 1383/27 January 1964, Hamka was arrested by the Old Order authorities on charges of betraying his own homeland and imprisoned for 2 years and 7 months (27 January 1964-21 January 1967). He wrote and perfected his 30 juz of commentary. With deep conviction and gratitude, he expressed his appreciation for the various supports that had been given to him from the ulama, the envoys from Aceh, East Sumatra, Palembang, the ulama' from Egypt, the ulama' in al-Azhar, Shaykh Muhammad al-Ghazali, Shaykh Ahmad Sharbasi, from Makassar, Banjarmasin, East Java, West Nusa Tenggara and others. In 1967, the first Tafsir al-Azhar was finally published. (Gusman, 2013) This interpretation is Hamka's greatest achievement and contribution in building thought and elevating the scientific tradition that gave birth to an important history in writing commentaries in the archipelago. The most important goal in writing Tafsir al-Azhar is to strengthen and strengthen the arguments of the missionaries and support the da'wah movement (Hamka, 1988)

3.3. Principles of Al-Misbah Interpretation Methodology

Tafsir al-Mishbah seen from the systematic presentation of the interpretation is a combination (synergy) of coherent-thematic presentation (tahlīlīy-mawdū'i). As has been explained that this systematic selection is an alternative to Quraish Shihab, the author, who tries to avoid the impression of being unattractive and long-winded in interpreting the Qur'an by using a coherent model (tahlīlī) so he chooses a model which he deems more appropriate (Al-Farmāwi, 1977). However, efforts to realize the interpretation of the thematic model cannot completely ignore the coherent presentation model (tahlīlī), with its various advantages and disadvantages. Quraish Shihab chose to use the thematic presentation systematic (mawdū'i) the first of two thematic forms, namely thematic as an interpretation of a letter of the Qur'an by explaining its general and specific objectives, as well as the relationship between the various issues in the letter between one another so that all these problems are related to each other like a single question. (Shihab, 1999)

For example, Quraish Shihab when interpreting surah al-An'ām, he classified the letter into 15 groups. The first group, consisting of the 1st verse to the 3rd verse. The presentation of the interpretation model of the purpose of the letter as the main idea has strong roots in the work of al-Biqā'i (d. 885 H/1480 H), a figure of interpretation who lived, when the thoughts of the scholars of interpretation about the importance of the model of interpretation of Al -The Qur'an through the correlation (munāsabah) verses and letters reaches a culmination point. (Ibrāhīm bin 'Umar al-Biqā'i, n.d., pp. 5-6) Ibn Āsyūr perfected the descriptions of al-Biqā'i which he said were not satisfactory. This idea of munāsabah analysis is strengthened again by the idea of analyzing the purpose of the letter or the main theme of the letter in Syaltūt's view.

This thematic presentation interpretation model based on the main theme of the surah or tafsr al-mawdū'i li as-sūrat is not something new, unlike Hamdani Anwar's assumption, Quraish Shihab has offered a new model in the interpretation of the Qur'an. 'an. Mahmūd Syaltūt, as stated by Quraish Shihab has applied this method in his commentary, Tafsir al-Qur'an al-Karīm. The topical unit (al-wah)dat al-mawdū'iyyah) on which Mahmūd Muhammad al-Hijāzī has previously proposed this method works. The same idea was also put forward by Farāhī which Islāhī later developed with the term "letter as a unit" or "unit letter". However, among these figures, it was Syaltūt who directly influenced Quraish Shihab's interpretation because of his educational background at Al-Azhar University and the intensity of his struggle with Syaltūt's thoughts. Besides Syaltūt, 'Abduh at the beginning of the 20th century AD had paid special attention to the "unity of the description of the letter." His student and friend, Rāsyid Ridjā, took the same view as sorting out, then collecting several verses that were interpreted in separate groups, then connect with other groups. 'Abdullah Darrāz also holds the view that a letter of the Qur'an is an inseparable unity. The same thing was also stated by Sayyid Muhammad al-Husein at-Tabātabā'i. According to at-Tabātabā'i, the purpose and purpose of the letter is different and each letter describes a certain meaning and purpose. Quraish Shihab claims that how to understand the Qur'an by understanding the purpose of such a letter is the view of the majority of scholars, in addition to these names, such as Sayyid Qutb, Sheikh Muhammad al-Madanī, Ahmad Badawi, Sheikh Muhammad 'Ali as-Sābūnī, Muhammad Sayyid Tantāwī, and Mutawallī Sya'rawī (Shihab, 2002)

The previous scholars, according to Quraish Shihab, took one of the following three ways in explaining the correlation of the verses of the Qur'an. First, grouping the various verses into groups of themes, then explaining their relationship to the following groups of verses, as adopted by the authors of al-Manar and al-Marāgī. Second, finding the central theme of a letter and then returning the description of the group of verses to that central theme, as did Mahmūd Syaltūt. Third, connecting the verse with other verses by explaining the compatibility, as al-Biqā'i did (Subhan, 1993, p. 12).

It should be stated here, that the sources (interpretation literature) referred to by Quraish Shihab in Tafsir Al-Mishbah have various methods and nuances (styles). In terms of the method of interpretation, Tafsir Al-Mishbah refers to several works of interpretation that use the historical or bi al-ma'sûr method, such as Tafsir al-Qurân al-'Azîm by Ibn Kasîr, ad-Durr al-Mansûr by as-Suyûtî and Jâmi' al-Bayân by at-T}abarî. Tafsir al-Mannâr by Rasyîd Ridâ and Tafsir al-Mîzân by at-Tabâtabâ'i are works of interpretation that use the rational method, thinking (ma'qûl), which is referred to by Quraish Shihab. In addition, Quraish Shihab also refers to the work of Muhammad Tâhir'Asyûr, an activist in contemporary commentary who tries to link the ma'sûr and ma'qûl methods. Tafsir at-Tahrîr wa at-Tanwîr is one of Tâhir'Asyûr's popular works besides Ridâ's work (Rahman, 2016; Shihab, 2002).

The variety of sources (literature) of interpretation referred to by Quraish Shihab in Tafsir Al-Mishbah is also seen in terms of nuances of interpretation. For example, Quraish Shihab refers to the commentary work written by Abû Qâsim Jârullâh Mahmûd ibn 'Umar al-Khawarijmî az-Zamakhsyari, al-Kasysyaf, which has Mu'tazilite theology. Quraish Shihab also refers to al-Mîzân fî Tafsîr al-Qurân, the work of at-Tabâtabâ'i which is based on Shia theology, Fî Zîlâl al-Qurân by Sayyid Quṭṭub and Tafsîr al-Qurân al-Hakîm or al-Mannâr Rasyîd Ridâ's works with social nuances or patterns (adabî ijtmâ'î).

The interpretive steps it applies are:

- (1) grouping verses based on derived themes from the central theme of the letter which is usually called maqṭ'a' (a group of verses that mark the transition of themes), for example 1-7 on the theme of leadership,
- (2) explaining the main objectives or themes the letter and it is towards this central theme that other themes of several passages of the verse revolve. This is stated when starting the interpretation at the beginning of the surah,
- (3) outlining the correlation (munâsabah) in the surah, either between the name of the surah and its themes, between the beginning and the end of the surah, or between groups of verses that have their respective themes,
- (4) explaining global interpretation of the verse by inserting explanatory sentences into the verse text, as did al-Biqâ'i. To distinguish between the interpretation and the text of the verse, the sentences which are the text of the verse are italicized,
- (5) describe the vocabulary (mufradât) and the series of sentences that become the key terms that can explain the meaning of the verse. It also explains the correlation between words and words in a verse, between a verse and a verse, between the content of the verse and the closing part (fasḥilah) and other forms of correlation,
- (6) provides an explanation of the meaning of the verse by mentioning sources. interpretation, such as the interpretation of verse by verse, verse to hadith, sabab an-nuzûl, history and opinions of the interpreters, and
- (7) explaining the correlation of the initial description of the letter with the closing (Muslim, 1989, pp. 165–329).

It should be emphasized here that the thematic method based on the purpose of the verse used by Shihab in Tafsir Al-Mishbah by utilizing munâsabah al-âyat is proof that the Qur'an is like a solid and harmonious building, each of which) mutually reinforcing. The urgency of this munâsabah al-âyat is actually in order to reject the assumption that the systematics of the Qur'an, like some orientalists, are confused because the Qur'an does not use the scientific method, as formulated by experts. in general (Shihab, 2002)

3.4. Principles of Al-Azhar Interpretation Methodology

Hamka uses the tafsir bi al-iqtirân method because his interpretation does not only use the Qur'an, hadith, the opinions of friends and tabi'in, as well as narrations from the books of al-mu'tabar commentary, but also provides a scientific explanation (ra. 'yu) especially those related to the issue of the verses of the kauniyah. Buya Hamka

has never been separated from using the tafsir bi al-ma'tsûr method only, but he also uses the tafsir bi al-ra'y method which

both are associated with various general approaches, such as language, history, socio-cultural interaction in society, even he also includes elements of the geographical condition of 74a region, and includes elements of certain community stories to support the data in its interpretation.

In the preamble to al-Azhar's interpretation, Buya discussed the strength and influence of the works of commentary he referred to, such as Tafsir al-Râzî, *al-kasysyâf* by al-zamakhsyari, *rûh alma'ânî* by al-alûsi,³⁸ al-jâmi' li ahkâm al-qur'ân by al-qurthûbî, tafsir al-marâghî, al-qâsimî, al-khâzin, al-thabarî, and al-manâr. Hamka maintain the best relationship between *naql* and *aql*. between *riwâyah* and *dirâyah*. he not only quotes or transfers the opinions of previous people, but also uses his own views and experiences.

Hamka uses the *tahlîlî* method because it starts from surah al-fâtihah to surah al-nâs. Hamka uses the *tafshîlî* method, an interpretation whose interpretation of the Koran is based on verse sequences verse by verse, with a detailed but clear description and he uses simple language so that ordinary people and intellectuals can consume it.

It can be seen from Hamka's background as a writer that he tries to interpret the verse in a language that is understood by all groups and not only at the level of academics or scholars. In addition, he provides an explanation based on the current social conditions (the old order government) and the political situation at that time.

In compiling Tafsir al-Azhar, Hamka uses a separate systematic which will be explained as follows, namely:

- (1) According to the structure of his interpretation, Buya Hamka uses the *tarfîb utsmân* method, which is to interpret the verse coherently based on the compilation of the Uthmans Mushaf, starting from Surah al-Fâtihah to Surah al-Nâs. This method of interpretation is also known as the *tahlîlî* method.
- (2) In each surah there is an introduction and at the end of the interpretation, Buya Hamka always provides a summary in the form of a message of advice so that the reader can take *ibrahs* from various suras in the Qur'an which he interprets (Federspiel, 1996, p. 141 dan 143).
- (3) Before he translates and interprets a verse in a sura, each sura is written with its meaning, number of verses, and the place where the verse was revealed. Example: Surah al-Fâtihah (opening), the first sura consisting of 7 verses, was revealed in Makkah. And Surah al-Takâsur (boasting), the 102nd sura consisting of 8 verses and was revealed in Makkah.
- (4) The presentation is written in short sections consisting of several verses – one to five – with an Indonesian translation and the Arabic text. This is followed by a lengthy explanation, which may be from one to fifteen pages (Federspiel, 1996).
- (5) The commentary explains the history and contemporary events. For example, Hamka 's comments on the influence of orientalism on nationalist movements in Asia in the early 20th century (Federspiel, 1996).
- (6) Sometimes the quality of the hadith that is included is also mentioned to strengthen the interpretation of a discussion. For example, in the discussion of Surah al-Fatihah as a pillar of prayer, the hadith about the priest who reads Surah al-Fatihah with *jahr*, the congregation should be silent and listen. "From Abu Hurairah that the Messenger of Allah. said: "Indeed, faith is different and has not been made to follow you, so when he has *takbeer*, you should *takbir*" and when he reads, then be silent." (Narrated by five, except al-Turmudzi, and said Muslim: This hadith is authentic)
- (7) In each surah, Hamka adds certain themes and groups several verses that are the subject of discussion. For example in Surah al-Fatihah there are themes including: Al-Fatihah as the pillars of prayer, Between *jahr* and *sirr* and Al-Fatihah in Arabic (Hamka, 1988).
- (8) In Tafsir al-Azhar, the author's Minang nuances seem very strong. For example, when Buya Hamka interprets surah 'Abasa verses 31-32, namely: *وَفَاكِهَةً وَأَبًّا مِّنَّا عَا لَكُمْ وَلَا تَعَامِكُمْ*
Meaning: and fruit and grass (31) for your pleasure and for your livestock (32) (Shohib, 2007, p. 585).

Hamka interprets the verse above with: "Dozens of kinds of fresh fruits that can be eaten by humans, ranging from pomegranates, grapes, apples, bananas, mangoes, and various fruits that grow in hot climates such as papaya, pineapple, rambutan, durian, duku, langsung, sapodilla fruit, etc., and various kinds of grass as well as for food for the livestock kept by humans. In his interpretation it feels very Minang nuance which is one of Indonesian culture, such as the examples of fruits he put forward, namely mango, rambutan, durian, duku, and langsung. The names of these fruits are fruits that do not grow in the Middle East, but are widely grown in Indonesia.

The source of the interpretation reference used by Hamka can be read in the foreword, including: Tafsir al-Thabari written by Ibn Jarir al-Thabari, Tafsir Ibn Katsir, Tafsir al-Razi, Lubab al-Ta'wil Fi Ma'ani al-Tanzil, Tafsir

al-Nasafi-Madariku al-Tanzil wa Haqa'iqu al-Ta'wil, written by al-Khazi, Fath al-Qadir, Nailu al-Athar, Irsyad al-Fuhul (Ushul Fiqh) written by al-Syaukani, Tafsir al-Baghawi, Ruhul Bayan written by al-Alusi, Tafsir Al-Manar written by Sayyid Rasyid Ridha, Tafsir al-Jawahir written by Tanthawi Jauhari, Tafsir Fi Zhilal al-Qur'an written by Sayyid Qutb, Mahasin al-Ta'wil written by Jamaluddin al-Qasimi, Tafsir al-Maraghi written by Syaikh al-Maraghi, Al-Mushaf al-Mufassar written by Muhammad Farid Wajdi, al-Furqan written by A Hassan, Tafsir al-Qur'an written by bersama H. Zainuddin Hamidi dan Fahrudin H.S, Tafsir al-Qur'anul Karim written by Mahmud Yunus, Tafsir An-Nur written by TM Hasbi as-Shiddiqie, Tafsir al-Qur'anul Hakim written by bersama HM Kassim Bakri, Muhammad Nur Idris dan AM Majoino, al-Qur'an dan Terjemahan Depag RI, Tafsir al-Qur'anul Karim written by Syaikh Abdul Halim Hasan, H. Zainal Arifin Abbas dan Abdurrahim al-Haitami, Fathurrahman Lithalibi ayati al-Qur'an written by Hilmi Zadah Faidhullah al-Hasani, Fath al-Bari written by Ibn Hajar al-'Asqalani, Sunan Abu Daud, Sunan al-Tirmizi, Riyadh al-Shalihin, Syarh al-Muhazzab written by Syaikh Nawawi, Al-Muwaththa' written by Imam Malik, Al-Umm dan al-Risalah written by Imam Syafi'i, al-Fatawa, al-Islam 'Aqidah wa al-Syari'ah written by Syaikh Mahmud Syalthut, Subulussalam fi Syarh Bulug al-Maram written by Amir Ash-Shan'ani, al-Tawassul wa al-Wasilah written by Ibn Taimiyah, Al-Hujjatul Balighah written by Syah Waliyullah al-Dihlawi, etc.(Hamka, 1988)

4. CONCLUSION

Hamka and Quraish Shihab are well-known interpreters whose works are used by many academics and even people in Indonesia. These two interpretations have very broad implications for Muslims in Indonesia. From the research above, it was found that interpreters in Indonesia (in this case Hamka and Quraish Shihab) did not use only one method, but combined two methods in their interpretation. namely tahlili and maudhui. In addition, the sources used by the two interpreters are not only sources of ma'tsur (Quran, Hadith, *qaul* companions and *tabiin*), but also add sources from other interpretations, besides that both of them also include their opinions in their interpretations so that different interpretations emerge. more authentic and Indonesian.

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