



Methodology of Nusantara Tafsir: A Study of The Tafsir Turjaman Al-Mustafid by Abdul Rauf Al Sinkili and Tafsir Qur'an Karim by Mahmud Yunus

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ABSTRACT

Methodological studies within the scope of interpretation are an inseparable study. Because the methodology of interpretation develops according to the development of the interpretation itself. In the archipelago there are two books of commentary that are quite important to study, namely Tafsir Turjaman al Mustafid (classic) and Tafsir Quran Karim by Mahmud Yunus (modern). Departing from this matter, the research will seek to reveal the specific methodology of the interpretation. This study uses a descriptive analysis method with the use of qualitative types. While the data collection techniques using library research techniques. The results of this study reveal the specific methodology between the two interpretations, namely, First, Tafsir Turjaman al Mustafid Abd Rauf there are (1) fadhilah or virtues in the letter, (2) the meaning of the verse by ijmalli, (3) variations of qira'at, (4) asbab nuzul and, (5) quoted the opinion of the mufassir. Second, Tafsir Quran Karim by Mahmud Yunus contains (1) editorial translation, (2) global interpretation, (3) includes asbab nuzul, (4) mufradat explanation, (5) linguistic approach and, (6) ibrah or lessons contained in a verse.

ABSTRAK

Kajian metodologis dalam lingkup tafsir merupakan kajian yang tidak dapat dipisahkan. Karena metodologi tafsir berkembang sesuai dengan perkembangan tafsir itu sendiri. Di Nusantara terdapat dua kitab tafsir yang cukup penting untuk dikaji, yaitu Tafsir Turjaman al Mustafid (klasik) dan Tafsir Quran Karim karya Mahmud Yunus (modern). Berangkat dari hal tersebut, penelitian ini akan berusaha untuk mengungkap metodologi spesifik dari tafsir tersebut. Penelitian ini menggunakan metode analisis deskriptif dengan menggunakan jenis kualitatif. Sedangkan teknik pengumpulan datanya menggunakan teknik penelitian kepustakaan (library research). Hasil penelitian ini mengungkap metodologi spesifik antara kedua tafsir tersebut, yaitu, Pertama, Tafsir Turjaman al Mustafid Abd Rauf terdapat (1) fadhilah atau keutamaan dalam surat, (2) pemaknaan ayat secara ijmalli, (3) variasi qira'at, (4) asbab nuzul dan, (5) mengutip pendapat para mufassir. Kedua, Tafsir Quran Karim karya Mahmud Yunus memuat (1) terjemahan secara redaksional, (2) penafsiran secara global, (3) mencantumkan asbab nuzul, (4) penjelasan mufradat, (5) pendekatan kebahasaan dan, (6) ibrah atau pelajaran yang terkandung dalam suatu ayat.

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1. INTRODUCTION

The study of Tafsir in the archipelago cannot be separated from historical review. According to historical perspective, the entry of Islam into Indonesia in an organized manner in the 12th century AD was the beginning which was a milestone in the start of the study of the Qur'an (Bahary, 2015; Philips, 2022). Islam entered the territory of Indonesia starting from the island of Sumatra, then spread to the island of Java and its surroundings. On the island of Java, the Demak kingdom had a very important role at that time because the Muslim population was very large, it led to the learning of the Qur'an (Rohmana, 2017). The Qur'an was studied and taught by saints such as Sunan Giri, Sunan Bonang, Sunan Ampel and others. Apart from these guardians there are also other names such as Hasanuddin, Sheikh Abdul Muhji and many others. Thus, the study of the Qur'an, especially the study of interpretation in the archipelago, cannot be separated from the struggle of the scholars of the archipelago, especially the Wali Songo. The scholars and walisongo teach the Qur'an in the archipelago through various means and media (Zuhdi & Syamsuddin, 2018).

The study of interpretation in the archipelago, especially the study of interpretation in Indonesia, is actually a term for the study of the Qur'an (Quranic studies, al-dirāsāt al-Qurʾāniyah). The scope of this study covers at least three things. First, the study of the intricacies of the Qur'an, such as an introduction to the Qur'an, the history of its descent, and its authenticity. This study, say, is a study of the identity of the Qur'an. Most of the discussion on 'ulūm al-Qurʾān, both as discussed by al-Suyūthī (80 branches in al-Itqān fī 'Ulūm al-Qurʾān or 102 in al-Taḥbīr fī 'Ilm al-Tafsīr) and al-Zarkasyī (47 branches in al-Burhān fī 'Ulūm al-Qurʾān), is a discussion about the identity of the Qur'an (Akhyar, 2021).

Speaking of interpretation products by Nusantara scholars, there were two products that were quite phenomenal in their time, namely Turjuman al Mustafid around the 16th century and Tafsir Quran Karim in the 19th century. These two books became pioneers in interpreting the Al-Qur'an using local languages. Sharpness of al Mustafid in his Malay language and Tafsir al-Qur'an al Karim in his Indonesian language (Islamiyyah, 2020).

Historically, the first book of commentary written complete with 30 juz of Al-Quran in the archipelago is the book of Turjuman Al-Mustafid. This book is the work of a great Acehese scholar, named Shaykh 'Abd Ar-Rauf bin 'Ali Al-Fanshuri Al-Jawi. He is a person who is famous (famous) everywhere, especially in Aceh, even throughout the archipelago. According to Ali Hasjmy as the translation of this book into Aceh Malay during the Sultanate of Ratu Tajul Alam Safiatuddin (Hasymy, 1977).

This book of Turjuman al Mustafid has its own uniqueness, this can be reviewed in two ways: First, in terms of its content, in this case Abdul Rauf uses the science of qira'at, namely processing language analysis in his interpretation (Syaiffudin & Wardani, 2017). The use of this qira'at science proves that Abdul Rauf is a very broad scholar of scholarship. Second, in terms of the date, namely historical analysis, at that time Abdul Rauf lived during the leadership of four sultanahs. Sultanah is a title for someone who has high power in an Islamic state (government). This title was first used in Islam during the reign of the Abbasid dynasty (750-1258 AD). In Indonesia, the title of sultan was first used by "Malikush Shaleh" the first king and founder of the Samudera Pasai Kingdom. After that, the kings in the Islamic Kingdom of Indonesia generally used the title Sultan (Islam, 1993).

In the preparation of the commentary, there are at least three kinds of systematics: the systematics of mushafi, nuzuli, and maudhui. First, the systematics of the Mushafi, namely the preparation of the book of interpretation that is guided by the arrangement of the letters and verses in the Al-Qur'an manuscripts, starting from the letters Al-Fatihah, Al-Baqarah, Ali-Imran, An-Nisa' and so on until the letter An-Nas. Second, nuzuli systematics, namely interpreting the Qur'an based on the chronology of the revelation of the verses and letters of the Qur'an, Third, maudhu'i systematics, namely interpreting the Qur'an based on the theme of certain topics by collecting verses -verses related to the topic to be interpreted (Putra, 2014).

Each product of interpretation has its own uniqueness, as well as in the interpretation of Turjuman Al Mustafid, the uniqueness of this interpretation can be seen in two things; first, in terms of content, namely; the use of language analysis in his interpretation, in this case Al-Sinkili uses the science of qira'at. The use of this qira'at knowledge indicates that Al-Sinkili is a scholar who is very deep in his knowledge. Second, from a historical perspective, namely; This book was written by scholars who were supported by the palace. At that time, Al-Sinkili lived under the leadership of four Sultanahs, namely; Shafiyah al-Din (1641 - 1675), Nur al-Alam Naqiyyah al-Din (1675 - 1678), Zakiyyah al-Din (1678 - 1688), and Kamalat al-Din (1688 - 1699).

Judging from the periodization of the interpretation, Turjuman Al-Mustafid's interpretation is included in the modern-contemporary era of interpretation. This assumption is based on the mapping of the historical dynamics of the interpretation of the Qur'an by Abdul Mustaqim (Mustaqim, 2014). Although in his work, he does not mention the interpretations that exist in the archipelago. However, the mapping becomes a reference to see the shift in the

epistemology of interpretation from the classical period to the modern-contemporary period. Tafsir Tarjuman Al-Mustafid is a representative of the interpretation of the modern-contemporary era which is very interesting to study.

The second book of interpretation that has its own uniqueness is the Tafsir Quran Karim by Mahmud Yunus. According to Mahmud Yunus, the interpretation of Quran Karim is the result of an investigation for approximately 53 years, from the age of the author from 20 to 73 years. However, in this long period of time, it has not always been smooth sailing, there have been strong reactions and protests have continued to emerge, both from among Muslims in general and even from leading scholars. The reason is interpretive activities when it is considered a rare act that is forbidden. There are two great scholars, one each from Yogyakarta and Jatinegara who have made a written protest so that what Mahmud Yunus is trying to stop is (Nata, 2016).

Tafsir Qur'an Karim began to be written in 1922 and was successfully published for the first, second and third chapters. In 1924, writing activities temporarily stopped because the author decided to continue his education to al-Azhar, Egypt. One important lesson that the author learned there was that it is permissible to translate the Al-Qur'an and it is even recommended that foreigners who do not know Arabic can understand it as well. After the writer in this case Mahmud Yunus had studied at al-Azhar and Darr al-Ulum, he returned to Indonesia and resumed his efforts to interpret the Qur'an (Rozak et al., 2021). So it can be understood that there was a considerable influence that influenced the thinking of Mahmud Yunus while studying in Egypt, namely the permissibility and even the recommendation to translate the Qur'an into foreign languages other than Arabic (B. M. Yunus, 2017).

Tafsir Turjaman al Mustafid by Abdul Rauf Singkel and Tafsir al-Qur'an al Karim by Mahmud Yunus are two local interpretations with different periods of writing, but have their own uniqueness in their respective times. Turjaman mustafid was the first interpretation in the archipelago which was complete with 30 chapters which was phenomenal in its time, which was around the 16th century to be exact in 1675 (Anwar et al., 2020). Likewise, the interpretation of the Qur'an al-Karim by Mahmud Yunus is an interpretation that pioneered a new pattern in terms of writing the interpretation of al-Qur'an. Qur'an in Indonesia. The authors of the two interpretations are also local scholars who have conducted scientific research in various regions in the Middle East. However, because they are of different ages, there are many differences in the systematics of writing and the language used. Turjuman al Mustafid uses Malay with the use of Arabic pegon while Tafsir al-Qur'an al Karim uses Indonesian with the use of Latin letters (Putra, 2014).

Based on the background of the above matters, the author assumes that it is necessary to conduct a comprehensive research on the characteristics and special methods of Tarjaman al Mustafid and Tafsir al-Qur'an al Karim. This also fills the void of Nusantara tafsir studies that have always focused on tafsir studies from the Middle East. This is expected to enrich the treasures of tafsir studies and be useful in academia and the general public.

2. RESEARCH METHOD

This study uses a descriptive analysis method with the use of a comparative qualitative type (Denzin & Lincoln, 2009). While the data collection techniques using library research techniques or library research (Rosyad et al., 2022). Literature review is a systematic, explicit and reproducible method for identifying, evaluating and synthesizing research works and thoughts that have been produced by researchers and practitioners (Rosyad et al., 2022). Meanwhile, Library Research is a method of searching for collecting and analyzing data sources to be processed and presented in the form of a literature research report (Smith, 1981). Furthermore, the data is analyzed in several stages, namely; data reduction, data presentation, and conclusion drawing. The theory used is the methodological theory of al Farmawi's interpretation which is then combined with the theory of Barduzzaman M. Yunus (Yunus, 2019; Yunus et al., 2020).

3. RESULTS AND DISCUSSION

3.1. Mufassir Biography of Abdul Rauf Singkili and Mahmud Yunus

1. Abdul Rauf Singkili

The full name of the author of this book is 'Abd al-Rauf bin 'Ali al-Jawi al-Fansuri al-Sinkili, as can be seen from his name, he is a Malay from Fansur, Sinkil (now Singkel, Nangroe Aceh Darussalam) (Syukur, 2015). In other works there are also those who refer to him as al-Fansuri (different from Hamzah al-Fansuri but both from the Fansur region), but in this paper the author will use the name al-Sinkili. There is no source that clearly mentions the date of his birth, but according to D. A. Rinkes as quoted by Azra, Al-Sinkili was born around 1024 H/1615 M.

Al-Sinkili died in 1105 H/1693 AD, aged 78 years and buried next to the mosque he built in Kuala Aceh, about 15 Km from Banda Aceh. For this reason, he is also known as Tengku Syiah Kuala (Syekh Ulama in Kuala) (Azra, 2004).

Abdul Rauf Singkel was a scholar who mastered various disciplines so that Sheikh Abdurrauf became one of the great scholars who was famous, especially in the field of Sufism. Not only that, his tomb which is located near Kuala, the Aceh river, has also become a popular religious tourism destination until now because his tomb is in Kuala, some call him Abdul Rauf Kuala, now his name is immortalized as the name of a college in Aceh (Aizid, 2016).

2. Mahmud Yunus

Mahmud Yunus was born in Batusangkar, West Sumatra, on the 30th of Ramadan 1316 H, coinciding with February 10, 1899 AD (Yunus, 2011). He came from a simple family where his father was an ordinary farmer. However, his father was a religious figure who was quite famous at that time there. His father was named Yunus bin Incek from the Mandailing tribe and became a teacher or teacher at a surau which he managed himself. His mother was named Hafsa bint M Thahir from the Chaniago tribe. His ancestor from the mother's side, was a great scholar in Sunggayang, Batusangkar named Muhammad Ali or famous with the title Tuanku Kolok (Ismail, 2012; Zed, 2001).

Mahmud Yunus is one of the reformers of Islamic education who from the 30's until his death devoted himself to efforts to reform Islamic educational institutions in Indonesia. The main theme of the son of Sungayang Batusangkar is not on the purification of Islam from the practice of heresy, superstition and superstition. But in an effort to encourage Muslims to study and take advantage of the progress of the modern world (Hamzah, 2014).

3.2. Special Characteristics of Tafsir

1. Tafsir Turjaman al Mustafid

a. Writing system

- 1) Juz and letter numbering. The writing of the Juz and Surah numbers on the Tafsir Turjuman al Muatafid is in the top corner of each page. With this writing, every reader can find out the number of chapters and letters on the interpretation he is reading.
- 2) Starting with Basmallah. The writing of the basmallah lafadz and printed rather large shows the importance of this editorial.
- 3) Writing letters and verses. The next stage is the writing of letters and verses that will be interpreted to provide a nuance of focus in their interpretation. According to the author, the writing of this letter and verse is like a theme in a scientific work.
- 4) Description of the letter and its importance. After writing the letters and verses to be interpreted then Abdul Rauf wrote a short description containing important information about the letter. It contains the descent, the number of verses and contains the fadhilah or virtue of the letter.
 - a. Basmallah writing before interpretation
 - b. Writing the editorial verse in full
 - c. Interpretation (Writing the verse to be interpreted and Interpretation of the verse).
 - d. The writing of the khatmil Quran prayer
 - e. Short tajweed writing
 - f. Writing fadhilah Quran
 - g. The etiquette of reading the Quran
 - h. Table of contents.

b. Special Method

- 1) Fadhilah or virtue in the letter. One of the advantages that characterizes it is the presentation of the importance of a letter to be interpreted. This presentation, according to the author, is so that readers are more enthusiastic in interpreting and practicing the contents of the Qur'an.
- 2) The meaning of the verse by ijmalli. The global and concise interpretation shows that Abd Rauf wants to inform the reader about this verse, that Allah is Most Holy from things like humans.
- 3) Variations of Qira'at. The variation here is the variety of readings or differences in the readings of the Qiraat expert priests in reading a certain editorial. Ikhtilaf al Qiraah or this difference in reading is one part that is very inherent in the interpretation of Turjuman al Mustafid. This is because of the dominance of the explanation of the different readings expressed by Abd Rauf Singkel in explaining the verses of the Quran, in fact almost every page has an explanation of the variety of readings.

- 4) Asbab Nuzul. In interpreting the Al-Qur'an Abd Rauf also often uses Asbab Nuzul as an initial description of a letter.
- 5) Quote mufassir opinion. In presenting the interpretation of the Quran, Abd Rauf also quoted other commentators' opinions in addition. The interpretation of the commentator's opinion shows that Abd Rauf in interpreting the Qur'an uses the opinion of another commentator. However, as in the example above, Abd Raud did not write down the name of the commentator. This gives an understanding that in interpreting the Qur'an and in the context of quoting other commentators' arguments, Abd Rauf sometimes mentions the name of the mufassir (name of his book) and sometimes does not mention it.
- 6) Mufassir's Differences of Opinion. In explaining the meaning of the Qur'anic verse, Abd Rauf also expressed differences of opinion among the mufassir in interpreting a verse.

2. *Tafsir al Quran al Karim*

a. Writing system

- 1) Juz and Letter Numbering. The writing of no Juz on the interpretation of Mahmud Yunus's work is in the upper left corner of each page. While the letter number and letter are written in the top center on each page. Except that the page number is stored in the top right corner of each page.
- 2) Letter Writing and Descending. After he wrote down the numbering of Juz, letters and pages, then Mahmud Yunus wrote down the name of the letter to be interpreted.
- 3) Writing Editorial Verses and their translations. After writing down the name of the letter to be interpreted, then Mahmud Yunus wrote the editorial of the verse in full in the middle of the page along with the translation at each side of the verse.
- 4) Writing the meaning of the verse in Ijmalli. After writing the full verse editorial in the middle of the page along with the translation at the edges of each verse, then at the bottom a global and concise interpretation is presented.
- 5) Interpretation in certain editors. In his interpretation Mahmud Yunus also often explains certain reactions. This includes the point of the linguistic approach written by the author on the special method of Mahmud Yunus.
- 6) Table of contents. At the end of his commentary Mahmud Yunus wrote a table of contents before ending with several other points.
- 7) Conclusion of the Quran. After writing the table of contents, Mahmud Yunus wrote down the essence of the meanings of the Qur'an which is called the conclusions of the Qur'an.
- 8) Quran content index. After writing down the essence of the meanings of the Qur'an, which are called the conclusions of the Qur'an, then the index of the contents of the Qur'an is written.

b. Special Method

- 1) Editorial translation. Before interpreting the verses that are considered very important in a letter, the editorial translation of the verses of the Qur'an is one of the characteristics in the writing of this Qur'anic commentary by Mahmud Yunus. This translation is sometimes inserted by editors who are considered to be the core meaning of a sentence or verse.
- 2) Global Interpretation. In the study of interpretation, this global interpretation is called the ijmalli method. This kind of interpretation is a concise and concise interpretation so that in interpreting the verses of the Al-Qur'an Mahmud Yunus does not interpret all the verses in a letter. Mahmud Yunus only explained the group of verses in a very important letter and became the subject of the letter itself.
- 3) Include asbab Nuzul. In interpreting the meaning contained in several verses, sometimes Mahmud Yunus provides information about the background of the revelation of the verse or asbab nuzul
- 4) Mufradat explanation. In interpreting the Al-Qur'an sometimes Mahmud Yunus explained the meaning of a certain editorial which was considered very important. In this case, not all editors explain the meaning, but only part of it.
- 5) Language Approach. When explaining the meaning contained in a verse, Mahmud Yunus also uses a linguistic approach as his analytical knife in explaining interpretation. However, this approach does not dominate in its interpretation, only in a few letters, which of course are considered very important to explain.
- 6) Ibrah or lessons contained in a verse. Ibrah or tarbiyyatul verse, the lessons that can be drawn from a verse are human instructions for charity and worship. This is explained by Mahmud Yunus in his commentary as a lesson for readers and the whole community, especially the Muslims and the believers.

3.3. Methodology Comparison

The ultimate goal of a process of comparing the methodology of the interpretation of Turjuman al Mustafid and the interpretation of the Al-Qur'an Karim by Mahmud Yunus is to find out the similarities and differences as well as the factors that cause them. At this point, a brief review of the similarities, differences and points of agreement is discussed.

1. *Pequality*

There are some similarities in the scope of the methodology used by Abdul Rauf and Mahmud Yunus. Of course, this cannot be separated from the tsaqafah of the two. First, in the general methodology section, the similarities lie in the sources, methods and approaches. Both use primary and secondary sources with the practice of bil ra'yi accompanied by bil matsur, the approach used by both is multi-disciplinary.

2. *Difference*

The difference is the influence of tsaqafah between the two. With the background of an educator and teacher, Mahmud Yunus in his interpretation is more prominent in his tarbawi aspect. Meanwhile, Abd Rauf, who was famous as a Qadi at a certain time, did not color his interpretation with the dominance of legal review or fiqh. This means that the objectivity in interpreting the Al-Qur'an is higher than the interpretation of Mamhud Yunus.

3. *The Meeting Point of the Two*

This point tries to explain the common ground between the interpretation of Tarjaman al Mustafid by Abd Rauf and the interpretation of the Al-Qur'an Karim by Mahmud Yunus. The meeting point is that both of them display the nuances of the locality of the archipelago in interpreting the Al-Qur'an. This can be found in several places such as editorial inserts attached to the archipelago and others. In addition, the style of interpretation of both illustrates the breadth of knowledge possessed by Mahmud Yunus and Abd Rauf Sinkil as described, namely using various sciences in explaining the meaning of the Qur'an. But rather than that, Abd Rauf and Mahmud Yunus have their respective advantages.

The meeting point is that both of them seem to describe the universal meaning of the verses of the Qur'an and the understanding of the social conditions of their respective times. Both still show the beauty of the meaning of the Al-Qur'an to be understood easily by the people of their time which can then be applied and practiced in everyday life.

Table 1. Methodology Tafsir Tarjaman Mustafid and Tafsir Quran Kariim

No.	Methodology General	Tafsir Tarjaman Mustafid	Tafsir Quran Kariim
1	Source	Ra'yu and Riwayat	Riwayat and Ra'yu
2	Method	<i>Ijmali</i>	<i>Ijmali</i>
3	pattern	<i>Adabi Ijtima'i</i>	<i>Adabi Ijtima'i</i>
4	Approach	Multidisipliner	Multidisciplinary
5	Orientation	<i>Tarbawi</i>	<i>Qira'ati</i>

Table 2. Special Method Tafsir Tarjaman Mustafid by Abd Rauf Singkili

No.	Special Method Tafsir Tarjaman Mustafid by Abd Rauf Singkili Writing system	Special Technique
1	Juz and Letter Numbering	Fadhilah
2	Starting with Basmallah	Ijmally Interpretation
3	Writing Letters and Verses	Qiraat Variations
4	Description of the letter and its virtues	Asbab Nuzul
5	Basmallah Writing Before Interpretation	Quoting Mufassir's Opinion
6	Writing Editorial Verses in Whole	Mufassir's Differences of Opinion
7	Interpretation	
8	Writing Du'a Khatmil Quran	
9	Short Tajweed Writing	
10	Writing Fadhilah Quran	
11	The etiquette of reading the Quran	
12	Table of Contents	

Table 3. Special Method Tafsir Quran Karim by Mahmud Yunus

No.	Special Method Tafsir Quran Karim by Mahmud Yunus Writing system	Special Technique
1	Juz and Letter Numbering	Editor's Translation
2	Letter Writing and Its Descendants	Global Interpretation
3	Editorial Writing of Verses and Translations	Asbab Nuzul
4	Writing the Meaning of the Verse in Ijmali	Language Explanation
5	Interpretation on Certain Editors	
6	Table of Contents	
7	Conclusion of the Quran	

4. CONCLUSIONS

Turjaman al Mustafid and Tafsir Quran Karim are the products of two phenomenal Indonesian scholars. Moreover, the methodology used by Abd Rauf and Mahmud Yunus is very good. The methodology used by both of them is very distinctive based on a review of the specific methodology used by Abd Rauf and Mahmud Yunus. The specific methodology between the two interpretations is, First, Tafsir Tarjaman al Mustafid Abd Rauf there are (1) fadhilah or virtues in the letter, (2) the meaning of the verse by ijmali, (3) variations of qira'at, (4) asbab nuzul and, (5) quote the opinion of the mufassir. Second, Tafsir Quran Karim by Mahmud Yunus contains (1) editorial translation, (2) global interpretation, (3) includes asbab nuzul, (4) mufradat explanation, (5) linguistic approach and, (6) ibrah or lessons contained in a verse.

The orientation of the writing of these two interpretations was closely related to the needs of the people at that time who felt that they really needed the interpretation of the Al-Qur'an using the local language. This is of course to make it easier for them to understand the verses of the Quran.

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