



International Conference on Islam, Law, and Society (INCOILS)
Conference Proceedings 2023

Tafsir Nusantara: History and Context of Public Reception

Fadila Ikke Nuralita¹ Ahmad Sadad¹

¹ Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung

[1fadilaikke@gmail.com](mailto:fadilaikke@gmail.com)

ABSTRACT :

This article examines the history of Indonesian interpretation, focusing on the context of public reception. Tafsir Nusantara is an interpretive activity that uses symbols, language and local dialects of the archipelago which has a tendency to emphasize understanding the Al-Qur'an in a cultural, social, historical context and the conditions of society in the archipelago. Tafsir Nusantara prioritizes understanding from a local perspective by referring to classical sources of interpretation used by Muslims in general. In this research, primary data and secondary data are used, primary data is by using a literature review which discusses Indonesian interpretation and secondary data by using literature sources related to the topic of discussion. This research uses a qualitative research design, literature research method. Tafsir Nusantara on the nature of reality or existing realities, involves understanding the daily life and social realities of Muslim communities in Indonesia. It involves understanding various sources of knowledge such as the Koran, hadith, ijtihad ulama, personal experience, and local traditions.

Key words: *Tafsir, Archipelago, Reception, Society*

Introduction

The religious subject currently being widely discussed in Indonesia is Islam Nusantara. This term emerged when there was a movement to guard and fight for the Indonesian Islamic model. This is preached to embrace culture and preserve culture. As for President Jokowi Widodo's idea, our Islam is Archipelago Islam, an Islam full of courtesy, an Islam full of good manners and full of tolerance.¹ This is because there is evidence that Indonesia is a country that has a majority Muslim or Muslim population. This is in fact proven by the presence of Islamic preachers from Gujarat, Persia and Arabia. In the initial process of Islam entering the archipelago, the holy book Al-Qu'an was introduced by missionaries to the people of the archipelago.

This initial introduction is considered important, because the Koran is the holy book that Muslims believe in to serve as a guide to life. This means that there is no rejection in terms of understanding the contents of the Koran if you want to be a good Muslim. The introduction of the Koran coincided with the embrace of Islam by the people of the archipelago.² Tracking the network of interpretation scholars is carried out in order to see the chain from time to time,

¹ Hasani Ahmad Said, "Getting to Know Tafsir Nusantara: Tracing the Tafsir Chain from Indonesia, Malaysia, Thailand, Singapore to Brunei Darussalam," *Reflections* 16, no. 2 (2018): 205–231.

² Islah Gusman, *Treasures of Indonesian Tafsir From Hermeneutics to Ideology* (Yogyakarta: LKis Yogyakarta, 2013), pp. 15-16.

tracing the network of interpretation scholars as an effort to see the history of growth and development during that time. Tracing the network of tafsir scholars cannot be separated from the presence of Abd al-Rauf al-Fansuri who owns the work *Tarjuman al-Mustafid*, through which this work has experienced development through teaching media to this day. Apart from that, the work also gave birth to a diversity of interpretive styles and styles in the archipelago. There are two things that ulama do in developing the science of interpretation, namely through recitation and writing activities so that currently they are experiencing good development.³

So far, there has been quite a lot of discourse on the study of Indonesian interpretation, such as Anggi Wahyu Ari,⁴ Hasani Ahmad Said,⁵ Islah Gusmian⁶ and Ahmad Zaiyadi.⁷ Seeing the discourse of this study, the study of the Al-Qur'an in the archipelago continues to experience encouraging development, giving rise to works of interpretation in the archipelago. Apart from that, it is not only the interpretation of the Al-Qur'an which is often presented in its original culture, namely Arabic culture, it is presented in the culture of the readers in the archipelago as well as literature that discusses it. The author tries to research and explore the texts or references contained in it so that in this research he tries to answer the following problems, *first*, what is the history of Tafsir Nusantara? *Second*, how is the development of Indonesian Tafsir? *Third*, what is the scope of the study of Indonesian Tafsir? *Fourth*, how is Indonesian Tafsir in the context of public reception. So the existence of writing is able to provide understanding and add to the scientific knowledge regarding the study of Indonesian tafsir by deepening the discussion about the meaning of Indonesian tafsir, the history of Indonesian tafsir, the development of tafsir in the archipelago, the realm of tafsir studies, the forms of tafsir and their names and Tafsir archipelago in the context of the reception of the Al-Qur'an.

RESEARCH METHODS

In this writing research, primary data and secondary data are used, primary data is by using a literature review which discusses Indonesian interpretation and secondary data by using literary sources related to the topic of discussion. This research uses a qualitative research design, *literature research method*. In data analysis, namely, *first*, interpreting all studies related to

³ Muthaffa bin 'Abd Allah and Abdul Mannan Syafi'i, " *Treasures of Tafsir in the Archipelago: Research on Figures and Their Works in Malaysia, Brunei Darussalam, Singapore and Thailand* ," *Kontak Aktualita* , vol.25, no. 1 (2009), p. 30.

⁴ Anggi Wahyu Wahyu Ari, "History of Indonesian Tafsir," *Journal of Religious Studies* 3, no. 2 (2020): 113–127.

⁵ Said, "Getting to Know Tafsir Nusantara: Tracing the Tafsir Chain from Indonesia, Malaysia, Thailand, Singapore to Brunei Darussalam."

⁶ Wahyu Ari, "History of Indonesian Tafsir," *Journal of Religious Studies* 3, no. 2 (2020): 113–127.

⁷ Ahmad Zaiyadi, "Locality of Indonesian Tafsir: Dynamics of Al-Qur'an Studies in Indonesia," *Al-Bayan: Journal of Al-Qur'an and Hadith Sciences* 1, no. 1 (2018): 01–26.

Indonesian interpretation, *second* , collecting data and sorting those related to the history of Indonesian interpretation, the development of Indonesian interpretation and Indonesian interpretation in public reception, *third* , analyzing the data found using the author's point of view. and adding literature and fourth, explaining the findings related to archipelago interpretation.

RESULTS AND DISCUSSION

History of Indonesian Tafsir

The term Nusantara in the large Indonesian dictionary is defined as the Indonesian archipelagic region. According to Asyumardi Azra, Islam Nusantara is Islam as a result of interaction, contextualization, indigenization and vernacularization of Islam Nusantara with social, cultural and religious realities in Indonesia.⁸ Apart from that, the term Nusantara cannot be separated from the global impact of negative stigma towards Islam and Muslims so that Tafsir Nusantara is part of the method or approach in interpreting the Al-Qur'an that has been developed in the archipelago or Indonesia.⁹

The terminology explains that Nusantara tafsir is an interpretive activity that uses symbols, language and local dialects of the archipelago. In its development, Indonesia has a majority Muslim population. As well as being transformed into a center for Islamic studies in the archipelago. The mapping of Tafsir Nusantara is quite long regarding historical dynamics. Interpretation in Indonesia is a description of the process of the spread of Islam so that the initial interpretation is a study of the Al-Qur'an to obtain the meanings obtained in broadcasting Islamic teachings.¹⁰ In this archipelago interpretation, there is a tendency to emphasize the understanding of the Qur'an in a cultural, social, historical context and the state of society in the archipelago. Tafsir Nusantara prioritizes understanding from a local perspective by referring to classical sources of interpretation used by Muslims in general. The method in Indonesian interpretation takes into account the existence of traditional Malay interpretation sources that have existed for a long time in the archipelago. Efforts to understand the text of the Qur'an have given rise to various types of interpretive works which have become a common phenomenon among Muslims. This kind of effort is always directly linked to a system of religious teachings

⁸ Yudi Hartono, *Tafsir Ala Nusantara* (Malang: Cv. Pustaka Learning Center, 2021), pp. 14-15, <https://www.neliti.com/publications/347451/tafsir-ala-nusantara>.

⁹ Hasani Ahmad Said, *Munasabah Discourse on the Al-Qur'an in Tafsir Al-Mishbab* (Jakarta: Amzah, 2015), p. 19.

¹⁰ Nasruddin Baidan, *History of the Development of Tafsir in Indonesia* (Yogyakarta: Tiga Serangkai, 2002), p. 21.

which can practically be taken as a source of value in human life and all of this is directed towards it .¹¹

The arrival of Islam in the archipelago has had a long debate among experts regarding the place of Islam's arrival, its bearers and the time of its arrival. A number of scholars from the Netherlands hold that the origins of Islam in the archipelago are the Indian continent , not Persia or Arabia. According to scholars, it is stated that the origins of Islam in the archipelago are in the Gujarat and Malabar regions and according to the Arab people of the Shafi'i school of thought who had migrated and settled in India who brought Islam to the archipelago.¹² Meanwhile, according to Fatimi, the origins of Islam came to the archipelago, namely the Bengal region which is associated with the theory in the "Tombstone".¹³ According to the theory, Islam in the archipelago did not originate from Gujarat, but was brought about by the spread of Muslims from the 13th century, which was supported or held by Arnold and Marrison. Another theory brought directly from Arabia was held by Crawford, who suggested that interaction between the people of the Archipelago and Muslims from the east coast of India was a factor in the spread of Islam in the archipelago. According to Indonesian experts who were held in 1969 and 1988 regarding the arrival of Islam to Indonesia, they concluded that Islam came directly from Arabia, not from India, which is not exactly in the 12th or 13th century but in the first century of the Hijriah or the 7th century AD.¹⁴ In the 7th to 8th centuries AD. At that time, scholars and religious figures began to interpret the verses of the Qur'an to confront the understanding of the Qur'an with the reality and social context of Indonesian society. Then it developed rapidly in the second century, namely the 9th to 11th centuries, there was extensive activity that occurred among Indonesian ulama, resulting in the production of works of interpretation that combined Arabic interpretation with local culture and traditions.

Development of Tafsir in Indonesia

The difference in place in terms of the birth of Al- Qur'an interpretation is due to differences in cultural and linguistic backgrounds. Conditions in the interpretation of the Qur'an in Indonesia are divided into several periods, namely the classical, medieval, premodern and modern periods until now.

¹¹ Islah Gusmian, *Treasures of Indonesian Tafsir From Hermeneutics to Ideology* (Yogyakarta: LKis Yogyakarta, 2013), p. 2.

¹² Azyumardi Azra, *Middle East and Archipelago Ulama Network XVII-XVIII Centuries* (Ciputat: Kencana, 2004), pp. 35-39.

¹³ Taufik Abdullah, *History of Indonesian Muslims* (Jakarta: MUI, 1991), Page 19.

¹⁴ Azyumardi Azra, *Middle East and Archipelago Ulama Network XVII-XVIII Centuries* (Ciputat: Kencana, 2004), pp. 35-39.

Classical Period

Included in the classical period, this shows the beginning of Islam reaching Indonesia around the 1st and 2nd centuries H until it lasted until the 10th century H. This classical period lasted for nine centuries so it is called the forerunner period for the development of interpretation in the past. previous period. In this classical period there may not be any forms that refer to *al-ma'tsur* or *ar-ra'yu* because they are still general in nature. This is due to the condition that society has not yet formed a true Muslim community, so that the period is called the Islamization period. This condition is clear that there has been no provision or introduction of interpretation in the form of *al-ma'tsur* or *ar-ra'yu* so that it is called the embryo of interpretation of the Al-Qur'an, this is the seed for its growth and development. It is said to be an integral embryo, namely as a form of interpretation that is given integrally together with the fields of fiqh, theology, Sufism and other fields.

In this field, it is presented in practical terms in the form of amaliyah in everyday life and not in conceptual theoretical form. The existence of these causes cannot be said to be in accordance with existing forms of interpretation such as *al-ma'tsur* or *ar-ra'yu*. This classical period saw the activities of wali songo in Java bringing one of Sunan Ampel's teachings about Molimo in which there are five things that are prohibited, including, emoh main (not gambling), emoh ngombe (not drinking), emoh madat (not drinking or smoking opium or marijuana), emoh thief (not stealing or corruption) and emoh madon (not playing with women or committing adultery). At that time, Sunan Ampel taught his students that what was being conveyed was an interpretation of the Al-Qur'an and that these five contained things that had to be abandoned if they wanted to be safe in this world and the afterlife. It can be seen that in these situations and conditions, it is clear that there is a unification into one package for developing the people in terms of the personality of the people, both regarding morals and the laws of jurisprudence. It can be seen that during this period, interpretation occurred inseparably between the boundaries of interpretation and the boundaries of fields such as theology, fiqh and Sufism.¹⁵

There are four methods of interpretation, so that of the four methods of interpretation known in the Qur'an currently used by scholars in this period, it implies the ijmal method. This method was applied orally and not in writing, in other words, there were no special works on written interpretation at that time which had led to the development of Islam among the Indonesian people. Tafsir at that time existed even though it had not been specifically recorded, but tafsir was given along with explanations about various subjects, such as theology being

¹⁵ Zainal Abidin, *The Ins and Outs of the Al-Qur'an* (Jakarta: Melton Putra Offset, 2000), p. 40.

interpreted when teaching about aqidah, verses that talked about prayer, fasting, zakat, hajj and so on. In that period, interpretation of the Qur'an was *sporadic, practical* and *conditional*. In the sense that the interpretation is given in accordance with the practical needs of the community. Departing from the fact that it appears that scholars in the classical period applied appropriate methods of interpretation according to the conditions of the people, so that the interpretation of the Qur'an carefully applied by scholars in this period was not yet written and did not refer to a strictly standard form and its style was general. In essence, the interpretation of the Qur'an in the classical period adhered to a general style, not referring to a particular style.¹⁶

Middle Period

Interpretation at this time is more developed and can be justified scientifically, because it is not based solely on the power of memory as in the classical period and already has handbooks from competent and professional interpreters. In a sense, the interpretation of the Qur'an in Indonesia began factually in this middle period. The interpretation efforts made by ulama during this period were reading and understanding written tafsir that came from the Middle East, such as the tafsir of Al Jalalain which was read to his students in Malay, Javanese, Sundanese and so on. Tafsir of the Qur'an is conveyed to its people in the form of ar-ra'yu, because what is studied is in the form of thought while al-ma'tsur is not yet popularly used or has not yet entered Indonesia. Seeing the reality, in this period the interpretation of the Qur'an in the Middle East has developed rapidly.¹⁷ As for rational interpretation, the existence of an interpreter is not hindered by history such as the hadiths of the Prophet SAW. The existence of hadith in rational interpretation is only limited to legitimizing the thoughts or ideas expressed. This illustrates that the Al-Qur'an dominated the minds and feelings of people in the past. There is no other book other than the Al-Qur'an that has received so much attention. Considering all this, it would be appropriate for us to accept what they have written in their books. The pattern of interpretation lasted approximately 3 centuries.

This interpretation proceeds in accordance with the style of interpretation in the books read in the sense that the scholars or teachers of tafsir teach that they do not take the initiative in trying to develop understanding of a verse unless they understand it from the interpretation given in the tafsir books that are read. This is evidenced by developments in this period, namely interpretation in the form of thought, while historical data cannot be found, this is due to several

¹⁶ Nasruddin Baidan, *History of the Development of Tafsir in Indonesia* (Yogyakarta: Tiga Serangkai, 2002), p. 40.

¹⁷ Wahyu Ari, "History of Indonesian Tafsir", *Journal of Religious Studies* 3, no. 2 (2020): 113–127.

factors including, *Firstly* , the Mufasir's background condition or the expertise possessed by the ulama in teaching Islam to the Indonesian people, both those who came. from outside Indonesia or from their own country. In fact, there are no specializations in the field of hadith or history, but they tend to emphasize the teachings of tarekat or Sufism. *Second* , the condition of the Indonesian people does not yet know Arabic well, so it is not possible to understand the interpretation of the Prophet and his companions in Arabic to them. The condition of the interpretation given must be translated into Indonesian or regional languages that are understood by them so that the interpretation can no longer be categorized as *al-mat'sur* , but whether or not the interpretation of ar-ra'yu is due to impurities from the Prophet or Companions, even mixed with the translator's thoughts.

Third , Indonesia's geographical location is very far from the birthplace of Islam, which makes Islam late in arriving in this country, resulting in Indonesia not receiving the mission of the Prophet and Caliph. This makes the condition of *bil-mat'sur interpretation* not developed in Indonesia because it was never introduced.¹⁸ The method of interpretation applied in that period was the *ijmalī* (global) method with improved delivery techniques which were fully conveyed orally and equipped with books. The style in this period is general and does not refer to certain thoughts, such as the *Al-Jalalain commentary book* which is used as a reference to this day. Apart from that, the book seems a little subjective, so it has become the most popular and popular interpretation. However, if we look at conditions during the Walisongo era, this subjective impression needs to emerge, because at that time people's mindset was still very simple, their reasoning was not very broad, their knowledge was still limited and illiteracy was a sight among Indonesian society.

Premodern Period

In the 8th century AD, scholars appeared who wrote various sciences, including tafsir, although the most prominent works were related to mysticism or Sufism. Abd Shamad al-Palimbani, Muhammad Arsyad al-Banjari, Abd Wahhab Bugis, Abd Rahman al-Batawi and Daud al-Fatani who joined the Javanese community. The existence of their works does not contribute directly to the field of interpretation, but there are many quotations from Al-Qur'an verses that can be used to support the arguments or schools they teach, such as in the book of *al-Salikin syar*

¹⁸ Islah Gusmian, *Treasures of Indonesian Tafsir From Hermeneutics to Ideology* (Yogyakarta: LKis Yogyakarta, 2013), pp. 21-23.

written by al-palimbani from a summary of the book *Ihya 'Ulum al-Din* by al-Ghazali.¹⁹ In the Sumatra region, especially in Aceh, the recitation that occurs is quite convincing, marked by the existence of manuscripts written by Acehnese ulama. It can be seen that in the 16th century AD there were efforts to interpret the Koran and the number of Islamic boarding schools began to develop. The manuscript that appeared in that century was the commentary on Surah Al-Kahfi, written during the reign of Sultan Iskandar Muda. A century later, the book of interpretation of *Tarjuman al-Mustafid*, written by Abd al-Ra'uf al-Sinkili, appeared. The next development was that the young generation of Muslims began to become acquainted with the ideas of Islamic reform from Egypt developed by Muhammad Abduh and Rasyid Ridha, both of whom had produced the book *Tafsir Al-Manar* which was introduced with several teaching books.²⁰

The writing of tafsir in the local Malay-Javanese language occurred in the 16th century AD as part of the adaptation of Islam to local entities in various regions of the archipelago, as seen in the use of Javanese and Pegon scripts. The various languages and scripts used in writing tafsir indicate that the process of studying the interpretation of the Qur'an is developing dynamically, on the other hand, Arabic as a medium for communicating the Qur'an is seen to be understood by the local community.²¹ The area of Java where the spread of Islam was carried out by the walisanga was inseparable from the efforts to teach the Koran. In the West Java region, there is teaching related to the introduction of basic rules regarding reading the Al-Qur'an as an initial introduction which in various institutions pursues the contents of the Al-Qur'an through various books. West Java region teaches the Al-Qur'an by introducing lessons on reading the Al-Qur'an in accordance with the rules of tajwid which is complemented by teaching tafsir *juḏ Amma* by Muhammad Abduh, as for tafsir *al-jalalayn* and I'jazul Qur'an.²²

This is because the process of forming Islamic communities in the Indonesian merchant archipelago has become very important, starting in various important ports, namely, Sumatra, Java and other islands. Trade became one of the ways Islam was introduced by society so that by the 17th century the influence of Islam was almost evenly distributed in various important regions, not only Sumatra, Java, Ternate and Tidore but also Kalimantan, Sulawesi and Nusa Tenggara. Related to another thing, the interpretation of the Al-Qur'an began when the Al-

¹⁹ Wahyu Ari, "History of Nusantara Tafsir," "History of Nusantara Tafsir," *Journal of Religious Studies* 3, no. 2 (2020): 113–127.

²⁰ Islah Gusmian, *Treasures of Indonesian Tafsir From Hermeneutics to Ideology* (Yogyakarta: LKis Yogyakarta, 2013), pp. 19-20.

²¹ Zaiyadi, "Locality of Indonesian Tafsir: Dynamics of Al-Qur'an Study in Indonesia."

²² Islah Gusmian, *Treasures of Indonesian Tafsir From Hermeneutics to Ideology* (Yogyakarta: LKis Yogyakarta, 2013), pp. 21-27.

Qur'an was conveyed by the Prophet Muhammad SAW to his people, so that the existence of the Nusantara Tafsir is an effort made to explain the contents of the holy book of the Al-Qur'an to the Indonesian people through the language used by them. the nation, both in the national language and in regional languages, namely Malay, Javanese and Sundanese which have been conveyed orally and in writing as stated in tafsir books, articles in manuscript or printed form. The interpretation of the Qur'an that developed in Indonesia is clearly different from what happened in the Arab world and the place where the Qur'an was revealed is where the interpretation of the Qur'an was born.²³

In the 17th century AD, Iskandar Muda Mahkota Alam, the Sultan of Aceh, built surau, which continued to develop, giving rise to many famous scholars such as Nurudin Al-Raniri, Ahmad Khatib Langin, Syamsuddin al-Sumatrani, Hamzah Fansuri and others. Seeing Mahmud Yunus' analysis that the first Islamic Qur'anic education system used activities carried out in surau, langgar and mosques so that it was considered the recitation of the Qur'an. Meanwhile, according to Steenbrink, he gives the same opinion that teaching the Koran is a lesson in reading several Korans. As for carrying out teaching by completing the recitation of the Koran which teaches students about reading and writing the Koran. Apart from teaching the Al-Qur'an, it continues with the study of books that examine various Islamic books, as well as deepening the study of the Al-Qur'an through the study of the Tafsir of the Al-Qur'an.²⁴

Entering the 19th century AD, the development of interpretation in Indonesia was no longer found as in previous times. This happens because the study of the interpretation of the Al-Qur'an for centuries has been limited to reading and understanding the existing book. Apart from that, there was pressure and colonialists invaded remote areas and established Islamic boarding schools as places of guidance and at that time ulama no longer wrote works but tended to teach works that had been written. In this period the interpretation of the Qur'an was not much different from the middle period. Their way is to interpret the *Al-Jalalain commentary book* in teaching interpretation to their students. Even though the book being delivered is the same, the technique of delivery and the means appear to be more advanced.²⁵ In this period it was written and the system in place such as halaqoh and syarah of the book is in Arabic. The method, style

²³ Nasruddin Baidan, *History of the Development of Tafsir in Indonesia* (Yogyakarta: Tiga Serangkai, 2002), pp. 30-38.

²⁴ Islah Gusmian, *Treasures of Indonesian Tafsir From Hermeneutics to Ideology* (Yogyakarta: LKis Yogyakarta, 2013), pp. 17-19.

²⁵ Portrait of Methodology, Contextualization of Interpretation, and Wely Dozan, "Dynamics of Thought on the Interpretation of the Qur'an in Indonesia," *Journal of Islamic Community Development* 13, no. 2 (2020): 225–256, <http://ejournal.radenintan.ac.id/index.php/ijtimaiyya/index>.

of interpretation and form appear to have not changed and the form of interpretation remains unchanged. In the 19th century, the development of tafsir in Indonesia was not yet able to guide the people towards a complete and complete interpretation of the verses of the Qur'an. It can be seen that there are several possibilities that occur, including, *first*, direct interpretation of the Al-Qur'an is considered unnecessary because of necessity, because it is fulfilled by other books such as fiqh, Sufism and monotheism. *Second*, studying the Al-Qur'an directly requires strong²⁶ Arabic language and finally, the path to gaining knowledge of the interpretation of the Al-Qur'an seems a bit long.

Modern Period

the 1920s, a number of Al-Qur'ans in the form of juz, even the entire contents of the Koran began to appear. Looking at the condition of the translation of the Al-Qur'an, the condition of the youth oath occurred in 1928. The first interpretation that appeared in that year was the interpretation of *Al-Furqon*. Then, with the help of Saad Nabhan in 1953, the writing process was continued again until finally the tafsir *al-Furqon* was published in 1956. In 1963, developments began to appear, *the interpretation of the Al-Qur'an* by Zainuddin Hamidi and Fakhrudin HS, as well as *the Tafsir Azhar* written by Hamka. Then in 1971, namely *the Tafsir Al-Bayan* and in 1973 *the Tafsir Al-Qur'an al-Majied an-Nur*. At the beginning of the 20th century, various works by Munawar Khalil appeared with the title Al-Qur'an From Time to Time, written in 1952.²⁷

Masjtuk Zuhdi wrote the science of tafsir with the title introduction to Ulumul Qur'an in 1979 and as soon as translations of tafsir began to appear, such as the translation of Manna al-Qattan's work in 1941. The tafsir used regional languages as was done by KH. Muhammad Ramli with *al- The book al-Mubin*, which was published in 1974, uses Sundanese while using Javanese, including, The Progress of Islam in Yogyakarta with interpretations of the *Kejawen Qur'an and the Sandawiyah Qur'an* and KH. Bisyrri Mustafa Rembang with Al-Ibriz's interpretation in 1950. Seeing that interpretations emerged from the 17th century to the 21st century. Several categories which are viewed in terms of systematic writing are divided into several, namely tahlili and maudhu'i. The tahlili or coherent method is a method of interpreting the verses of the Qur'an which is done by describing the descriptions of the meaning contained in the verses of the Qur'an.²⁸

²⁶ Discussing the Sciences of the Qur'an, *Subhi Shalih* (Jakarta: Pustaka Firdaus, 2011), p. 14.

²⁷ Wahyu Ari, "History of Nusantara Tafsir," "History of Nusantara Tafsir," *Journal of Religious Studies* 3, no. 2 (2020): 113–127.

²⁸ Nasrudin Baidan, *Methodology for Interpreting the Qur'an* (Yogyakarta: Student Library, 2000), Page 2.

This method is called the analytical exegesis method of writing tafsir by referring to the sequence of letters in the mushaf or referring to the revelation. Most Indonesian tafsir use this method including, *First*, the *Book of Jami' al-Bayan fi Tafsir al-Qur'an* by Jarir al-Thabari, *the Book of Tafsir al-Qur'an al-'azhim* by Hafizh Imam al-Din Abi al-Fida ' Ismail bin Katsir al-Quraisyi al-Dimasqi, *Buku Adwa' al-Bayanfi Idhah al-Qur'an bi al-Qur'an* by Muhamamd Al-Amin bin Muhammad al-Mukhtar al-Jakani al-Syanqithi. Apart from that, there are many interpretations in regional languages, both using Javanese, Sumatran and languages in Sulawesi using various methods.²⁹ Methods in interpreting the Qur'an include, *First*, the Ijmalī' interpretation method used for writing thematic interpretations only appeared in the 20th century AD.

Tafsir works with classic thematic writing include the book *of tafsir al-Jalalain* by Jalaluddin al-Suyuthiy and the book of tafsir *al-Qur'n Al-Karim* by Farid Wajdi. *Second*, Madhu'i's method is to understand and explain the meanings in the verses 'The Qur'an is concise, general and uses language that is easy to understand and a language style that is easy to understand. Tafsir books that fall under this method include the book of tafsir *al-Tafsir al-Wadhib* by Muhammad Mahmud al-Hija'i and the book *al-Mar'ah fi al-Qur'an* by Abbas Mahmud al-Aqqad.³⁰ *Third*, the Muqaran exegesis method can be said to be an exegetical method of comparing verses of the Al-Qur'an which have similarities or similarities in various editorials, comparing verses of the Al-Qur'an with the hadith of the Prophet SAW which were in fact contradictory and comparing various interpreters' opinions in interpreting the Koran.³¹

ANALYSIS

The Domain of Archipelago Tafsir Studies

The study of Indonesian tafsir aims to be a field of study that teaches interpreting the Koran, not just reading and explaining the text, but making the explanation acceptable to the reader. Apart from that, when studying Tafsir books, you don't just read the text, but also read the reality that surrounds it. Tafsir also functions as a tool to make it easier for someone to understand the meaning of the verses in order to avoid things that deviate from the teachings so that the function of writing tafsir is to criticize, study the content in the tafsir in order to gain other people's understandings regarding the verses of the Al-Qur'an. an. Tafsir Nusantara

²⁹ Ummi Kalsum Hasibuan, "Study of Tafsir: Methods, Approaches and Styles in the Interpretation of the Qur'an," *Perada* 3, no. 1 (2020): 61–77.

³⁰ Hujair AH Sanaky, "Tafsir Method (Development of Interpretation Method Following the Color or Pattern of Mufassirin)," *Al-Mawarid* 18 (2008): 263–284.

³¹ Ummi Kalsum Hasibuan, "Study of Tafsir: Methods, Approaches and Styles in the Interpretation of the Al-Qur'an," *Perada* 3, no. 1 (2020): 61–77.

reflects the characteristics of Islamic culture and traditions in Indonesia. Therefore, the study of Indonesian interpretation can involve reviewing studies specifically for the Indonesian context, namely *first*, the nature of reality or existing facts.

In the context of Nusantara tafsir, it involves understanding the existence of a spiritual dimension in the Al-Quran and the existence of God's creatures. In general, Nusantara tafsir can also involve understanding the daily life and social reality of Muslim communities in Indonesia. *Second*, the Indonesian interpretation involves understanding various sources of knowledge such as the Koran, hadith, ijihad ulama, personal experience and local traditions. Tafsir Nusantara can also discuss the methods of interpreting the Koran used by scholars and society in Indonesia. *Third*, Nusantara interpretation can involve an understanding of Islamic values that are applied in everyday life, such as the values of justice, wisdom, compassion and tolerance and can take into account the influence of local culture and Islamic traditions in Indonesia in determining values. values upheld in Indonesian interpretation.³²

The Koran entered the archipelago in the past, it was not only introduced in crude form. Ulama try to transmit the Koran in a unique way using various forms of reception. Apart from that, there is a dialogue between the Koran and local culture, local wisdom, and also languages that are different from the language of the Koran. The five characteristics of Indonesian interpretation include, *first*, performative, namely the process of transforming local artistic and cultural wisdom in the interpretation of the Al-Qur'an. This is not written as a scientific transformation but is performative towards local wisdom, *secondly*, receptive in terms of socio-humanistic patterns, awareness of harmony or cultural wisdom. These include aspects of language, structure and behavioral patterns. One of them is using Javanese uploaded language, namely using the Javanese language level so that it has the power to attract readers, *thirdly*, effectively, namely the process of bringing together Indonesian cosmology in the building of the Islamic religion. This is the existence of an interpretation of the Al-Qur'an which is translated into Javanese, but does not use a literal translation. *Fourth*, the strategy is political cultural resistance in writing the Al-Qur'an. This is found in interpretive texts that are born by providing responses. towards the environment and *fifth*, accentuation is the appearance of images that are used as expressions to convey knowledge.

Tafsir Nusantara has areas of study that need to be taken into account, including First, local culture and traditions, which means that the study of Tafsir Nusantara has rich local culture

³² Islah Gusmian, *Treasures of Indonesian Tafsir From Hermeneutics to Ideology* (Yogyakarta: LKis Yogyakarta, 2013), pp. 19-20.

and traditions as a basis for understanding the Qur'an. Interpretation is carried out by considering the social context, customs and beliefs of the Indonesian people.³³ *Second*, the language and dialect actually pays attention to the use of local language and dialect in understanding the Qur'an. The interpretation used is by paying attention to the meanings of words in the local language which have similarities and differences with the original Arabic. *Third*, local concepts and values are carried out as an effort to interpret local concepts and values in the interpretation of the Al-Qur'an. An example in the realm of this study is understanding the understanding of agricultural, cultural, maritime society or relations between nations by considering the interpretation of the verses of the Koran.

Fourth, History and Civilization of the Archipelago Tafsir Nusantara pays attention to the context related to the history and civilization of the Archipelago in terms of interpreting the Al-Qur'an. This is exemplified by studying the Hindu-Buddhist influence in Indonesian society or bringing the influence of Western colonialism in the understanding of religion and the Koran. *Fifth*, the social perspective and context does not only see the Al-Qur'an as a source of spiritual guidance, but it is used as a guide in responding to social challenges and problems in the archipelago. This interpretation of the Qur'an pays attention to the social context faced by Indonesian society. Tafsir Nusantara also has diversity in the interpretation of Al-Quran verses. This is because Indonesia is a multicultural and diverse nation, so there are various scientific traditions and different understandings. The existence of this field of study can be carried out as an effort to gain an understanding of the Al-Qur'an that is more relevant to the situation and conditions in the archipelago, besides being able to face changing times and social challenges by combining Islamic values with existing local values.³⁴

Linguistic interpretation is something that explains, explains, while the form of written interpretive work varies, including writings that are classified as hermetic work, meaning hermetic work here is the writings in this group to discuss the most valid product and methodology and in accordance with the local Indonesian context. Apart from that, using writings that are closer to historical work in general is to discuss methods or products of interpretation so as to see how the book or commentary accommodates its form in the sense that aspects of materiality in interpretation accommodate local aspects, for example the language and script used in interpretation. . Writings using this model state that Nusantara tafsir is written using local languages, namely Malay, Javanese, Bugis, Sundanese. Some of his works are written

³³ Fadhli Lukman, "Historiography of Indonesian Tafsir: Analysis of the Conceptual Meaning of Nusantara Tafsir Terminology," *Subuf* 14, no. 1 (2021): 49–77.

³⁴ *Ibid.*

using a script derived from Arabic called pegon or jawi and some are written using local scripts such as lontaran, carakan and so on. The forms are manuscript, print (books, magazines, newspapers, etc.), digital (e-books, digital pages, etc.), and oral (offline/online lectures).³⁵

The forms of tafsir are divided into three, namely , tafsir bil Matsur, tafsir bir Rayi and tafsir Isyari. *Firstly* , 'Tafsir bil Ma'tsur' is interpretation that is based on the Al-Qur'an or authentic history, namely interpreting the Al-Qur'an with the Al-Qur'an (verses and verses), the Al-Qur'an and Sunnah, sayings friends, because they are considered to be the most familiar with the Book of Allah or the opinions of great figures, tabi'in, because they generally receive them from friends. In the sense that this interpretation is based on the Naqli arguments and the history of the Companions.³⁶

Tafsir books that are classified as tafsir bil ma'tsur' include: tafsir attributed to Ibn Abbas, tafsir Ibn 'Uyainah, tafsir Abnu Abi Hakim, tafsir Abu ash-Sheikh bin Hibbing, tafsir Ibn 'Tamiya, tafsir bahrul 'ulum works of Abu Al-list As-Samarqand, tafsir Abu Shaq, *al-kasyfu wa al-bayan'an tafsir al-qur'an*, tafsir Ibn Jarir ath-thabari, *jami'ul bayan fi tafsir al-qur'a*, tafsir Ibn Abi Syaibah, tafsir Al-baghawi, *ma'alim at-tanzil and* tafsir Asy-Syaukani, *fathul al-qadir* . *Second* , Tafsir bir Ra'yi or reason is an interpretation which explains its meaning or meaning. In this interpretation, most scholars explain ijthad with *istinbath* which is based solely on logic. Tafsir books that are classified as Tafsir Bir Ra'yi include Tafsir Abdurrahman bin Kaisan Al-Asham, Tafsir Abu Ali Al-Jubba'i, Tafsir Abdul Jabbar, Tafsir Fakhruddin Ar-Razi, Mafatih Al-Ghaib, Tafsir Zamakhsyari , *Al-Kashshaf'an Haqiq Ghawamidh At-Tanzil wa 'Uyun Al-Aqawil fil fi wujub At-Ta'wil*, tafsir Jalalain, Jalaluddin Al-Mahalli and Jalaluddin At-Ta'wil, tafsir Abu Hayyan, *Al-Bahr Al-Mubith* and tafsir Al-Baidhawi, *Anwar At-Tanzil wa Asrar At-Ta'wil*³⁷

Third , Isyari interpretation or esoteric interpretation is an interpretation starting from signs or interpreting the Koran, not meanings that are not its original meaning.³⁸ Apart from that, Isyari's interpretation is interpreted as an attempt at interpretation which is different from the interpretation of hidden signs which are only visible to suluk experts and Sufism experts and allows for a combination of hidden meanings and visible meanings. In another sense, Isyari's interpretation is the product of exegetes who classify themselves as Sufism experts to obtain this interpretation, namely by understanding the verse in depth. The tafsir books that are classified as

³⁵ Ibid.

³⁶ U mmi Kalsum Hasibuan, "Study of Tafsir: Methods, Approaches and Styles in the Interpretation of the Al-Qur'an," *Perada* 3, no. 1 (2020): 61–77.

³⁷ Ibid.

³⁸ Fuad Nawawi Abdul Basit, "Epistemology of Tafsir Isyari," *Jurnal al-Fath* 13, no. 1 (2019): 68–87.

Isyari tafsir include, *Al-Fatubat al-Makiyyah* by Sheikh Abdullah Muhamamd Ibn Ahmad Ibn Abdullah Muhiddin Ibn 'Arabi, *Afsir al-Tustury* which is known as the tafsir al-Qur'an al-'Azhim by Muhammad Sahl ibn Abdullah al-Tusturi, *Haqaiq al-Tafsir* by Abu Abdurrahman Muhammad Ibn Husain Ibn al-As'ad al-Sullami ³⁹Tafsir *Gharib al-Qur'an wa Raghaib al-Qur'an* known as the Nayssaburi tafsir compiled by Nishamuddin al -Hasan Muhamamd al-Naysaburi and Tafsir *Ra'isul Bayan fi Haqaiq al-Qur'an* by Abu Muhammad Ruzbihan Ibn Abi Nash al-Syairazi.⁴⁰

There are various forms of interpretation, including: *First* , the style of interpretation of philosophy is that this style of interpretation tries to interpret the verses of the Qur'an using logic and radical or liberal philosophical theories. This interpretation emerged following the development of religious and scientific knowledge in various areas of Islamic rule. Books that are classified as philosophical interpretations include, among others, the interpretation of *Mafatih al-Ghaib* by Imam Fakhr al-Din Razi and *Tuhafut al-Tahafut* by Ibnu Rushd⁴¹ *Secondly* , the style of Fiqhi Tafsir (Law) is the style of Fiqhi interpretation which is interpretation that attempts to interpret the Qur'an which is more oriented towards the verses contained in the Qur'an or the interpretation of verses of the Qur'an that relate to fiqh legal issues. Books belonging to this style are the book *Abkam al-Qur'an* by al-Jashshash, the book *Abkam al-Qur'an* by Alkiya al-Harasi and the book *al-Jami li al-Abkam al-Qur'an* by al-Qurthubi . Fourth, the Ilmi Tafsir Style (Science/Science) is the interpretation in this mode of interpretation by taking a scientific approach or studying the verses of the Qur'an which have scientific theories. Books that have this style include, *al-Jawahir fi Tafsir al-Qur'an* by Thanthawi Jawhari, *al-Tafsir al-Ilmi li al-Ayat al-Kawmiyah fi al-Qur'an* by Hanafi Ahmad and the book *al-ilukis al-Ilmiyah fi al-Qur'an al-karim* by Dr. Muhammad Syawqi al-Fanjari.

Fifth , the Sufi style of interpretation is this style of interpreting the verses of the Koran using an understanding of Sufism or Sufism. This style is divided into two, namely al-Nazhariy 's Sufi tafsir , which is the interpretation composed by scholars in the interpretation of the verses of the Qur'an which adheres strictly to the theory of Sufism and al-Isyari's Sufi tafsir, which is the interpretation of the verses of the Qur'an. which is based on hidden signs known only to Sufis. The books that fall into this style are the tafsir *al-Qur'an al-Azhim* by Abdullah al-Tustariy,

³⁹ Ibid.

⁴⁰ Syaikh Manna Al-Qaththan, *Introduction to the Study of Al-Qur'an Science* (East Jakarta: Pustaka Al-Kausar, 2019).

⁴¹ Wardani, *Ragam Tafsir Nusantara: Local Variants, Individual Creativity, and the Role of Higher Education and Social Media* , Yogyakarta: Zabir Publishing , 2021, https://www.academia.edu/51296812/Ragam_Tafsir_Nusantara_Varian_Lokal_Individual_Creativity_and_Peran_Perguruan_Tinggi_and_Social_Media.

the book *Haqaiq al-Tafsir* by al-'Alamah al-Sulamiy and *the Ara'is al-Bayan fi Haqaiqal Qur'an* by Imam al-Shiraziyy. *Sixth*, the Tafsir *al-Adabiy al-Ijtima* (Social-Social) style is that the Tafsir *al-Adabiy al-Ijtima* style tries to interpret by explaining or revealing the verses of the Qur'an which emphasizes cultural and social literature by mentioning expressions 'The Qur'an carefully then explains the meanings intended by the Qur'an using beautiful language styles that attract readers. The books that fall into this type of interpretation are the tafsir al-Manar by Muhamamd Abduh and Rasyid Ridha, the Tafsir *al-Wadhib* by Muhamamd Mahmud al-Hijazy, the book of tafsir al-Qur'an by shaykh Ahmad al-Maraghi and the tafsir al-Qur' an al-Karim by Sheikh Mahmud Syaltut.⁴²

Tafsir Nusantara in the Context of Community Reception

The history of the reception of the Koran not only influenced the aesthetics of the Koran during the lives of early Muslims . Included in the history of this reception is that the reactions of listeners and readers of the Koran in the form of explaining the meaning and meaning of certain verses require further explanation. ⁴³Reception is part of individual or community acceptance by receiving , responding, utilizing or using it either as a manuscript text or just words. ⁴⁴This is related to Indonesian interpretation, but there is no contextual approach related to the interpretive tradition which is divided into two contexts, namely, the context of the text is related to the context of the formation of the text of the Qur'an, in this case the socio-historical and anthropological community as listeners and the reader where the Al-Qur'an was revealed and the second context is the context of interpretation, this is related to the existing context and surrounds the reader at this time or the reader carrying out the interpretation process.⁴⁵ In general, interpretations in Nusnatara at this time choose a model that is Arabian in nature, but departs from contextual and current problems that occur in Indonesia as well as more specific themes about Indonesianness.

Previously it was difficult to find interpretive models that were strongly related to the Indonesian context, but there are works that open a specifically Indonesian way, such as Hanafi

⁴² U mmi Kalsum Hasibuan, "Study of Tafsir: Methods, Approaches and Styles in the Interpretation of the Al-Qur'an," *Perada* 3, no. 1 (2020): 61–77. .

⁴³ Mohamad Nur Kholis Setiawan, "Tafsir as Reception of the Qur'an: Towards Understanding the Holy Book in the Indonesian Context Dr.Phil. H. Mohamad Nur Kholis Setiawan" pp. 1–12.

⁴⁴ Hamzah Fansyuri, "Community Reception of the Ancient Mushaf Tembaruk in Sajang Village, Sembalun District, NTB (Living Qur'an)" (2022), [http://repository.iiq.ac.id/handle/123456789/1693%0Ahttp://repository.iiq.ac.id/bitstream/123456789/1693/2/218410816-Hamzah Fansyuri-Publik.pdf](http://repository.iiq.ac.id/handle/123456789/1693%0Ahttp://repository.iiq.ac.id/bitstream/123456789/1693/2/218410816-Hamzah%20Fansyuri-Publik.pdf).

⁴⁵ Muhammad Amin and Muhammad Arfah Nurhayat, "Public Reception of the Al-Quran," *Journal of Religious Sciences: Examining Religious Doctrines, Thoughts and Phenomena* 21, no. 2 (2020): 290–303.

in the context of the Egyptian ⁴⁶Muslim community, Farid Esack in the context of the South African Muslim community and others. The diversity of language styles in writing tafsir occurs in Indonesian tafsir which is also an interesting new trend. This is motivated by the origins of interpretive works. Interpretive works that are initially given a lecture or published in the mass media so that the interpretive work will be easy to understand are enjoyed by readers or listeners with quite diverse backgrounds .⁴⁷ This phenomenon is clearly different from interpretive works which are only used as academic assignments, which shows that there is a tendency for interpretive writers to use a scientific writing model which will make it easier for readers to access the reference sources used by the author as well as clearly distinguishing the commentary writing statements from those of other figures . Apart from that, there is an impression that readers and interpreters are formed by scientific writing, this is elitist in terms of both the writer and the reader.⁴⁸

This is a form of reception that has developed over time, namely related to cultural reception , aesthetic reception and academic reception. The reception is not always the same from one period to the next. Furthermore, the contact between Islamic culture and local culture, developing creativity and the sociology of knowledge in the era of society influenced the development of the use or reception of the Al-Qur'an so that the subject and context of a work were prepared which were previously their own context for the Arab community as readers and writers so that with various The themes that emerge related to interpretive work in the archipelago show the influence of various themes and discourses that are currently popular in Indonesia and show the sensitivity of interpreters to the discourse of Islamic thought that is currently developing. This reception in the form of a study is not merely a dynamic process that occurs in the tradition of interpretive writing in Indonesia, more than that, the study wants to emphasize that a work is not only a work of interpretation. In this study process, readers are required to be critical in dismantling or understanding what is behind a work of interpretation, so it requires us to always be aware of placing the work of interpretation critically.⁴⁹

CONCLUSION

⁴⁶ Islah Gusmian, *Treasures of Indonesian Tafsir From Hermeneutics to Ideology* (Yogyakarta: LKis Yogyakarta, 2013), pp. 19-20.

⁴⁷ Fadhli Lukman, "Historiography of Indonesian Tafsir: Analysis of the Conceptual Meaning of Nusantara Tafsir Terminology," *Subuf* 14, no. 1 (2021): 49–77.

⁴⁸ Hamzah Fansyuri, "Community Reception of the Ancient Tembaruk Mushaf in Sajang Village, Sembalun District, NTB (Living Qur'an)" (2022),.

⁴⁹ Islah Gusmian, *Treasures of Indonesian Tafsir From Hermeneutics to Ideology* (Yogyakarta: LKis Yogyakarta, 2013), pp. 19-20.

Tafsir Nusantara is an interpretive activity that uses symbols, language and local dialects of the archipelago which has a tendency to emphasize understanding the Al-Qur'an in a cultural, social, historical context and the conditions of society in the archipelago. Tafsir Nusantara prioritizes understanding from a local perspective by referring to classical sources of interpretation used by Muslims in general. The development of places in terms of the birth of Al- Qur'an interpretation is due to differences in cultural and linguistic backgrounds. Conditions in the interpretation of the Qur'an in Indonesia are divided into several periods, namely the classical, medieval, premodern and modern periods until now. Tafsir Nusantara, a study specifically for the Indonesian context, is *firstly* , the nature of reality or existing realities, such as involving an understanding of daily life and the social realities of Muslim communities in Indonesia.

Second , the Indonesian interpretation involves understanding various sources of knowledge such as the Koran, hadith, ijthid ulama, personal experience and local traditions. Tafsir Nusantara can also discuss the methods of interpreting the Koran used by scholars and society in Indonesia. *Third* , Nusantara interpretation can involve an understanding of Islamic values that are applied in everyday life, such as the values of justice, wisdom, compassion and tolerance and can take into account the influence of local culture and Islamic traditions in Indonesia in determining values. values upheld in Indonesian interpretation. This includes being part of the reception or acceptance of individuals or society in receiving, responding, utilizing or using it either as a manuscript text or just words. Reception in the form of this study is not merely a dynamic process that occurs in the tradition of interpretive writing in Indonesia, the reader's process is required to be critical in uncovering or understanding what is behind a work of interpretation, thus requiring us to always be aware of placing the work of interpretation critically.

BIBLIOGRAPHY

- Abdul Basit, Fuad Nawawi. "Epistemology of Isyari Interpretation." *Al-Fath Journal* 13, no. 1 (2019): 68–87.
- Al-Qaththan, Sheikh Manna. *Introduction to the Study of Al-Qur'an Science* . East Jakarta: Pustaka Al-Kausar, 2019.
- Amin, Muhammad, and Muhammad Arfah Nurhayat. "Public Reception of the Al-Quran." *Journal of Religious Studies: Examining Religious Doctrines, Thoughts and Phenomena* 21, no. 2 (2020): 290–303.

- Azra, Azyumardi. *Middle East and Archipelago Ulama Network XVII-XVIII Centuries* . Ciputat: Kencana, 2004.
- Fansyuri, H. "Community Reception of the Ancient Tembaruk Mushaf in Sajang Village, Sembalun District, NTB (Living Qur'an)" (2022). [http://repository.iiq.ac.id/handle/123456789/1693%0Ahttp://repository.iiq.ac.id/bitstream/123456789/1693/2/218410816-Hamzah Fansyuri-Publik.pdf](http://repository.iiq.ac.id/handle/123456789/1693%0Ahttp://repository.iiq.ac.id/bitstream/123456789/1693/2/218410816-Hamzah%20Fansyuri-Publik.pdf).
- Gusmian, Islah. *Treasures of Indonesian Tafsir from Hermeneutics to Ideology* . Yogyakarta: LKis Yogyakarta, 2013.
- Hartono, Y. *Tafsir Ala Nusantara* . Malang: Cv. Pustaka Learning Center, 2021. <https://www.neliti.com/publications/347451/tafsir-ala-nusantara>.
- Hasani Ahmad Said. *Munasabah Discourse of the Qur'an in Tafsir Al-Misbbah* . Jakarta: Amzah, 2015.
- Hasibuan, Ummi Kalsum. "Study of Tafsir: Methods, Approaches and Styles in the Interpretation of the Qur'an." *Tinsel* 3, no. 1 (2020): 61–77.
- Lukman, Fadhli. "Review of the Historiography of Indonesian Tafsir: Analysis of the Conceptual Meaning of Indonesian Tafsir Terminology." *Subuf* 14, no. 1 (2021): 49–77.
- Discussing the Sciences of the Qur'an. *Subhi Shalih* . Jakarta: Firdaus Library, 2011.
- Methodology, Portrait, Contextualization of Interpretation, and Wely Dozan. "Dynamics of Thought on the Interpretation of the Qur'an in Indonesia." *Journal of Islamic Community Development* 13, no. 2 (2020): 225–256. <http://ejournal.radenintan.ac.id/index.php/ijtimaiyya/index>.
- Nasrudin Baidan. *Methodology of Al-Qur'an Interpretation* . Yogyakarta: Student Library, 2000.
- Nasruddin Baidan. *History of the Development of Interpretation in Indonesia* . Yogyakarta: Tiga Serangkai, 2002.
- Said, Hasani Ahmad. "Getting to Know Tafsir Nusantara: Tracing the Tafsir Chain from Indonesia, Malaysia, Thailand, Singapore to Brunei Darussalam." *Reflection* 16, no. 2 (2018): 205–231.
- Sanaky, Hujair AH "Tafsir Method (Development of Interpretation Method Following the Color or Pattern of Mufassirin)." *Al-Mawarid* 18 (2008): 263–284.

- Setiawan, Mohamad Nur Kholis. "Tafsir as Reception of the Qur'an: Towards Understanding the Holy Book in the Indonesian Context Dr.Phil. H. Mohamad Nur Kholis Setiawan" (nd): 1–12.
- Shafi'i, Muthaffa bin 'Abd Allah and Abdul Mannan. "The Treasure of Tafsir in the Archipelago: Research on Figures and Their Works in Malaysia, Brunei Darussalam, Singapore and Thailand." *Contextuality* 25, no. 1 (2009).
- Taufik Abdullah. *History of Indonesian Muslims* . Jakarta: MUI, 1991.
- Wahyu Ari, Anggi Wahyu. "History of Indonesian Tafsir." *Journal of Religious Studies* 3, no. 2 (2020): 113–127.
- Wardani. *Various Interpretations of the Archipelago: Local Variants, Individual Creativity, and the Role of Higher Education and Social Media* . Yogyakarta: Zahir Publishing , 2021.
https://www.academia.edu/51296812/Ragam_Tafsir_Nusantara_Varian_Lokal_Individual_Creativity_and_Peran_Perguruan_Tinggi_dan_Media_Sosial.
- Zainal Abidin. *The Ins and Outs of the Koran* . Jakarta: Melton Putra Offset, 2000.
- Zaiyadi, Ahmad. "Locality of Indonesian Tafsir: Dynamics of Al-Qur'an Study in Indonesia." *Al-Bayan: Journal of Al-Qur'an and Hadith Science* 1, no. 1 (2018): 01–26.