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Jurnal Ilmu-Ilmu Ushuluddin

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Indal Abror, M. Nurdin Zuhdi

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Tafsir Al-Qur'an Berkemajuan: Exploring Methodological Contestation and Contextualization of Tafsir At-Tanwir by Tim Majelis Tarjih dan Tajdid PP Muhammadiyah

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Abstract

This article discusses Tafsir At-Tanwir (2016), a work composed by the Majelis Tarjih dan Tajdid PP Muhammadiyah. The focus of this study is to reveal the background behind the writing of Tafsir At-Tanwir, in addition to the exploration of methods and approaches used in this work. It will also observe the extent to which the exegetical materials of this work respond to the current issues. The article is a library research with descriptive-critical-analytic method. The lens of contemporary tafsir paradigm is also used as the approach to analyse the data. From the analysis that has been carried out, this research concludes several important remarks. First, in addition to being written with the aim of utilizing the symbolic capital of the people derived from the guidance of the Qur'an in order to awaken their ethos and build a progressive Indonesian civilization, the birth of Tafsir At-Tanwir is a form of Muhammadiyah's commitment which from the beginning stood up to al-Ruju' ila al-Qur'an wa al-Sunnah (Back to the Qur'an and Sunna). Second, the method used in Tafsir At-Tanwir is the tahlili (analytic)-cum-mawdu'i (thematic), while the approach used in Tafsir At-Tanwir is a combination of three approaches; Bayani, Burhani and Irfani. Third, Tafsir At-Tanwir has three special characteristics: 1) responsive interpretations. 2) interpretations that generate dynamics; and 3) Interpretations that generate ethos. In this work, there are also four ethos that are built in: the ethos of worship, economic ethos and work ethic, social ethos, and scientific ethos.

Keywords: *Muhammadiyah, Tafsir at-Tanwir, methodology, contextualization*

Abstrak

Artikel ini membahas tentang Tafsir At-Tanwir (2016) karya Tim Majelis Tarjih dan Tajdid PP Muhammadiyah. Adapun yang menjadi fokus kajian dalam artikel ini adalah mengungkap latarbelakang penulisan Tafsir At-Tanwir. Selain itu, artikel ini juga akan mengupas metode dan pendekatan yang digunakan dalam Tafsir At-Tanwir dan sejauh manakah produk tafsir Tafsir At-Tanwir dalam merespons dan menjawab problem-problem aktual kekinian. Penelitian ini merupakan jenis penelitian pustaka. Metode yang digunakan dalam deskriptif-analisis-kritis dengan menggunakan pendekatan paradigma tafsir kontemporer. Dari analisis yang telah dilakukan penelitian ini menyimpulkan bahwa: pertama, selain ditulis dengan tujuan untuk memanfaatkan modal simbolis umat yang dapat digali dari tuntunan kitab suci al-Qur'an dalam rangka membangkitkan etos umat dan membangun peradaban Indonesia yang berkemajuan, lahirnya Tafsir At-Tanwir merupakan bentuk komitmen Muhammadiyah yang sejak awal berdiri menggelorakan al-Ruju' ila al-Qur'an wa al-Sunnah. Kedua, metode yang penafsiran yang digunakan Tafsir At-Tanwir adalah metode tahlili cum tematik. Sedangkan pendekatan yang digunakan dalam Tafsir At-Tanwir adalah gabungan tiga pendekatan Bayani, Burhani dan Irfani. Ketiga, Tafsir At-Tanwir memiliki tigakararakteristik: 1) Tafsir Responsivitas. 2) Tafsir yang Membangkitkan Dinamika; dan 3) Tafsir yang Membangkitkan Etos. Dalam Tafsir At-Tanwir ada empat etos yang dibangun, yaitu: etos ibadah, etos ekonomi dan etos kerja, etos sosial, dan etos keilmuan.

Kata Kunci: *Muhammadiyah, Tafsir at-Tanwir, metodologi, kontekstualisasi*

Introduction

Since its launch for the first time on Tuesday, December 13, 2016, *Tafsir At-Tanwir*, a current Qur'anic exegetical work composed by the Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah (The Assembly of tarjih/ investigations for the authoritative legal opinion and tajdid/renewal of Muhammadiyah Central Board), has received many requests for reprint.

¹ Requests from various circles on this work indicate that *Tafsir At-Tanwir* is much needed by the wider Muslim community. *Tafsir At-Tanwir* has allegedly offered the unique methods and approaches in interpreting the Qur'anic verses. The exegetical material in this work is more alive to answer the challenges of the times. The current developments which at the same time are accompanied by a variety of arising contemporary problems, become a special encouragement for Muslims, especially those who are interpreters of the Qur'an (*mufasssir*) in presenting *tafsir* works which capable of solving contemporary problems. This is the background for the Majelis Tarjih dan Tajdid PP Muhammadiyah to publish *Tafsir At-Tanwir*.

The birth of the *Tafsir At-Tanwir* is very important to be explored. The work is a *tafsir* (Qur'anic commentary) which is born from Muhammadiyah (founded in 1912), one of the largest and oldest Islamic organizations in Indonesia. Muhammadiyah's contribution to the development of Islam in Indonesia is undeniable, as it has presented itself as a unique phenomenon in the Indonesian religious sphere.² The birth of *Tafsir At-Tanwir* is certainly very important to be observed in scholarly studies. The work which is projected to be published in the full edition of thirty juz, has represented itself as the Muhammadiyah's

¹ Interview with Nur Kholis (Tim Majelis Tarjih dan Tajdid PP Muhammadiyah) at UNISA Yogyakarta, Maret 4, 2017.

² Alwi Shihab, *Membendung Arus: Respon Gerakan Muhammadiyah terhadap Penetrasi Misi Kristen di Indonesia* (Yogyakarta: Suara Muhammadiyah, 2016), p. 4.

response and concern for contemporary Islamic issues in Indonesia. Several problems in the fields of economy, politic, and culture, certainly require some solutions. From the Islamic point of view, through the interpretation of the Qur'an, Muhammadiyah tries to provide answers to the needs of Muslims towards the contemporary social situation in the light of Qur'anic point of view.

Tafsir At-Tanwir is projected to be completed within approximately 50 years. According to Yunahar Ilyas, through this work, PP Muhammadiyah will introduce the work of Indonesian Qur'anic exegesis with a distinctive style compared to the existing exegetical works. Substantively, this work is expected to build the scientific and economic ethos, along with the ethos of worship, the ethic of faith, and the ethos of *mu'amala* (sharia rulings in civil transactions), in order to balance the demands of worldly life and the afterlife.³ The use of *at-Tanwir* as the title reflects directly to the philosophy of Muhammadiyah, namely the enlightenment (*At-Tanwir*). Suffice is to say that *Tafsir At-Tanwir* is a representation of progressive interpretation of the Qur'an which is expected to provide answers to various contemporary social problems faced by Muslims today. In addition, what is interesting actually lies in its exegetical material which doesn't merely repeat the results of previous interpretations, but it also gives some new contributions in responding to various problems of contemporary people which are characterized by their responsiveness to the concrete situation. Therefore, this work is not just a collection of quotations from the existing interpretations.

In term of methodology, *Tafsir At-Tanwir* is very responsive to actual situations in addition to build the affirmative theology.

³ Suara Muhammadiyah, "Majelis Tarjih dan Tajdid Launching *Tafsir At-Tanwir*", in <http://dikdasmn.info/public/press/2016/12/13/majelis-tarjih-dan-tajdid-launching-tafsir-at-tanwir/akses>, accessed lastly in March 6, 2016.

It makes the Qur'anic exegetical works the eternal message that always relevant to the changing times. Abdul Mu'ti, the Secretary of PP Muhammadiyah, emphasized that the launching of *Tafsir At-Tanwir* has three strategic objectives. *First*, from an internal point of view, this work is a response to the many demands of Muhammadiyah members. Its presence will be their guide for the Muhammadiyah's official understanding of the Qur'an, for there are many books of Qur'anic exegesis that have not been able to answer the needs of society in understanding the Qur'an. *Second*, this work can be a comparison for the public related to the many works of the Qur'anic exegesis in the community. It also aims at enriching the knowledge of the Qur'an in Indonesia and the Muslim world in general. *Third*, the work's publication has the major purpose to increase the understanding of Muslim community over the Qur'an, so that it will become a guide in *'ubudiyya* and *mu'amala*, both in personal and community life.⁴

The hypothesis here is that the emergence of a new trend in the model of interpretation of the Qur'an, has also given birth to a new method of interpretation. The new method of interpretation also leads to the products of interpretation which are also different, both in terms of interpretive patterns, typologies, and political interests behind the process of interpreting the Qur'an. Thus, the interpretation is not only limited as a practice of expressing God's messages, but it also means to discuss several discourses which are marginalized by the power. Theoretically, this research wants to reveal that the interpretation of the Qur'an is not only limited in the abstract and trans-historical realm, but it moves critically and conducts social transformation based on the prophetic values.

⁴ Interview with Abdul Mu'thi, Secretary of Muhammadiyah, 2016.

Majelis Tarjih dan Tajdid PP Muhammadiyah

Historical records on the founding of the *Majelis Tarjih dan Tajdid* shows that it was inaugurated in 1928 M, while Muhammadiyah was established 16 years before, on 8 Dzulhijjah 1330 H or 18 November 1912 M. The history of the establishment of this assembly was the result of the decision of the 16th Muhammadiyah Congress in Pekalongan in 1927 AD.⁵ The Muhammadiyah Central Board at that time was under the leadership of KH. Ibrahim (1878-1934 M).⁶ In the decision of the 16th Congress, the management of the *Tarjih* Assembly has not yet been formed, nor has *Manhaj Tarjih* or *Qaidah Tarjih* been created.⁷ At the Congress, one of the proposed points is the organization's need to the existence of an assembly that could overshadow religious issues, especially the Islamic law.

KH. Mas Mansur, the regional chairman of the East Java Muhammadiyah at that time, as one of the participants of the congress, proposed three assemblies to be formed in Muhammadiyah, namely the Assembly of *Tasyrî*, *Tanfîz* and *Taftîsyî*.⁸ Through this Assembly, the religious issues faced by Muhammadiyah congregation can be handled by the authorities in the assembly, so that Muhammadiyah members are not divided into various opinions in practicing the teachings of Islam, especially related to the issue of *khilafiyah* (disputed issues). Before the founding of this assembly, there were many religious disputes that emerged in the community, especially for Muhammadiyah people, that lead to the differences of opinion

⁵ See *Suara Muhammadiyah*, No. 17-18, September, 1968, p. 27.

⁶ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Buku Agenda Musyawarah Nasional Ke-27 Tarjih Muhammadiyah*, pada Tanggal 1-4 April 2010, di Universitas Muhammadiyah, p. 49.

⁷ Oman Fathurrahman SW, *Fatwa-fatwa Majelis Tarjih Muhammadiyah: Telaah Metodologis Melalui Pendekatan Usul Fiqh*, (Yogyakarta: Laporan Penelitian IAIN Sunan Kalijaga Yogyakarta, 1999/2000), p. 11.

⁸ Junus Anis, "Asal Usul Diadakan Majelis Tarjih dalam Muhammadiyah," in *Suara Muhammadiyah*, No. 6, March, 1972/Safar I, 1392 AH), p. 3.

which frequently cause conflicts. At the 17th congress in 1928 in Yogyakarta, the *Tarjih* Assembly was ratified. The Pekalongan Congress in 1927 was not actually the starting point of the *tarjih* activity in Muhammadiyah, it was only an official institutionalization of the previous existing activities. *Tarjih* as an intellectual activity in investigating the teachings of Islam in order to get its purity to be projected into the conception of an Islamic society, has developed in Muhammadiyah since the time of its establishment. It can be said, that the activity of *tarjih* was born along with the birth of Muhammadiyah itself.⁹

The task of *Majelis Tarjih* is mentioned in article 8 of the Decree of PP Muhammadiyah No: 5 / PP / 1974, namely, researching Islamic law to get its purity and authenticity; giving the materials and considerations to the leadership of the organization in order to determine policy and carrying out the leadership, leading to the implementation of Islamic teachings and law among the members, and accompanying the leadership of organization in leading the members to carry out Islamic teachings and law.¹⁰ From the aims above, it is very clear that *Majelis Tarjih dan Tajdid* was established to resolve religious issues. At the time of the establishment of Muhammadiyah, there were not many religious issues, but they gradually emerged and increased. This is where the role of the *Majelis Tarjih dan Tajdid* was established.

Since its ratification at the 17th congress in 1928 in Yogyakarta, the chairman positions of the *Majelis Tarjih dan Tajdid* have changed nine times. The chairman of this assembly from time the time are as follow:¹¹ KH. Mas Mansur (1928-

⁹ See "Sejarah Majelis Tarjih" in http://tarjihmuhammadiyah.wikia.com/wiki/Sejarah_Majelis_Tarjih/, lastly accessed in Desember, 2 2017.

¹⁰ See "Organisasi dan Sejarah Majelis Tarjih" dalam <https://tarjih.or.id/sejarah/> lastly accessed in 2 Desember 2017.

¹¹ "Ketua-ketua Tarjih" dalam <http://tarjih.muhammadiyah.or.id/content-17-sdet-ketua-ketua-tarjih.html/>, lastly accessed in Desember, 2 2017.

1936), Ki Bagus Hadikoesoemo (1936-1942), KHA. Badawi (1942-1950), K.R.H. Hadjid (1950-1959), K.R.T. Wardan Diponegoro (1959-1985), K.H. Ahmad Azhar Basyir, M.A. (1985-1990), Prof. Drs. H. Asjmuni Abdurrahman (1990-1995), Prof. Dr. H. M. Amin Abdullah (1995-2000) and Prof. Dr. H. Syamsul Anwar, M.A. (2000-present). There are at least two factors behind the birth of this assembly, namely the internal and external factors. What is meant by internal factors is a condition that develops in the body of Muhammadiyah itself, namely the things that arise as the result of the developments achieved by Muhammadiyah, both in the fields of education, economics, social services and the others, whereas the external factors are developments that occur in Muslims in general outside Muhammadiyah, which in this case is the disagreements concerning the problems of *furu' fiqhiyah* or religious disputes that is famously called as the problem of *khilafiyah*.¹²

Along with the growing times, Muhammadiyah also developed. There are also many religious problems that arise in the midst of people who need solutions. Muhammadiyah as an Islamic movement which is based on the notion of *amr ma'ruf nahy munkar*, has a big role in solving various problems of society, especially those relating to the Islamic law. Moreover, Muhammadiyah from the beginning stood up "to inflame" *al-ruju 'ila al-Qur'an wa al-Sunnah*, "back to the teachings of the Qur'an and the authentic Sunnah of the Prophet". Muhammadiyah as a progressive Islamic movement has also shown its endeavour to that notion with the birth of the *Tafsir At-Tanwir* as one of its manifestations.

Backgrounds of the *Tafsir At-Tanwir*'s Writing

1. A Sketch of *Tafsir At-Tanwir*

Tafsir At-Tanwir is a contemporary work on Qur'anic interpretation written by a team from

¹² Lihat artikel, "Sejarah Majelis Tarjih" dalam tarjihmuhammadiyah.wikia.com/wiki/Sejarah_Majelis_Tarjih/ lastly accessed in Desember, 2 2017.

Majelis Tarjih dan Tajdid PP Muhammadiyah. The work was first published in May 2016. According to the Muhammadiyah Chairman, Haedar Nashir, the publication of *Tafsir At-Tanwir* was the mandate of the Muhammadiyah's *Muktamar Satu Abad* (100th Congress) in Yogyakarta in 2010. Before its publication was completed in the book form, the exegetical materials of *Tafsir At-Tanwir* are formerly published in the form of articles in the *Suara Muhammadiyah* (SM) Magazine. The effort was interrupted and resumed since the 46th Congress.¹³

Tafsir At-Tanwir is written in the *tahlili*¹⁴ method in accordance with the order of the verses in the *Mushaf* (*Tartib Mushafi*) which are grouped according to certain themes. It is one of the uniqueness of the work which distinguishes itself from the existing conventional *tahlili* works. In addition to the use of *tahlili* method, it also uses the method of grouping certain themes, so that the readers will easily find certain titles or themes according to the content of the interpreted verses. The readers, especially the common people will be facilitated in understanding it. Muhammad Amin called *Tafsir At-Tanwir* is written in the co-called *tahlili-cum-thematic* method.¹⁵

So far, there are many Qur'anic exegetical works of Indonesian scholars which are written

individually, especially those of Muhammadiyah writers such as *Tafsir al-Ahzar* by Haji Abdullah Malik Karim Amrullah (HAMKA), who had been a member of the Muhammadiyah Central Board from 1953 to 1971; *Tafsir An-Nur* by T.M. Hasbi Ash-Shiddieqy, who had served as the *consoel* (regional chairman) of Moehammadijah in Aceh; and *Tafsir Sinar* by Abdul Malik Ahmad.

In the study of the Qur'anic commentaries, scholars often recognize the notion that the product of the Qur'anic interpretation is "the child of its time". This means that, every single work on the Qur'anic interpretation is truly a representation of the scientific background and religious experience of its author. In addition, each interpretation platform can also be undeniably influenced by the environment in which the interpretation is written, both in terms of social, political, economic and cultural. Therefore, Muhammadiyah through the *Majelis Tarjih dan Tajdid* wrote the *Tafsir At-Tanwir* collectively, not individually. One of the advantages of a work which is written collectively is the rich perspectives within. The more writers who wrote the interpretation, certainly the more comprehensive views are represented in that work.¹⁶ Huzaemah T Yanggo also responded positively to the *Tafsir At-Tanwir*. According to Huzaemah, an exegetical work which is written collectively will offer more views. Despite of the differences in language, the most important one is the core essence of interpretation itself.¹⁷ Muhammadiyah also recognizes that the Qur'anic commentary works is the representation of the times and environments in which the work is written. If the times change, the new interpretations deserve to be composed due the emergence of a lot of new variables of life which are not

¹³ Haedar Nashir, "Membaca Tafsir At-Tanwir" dalam <http://www.suaramuhammadiyah.id/2017/02/26/membaca-tafsir-at-tanwir/> lastly accessed in November, 28 2017

¹⁴ *Tahlili* is a method of interpretation that intends to explain the contents of Qur'anic verses from all aspects. See Abd. al-Hayy al-Farmawi, *Metode Tafsir Mawdu'i: Suatu Pengantar*, trans. Surya A. Jamrah (Jakarta: PT Raja Grafindo Persada, 1994), p. 12. The *tahlili* method, which is also named by Baqir Shadr as the *tajzi'i*, is a method of interpretation in which the exegete tries to explain the contents of the verses of the Qur'an from various aspects by observing the sequence of the verses of the Qur'an as stated in the *Mushaf*. M. Quraish Shihab, *Membumikan al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan Pustaka, 1996), p. 86.

¹⁵ Rayhan, "Di Balik Tafsir At-Tanwir" dalam <http://www.suaramuhammadiyah.id/2017/02/18/di-balik-tafsir-at-tanwir/akses>, lastly accessed in November, 27 2017.

¹⁶ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1*, (Yogyakarta: Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, 2016), p. vii

¹⁷ Fuji Pratiwi, "Tafsir Berjamaah Lebih Banyak Pandangan" in *Republika* 14 Desember 2016.

present in previous times.¹⁸ From this point, Muhammadiyah emphasizes the importance of rewriting Qur'anic interpretation, presenting the responsive work to the current affairs; interpretations that are in accordance with the changing times.

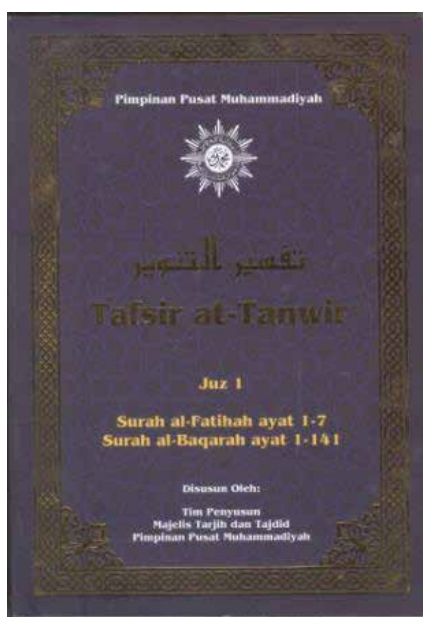


Figure I
Front-cover of *Tafsir At-Tanwir*

According to Yunahar Ilyas, the publication of *Tafsir At-Tanwir* is the mandate of the Muhammadiyah 100th Years Congress in Yogyakarta in 2010. It was only about 5 years later, May 2016, the first volume of the work was published for the first time. At first, *Tafsir At-Tanwir* was targeted to be completed in the next 50 years.¹⁹ The long duration in completing all chapters of the work was motivated by a limited drafting team. As stated in the *Tafsir At-Tanwir*, the drafting team consists of only 14 people. They consist of scholars with the expertise of various kinds of scientific disciplines. The writing team of the *Tafsir At-Tanwir* also consists of several members of the *Majelis Tarjih* and

¹⁸ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1..*, p. vii.

¹⁹ Fuji Pratiwi, "Tafsir Berjamaah Lebih Banyak Pandangan" in *Republika* 14 Desember 2016.

regional administrators who have the capacity in the required fields. However, due to some suggestions and consideration on the number of the drafting team which is added in the writing of the subsequent volumes, the completion target of the *Tafsir At-Tanwir* was accelerated to only 7 years.²⁰ Each volume contains one *juz* and the work is estimated to consist of 30 volumes. The 1st volume which contains the first *juz* – the work that becomes the object of this study – consists of two *surahs*, al-Fatihah (1): 1-7 and al-Baqarah (2): 1-141. The page numbers of the first volume are 492 pages. If each volume has the same thickness, the total pages of the *Tafsir At-Tanwir* is estimated to reach more than 14.000 pages. It is not surprising at all, that a lot of scholars say that *Tafsir At-Tanwir* is a monumental work of Muhammadiyah.²¹

The 1st volume of *Tafsir At-Tanwir* which contains the commentary for the first *juz* was compiled by a team of the *Majelis Tarjih dan Tajdid PP Muhammadiyah*. The team consists of 14 people and each writer has a different scientific background. They are Prof. Dr. Yunahar Ilyas, Lc., M.Ag., Prof. Dr. Syamsul Anwar, M.A., Prof. Dr. Muh. Zuhri, M.A., Prof. Dr. Salman Harun, Prof. Dr. Rusydi, A.M., Prof. Dr. Muhammad Chirzin, M.Ag., Prof. Drs. Sa'ad Abdul Wahid, Dr. Hamim Ilyas, M.Ag., Dr. Agung Danarto, M.Ag., Dr. Muhammad Amin, Lc., MA., Dr. Ustadi Hamzah, M.Ag., Dra. Siti Aisyah, M.Ag., Aly Aulia, Lc., M.Hum. and Muhammad Dzikron, Lc. M.Hum. *Tafsir*

²⁰ Fuji Pratiwi, "Tiga Makna Strategis Tafsir At-Tanwir" dalam <http://www.republika.co.id/berita/dunia-islam/islam-nusantara/16/12/13/oi4icj313-tiga-makna-strategis-tafsir-at-tanwir/> lastly accessed, November, 27 2017.

²¹ See, Hafidz Muftisany, "Tafsir At-Tanwir, Karya Monumental Muhammadiyah" dalam <http://www.republika.co.id/berita/dunia-islam/khazanah/14/05/25/n647b4-tafsir-attanwir-karya-monumental-muhammadiyah/> lastly accessed in November, 27 2017; see also, Damanhuri Zuhri, "Tafsir At-Tanwir Dinilai Karya Monumental" dalam <http://www.republika.co.id/berita/dunia-islam/khazanah/14/05/26/n6662p-tafsir-attanwir-dinilai-karya-monumental/> lastly accessed in November, 27 2017.

At-Tanwir was self-published by the *Majelis Tarjih dan Tajdid PP Muhammadiyah*, Jalan KH. A. Dahlan, 103 Yogyakarta.

The use of the chosen name, "*at-Tanwir*" in *Tafsir at-Tanwir*, is based on the consideration of a word which describes Muhammadiyah's identity and characteristics. It is also the word in the Qur'an which is easily pronounced and reflects the philosophy of Muhammadiyah. The word *at-Tanwir* itself means the enlightenment.²² According to Muhammad Amin, one of the compilers of *Tafsir At-Tanwir*:

"*Tanwir* can be interpreted as the enlightenment, *Tafsir At-Tanwir* is also expected to enlighten. The Qur'an is *hudan lil-muttaqin*, 'guidance for devout people' and also on the other hand as *hudan lin-naas*, 'guidance for humans'. Hopefully this work would also emanate the enlightenment for humans in general".²³

Muhammadiyah hopes that *Tafsir at-Tanwir* can truly enlighten its members in particular, and Indonesian Muslims in general. The philosophical notion contained in the name of *at-Tanwir* is also in line with the principle that has been the hallmark of Muhammadiyah itself, *Islam Berkemajuan* (literally means progressive Islam; the modern and dynamic Islam).²⁴ The meaning of the word *at-Tanwir* is also used as the title of the biographical film on the struggle of KH. Ahmad Dahlan, entitled *Sang Pencerah* (the enlightener) launched in 2010 AD. In fact, according to the General Chairperson of Muhammadiyah, Haedar Nashir, Muhammadiyah views that Islam is a religion that embodies the values of progress to realize the life of enlightened humanity. He states:

²² Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, p. x.

²³ Rayhan, "Dibalik Tafsir at-Tanwir" <http://www.suaramuhammadiyah.id/2017/02/18/di-balik-tafsir-at-tanwir/> lastly accessed in November, 28 2017.

²⁴ Lihat, Haedar Nashir, *Memahami Ideologi Muhammadiyah* (Yogyakarta: Suara Muhammadiyah, 2016), p. 52.

"The idea of progress in the Islamic view is the ultimate good, which gives birth to the increasing quality of physical and spiritual life ... In the Muhammadiyah perspective, Islam is a progressive religion in advancement (*din al-hadlarah*), whose presence brings the mercy to the universe of life. The progressive Islam radiates enlightenment for life. The progressive Islam which produces theological enlightenment is the reflection of the values of transcendence, liberation, emancipation, and humanization."²⁵

It is well-known that Muhammadiyah is an Islamic movement with the reformist-modernist character with the spirit of renewal. The reformist-modernist character displays a progressive style of Islam, which combines purification and development. It is also characterized by the moderate way (*wasithiyyah*) in believing, understanding, and carrying out the Islamic teachings, so that Islam is always actual and becomes a religion for civilization (*din al-hadlarah*) throughout the ages.²⁶ This is what also emanates from the monumental work of Muhammadiyah, *Tafsir at-Tanwir*, which is the important exegetical work that is expected to be able to present the interpretations of Qur'anic verses that brings enlightenment to Muslims, especially for the Indonesian people. *Tafsir at-Tanwir* is also known as a responsive Qur'anic commentary, namely the Qur'anic interpretation that is able to provide solutions and answers to various current actual problems.

2. The Purpose of Writing

Tafsir At-Tanwir was born to respond to various kinds of contemporary problems in Indonesia. As stated in the introductory part, the drafting team of *Tafsir At-Tanwir* emphasize that, Indonesian people are currently facing a

²⁵ Haedar Nashir, *Memahami Ideologi Muhammadiyah...*, p. 53

²⁶ Haedar Nashir, *Memahami Ideologi Muhammadiyah...*, p. 53

multitude of problems that are multi-complex in nature. These problems include poverty, narrow employment opportunities, inadequate resources, and backwardness far behind other nations, low human development indexes, biased gender relations, injustice, human rights issues, rampant corrupt practices that damage the joint economic and social life of the nation, and the administration of the state that has not met the demands of the people.²⁷ In addition, the drafting team of *Tafsir At-Tanwir* also emphasize that the Indonesian society are currently filled with various problems such as the number of disputes between groups, social damage, the emergence of various religious streams, environmental crisis, various crimes such as murder and domestic violence including children, human trafficking, moral degradation, increasing consumeristic culture and hedonistic lifestyles, gambling, drugs, to the problem of natural disasters, both due to natural factors and human activities.²⁸

According to the writers of the *Tafsir At-Tanwir*, the emergence and development of the afro-mentioned problems that struck the Indonesian nation today, requires the multi-layered solutions handled together. In solving these problems, every segment of society must participate and present their roles in accordance with the circumstances based on their capacities. Here, Muhammadiyah as the Islamic *da'wa* organization with the movement of *amr ma'ruf nahy munkar* has played various roles in solving these problems. One of the steps taken by Muhammadiyah is to utilize symbolic capital in the form of guidance extracted from the Qur'an. From this kind of background, Muhammadiyah through the *Majelis Tarjih and Tajdid* wrote *Tafsir At-Tanwir*.

In addition to answering various kinds

²⁷ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, p. v-vi.

²⁸ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, p. vi.

of Indonesian problems, the birth of the *Tafsir At-Tanwir* has an important meaning for Muhammadiyah, both in providing religious guidance for Muhammadiyah members in particular, and in carrying out the mission of Islam in general. The mission of Islamic *da'wa* carried out by Muhammadiyah through the *Tafsir At-Tanwir* provides an important contribution in the development of civilization and Indonesian character building. In addition to its publication as a mandate of the Muhammadiyah's *Muktamar Satu Abad* (100th Congress) in Yogyakarta, the writing of *Tafsir At-Tanwir* - as described in the introduction - has also several specific purposes. First, *Tafsir At-Tanwir* is written with the aim to provide one reading of Qur'an in the framework of the mission and task of Muhammadiyah as an Islamic missionary movement based on the notion of *amr ma'ruf nahy munkar* and *tajdid*. Secondly, *Tafsir At-Tanwir* was written to fulfil the aspirations of Muhammadiyah members who asked for a Qur'anic commentary work compiled collectively by Muhammadiyah scholars. Thirdly, *Tafsir At-Tanwir* was written with the aim of utilizing the symbolic capital of the people which can be explored from the guidance of the Qur'an in order to awaken the ethos of the people and build a progressive Indonesian civilization.²⁹

In addition to the background and objectives of *Tafsir At-Tanwir*, the birth of the work has also the important significance for Muhammadiyah. According to Haedar Nashir, there are two reasons why *Tafsir At-Tanwir* is important for Muhammadiyah. First, Muhammadiyah from the beginning stood up to inflame the notion of *al-ruju 'ila al-Qur'an wa al-Sunnah*, which is to return to the teachings of the Qur'an and the authentic Sunna of the Prophet. Nashir emphasized that returning to the Quran and Sunnah should not only be

²⁹ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, p. viii.

a slogan. Muhammadiyah as a progressive Islamic movement must show its endeavours to this notion. The birth of *Tafsir At-Tanwir* is a proof that Muhammadiyah has manifested the notion into reality. *Tafsir At-Tanwir* is the important work that is in line with the spirit of the Muhammadiyah movement. According to Nashir, it is irony if Muhammadiyah invites people back to the two important and fundamental sources of Islamic teachings when Muhammadiyah itself does not have a complete and comprehensive reference to both of them.³⁰

Secondly, various Indonesian classical and current Qur'anic commentaries were born from the hands of various ulama among Indonesian Muslims, including from Muhammadiyah exponents. For example, one of the most popular is *Tafsir Al-Azhar* by Buya Hamka³¹ and *Tafsir An-Nur* by TM. Hasbi Ash-Shiddieqy.³² However, there is no comprehensive Qur'anic commentary that is compiled collectively on behalf of Muhammadiyah. Indeed, Muhammadiyah once wrote a commentary work entitled *Tafsir Tematik al-Qur'an Tentang Hubungan Sosial Antarumat Beragama* which was published in 2000,³³ but the exegetical material is still limited, because of its thematic form. Muhammadiyah members, according to Nashir, lacked reference sources that should have been born from the Muhammadiyah's womb.³⁴ Therefore, it is important for Muhammadiyah to publish the adequate work on Qur'anic interpretation that is able to respond to the needs of the people in solving various problems faced today. The birth

of *Tafsir at-Tanwir* is Muhammadiyah's step in answering this need.

According to Ahmad Najib Burhani, the publication of *Tafsir At-Tanwir* has answered two challenges at once: first, the work has provided a more complete and thematic understanding for the Muslim community about the verses of the Qur'an. The verses were not only read partially and the people were not only presented with instant commentary quotes through social media. Second, the publication of *Tafsir At-Tanwir* provides answers to the challenges given by some foreign researchers who ask Muhammadiyah cadres to not only publish a collection of short writings. *Tafsir At-Tanwir* can be referred as the complete monograph or writing, not a collection of short writings.³⁵

Methodology of *Tafsir At-Tanwir*

1. Methodology of Interpretation

In the study of Qur'anic interpretation, many methods have been offered, both by classical and contemporary scholars. Borrowing the Fazlur Rahman's term, the Qur'an is "a document that is squarely aimed at man",³⁶ a guideline of life and guidance for all mankind³⁷ which contains what is needed by humans, both in their religious and world affairs.³⁸ It's no wonder if the Qur'an was studied in variety of methods and is taught in various ways. In the case of the method of interpretation of the Qur'an, many contemporary scholars follow the method popularized by 'Abd al-Hayy al-Farmawi.

He emphasizes four methods which are popular in the course of interpreting the Qur'an, namely the method of *tahlili*, *ijmali*, *muqaran*

³⁰ Haedar Nashir, "Membaca Tafsir At-Tanwir" dalam <http://www.suaramuhammadiyah.id/2017/02/26/membaca-tafsir-at-tanwir/> Lasly accessed 28 November, 28 2017

³¹ Hamka (Haji Abdul Malik Abdul Karim Amrullah) *Tafsir al-Azhar* (Jakarta: Pembina Islam, 1967).

³² Hasbi al-Shiddieqy, *Tafsir al-Qur'an al-Majid al-Nur* (Semarang: Pustaka Rizqi Putra, 1995).

³³ Majelis Tarjih dan Pengembangan Pemikiran Islam, *Tafsir Tematik al-Qur'an tentang Hubungan Sosial Antarumat Beragama* (Yogyakarta: Pustaka SM, 2000).

³⁴ Haedar Nashir, "Membaca Tafsir At-Tanwir".

³⁵ Printsatamedia, "Tafsir At-Tanwir Dukung Gerakan Literasi" dalam <https://printsatamedia.wordpress.com/2016/12/14/tafsir-at-tanwir-dukung-gerakan-literasi/> lastly accessed November, 29 2017.

³⁶ Fazlur Rahman, *Major Themes of The Qur'an* (Chicago: Bibliothica Islamika, 1989), p. 1.

³⁷ See Q.S. al-Baqarah [2]: 2, 185

³⁸ Muhammad Ali al-Shabuni, *al-Tibyan fi 'Ulumul Qur'an* (Bairut: Dar al-Kutub, 2003), p. 65

and *maudhu'i*.³⁹ The most popular one among the Qur'anic exegetes is the *tahlili* and the *maudhu'i* or thematic.⁴⁰ But currently, especially in the case of Indonesian exegetical works, the method of thematic interpretation seems to be the most desirable method and become a new trend.⁴¹ Although it is acknowledged that there are many advantages in thematic methods, there are also some blain spots. One of the weaknesses of the thematic method is that the interpretation product does not cover all the verses in the *Mushaf al-Qur'an*. Because it only takes on certain themes to be interpreted and usually adapted to the present context. It causes to a weakness; many Qur'anic verses are left behind and not interpreted.

In the case of *Tafsir At-Tanwir*, the method used is the so-called *tahlili-cum-thematic*. The work generally follows the *tahlili* model, which is a method of interpretation that intends to explain the Qur'anic verses from all aspects.⁴² The *tahlili* or – in Baqir al-Shadr's term – *tajzi'i*, is a method of interpretation through which the exegete tries to explain the contents of the verses of the Qur'an from various aspects by observing the sequences of the verses of the Qur'an as stated in the *Mushaf*.⁴³ However, the *tahlili* method used in *Tafsir At-Tanwir* is different from the conventional form of this

method. The difference lies in giving certain themes in several interpreted verses. The *tahlili-cum-thematic* method is a unique and interesting step that gives more facilitations the readers. Without any themes given from the interpreted verses as represented in general form of *tahlili* method, the Qur'anic commentaries will be very monotonous for the readers.

Another uniqueness of this method is the use of chapters and sub-chapters in interpreting verse by verse. For example, in *Tafsir At-Tanwir*, in the first volume, the exegetical material of QS. al-Fatihah (1) is presented in four sub-chapters, namely: first sub-chapter, Introduction which contains an explanation of the position of the al-Fatihah, the names of al-Fatihah, the number the verse and the legal debates on *Basmalah*, and the main content of al-Fatihah. The second section entitled "the view of life". This sub-chapter begins to interpret verses 1 through verse 4 of al-Fatihah which contains six themes, namely: the Qur'an as *rahmat* (grace), the origin of life, the course of life, the purpose of human life, the end of life and the afterlife. The third sub-chapter uses the theme "the way of life" which contains interpretations of verses 5 to 7. This sub-chapter is described with three themes; serving in the way of God, the role life, and the results of devotion to God. The last sub-chapter contains the conclusion of the whole interpretation of al-Fatihah.⁴⁴

In the case of al-Baqarah (2) 1-141, the interpretation is divided into two parts. Each section is given a general theme according to the content of the verse. In the first part, the theme is "human attitude towards the Qur'an's guidance. The first part contains the interpretation of al-Baqarah (2): 1-29. This part is also divided into four chapters. Each chapter is broken down into several sub-chapters. The first chapter entitled "human attitude towards Qur'anic instructions. This chapter is broken

³⁹ Abd. Al-Hayy al-Farmawi, *Metode Tafsir Mawdhu'i: Suatu Pengantar*, terj. Surya A. Jamrah (Jakarta: PT RajaGrafindo Persada, 1994), p. 11.

⁴⁰ M. Quraish Shihab, *Membumikan al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan Pustaka 1996), p. 86.

⁴¹ See for example the research conducted by several Indonesian researchers such as Islah Gusmian, *Khazanah Tafsir Indonesia: dari Hermeneutika Hingga Ideologi* (Jakarta: Teraju, 2003); M. Nurdin Zuhdi, *Pasaraya Tafsir Indonesia: dari Kontestasi Metodologi hingga Kontekstualisasi* (Yogyakarta: Kaukaba Dipantara, 2014). The Ministry of Religious Affairs of Indonesia also uses this thematic method in its latest commentary work, see: Kementerian Agama Republik Indonesia, *Tafsir Al-Qur'an Tematik* (Jakarta: Lajnah Pentashih al-Qur'an, 2014).

⁴² Abd. Al-Hayy Al-Farmawi, *Metode Tafsir Mawdhu'i...*, p. 12

⁴³ M. Quraish Shihab, *Membumikan al-Qur'an...*, p. 86

⁴⁴ Lihat, Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, p. 1-84

down into three sub-chapters: attitudes of those who believe (interpretation of verses 1-5); attitudes of the infidels (interpretation of verses 6-7); and the early phenomena of hypocrites (interpretations of verses 8-20). The second chapter's theme is "acceptance and rejection of the Qur'anic guidance. This chapter is broken down into four sub-chapters, namely: devotion to God as a form of acceptance of the Qur'anic guidance (interpretation of verses 21-22); truth and privileges of the Qur'an are undeniable (interpretation of verses 23-24); reward for the believers who follow the Qur'an (interpretation of verse 25); and parables to describe the acceptance and rejection of Qur'anic guidance (interpretation of verse 26-28). The theme for the third chapter which contains the interpretation of verse 29 is "cosmology and affirmative world view. The title for the fourth chapter which contains the interpretation of verses 30-39 is "anthropologist: the concept of man's creation to achieve glory".⁴⁵

Entering the second part, the theme is "da'wah to the children of Israel and lessons from their stories. This part which contains the interpretation of verse 40 to verse 141 is divided into five chapters. In chapter one, the theme is "guidance to the children of Israel and replies to their denial. It is also broken down into five sub-chapters: some guidance to the children of Israel (verses 40-46); warning to the children of Israel (interpretation of verses 47-53); the denial of the children of Israel for the grace of God and its consequences (interpretation of verses 54-57); violation of God's commandments and its punishment (interpretation of verses 58-61; and the reward for those who believe and perform the good deeds (interpretation of verse 62).⁴⁶

In chapter two, the theme of second part is "God's grace to the children of Israel

and their bad attitude". This chapter is then detailed into three sub-themes: the treaty of the children of Israel and their stubborn attitudes (interpretations of verses 63-82); the treaty of the children of Israel and their rejection of the prophethood of Muhammad (interpretation of verses 83-91); and the diversion of the children of Israel from the truth of the Prophet's message (the interpretation of verses 92-96). Chapter three entitled "the Qur'anic response to the attitude of the children of Israel. It is also broken down into two sub-themes, namely: response to the denial of the Qur'an (interpretation of verses 97-101); and the Jews learn magic and they think of it to be taught by Prophet Sulaiman (interpretation of verses 102-103). Entering chapter four, the theme is "guidance for believers regarding the behavior of Infidels. It is then broken down into six sub-themes, namely: Ethics to the Prophet Muhammad (interpretation of verses 104-108); attitude towards apostasy by *Ahlul Kitab*/People of the Book (interpretation of verses 109-110); attitude towards *Ahlul Kitab*'s Exclusivism (interpretation of verses 111-113); attitude towards the actions of the unbelievers who obstruct to worshipping God (interpretation of verses 114-117); attitude toward Muhammad's apostolate (interpretation of verses 118-121); and then responsibility for grace given by God (interpretation of verses 122-123). Chapter five, entitled "referring to *millah* of Ibrahim". It is also broken down into four sub-themes, namely: the role of Prophet Ibrahim in religion, social and political development (interpretation of verses 124-129); *Millah* Ibrahim: framework for religion, teachings and implementation (interpretation of verses 130-134); *Millah* Ibrahim: *Hanif* religion and authentic religion (interpretation of verses 135-138); and an appeal to refer *Millat* Ibrahim (interpretation verse 139-141).⁴⁷

This is one of the uniqueness of *Tafsir At-*

⁴⁵ Lihat, Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, p. 87- 222

⁴⁶ Lihat, Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, p. 223-294.

⁴⁷ Lihat, Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, p. 295-483.

Tanwir, especially in its presentation model which is different from general *tahlili* model. It can be seen from the following figures that show the difference in presentation between *Tafsir al-Misbah* and *Tafsir At-Tanwir*:

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Figure II
Tafsir Al-Misbah

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Figure III
Tafsir At-Tanwir

From the pictures above, the difference in presentation between *Tafsir al-Misbah* and *Tafsir at-Tanwir* is very clear, although both use the *tahlili* method. The model of presentation in *Tafsir at-Tanwir* is very unique breakthrough in the course of *tahlili* method. The presentation model of *Tafsir at-Tanwir* makes the readers easier to understand and look for suitable themes for them. The reader is not saturated and not easily bored, unlike the case of the conventional *tahlili* method in general, the presentation form is boring and more monotonous.

Due to the collective character in *Tafsir At-Tanwir*, it is necessary to take several steps in compiling the work. The steps taken by the *Majelis Tarjih dan Tajdid* in compiling *Tafsir At-Tanwir* are the making of sub-themes first, then the sub-themes that have been determined are distributed to the drafting team. The member drafting team who has received the theme and certain verses is welcomed to write individually within a limited deadline. When the writing is finished by the team, the next step is discussing the material together.⁴⁸ The plenary team then assesses and corrects the results of the writing of the sub-themes of exegetical material that have been distributed. The next step is to submit the draft to the editorial team to align the language style and make improvements.⁴⁹ According to Yunahar Ilyas, the steps in interpreting the verses remain adhered to the tradition-based interpretation (*tafsir bi al-matsur*), which is technically interpreting the Qur'an with the Qur'an, the Qur'an with Hadith and the Qur'an with the opinions of the prophet's companions.⁵⁰ However, *Tafsir At-Tanwir* also combines the afro-mentioned material with the scientific material (*al-ra'iy*). This is where Burhani's

⁴⁸ Interview with Tim Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah at Universitas 'Aisyiyah Yogyakarta on September, 7 2017.

⁴⁹ Fuji Pratiwi dan Wahyu Suryana, "Tafsir At-Tanwir Jadi Rujukan Umat" in *Republika* Desember, 14 2016, p. 8.

⁵⁰ Fuji Pratiwi dan Wahyu Suryana, "Tafsir At-Tanwir Jadi Rujukan Umat", p. 9.

approach is needed in interpreting the Qur'an.

The collective exegetical work model as represented by *Tafsir At-Tanwir* has its advantages. The more writers composed the work, the more point of views appear in the material. This is reinforced with the various scientific backgrounds of the writers who share the mutual perspectives when interpreting Qur'anic verses that indeed require other scientific branches outside of the *ulum al-Qur'an*. It resulted the unique and interesting work on Qur'anic exegesis, because their interpretive views are not sourced from just one person and one perspective. After all, it cannot be denied that the scientific backgrounds, religious experiences of the exegetes, and social settings where the interpretation is written, can highly influence their interpretations. In this case, M. Amin Abdullah also confirmed this notion as follows:

"According to the philological study, any text, including religious texts, does not appear suddenly out of the sky. Text does not emerge from the "empty" space of culture. Religious texts and texts — whatever their form — are composed, compiled, imitated, modified, created by the author in accordance with the level of human thought when the manuscripts are compiled and not completely separated from the surrounding socio-political and socio-cultural circumstances."⁵¹

In addition to these advantages, a collective work has also several weaknesses. One of the weaknesses is the problem of uniformity of thought, because the *Tafsir At-Tanwir*'s writing team have different scientific backgrounds. The difficulty in homogenizing these thoughts was also recognized by the Chairman of the *Majelis Tarjih dan Tajdid PP Muhammadiyah*, Syamsul

Anwar, who stated:

"Many difficulties faced in the preparation of this work. Especially because of the large number of writings and various ways of thinking carried out in it, which made the editorial team face difficulties in aligning diverse thoughts and opinions. Here and there, one can found several differences between parts of this interpretation."⁵²

Despite of these weaknesses, practically, *Tafsir At-Tanwir* has given important contributions in the discourse of diversity in Indonesia, while academically, *Tafsir At-Tanwir* has provided the unique and interesting colors and characteristics in the course of the Qur'anic interpretations. It is very "unique", because this interpretation was born from the womb of one of the largest and oldest Islamic organizations in Indonesia. It is said to be interesting, because *Tafsir At-Tanwir* is written with a method that is also interesting, namely the *tahlili-cum-thematic* method, a method that combines *tahlili* and *maudhui*, an innovative step in the course of Indonesian Qur'anic exegesis.

2. Interpretation Approach

The approaches used in *Tafsir At-Tanwir* are *Bayani* (textual), *Burhani* (demonstrative) and *Irfani* (intuitive).⁵³ Muhammadiyah itself is very familiar to these three approaches, because before it was applied in *Tafsir at-Tanwir*, Muhammadiyah through the "Tarjih Decision" (*Putusan Tarjih*) 2000 in Jakarta, explained that the approach used in Muhammadiyah's *ijtihad* are *bayani*, *burhani*, and *irfani*. *Bayani* approach uses religious texts. The approach of *burhani* uses developed knowledge, such as in the *ijtihad* concerning *hisab*. The *irfani* approach is based on sensitivity of conscience and sharpness of inner intuition.⁵⁴

⁵¹ M. Amin Abdullah, "Arkoun dan Kritik Nalar Islam" dalam Johan Hendrik Meuleman (peny.), *Tradisi Kemordenan dan Metamodernisme: Memperbincangkan Pemikiran Muhammad Arkoun* (Yogyakarta: LKiS, 1996), p. 13-14

⁵² Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, p. xi.

⁵³ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, p. x

⁵⁴ Lihat artikel, "Sejarah Berdirinya Majelis Tarjih"

Bayani is a methodological thinking based on religious texts, namely the Qur'an and Hadith. In the *Bayani* paradigm, the text has full authority to provide direction of the truth, while the ratio according to this methodology is only functioned as a guard for the security of the authority of the text.⁵⁵ *Burhani* is a way of thinking that is not based on text, but on the basis of logical reasoning sequence, even in certain stages, the interpretation of the text can only be accepted if it does not conflict with logical rules.⁵⁶ In this approach, the role of science is very prominent. *Irfani* is a way of thinking based on direct approaches and experiences of religious spiritual reality. In contrast to *Bayani's* exoteric goals, the purpose of *irfani* is the esoteric and the inner part of the text. Therefore, the ratio acts as a tool to explain the various spiritual experiences.⁵⁷ In this *irfani* approach, the clarity of the heart, the deepest sense of the heart, and the sensitivity of conscience of the exegetes is needed.

Each of the three approaches has made different achievements in the Islamic historical journey. Each has advantages and different characteristics. *Bayani* has given important contributions in the field of Islamic jurisprudence (*fiqh*) and Islamic theology (*kalam*); *burhani* gives a big impact on the development of Islamic philosophy and sciences; and *irfani* has given birth to the various branch of Sufism. Concerning to which approaches is the best

dalam <http://d-wawan.blogspot.co.id/2013/05/sejarah-berdirinya-majlis-tarjih.html> lastly accessed on Desember, 2 2017.

⁵⁵ See Supaat Nugroho, *Muhammad 'Abid Al-Jabiri: Studi Pemikirannya Tentang Tradisi (Turas)* (Yogyakarta: Skripsi Fakultas Adab, 2007), p. 84; M. 'Abid Al-Jabiri, *Problem Peradaban: Penelusuran Jejak Kebudayaan Arab Islam dan Timur*, terj. Sumarwoto Dema dan Mosiri (Yogyakarta: Belukar, 2004), p. 106.

⁵⁶ See, Muhammad Abed Al-Jabiri, *Kritik Nalar Arab: Formasi Nalar Arab Kritik Tradisi Menuju Pembebasan dan Pluralisme Wacana Interreligijs*, terj. Imam Khoiri (Yogyakarta: IRCiSod, 2003), p. 371-373.

⁵⁷ See A. Khudori Sholeh (ed.), "Model Epistemologi Islam Al-Jabiri dalam *Pemikiran Islam Kontemporer* (Yogyakarta: Jendela, 2003), p. 233.

among the three, Muhammadiyah chooses the balance of these streams. *Tafsir At-Tanwir* tried to integrate the three approaches, so that it will then give birth to the special interpretive characteristics. The characteristics of *Tafsir At-Tanwir* will be described thoroughly in the next discussion.

The reference sources used in *Tafsir At-Tanwir* are the authoritative Qura'nic exegetical works such as *Ruh al-Ma'ani* by al-Alusi, *Tafsir al-Azhar* by Hamka, *al-Tahrir wa al-Tanwir* by Ibn Asyur, *Tafsir al-Qur'an al-'Azhim* by Ibn Kathir, *Al-Qur'an dan Tafsirnya*, by the Ministry of Religious Affairs of Indonesia, *Fi Zilal al-Qur'an* by Sayyid Qutb, *Tafsir al-Manar* by Rasyid Rida, *Tafsir al-Misbah* by M. Quraish Shihab, *Jami' al-Bayan an Ta'wil Ay Al-Qur'an* by al-Tabari, *al-Kasysyaf* by al-Zamakhsyari, *al-Tafsir al-Munir fi al-Aqidah wa al-Syari'ah* by Wahbah Zuhaili and others. In addition to the *tafsir* literatures, the reference sources used in *Tafsir At-Tanwir* are the literature of prophetic traditions, (*hadith*), Islamic jurisprudence (*fiqh*), Islamic theology (*kalam*), Islamic ethic (*akhlaq*), sufism (*tasawwuf*), philosophy, and language dictionaries. From the analysis that has been carried out on the reference sources used in this work, there are no sources from contemporary Islamic scholars, such as Fazlur Rahman, Muhammad Syahrur, Nasr Hamid Abu Zaid, Amina Wadud, 'Abid al-Jabiri, Fatima Mernissi, Abdullah Saeed and the others.

Special Characteristics of *Tafsir At-Tanwir*

Tafsir At-Tanwir is expected to not only repeat existing Qur'anic interpretations, but its presence is projected to be able to provide more contributions, especially in answering the current problems. In the case of Indonesia itself, there are many works on Qur'anic exegesis, such as *Tafsir Qur'an Karim Bahasa Indonesia* by Mahmud Yunus (1922), *Tafsir al-Nur* by Hasbi Ash-Shiddieqy (1952), *Tafsir al-Azhar* by Hamka

(1958) to *Tafsir al-Misbah* by Quraish Shihab (2000). But to what extent *Tafsir At-Tanwir* (2016) is responding to the various needs of Indonesian Muslim today? What then distinguishes *Tafsir At-Tanwir* from the existing works of Indonesian Qur'anic exegesis? One of the uniqueness of *Tafsir At-Tanwir* is applying three approaches at once, namely *bayani*, *burhani* and *irfani*. These three approaches then have implications for the birth of special characteristics in *Tafsir At-Tanwir*. From the studies that have been carried out, there are at least three special characteristics in *Tafsir At-Tanwir*. These three characteristics then differentiate the *Tafsir At-Tanwir* with other Indonesian commentary works. The emergence of these characteristics is indicated by the use of the approach used in the *Tafsir At-Tanwir*.

1. *Tafsir At-Tanwir* as a Responsive Work

What is meant by responsiveness in this case is the capacity of a commentary work to respond to various actual problems. This kind of work has a sensitivity to the surrounding problems. Qur'anic interpretations that are responsive in character should be able to provide answers and solutions to the actual problems that are currently facing society. The chairperson of *Majelis Tarjih dan Tajdid Muhammadiyah* central board, Syamsul Anwar, emphasized that *Tafsir At-Tanwir* is expected to respond more to the concrete situation. It is not merely a collection and clipping of the existing Qur'anic interpretations, but it sought to be a manifestation of dialogue and struggle with the developing concrete problems.⁵⁸

The responses of *Tafsir At-Tanwir's* to the Indonesian problems can be seen in the interpretation of of al-Fatihah (1): 5. It is explained in this work that there are two ways of life implied in this verse. The two roads are *ibadah* (worship) and *isti'anah* (request for God's help). Both are united in one entity. Worship is

an embodiment of *uluhiyya* dimension, which is a strong belief in the hearts of every Muslim that Allah is the only One who deserves to be worshipped as God (*Ilah*).⁵⁹ Worship is actually not only performed by humans, but also by all creatures of Allah, both those in the heavens and those on earth. All the heavens and the earth with all their residents glorify God. This is what the Qur'an affirms in al-Jumu'ah [62]: 1 and al-Ra'd [13]: 13.

When interpreting the fifth verse of al-Fatihah, *Tafsir At-Tanwir* relates the interpretation to al-Jumu'ah [62]: 1 and al-Ra'd [13]: 13, to explain the worship (*tasbih*) of the universe and its residents to Allah SWT. The following account is cited from *Tafsir At-Tanwir's* material related to the interpretation of the fifth verse of al-Fatihah which is then associated with al-Jumu'ah [62]: 1 and al-Ra'd [13]: 13, which is later also associated with the Indonesian social environment:

Tasbih alam kepada Allah sebagai wujud pengabdian kepada Allah, dapat diamati dalam kehidupan sehari-hari. Misalnya ketika Allah menurunkan hujan, serentak tanah-tanah menjadi subur, tanaman tumbuh menjadi subur. Air dimanfaatkan manusia untuk dikonsumsi, dimanfaatkan binatang ternak, ada yang mengalir menjadi sungai, yang kemudian oleh manusia dialirkan ke saluran sungai-sungai kecil, menjadi waduk untuk mengairi sawah, budi daya ikan, pariwisata, dan lain-lain. Sebaliknya, ketika tumbuhan dan pepohonan yang berfungsi menyimpan air tanah ditebangi, benda-benda tambang dikuras, aliran sungai dihuni manusia, sungai-sungai menjadi dangkal, kotor penuh sampah, maka ketika hujan turun, airpun bertasbih. Allah menunjukkan kuasanya, menghancurkan peradaban yang telah dibangun oleh manusia, tetapi juga dirusak oleh manusia sendiri.

“The *tasbih* of universe to God as a form of devotion to Him, can be observed in

⁵⁸ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, p. viii.

⁵⁹ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, p. 59.

everyday life. For example, when God sends rain, the land becomes fertile, plants grow to be fertile also. Water is used by humans for consumption, used by livestock, some flow into rivers, which is then channeled into small rivers, become reservoirs to irrigate rice fields, fish cultivation, tourism purposes, and the others. On the other hand, when plants and trees which function to store groundwater are cut down, mining objects are drained, river flows are inhabited by humans, rivers become shallow, dirty and full of garbage, when the rain falls, the water flows and performs its *tasbih*. Allah shows His power in destroying civilizations that have been built by humans, but also destroyed by humans themselves.”⁶⁰

The interpretation of the fifth verse of al-Fatihah which is then associated with environmental issues is a form of the *At-Tanwir*'s concern of environmental issues which are currently faced by Indonesia. Indonesia is a tropical country with a large amount of forest. Even Indonesia's forests are dubbed as the heart of world life. But the fact is that Indonesian forests have started to break down, both because of political interests and because of illegal logging. This damaged forest causes various disasters in Indonesia, such as floods and landslides. Likewise, the problem of rivers that are heavily polluted and the wealth of mines which are depleted for the benefit of certain people.

The response of *Tafsir At-Tanwir* also appears when, for example, interpreting al-Baqarah (2): 21-22, about the prohibition on associating partners with Allah The Almighty. If in the Prophet's days the people of Mecca were associating partners with Allah in the form of worshiping idols, the Indonesian context is quite different. Idols in the Indonesian context are the ancestral traditions mixed with Islamic teachings. Concerning this field, it is stated in

⁶⁰ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, p. 60.

Tafsir At-Tanwir:

“...Hingga saat ini masih banyak umat manusia yang menyembah berhala dengan cara sesaji. Terkadang kita mendapatkan sebagian umat Islam yang karena berpegang kuat dengan tradisi, berziarah kubur dengan semangat yang kurang lebih sama dengan sesaji. Mereka juga meyakini ada tempat-tempat keramat di sudut pekarangan rumah, atau di persimpangan jalan, di sudut desa, dan lain-lain, yang pada momen tertentu seperti ketika mantu, mereka harus memberi sesaji di tempat yang dipercayai keramat tersebut. Ayat 20-21 surah al-Baqarah ini masih relevan untuk meluruskan akidah semacam ini.”⁶¹

“...Until now, there are still many people who ‘worship’ idols through the offerings. Sometimes, we find some Muslims who, because of their strong holding on the tradition, made a pilgrimage or devotional visits to the graves with the spirit which is more or less the same as offerings. They also believe that there are sacred places in the corner of the yard, or at the crossroads, in the corner of the village, etc., or some certain moments such as in the moment of *mantu* when they must give offerings in several places that are believed to be sacred. Verses 20-21 of al-Baqarah is still relevant for rectifying this kind of faith.

The interpretation of the al-Baqarah verses 21 and 22 is certainly very relevant in the context of Indonesian people who still adhere to the beliefs of these traditions. The interpretation carried out in *Tafsir At-Tanwir* which is later linked to the Indonesian context is certainly very much in line with the mission of Muhammadiyah who wanted to eradicate *takhayyul* (superstition), *bid'ah* (heresy) and *khurafat* (myths), or what is known as TBC (*Tachayyul, Bid'ah, Churafat*). For Muhammadiyah, TBC is a theological disease that can damage the principle of *Tawhid*. The interpretation of al-Baqarah (2) 21-22 and its relation to the problem of TBC is also in line

⁶¹ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, p. 151-152.

with the first principles of the Muhammadiyah's Articles of Association, namely the human life must be based on *Tawhid*; being the Islamic monotheist who worships, submits, and obeys only to Allah.⁶²

Tafsir At-Tanwir also responds to the political conditions in Indonesia. The example for this political concern can be seen in the interpretation of al-Baqarah (2): 83-84 on the agreement of the Children of Israel and their rejection of the prophethood of Muhammad. The following account is cited from *Tafsir At-Tanwir*:

"Pada Q.S. al-Baqarah (2): 83-84 tercantum perjanjian yang diikrarkan oleh Bani Israil kepada Allah melalui utusan-Nya. Perjanjian Bani Israil itu dalam Q.S. al-Baqarah (2): 83-84 disebut sebagai *mitsaq* (ميثاق). Menurut pakar kosa kata al-Qur'an, al-Raghib al-Ashfahani, kata *mitsaq* (ميثاق) berarti perjanjian yang diperkuat dengan sumpah."⁶³

"Al-Baqarah (2): 83-84 describes the agreement that the Children of Israel pledged to God through His messenger. The agreement was, in al-Baqarah (2): 83-84, called *mitsaq* (ميثاق). According to the expert of Qur'anic vocabulary, al-Raghib al-Ashfahani, the word *mitsaq* (ميثاق) means an agreement that is strengthened by an oath."

Below, the author cites *Tafsir At-Tanwir's* comments when interpreting al-Baqarah (2): 83-84 about the importance of the agreement and keeping promises which are linked to the political conditions in Indonesia today:

"Pada sejumlah kampanye politik menjelang hari pemungutan suara pada pemilihan legislatif dan eksekutif, tidak jarang kita membaca dan mendengar janji-janji yang dilontarkan oleh calon-calon anggota legistalif dan calon-calon pemimpin, baik calon-calon pemimpin

ditingkat pusat maupun ditingkat daerah, seperti calon gubernur, calon bupati dan calon wali kota. Para calon yang bertarung diajang pemilihan umum itu berupaya meraup suara para calon pemilih dengan mengikrarkan janji mereka untuk memperjuangkan kesejahteraan pemilihnya, untuk memberantas korupsi, dan sebagainya.... Setelah masa pemiliha umum usai, tidak jarang mereka yang terpilih itu seperti tidak ingat dengan janji-janji yang mereka lontarkan. Sebagian mereka tampak dengan mudah melanggar janji-janji yang telah mereka ikrarkan sebelumnya, dan seakan-akan janji yang pernah dilontarkan selama kampanye tidak memiliki ikatan dengan diri mereka sama sekali. Janji-janji yang pernah dilontarkan seakan-akan hanya pemanis bibir tanpa kemauan kuat untuk mewujudkannya setelah mereka terpilih jadi anggota legislatif atau pemimpin di tingkat pusat maupun di tingkat daerah"⁶⁴

"In a number of political campaigns, ahead of the polling day in the legislative and executive elections, it is common for us to read and hear the promises made by prospective legislative members and prospective leaders, both candidates for leaders at the central and regional levels, such as governor candidates, candidates for regents and prospective mayors. The candidates who fight in the election are trying to get the votes of prospective voters by pledging their promises to fight for the welfare of their voters, to eradicate corruption, and so on ... After the general election is over, it was not uncommon for those who were elected to forget the promises they made. Some of them seemed to easily violate the promises they had made before as if the promises made during the campaign did not have a bond with them at all. The promises that were made were only sweetening the lips without a strong will to manifest them after they were elected as legislators or leaders at the central level or at the regional level."

⁶² Haedar Nashir, *Memahami Ideologi Muhammadiyah...*, p. 74.

⁶³ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, h. 341.

⁶⁴ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, p. 343-344.

The interpretation of al-Baqarah (2): 83-84, concerning the agreement of the Children of Israel, certainly becomes relevant and interesting when it is later contextualized to the political conditions in Indonesia today. Moreover, starting from 2018, Indonesia is facing a general election and presidential election in 2019.

2. A Work That Generates Dynamics

The second characteristic of *Tafsir At-Tanwir* is capacity of evoking dynamics. What is meant by arousing the dynamics is the capacity of the work that is expected to explain the material that not only contains normative life instructions, but also presents the ideas and thoughts as the inspiration of movement for the readers and the sources of motivation to perform the good deeds in order to build the better society life.⁶⁵ In arousing this dynamic, according to Syamsul Anwar, the dimensions of spiritual depth, conscience sensitivity, and heart awareness which are woven together with the rationality of thinking, become the important purpose in the narration of *tafsir*.⁶⁶

If the dimensions of spiritual depth, conscience sensitivity, and heart awareness that are intertwined with the rationality of thought become important points in the focus of interpretation, then the role of the 'irfani approach is also important in *Tafsir At-Tanwir*. This is also mentioned in the introduction part of *Tafsir At-Tanwir* which explains that the approach used in the work is *Bayani*, *Burhani* and *Irfani*.⁶⁷ But unfortunately, the nuance of this *irfani* approach is still not so familiar in *Tafsir At-Tanwir*. For example, when interpreting *al-Fatihah*, *Tafsir At-Tanwir* emphasizes the *Bayani* and *Burhani* approaches. In this work, *al-Fatihah* is interpreted in a long narrative interpretation

in 84 pages. However, the discussion of *al-Fatihah* in this work has not touched the *bayani* or *burhani* approaches, the realm of *irfan* is not also visible. Sub themes raised in the discussion include the issue of the position of the *al-Fatihah*, the names of the *al-Fatihah*, the debate on the number of verses and the law of reading *basmallah*, the main content of the *al-Fatihah* and the others.

The issue of *al-Fatihah's* virtues is not a deep concern in *Tafsir At-Tanwir*, even though the virtues of this *surah* are highlighted by most Quranic exegetes, especially in the course of *tafsir bi al-ra'y*, such as Fakhrudin al-Razi in his *Mafatih al-Ghaib*,⁶⁸ moreover in the tradition-based commentary (*tafsir bi al-Matsur*). In its interpretation, *Tafsir At-Tanwir* divides the interpretation of *al-Fatihah* into two themes; "the world view of life" (interpretation of verses 1-4) and "the way of life (interpretation of verses 5-7). When explaining the position of *al-Fatihah*, it is stated that the *surah* is an opening that has an important position as it is the only part of the Qur'an which becomes the absolute conditions for the legal requirements of prayer (*salat*).⁶⁹ In the discussion on the virtues of *al-Fatihah*, the hadith quoted are only two, hadith narrated by al-Bukhari number 4622, concerning the virtue of Surat *al-Fatihah* and the hadith narrated by al-Bukhari number 714 about "no prayer for those who do not read *al-Fatihah*", even though there are many authentic traditions about the virtues of *al-Fatihah*. There are still many other dimensions of *al-Fatihah* that can be interpreted by balancing the *bayani*, *burhani* and *irfani* approaches. So that the spiritual nuances with the dimensions of spiritual depth, conscience sensitivity, and heart awareness that are intertwined with rationality of thought will be more coloring, even though this *irfani* approach

⁶⁵ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, p. Viii.

⁶⁶ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, p. viii-ix

⁶⁷ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, p. x.

⁶⁸ Fakhr al-Din al-Razi, *Tafsir Mafatih al-Gaib, Vol 1* (Lebanon: Dar al-Fikr, 1981), p. 143-144.

⁶⁹ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, p. 3.

seems to be marginal in the interpretation that carries the ethos of worship, as it will be explained below in the part concerning the characteristics of raising ethos. As stated by the writing team, the *irfani* style in *Tafsir at-Tanwir* is acknowledged to be not prominent. After all, the most prominent one in the first volume of *Tafsir al-Tanwir* is *bayani* approach. However, for the following volumes the *irfani* approach will be more balanced with the *bayani* and *burhani* approaches.⁷⁰

3. *Tafsir At-Tanwir* as the Work That Generates Ethos

Another characteristic of *Tafsir At-Tanwir* is the work's capacity to evoke the ethos. Chairman of the *Majlis Tarjih and Tajdid PP Muhammadiyah*, Syamsul Anwar, explained that, ethos is a necessary thing to encourage the life of people in building themselves and surpassing the backwardness.⁷¹ In *Tafsir At-Tanwir*, there are four ethos that are built, namely: the ethos of worship, economic ethos and work ethic, social ethos, and scientific ethos.

First, in the ethos of worship, for example, in the fifth verse of al-Fatihah, it has been explained that worship is the embodiment of *tauhid uluhiyyah* which is a strong belief in the hearts of every Muslim that Allah is the only God to be worshipped that must be obeyed, glorified, and become a source of devotion and a goal in pursuing life.⁷² The more explanation is described as follows:

"Manusia menjalani kehidupan dengan mengabdikan"

⁷⁰ Interview with the Writing Team of *Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah* in Universitas 'Aisyiyah Yogyakarta in September, 7 2017.

⁷¹ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, h. ix; lihat juga, Fuji Pratiwi, "Tafsir At Tanwir Diharapkan Bangun Etos Umat" dalam <http://khazanah.republika.co.id/berita/dunia-islam/islam-nusantara/16/12/19/oiedvq280-tafsir-at-tanwir-diharapkan-bangun-etos-umat/>, lastly accessed in November, 30 2017.

⁷² Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, p. 59.

*kepada Allah (ibadah). Pengabdian manusia kepada Allah akan berimplikasi pada perilaku ihsan terhadap sesama manusia maupun sesama makhluk hidup, baik flora, fauna, dan lingkungan alam lainnya. Semua aktifitas manusia pada dasarnya sebagai pengabdian kepada Allah. Misi Allah menciptakan manusia hanya untuk beribadah. Perintah Allah kepada manusia pun pada dasarnya hanya untuk beribadah."*⁷³

"Humans live their life by worshipping God. Human devotions to God will have implications for *ihsan* behavior towards fellow humans and fellow beings, both flora, fauna and other natural environments. All human activities are basically the devotion to God. God's mission to create humans is only to made them worship Him. God's commands to humans are basically just for the worship".

In order to built one's ethos, every worship that is carried out must have a positive impact on themselves and the surrounding environment. In this case, the ethos of worship is not merely a ritualistic activity which leads to the individualism, but it is also capable of producing practical actions in the frame of social piety. Furthermore, Syamsul Anwar explained that worship, in addition to being a form of self-servitude to God, it must also provide a positive influence in society.⁷⁴ This worship ethos has been exemplified by the founder of Muhammadiyah, namely KH. Ahmad Dahlan with the concept of the theology of charity with the spirit of Surah al-Ma'un.⁷⁵

⁷³ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, h. 63.

⁷⁴ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, h. ix.

⁷⁵ Ahmad Najib Burhani, "Makna Teologi al-Ma'un di Dua Generasi Muhammadiyah" dalam <http://muhammadiyahstudies.blogspot.co.id/2013/04/makna-teologi-al-maun-di-dua-generasi.html>, lastly accessed in November, 30 2017, se also, Tim Penulis Majelis Pendidikan Tinggi dan Pengembangan Pimpinan Pusat Muhammadiyah, *Al-Islam dan Kemuhammadiyahhan untuk Perguruan Tinggi Muhammadiyah* (Yogyakarta: Majelis Pendidikan Tinggi dan Pengembangan Pimpinan Pusat Muhammadiyah, 2016), p. 158.

Second, *Tafsir At-Tanwir* is also expected to be able to generate economic ethos and work ethic. What is included in the economic ethos and work ethic are several key concepts such as work, discipline, timely, result-oriented, being frugal even though not being miserly person, cooperation, improving skills in carrying out work and responsibilities, and the likes. The elements of economic ethos and work ethic are points of emphasis in the *Tafsir At-Tanwir*. According to Syamsul Anwar, many terms in Islam come from derivatives of economic terms,⁷⁶ such as the word *ujura* (أُجُور) in al-Talaq: 6, which means "the wage, pay, or salary". In the sixth verse al-Talaq, it is said that the payment of wages must be immediately carried out after the completion of the work. When it is adopted as a theological concept, *ujura* or *ajrun* means the reward. Economic termination can also be found in al-Baqarah verse 16; *isyta'au al-dalalata bi al-huda fama rabihat tijaratuhum* (اشْتَرَوْا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَتْ تِجَارَتُهُمْ). This statement uses the term known in the trading activity which is developing in Madinah in order to be more communicative.⁷⁷ The above description indicates that economic and religious relations are very close. Therefore, religion should be able to give impetus to economic growth and development. Syamsul Anwar said that Indonesia could not advance itself, when the economic sphere of its people did not also advance. Here the interpretations of the Qur'anic verses in *Tafsir at-Tanwir* are expected to be able to encourage the progress of the people's economy.

The characteristics of economic ethos and work ethic also appear in *Tafsir at-Tanwir* when interpreting al-Baqarah verses 6 and 7 on the

⁷⁶ Fuji Pratiwi, "Tafsir At Tanwir Diharapkan Bangun Etos Umat" dalam [http:// khazanah.republika. co.id/berita/ dunia-islam/islam-nusantara/16/12/19/oiedvq280-tafsir-at-tanwir-diharapkan-bangun-etos-umat/](http://khazanah.republika.co.id/berita/dunia-islam/islam-nusantara/16/12/19/oiedvq280-tafsir-at-tanwir-diharapkan-bangun-etos-umat/) lastly accessed in November, 30 2017

⁷⁷ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, p. 133.

discussion of the *kufr*. The following is the accounts from *Tafsir At-Tanwir*:

"Jika orang yang bertaqwa mampu menghadirkan petunjuk al-Qur'an dalam kehidupan sehari-hari, sebaliknya dengan orang yang kafir, mereka justru tidak mampu atau bahkan mengingkari petunjuk al-Qur'an tersebut. Orang yang berbuat baik dan memberi manfaat kepada orang lain, ia melakukannya karena berharap imbalan jasa atau pujian, dapat dikatakan sebagai orang yang tidak mampu menghadirkan petunjuk al-Qur'an dalam dirinya. Adapun orang yang berbuat buruk dan merugikan orang lain, ia melakukannya karena merasa mampu menghindarkan diri dari ancaman hukuman duni, adalah contoh nyata orang yang bersikap kafir."⁷⁸

If one person is cautious/pious, he will be able to present the instructions of the Qur'an in everyday life, on the contrary with those who disbelieve, they are not able to perform or even disobey the instructions of the Qur'an. Those who perform the good deeds and give benefit to the others because of the expectation of the reward of service or praises, can be said to be a person who is unable to present the Qur'anic instructions. Those who do bad things and harm the others and they do it because they feel they are able to avoid the worldly punishment, are the real examples of the infidels".

The above description of *kufr* is then integrated with the work ethic, for example, as illustrated in the description below:

"...seseorang yang tidak mampu mengatur waktunya, berperilaku ceroboh, tidak disiplin, tidak taat pada pemimpin, enggan memaksimalkan diri untuk menyelesaikan dan mengakhiri aktivitasnya dengan sesuatu yang bermanfaat, adalah bentuk dari ketidakmampuan seseorang menghadirkan sikap taqwa dalam keidupannya. Bahkan jika seseorang berinfak dengan cara sembarangan atau dengan kata lain tidak mempertimbangkan kemanfaatan yang lebih besar untuk masyarakat luas, bisa dikatakan

⁷⁸ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, h. 117.

seseorang itu sedang melakukan perbuatan yang mubazir. Sebagai contoh, memberi uang receh pada pengemis atau anak jalanan dijalan-jalan, karena hanya akan membuat mereka semakin betah tinggal dijalan, bahkan bisa jadi uang yang mereka terima justru digunakan untuk hal-hal yang tidak manfaat, seperti berjudi atau membeli minuman keras.”⁷⁹

“... someone who is unable to manage his time, behaves carelessly, not disciplined, disobedient to the leader, reluctant to maximize himself to finish and end his activities with something useful, is a form of one’s inability to present an attitude of *taqwa* in his life. Even if someone is giving alms in a random manner or in other words, he does not consider greater benefits for the wider community, it can be said that he is doing a wasteful act, like those who giving small change to the beggars or children on the streets. This is because it will only make them feel more comfortable on the road, even the money they receive is used for things that do not benefit, such as gambling or buying liquor.”

Third, social ethos, including solidarity, brotherhood, tolerance, democracy, orientation of common interests, environmental awareness, respect for the others, self-control, social care, the spirit of sacrifice in the way of Allah and others. Some elements of social ethics that have been mentioned are only a few examples. There are many other realms of social ethos in *Tafsir at-Tanwir*, such as the organization’s management ethos in the form of the ability to attract community participation, trust, transparency, justice, accountability, visionary, and the others.⁸⁰ This social ethos is one of the concerns and focuses in interpreting the Qur’anic verses in *Tafsir at-Tanwir*, especially in the first volume. The examples of social ethos that includes the values of tolerance,

⁷⁹ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, h. 117-118.

⁸⁰ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, p. ix.

can be seen in the interpretation of al-Baqarah (2): 62, concerning four groups that will get a reward from God, namely the Believers, Jews, Christians and Sabeans.⁸¹ The interpretation of this verse is then related to Ali Imran (3): 64:

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا
وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا
يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ ۗ فَإِنْ
تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ

64. Say, ‘People of the Book, let us arrive at a statement that is common to us all: we worship God alone, we ascribe no partner to Him, and none of us takes others beside God as lords.’ If they turn away, say, ‘Witness our devotion to Him.’

Ali Imran (3): 64 indicates a dialogue that can be established between Muslims and non-Muslims to reach the same meeting point in religion. This dialogue can be mainstreamed rather than being engaged in violence. Opportunities to reach the same meeting point exist, because according to *Tafsir at-Tanwir*, the teachings of revelation in Islam, Judaism and Christianity come from the same substance. This is reinforced by following accounts:

“Para ahli tafsir pada umumnya cenderung mengatakan bahwa ajakan menuju “suatu kalimat” yang dipahami sebagai “titik temu” ini tiada lain melaksanakan sistem akidah Islam. Karena di dalam surah ini ada prinsip menyembah hanya kepada Allah dan tidak menyekutukan-Nya dengan apa pun serta tidak melakukan kultus terhadap sesama makhluk. Sulit dibayangkan kiranya memenuhi ajakan al-Qur’an ini bersamaan dengan tetap memeluk agama lama mereka. Hal ini karena sistem akidah dalam agama lama memiliki identitas tertentu yang mengarah kemusyrikan, yang membedakannya dari sistem akidah tauhid yang diajarkan Muhammad Rasulullah. Namun demikian, apa bila mereka tidak mau memenuhi

⁸¹ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, p. 289-290.

ajakan menuju "satu kalimat" (kalimatin sawa' / كَلِمَةً سَوَاءً), maka umat Islam tidak boleh memaksa keyakinan mereka. Di sini berlaku toleransi antar umat beragama."⁸²

The Qur'anic exegetes, in general, tend to say that the invitation to "a sentence" which is understood as a "meeting point" is none other than implementing the Islamic *aqidah*. Because in this *surah*, there is a principle of worshiping only to Allah and not associating Him with anything and not doing a cult to fellow beings. It is hard to imagine that it would fulfill the Qur'an's invitation along with continuing to embrace their old religions. This is because of the belief system in the old religion has a certain identity that leads to polytheism, which distinguishes it from the system of *tawhid* taught by Prophet Muhammad, the Messenger of Allah. However, if they do not want to fulfill the invitation to "one sentence" (كَلِمَةً سَوَاءً), then the Muslims should not force their beliefs. Here the interfaith tolerance applies."

From the description above, it appears that the values of tolerance must be put forward. This is where the characteristics of social ethos in *Tafsir At-Tanwir* is established. The characteristics of social ethos also appear in the interpretation of al-Baqarah (2): 111-113 concerning the attitude of Muslims towards the Bible. In *Tafsir At-Tanwir*, it has been explained that Allah provides guidance concerning the attitudes that must be possessed by Muslims to face the Ahlul Kitab, namely the ability of self-control by giving forgiveness and being tolerant.⁸³ The characteristics of social ethos by prioritizing the values of tolerance between religious communities is important to be put forward. The world peace is necessarily can be damaged in the absence of tolerance values. This kind of interpretation is very important to

⁸² Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, h.289-293.

⁸³ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, p.403.

develop and realize harmony in the nation and religion. In Indonesia, there are still not many interpretative works that promote this kind of social ethos. The thing that must be avoided is interpretative works which eventually break the relationship between religious people, especially in Indonesia.

Fourth, scientific ethos. Interpretation that evokes a scientific ethos contains several efforts to encourage the reader to realize the importance of science and knowledge. It also drives to master science and technology for the benefit of developing and enriching society.⁸⁴ In *Tafsir at-Tanwir*, it is also emphasized that the awakening of Muslims today is impossible without a hard struggle to master science and technology. The Qur'anic interpretation which contains scientific ethos is also widely accommodated in *Tafsir at-Tanwir*, such as the interpretation of Surat al-Baqarah verse 6:

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةٌ فَمَا فَوْقَهَا ۗ فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۗ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا ۗ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ

God does not shy from drawing comparisons even with something as small as a gnat, or larger: the believers know it is the truth from their Lord, but the disbelievers say, 'What does God mean by such a comparison?' Through it He makes many go astray and leads many to the right path. But it is only the rebels He makes go astray.

In this verse Allah wants to give us an idea of the characteristics of believers and unbelievers by using simple parables (*amtsal*), such as parables with female mosquitoes/gnat (*ba'udlah*). Concerning the parable of a mosquito, *Tafsir at-Tanwir* seems to emphasize the scientific

⁸⁴ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, p. x

ethos. Below, the authors explain the parable of a mosquito that shows the scientific ethos:

“Nyamuk adalah serangga yang terdiri dari 41 genus dan 3530 spesies. Nyamuk mempunyai dua sayap bersisik, tubuh yang langsing dan enam kaki panjang. Ukuran nyamuk berbeda-beda, tetapi jarang sekali melebihi 1 mm. Dalam kebanyakan nyamuk betina, bagian mulut membentuk proboscis panjang untuk menembus kulit mamalia untuk menghisab darah. Nyamuk betina memerlukan protein untuk pembentukan telur. Nyamuk betina tidak menemukan protein dalam makanannya, oleh sebab itu mereka mencarinya dengan menghisab darah manusia. Hanya nyamuk betina saja yang menghisab darah, sedangkan nyamuk jantan tidak karena tidak membunuh protein seperti nyamuk betina. Bahkan mulut nyamuk jantan tidak dapat menghisab darah. Oleh sebab itu di dalam ayat yang dibahas disebutkan ba’udhah (بَعُوضَةً) artinya nyamuk betina.”⁸⁵

“Mosquitoes are insects consisting of 41 genus and 3530 species. Mosquitoes have two scaly wings, a slim body and six long feet. The size of mosquitoes varies, but it rarely exceeds 1 mm. In the anatomy of most female mosquitoes, the mouth forms a long proboscis to penetrate the skin of mammals to absorb blood. Female mosquitoes need protein for the egg formation. They don’t find protein in their food, so they look for it by absorbing human blood. Only female mosquitoes that absorb blood, unlike the male mosquitoes, they don’t need protein like female mosquitoes. Even the mouth of a male mosquito cannot absorb blood. Therefore, the verse mentioned ba’udhah (بَعُوضَةً); female mosquitoes.”

The interpretation of the 26th verse of al-Baqarah which shows scientific ethos like this is still rarely found in other interpretations. The narration really shows the ethos of science. In interpreting the Qur’anic verses, it is necessary to master the broader knowledge, not only about

the *ulum al-Qur’an*, but also the general sciences outside the *ulum al-Qur’an*. The characteristics of interpretation that evoke the ethos of science also appear in the interpretation of al-Baqarah verse 30 concerning the creation of human being on the earth as the *khalifah*. In the description of human history, *Tafsir At-Tanwir* refutes the Theory of Evolution:

“Semua ayat mengenai penciptaan dan prosesnya ini menegaskan pandangan bahwa manusia sebagai satu spesies diciptakan oleh Allah, sebagai gaimana spesies-spesies makhluk hidup yang lain, dalam tatanan yang rumit. Dengan demikian, mereka tidak terbentuk oleh kebetulan-kebetulan acak dan di luar kesengajaan seperti yang dinyatakan dalam Teori Evolusi... Dalam Pandangan kreasionis (penganut kepercayaan bahwa alam semesta diciptakan oleh Tuhan), kebenaran terjadinya penciptaan itu secara empiris dibuktikan dari lapisan kambrium. Lapisan kambrium adalah lapisan bumi tertua tempat ditemukannya fosil-fosil makhluk hidup yang diperkirakan berusia 500-550 juta tahun. Fosil-fosil yang ditemukan dalam lapisan itu adalah fosil siput, trilobita, bunga karang, cacing tanah, ubur-ubur, landak laut dan invertebrate kompleks lainnya.”⁸⁶

“All of these verses concerning creation and its process affirm the view that humans as a species are created by God, as do other species of living things, in a complex order. Thus, they are not formed by random and unintentionally as stated in the Theory of Evolution... In Creationist viewpoints (those who believe that the universe was created by God), the truth of the creation is empirically proven from the layer of Cambrium. The Cambrian layer is the oldest layer of earth where fossils of living creatures are found, estimated to be 500-550 million years old. The fossils found in that layer are fossils of snails, trilobites, sponges, earthworms, jellyfish, sea urchins and other complex invertebrates.”

⁸⁵ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, h. 179.

⁸⁶ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, h. 203.

The Qur'anic interpretation that is able to encourage the rise of scientific ethos is very important. Such kind of interpretations are still rarely found in the existing works on Qur'anic exegesis. Many exegetical works exist only in the matrix of *bayani*, so that the interpretation seems too difficult to be understood and it is hard to be reached by ordinary people. However, the *burhani* side in the interpretation of the Qur'an is also important to be revealed, likewise with the *irfani* realm. Thus, the interpretation in *Tafsir at-Tanwir* is not monotonous or not just repeating the existing interpretations. Due to the numerous works that only repeat existing interpretations, the interpretation products are not able to make a real contribution in solving the surrounding problems. Therefore, new methods and approaches in the interpretation of the Qur'an are important to be mainstreamed. The new method and approach will produce a new interpretation platform. After all, the development of the times accompanied by the advancement of science and technology has necessarily created a variety of new problems in the human life. The development of this era was then responded well by *Tafsir at-Tanwir* that applies *tahlili-cum-thematic* method with *bayani*, *burhani* and *irfani* approaches. These three approaches then give birth to three characteristics of interpretation in *Tafsir at-Tanwir*, namely the characteristics of responsiveness, characteristic of interpretations that evoke dynamics and interpretive characteristics that evoke several ethos.

***Tafsir at-Tanwir* and the Study of Indonesian Qur'anic Interpretation**

Since the emergence of *Tafsir of Surat al-Kahf* [18]: 9 in the 16th century archipelago, the literatures of the Qur'anic interpretations in Indonesia increasingly appeared.⁸⁷ After the

⁸⁷ M. Nurdin Zuhdi explained that the author of this script is unknown, but it can be estimated that this manuscript was written in the early period of the reign of

emergence of the *Tafsir Surat al-Kahf, Tarjuman al-Mustafid* was born from the hands of Abd. Ra'uf al-Sinkili.⁸⁸ In the 19th century, *Kitab Fars'idul Qur'an* which author is anonymous was published. In the 19th century also appeared *Tafsir al-Munîr lî Ma'alîm al-Tanzil* by Imam Muhammad Nawawi al-Bantani (1813-1879 AD). Then in the 20th century, emerged the work in Indonesian title *Qur'an Karim Bahasa Indonesia* by Mahmud Yunus (1922). It was followed by *Alqoerannoel Hakim Beserta Toejoean dan Maksoednja* (Padang Panjang: 1925) by H. Iijas and Abd. Jalil. Since that time, many interpretations of Indonesian scholars emerged, for example, *Tafsir al-Qur'an An-Nur*, by Hasbi Ash-Shiddieqy (1952), *Tafsir Al-Azhar* by Hamka (1958), *Al-Quran dan Terjemahnya* which is published by The Ministry of Religion of Republik Indonesia (1970), *Al-Quran Karim bacaan Mulia* by HB. Jassin (1977), up to *Tafsir al-Misbah* by M. Quraish Shihab (2000).⁸⁹ Currently, the latest monumental Qur'anic interpretation is *Tafsir at-Tanwir* (2016), which is published by the oldest Islamic organizations in Indonesia, Muhammadiyah.

The presence of *Tafsir at-Tanwir* became a breath of fresh air for the development of the study of Qur'anic interpretation in Indonesia, especially for the observers of Qur'anic studies in at Indonesian Higher Islamic Education (PTAIN/ PTAIS). This is due to the most of the

Sultan Iskandar Muda (1607-1636). See, M. Nurdin Zuhdi, *Pasaraya Tafsir Indonesia: dari Kontestasi Metodologi hingga Kontekstualisasi* (Yogyakarta: Kaukaba Dipantara, 2014), p. 8.

⁸⁸ Al-Sinkili was known as the first Indonesian exegete to write a complete thirty-juz Qur'anic interpretation. It was said "the first" because in the previous era, there had not been found a Malay-Indonesian exegete who was able to write a complete thirty-juz. This work was first published in Istanbul (Constantinople) in 1302 AH/1884 AD. After that, it was reprinted many times in Istanbul, Mecca, Cairo, Bombay, Penang, Singapore and — after gaining recognition from the scholars of Makkah and Madinah, then this interpretation was published in Indonesia — in Jakarta (1984). See, Zuhdi, *Pasaraya Tafsir Indonesia ...*, p. 64-65.

⁸⁹ See, Zuhdi, *Pasaraya Tafsir Indonesia*.

Qur'anic exegetical works which are no more than just repeating the existing interpretations, except for a number of thematic interpretations that provide enough contribution in the Islamic thought in Indonesia. It is not surprising if the community demands the presence of an interpretation that is capable of responding to the current actual problems. So far, the existing interpretation is considered to not able yet to fulfill the aspirations of Muslims. It is also coupled with the development of the times by the advance and the rapid development of science and technology as well as various kinds of contemporary problems that require solutions. Therefore, it is important to compose a new interpretation in answering the needs of the times, interpretation with new methods and approaches.

The presence of *Tafsir at-Tanwir* should be appreciated. Given that this work has advantages compared to existing interpretations of the *tahlili* model. Some of the advantages that have been explained above, among others are: *Tafsir at-Tanwir* is a work which is projected to be a full Qur'anic commentary containing 30 Juz; the method used is *tahlili-cum-thematic*, combining two interpretation models which previously were not contained in *tahlili* interpretations in general; *Tafsir at-Tanwir* offers a new approach, namely an approach that combines *bayani*, *burhani* and *irfani*. The combination of these three approaches are rarely found in the existing *tahlili* model; *Tafsir at-Tanwir* is a work of responsiveness that responds to the current actual problems; *Tafsir at-Tanwir* is written collectively with the diverse scientific backgrounds of the writers which offer many views; *Tafsir at-Tanwir* has clear characteristics; responsiveness, generating dynamics and generating ethos.

Along with some advantages, *Tafsir at-Tanwir* has also several weaknesses. One of its weaknesses lie in the nature of collective work

of *Tafsir al-Tanwir*. Many interpretations are less uniform between one writer and another. The language used in the work is remains the opinion style, because some interpretations are originated from the development of several articles which were previously published in *Suara Muhammadiyah*. Besides, not all the hadiths used are given the status or the quality of the hadith. There is also no balance in the approach used, between *bayani*, *burhani* and *irfani*, especially the taste of the *irfan* which is not prominent yet compared to *bayani* and *burhani*. The novelty of reference sources is still very limited, especially with regard to contemporary interpretations. In addition, the most recent reference is the book written in 2013, even it is the only one reference. The results of recent research and studies on Islamic studies, whether in the form of books or journals – especially the international journals – are lacking. In addition, there are several interpretations that can be said to be less consistent with the Muhammadiyah's attitude, especially the political attitudes of the non-Muslim leaders. The following account is cited from the description of *Tafsir At-Tanwir* concerning religion and politics in Indonesia:

"Dalam konteks keindonesiaan, pemimpin niscaya dipilih dengan saksama, dari anak bangsa yang terbaik ditinjau dari berbagai aspeknya. Tidak pada tempatnya seseorang dipilih menjadi pemimpin karena faktor kesamaan golongan, suku, agama, organisasi massa, dan partai politik."⁹⁰

"In the context of Indonesia, the leader is undoubtedly chosen carefully, from the best of the nation's children in terms of various aspects. It is not in place that someone is chosen to be a leader because of the similarity in groups, ethnic groups, religions, mass organizations and political parties."

⁹⁰ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, h. 439.

The above statement indicates that the religious background of a leader does not really need to be questioned. This statement can lead to a controversy in the future, especially those related to politics in Indonesia. The statement "it is not in place that someone is chosen to be a leader because of the similarity in groups, ethnic groups, religions, mass organizations and political parties" is very interesting to be analyzed more deeply which is then linked to the political attitude of Muhammadiyah itself. In addition to the above statements that can lead to controversy, revelation and information about the fate of Jews, Christians, Sabeans and Majus can also cause confusion for readers, especially for the lay people:

"Persoalannya bagaimana orang Yahudi, Nasrani, Sabean dan Majusi itu beriman kepada Allah dan Hari Akhir serta beramal saleh. Hal ini penting karena ayat tersebut tidak membedakan agama. Apakah bersama itu mereka tetap berpegang sepenuhnya dengan ajaran kitab suci mereka? Hal ini rasanya mustahil. Ataukah mereka mengamalkan ajaran agama lama mereka sejauh tidak bertentangan dengan iman dan amal saleh?"⁹¹

The problem is how Jews, Christians, Sabeans and Majus believe in Allah and the Last Day and do good deeds. This is important because the verse does not discriminate between religions. Do they stick with the teachings of their scriptures together? It feels impossible, or do they practice the teachings of their old religion insofar as they do not contradict faith and good deeds?".

These statements and questions have not been discussed and answered thoroughly in *Tafsir at-Tanwir*, especially on page 292 of the first volume. It is feared to cause confusion and misunderstanding for the readers, especially for the laymen. This research is a pilot on the surface

⁹¹ Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, *Tafsir At-Tanwir Juz 1...*, h. 292.

account. There are still many objects in *Tafsir at-Tanwir* that can be developed and studied more deeply by the next researchers. The presence of *Tafsir at-Tanwir* is expected to stimulate the birth of another works on Qur'anic interpretation. The presence of *Tafsir at-Tanwir* has also colored Islamic studies in Indonesia, especially in the fields of the Qur'an and its interpretation in Indonesia.

Conclusion

From the description and analysis that has been carried out concerning *Tafsir At-Tanwir*, several important conclusions can be drawn. *First*, there are three reasons or objectives behind the birth of *Tafsir At-Tanwir*: 1) *Tafsir At-Tanwir* is written with the aim to provide the interpretation the Qur'an in the framework of the missions and tasks of Muhammadiyah as an Islamic *da'wa* movement based on *amr ma'ruf nahy munkar* and *tajdid*; 2), *Tafsir At-Tanwir* was written to fulfill the aspirations of Muhammadiyah members who ask for a Qur'anic commentary which is compiled collectively by Muhammadiyah scholars and figures; 3), *Tafsir At-Tanwir* was written with the aim of utilizing the symbolic capital of the *ummah* which is extracted from the guidance of the Qur'an in order to awaken the ethos of the people and build a progressive Indonesian civilization. In addition to these three objectives, the birth of *Tafsir At-Tanwir* is a form of Muhammadiyah's commitment that from the beginning stood up for *al-Ruju 'ila al-Qur'an wa al-Sunnah*, which is to return to the teachings of the Qur'an and Sunnah.

Second, the interpretation method used in *Tafsir At-Tanwir* is the *tahlili-cum-thematic*. This is what is interesting and unique from *Tafsir At-Tanwir*. The method is a combination of *tahlili* and *thematic*. On the other hand, *Tafsir At-Tanwir* interprets the verses according to the order in the *Mushaf*, but at the same time, it also provides themes for the interpreted verses. This *tahlili-*

cum-thematic method allows the readers to read and choose a suitable theme with their needs. This is what distinguishes *Tafsir At-Tanwir* from the conventional *tahlili* model which is generally monotonous in character without the themes given from each interpreted verse. The approach used in *Tafsir At-Tanwir* is a combination of three approaches; *bayani*, *burhani* and *'irfani*.

Third, the three approaches used in *Tafsir At-Tanwir*, have also given birth to the special characteristics; 1) Interpretation of Responsiveness. The meaning of responsiveness is the interpretation that responds and adapts to various current actual problems. So that in interpreting it, *Tafsir At-Tanwir* often alludes to and integrates with current actual problems, especially that of Indonesian cases, in terms of social, economic, traditional and political issues; 2) Interpretation that Generate Dynamics. What is meant by arousing the dynamics is that *Tafsir At-Tanwir* is expected to not only to present normative life instructions, but also offer some ideas and thoughts that can be the inspiration of movement among the reader and the source of motivation to build life for a better society; 3) Interpretation that Generates Ethos. Within *Tafsir At-Tanwir*, there are four ethos emphasized: the ethos of worship, economic ethos and work ethic, social ethos, and scientific ethos.

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