

**PORTRAIT OF TAFSIR RECITATION AT THE  
THARIQUL HINAN MOSQUE DALAN LIDANG VILLAGE  
PANYABUNGAN SUBDISTRICT MANDAILING NATAL  
DISTRICT**



*Submitted as A Condition Obtained  
A Sarjana Agama Degree (S.Ag)  
in the Field of Al-Qur'an Science and Tafsir*

**By**

**MEI ARINA ILMI AS  
NIM. 2110500001**

**AL-QUR'AN SCIENCE AND TAFSIR STUDY PROGRAM**

**FACULTY OF SHARIA AND LAW  
STATE ISLAMIC UNIVERSITY  
SYEKH ALI HASAN AHMAD ADDARY  
PADANGSIDIMPUAN**

**2025**

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MINISTRY OF RELIGIOUS AFFAIRS OF THE REPUBLIC OF INDONESIA  
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*Assalamu'alaikum Warahmatullahi Wabarakatuh*

After reading, reviewing and providing suggestions for improvements as necessary to An's thesis. **Mei Arina Ilmi AS** entitled *Portrait of Tafsir Recitation at the Thariqul Jinan Mosque, Dalan Lidang Village, Panyabungan Subdistrict, Mandailing Natal District*, therefore we are of the opinion that this thesis has been accepted to complete the assignments and requirements for achieving a Sarjana Agama degree in Al-Qur'an Science and Tafsir at the Faculty of Sharia and Law.

Along with the above, the brother can now undergo a final assignment examination to be accountable for his thesis.

Thus we convey it, hopefully it can be understood and thank you for your attention.

*Wassalamu'alaikum Warahmatullahi Wabarakatuh*

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I hereby declare that I have written this thesis myself without asking for unauthorized assistance from other parties, except for the guidance of the supervisory team and not committing plagiarism in accordance with the Student Code of Ethics at UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan Article 14 Paragraph 4 of 2014.

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As an academic member of the Syekh Ali Hasan Ahmad Addary Padangsidempuan State Islamic University, I, the undersigned:

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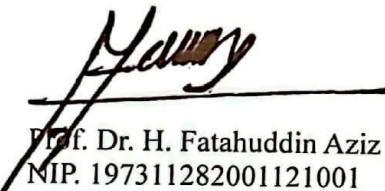
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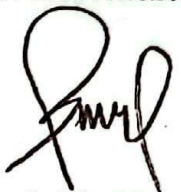
  
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## ABSTRACT

**Name : Mei Arina Ilmi AS**

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**Thesis Title : Portrait of Tafsir Recitation at the Thariqul Jinan Mosque Dalam**

**Lidang Village Panyabungan Subdistrict Mandailing Natal District**

In modern times, especially in Indonesia, the development of the interpretation of the al-Qur'an is increasingly rapid and has also appeared in formal education such as lectures, namely with special study programs on interpretation and exegesis courses. Not only that, nowadays tafsir recitation is also included in the community's routine activities as evidenced by the existence of weekly or monthly tafsir recitations. The research entitled Portrait of Tafsir Recitation at the Thariqul Jinan Mosque Dalam Lidang Village Panyabungan Subdistrict Mandailing Natal District, examines the methods used in the recitation, and the congregation's response to the tafsir recitation. The aim of this research is to determine the methods used in interpreting recitations and to determine the congregation's response to interpreting recitations at the Thariqul Jinan mosque, Dalam Lidang Village. This research is field research using qualitative methods and descriptive approaches. The primary data sources in this research are Ustadz Joharuddin, L.c, Tafsir recitation congregation, mosque administrators obtained from observation, interviews and documentation. Meanwhile, secondary data sources for this research are books, commentary books, and articles related to the theories in this research. Based on the research results, the author concludes that the tafsir recitation held at the Thariqul Jinan Mosque, Dalam Lidang Village, is a program from the instructors of the Ministry of Religion of Mandailing Natal District which is held twice a week, namely on Tuesday and Friday morning after the Fajr prayer for hours. Ah, at the mosque. This tafsir study was delivered by ustadz Joharuddin, L.c who referred to the book of tafsir *Shafwah at-Tafasir* the work of Sheikh Muhammad Ali ash-Shabuni. The method used in studying this interpretation is method *al-Mujaz* or *al-Mukhtasar*, which means conveying material simply and concisely. While the tafsir study community gave a good response to this tafsir study, they felt very helped to be able to study the Qur'an through this tafsir study, adding knowledge and insight and strengthening their Islamic brotherhood.

**Keywords:** *Recitation, Interpretation/Tafsir, Method*

## FOREWORD



*Alhamdulillah*, all thanks to the presence of Allah SWT. who has showered His grace and mercy, so that the writer can complete the writing of this thesis. Blessings and greetings are always poured out to the perfect human being of the great Prophet Muhammad SAW. *figure* a leader who is exemplary and exemplary, enlightening the world from darkness, as well as his family and friends.

This thesis is entitled "**Portrait of Tafsir Recitation at the Thariqul Jinan Mosque Dalan Lidang Village Panyabungan Subdistrict Mandailing Natal District**", written to complete assignments and fulfill the requirements for achieving a Bachelor of Religion (S.Ag) degree in Al-Qur'an Science and Tafsir, Syekh Ali Hasan Ahmad Addary State Islamic University Padangsidimpuan.

This thesis was prepared with very limited knowledge and is very far from perfection, so without help, guidance and guidance from various parties, it would be difficult for the author to complete it. Therefore, with all humility and gratitude, the author thanks:

1. Mr. Dr. H. Muhammad Darwis Dasopang M.Ag, as Chancellor of the Syekh Ali Hasan Ahmad Addary Padangsidimpuan State Islamic University, Mr. Dr. Erawadi, M.Ag as Deputy Chancellor for Academic Affairs and Institutional Development, Mr. Dr. Anhar, M.A as Deputy Chancellor for General Administration, Planning and Finance, Mr. Dr. Ikhwanuddin Harahap, M.Ag as Deputy Chancellor for Student Affairs and Cooperation, and Mr. Ali Murni, M.A.P as Head of the General Administration Bureau for Planning and Finance at UIN SYAHADA Padangsidimpuan.
2. Mr. Prof. Dr. H. Fatahuddin Aziz Siregar, M.Ag, as Dean of the Faculty of Sharia and Law at UIN SYAHADA Padangsidimpuan.
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12. Thank you to those who have hurt and doubted the author, so that the author remains enthusiastic in completing this thesis.

For all the help and guidance that has been provided, the author would like to express his infinite gratitude. May Allah SWT. reply. Finally, the author hopes that this thesis can be useful for readers and researchers.

Padangsidempuan, June 23<sup>th</sup> 2025

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## LATIN ARABIC TRANSLITERATION GUIDELINES

### A. Consonant

The Arabic consonant phonemes, which in the Arabic writing system are symbolized by transliterated letters, are partly symbolized by letters, some are symbolized by signs and others are symbolized by letters and signs at the same time. The following is a list of Arabic letters and their transliteration with Latin letters.

| Arabic Letter | Letter Name Latin | Latin Letter  | Name                   |
|---------------|-------------------|---------------|------------------------|
| ا             | Alif              | No symbolized | No symbolized          |
| ب             | Ba                | B             | Be                     |
| ت             | Ta                | T             | Te                     |
| ث             | ša                | š             | es (with dot on top)   |
| ج             | Jim               | J             | Je                     |
| ح             | ḥa                | ḥ             | ha (with a dot below ) |
| خ             | Kha               | Kh            | Ka and ha              |
| د             | Dal               | D             | De                     |
| ذ             | Žal               | Ž             | zet (with dot on top)  |
| ر             | Ra                | R             | Er                     |
| ز             | Zai               | Z             | Zet                    |
| س             | Sin               | S             | Es                     |
| ش             | Syin              | Sy            | es and ye              |
| ص             | ṣad               | ṣ             | s (with a dot below)   |
| ض             | ḍad               | ḍ             | de (with a dot below)  |
| ط             | ṭa                | ṭ             | te (with dot below)    |
| ظ             | ẓa                | ẓ             | zet (with dot below)   |
| ع             | ‘ain              | ‘.            | Inverted commas above  |
| غ             | Gain              | G             | Ge                     |
| ف             | Fa                | F             | Ef                     |
| ق             | Qaf               | Q             | Ki                     |
| ك             | Kaf               | K             | Ka                     |

|   |        |         |            |
|---|--------|---------|------------|
| ل | Lam    | L       | El         |
| م | Mim    | M       | Em         |
| ن | Nun    | N       | En         |
| و | Wau    | W       | We         |
| ه | Ha     | H       | Ha         |
| ء | Hamzah | .. ’ .. | Apostrophe |
| ي | Ya     | Y       | ye         |

## B. Vocal

Arabic vowels, like Indonesian vowels, consist of single vowels or monophthongs and double vowels or diphthongs.

1. A single vowel is a single vowel in Arabic whose symbol is a sign or transliteration value as follows:

| Sign | Name   | Latin Letters | Name |
|------|--------|---------------|------|
| َ    | fathah | A             | A    |
| ِ    | Kasrah | I             | I    |
| ُ    | dommah | U             | U    |

2. Double vowels are double vowels in Arabic whose symbols are a combination of honors and letters, the transliteration is a combination of letters.

| Signs and Letters | No            | Combination | Name    |
|-------------------|---------------|-------------|---------|
| .....يَ           | fathah and ya | Ai          | a and i |

|        |                |    |         |
|--------|----------------|----|---------|
| ا..... | fathah and wau | Au | a and u |
|--------|----------------|----|---------|

3. Maddah is a long vowel whose symbol is a karkat and a letter, the transliteration is a letter and a sign.

| Harkat dan Huruf | Nama                  | Huruf dan Tanda | Nama                 |
|------------------|-----------------------|-----------------|----------------------|
| ا.....ى          | fathah and alif or ya | ā               | a and one line above |
| ى.....ى          | Kasrah and ya         | ī               | I and one line down  |
| و.....ى          | ḍommah and wau        | ū               | u and one line above |

### C. *Ta Marbutah*

Transliteration for *Of Marbutah* there are two:

1. *Ta Marbutah* life that is *Ta Marbutah* who live or get the status of fathah, kasrah, and ḍommah, the transliteration is /t/.
2. *Ta Marbutah* dead that is *Ta Marbutah* who died or gained the status of sukun, the transliteration is /h/.

If it's at the end of a word *Ta Marbutah* followed by a word that uses the article al, and the two words are read separately then *Ta Marbutah* it is transliterated as ha (h).

### D. *Syaddah (Tasydid)*

*Shaddah* or *tasydid* which in the Arabic writing system is symbolized by a sign, sign *shaddah* or sign *tasydid* In this transliteration the sign *shaddah* These are denoted by letters, namely the same letters as the marked letters *shaddah* That.

### E. Articles

Articles in the Arabic writing system are symbolized by letters, namely: ا ل هـ. However, in transliterated writing, articles are distinguished between articles followed by letters *shamsiyah* with a word followed by a letter *qamariyah*.

1. Articles followed by letters *shamsiyah* is a noun followed by a letter *shamsiyah* transliterated according to its sound, namely the letter /l/ replaced with the same letter as the letter immediately followed by the article.
2. Articles followed by letters *qomariyah* is a noun followed by a letter *qamariyah* transliterated according to the rules outlined in front and according to its sound.

#### **F. Hamzah**

It is stated on the front of the Arabic-Latin Transliteration List that hamzah is transliterated with an apostrophe. However, it is only located in the middle and at the end of words. If the hamzah is placed at the beginning of a word, it is not symbolized, because in Arabic writing it is an alif.

#### **G. Writing Words**

Basically every word, good *fi'il*, *isim*, nor *letter*, written separately. For certain words which are written in Arabic letters which are commonly combined with other words because a letter or character has been omitted, in this transliteration the writing of these words can be done in two ways: they can be separated into words and they can also be put together.

#### **H. Capital Letters**

Although in the word sandang system followed by Arabic letters capital letters are not known, in this transliteration the letters are used as well. The use of capital letters is what happens in EYD, including capital letters are used to write initials, personal names and the beginning of sentences. When the personal name is followed by a noun, the number written with a capital letter remains the beginning of the noun, not the beginning of the noun.

The use of capital initials for Allah only occurs in the Arabic script, it is complete like that and if the writing is combined with other words so that there is a letter or value that is removed, the capital letter is not used.

#### **I. Tajwid**

For those who want fluency in reading, this transliteration guide is an inseparable part of the science of recitation. Therefore, the officialization of these

transliteration guidelines needs to be accompanied by tajwid guidelines.

Source: Religious Lecture Research and Development Team, *Arabic-Latin Transliteration Guide*, Fifth Printing. Jakarta: Religious Education Study and Development Project, 2003.

## **LIST OF CONTENTS**

**FRONT COVER**

**TITTLE PAGE**

**SUPERVISIOR CONFIRMATION SHEET**

**SUPERVISIOR STATEMENT LETTER**

**THESIS ORIGINALITY STATEMENT SHEET**

**PUBLICATION APPROVAL STATEMENT SHEET**

**MINUTES OF MUNAQASYAH**

**DEAN'S CONFIRMATION SHEET**

**ABSTRACT..... i**

**FOREWORD..... ii**

**LATIN ARABIC TRANSLITERATION GUIDELINES..... v**

**LIST OF CONTENTS..... ix**

### **CHAPTER I INTRODUCTION**

A. Background of the Problem..... 1

B. Problem Focus ..... 7

C. Term limitations..... 7

D. Problem Formulation ..... 8

E. Research Objectives..... 9

F. Benefits of Research ..... 9

G. Systematic Discussion ..... 9

### **CHAPTER II LITERATURE RIVIEW**

A. Definition of Recitation ..... 11

B. Definition of Tafsir ..... 12

|                                                                                                             |    |
|-------------------------------------------------------------------------------------------------------------|----|
| C. History of the Development the Tafsir .....                                                              | 13 |
| D. Methods, Forms, and Style of Tafsir .....                                                                | 16 |
| E. Living Qur'an Research Model .....                                                                       | 18 |
| F. Previous Research.....                                                                                   | 19 |
| G. Biography of Muhammad Ali ash-Shabuni and The Description of The Book<br><i>Shafwah at-Tafasir</i> ..... | 22 |

### **CHAPTER III RESEARCH METHODS**

|                                                  |    |
|--------------------------------------------------|----|
| A. Time and Location of Research .....           | 30 |
| B. Types of Research.....                        | 30 |
| C. Research Subjects .....                       | 30 |
| D. Data Source.....                              | 31 |
| E. Data Collection Techniques.....               | 31 |
| F. Data Validity Checking Techniques .....       | 33 |
| G. Data Processing and Analysis Techniques ..... | 33 |

### **CHAPTER IV RESEARCH RESULTS AND DISCUSSION**

|                                          |    |
|------------------------------------------|----|
| A. Description of Location Research..... | 34 |
| B. Research Results .....                | 37 |

### **CHAPTER V CLOSING**

|                      |    |
|----------------------|----|
| A. Conclusion .....  | 49 |
| B. Suggestions ..... | 49 |

### **BIBLIOGRAPHY**

### **CURICULUM VITAE**

### **APPENDICES**

# CHAPTER I

## INTRODUCTION

### A. Background of the Problem

Al-Qur'an is the word of Allah SWT. that was revealed to Prophet Muhammad SAW. through the angel Gabriel as an intermediary, and reading it is a form of worship.<sup>1</sup> The al-Qur'an has many faces, because the al-Qur'an includes all forms of commands, prohibitions, guidelines, advice and threats. It is also said that the al-Qur'an has many possible meanings, so it can be interpreted from many perspectives. So, the scholars try to interpret the al-Qur'an so that they can understand the lessons and messages implied in it and can be understood easily, so that they can be put into practice. The tradition of scholars in the past has gone through the stage of competing to explain the contents of the al-Qur'an in order to put it into practice. They studied the al-Qur'an by interpreting the verses in it.<sup>2</sup>

The activity of interpreting the al-Qur'an began during the time of the Prophet Muhammad SAW. and continues to change from time to time. Initially, the interpretation of the al-Qur'an was carried out orally by the Prophet Muhammad SAW. and the friends immediately explained the verses of the al-Qur'an based on their own experience and understanding. However, after the death of the Prophet Muhammad SAW. The need for written interpretations of the al-Qur'an is increasing. In time explanation of the meaning of the verses of the al-Qur'an and

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<sup>1</sup> Manna' al-Qathan, *Dasar-dasar Ilmu Al-Qur'an*, (East Jakarta: Ummul Qura', 2017), p. 34.

<sup>2</sup> Salim Ashar and Dian Erwanto, *Metodologi Peneletian Tafsir Al-Qur'an*, (Yogyakarta: CV. Bintang Semesta Media, 2023), p.1.

the historical context of the verses of the al-Qur'an. The development of tafsir during the time of the Mutaqadimin scholars and scholars of the classical period was marked by the use of the method of interpretation and the development of the rules of interpretation. They use relevant knowledge to better understand the meaning of the al-Qur'an. Further, the development of tafsir in the era of late and modern scholars is marked by their efforts to better understand and explain the meaning of the al-Qur'an. These scholars practice ijtiḥad in interpreting the al-Qur'an and continue to try to provide a comprehensive explanation of God's word.<sup>3</sup>

Delving into the study of the interpretation of the al-Qur'an is an activity that will not be carried out except by those who are ready to study the tools in the study of the al-Qur'an. As is known, the history of tafsir in Indonesia has been going on since the time of 'Abd ar-Rauf asSinkili (1615-1693 M) in the 17<sup>th</sup> century M to the time of M. Quraish Shihab in the early 21<sup>st</sup> century M. Indonesian works of interpretation of the al-Qur'an were born and developed from the hands of skilled Muslim intellectuals in various social, cultural and educational backgrounds. They are also ulama, intellectuals, scholars, alaims, ulama who play various social roles, both as government advisors (mufti), master teachers, kiai at Islamic boarding schools or madrasas, preachers and so on. These diverse roles are then framed by the various cultures involved contribute a style of interpretation to the intellectual

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<sup>3</sup> Muhammad Ihsan Hayatuddin and Lukman Nul Hakim, "Menggali Perkembangan Metode Tafsir dari Zaman Rasulullah Hingga Era Modern", in *the Journal of Pendidikan Islam*, Volume 1, No. 1, 2024, p.

life of each interpreter.<sup>4</sup>

In modern times, especially in Indonesia, the development of the interpretation of the al-Qur'an is increasingly rapid and has also appeared in formal education such as lectures, namely with the existence of special study programs on interpretation and exegesis courses. Not only that, nowadays tafsir recitation is also included in the community's routine activities as evidenced by the existence of weekly or monthly tafsir recitations.<sup>5</sup>

Study activities can be presented in several forms, including tabligh akbar, da'wah, tausyiah night and da'wah night. As for the activities that are usually carried out in studies, they include reciting the al-Qur'an, giving lectures, studying the interpretation of the al-Qur'an, studying the Sunnah, and learning tajwid.<sup>6</sup> This activity is usually carried out in one place, such as the local community mosque, prayer room, langgar and other places.

When referring to the time of the Prophet Muhammad SAW. and his friends, the mosque became the center of Muslim activity. At that time Rasulullah SAW. fostering friends who will later become the strongest and best cadres of the early generation of Muslims to lead, maintain and inherit religious teachings and

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<sup>4</sup> Abd. Latif, "Spektrum Historis Tafsir Al-Qur'an di Indonesia, *in the Journal at-Tibyan*, Volume 3, No. 1, June 2020, p. 57-58.

<sup>5</sup> Ainun Mardiah Rambe, "Kajian Tafsir di Mesjid Taqwa Muhammadiyah Siborang Kota Padangsidempuan, *Thesis* (Padangsidempuan: UIN SYAHADA Padangsidempuan, 2023), p. 2.

<sup>6</sup> Santi Sulandri et. al, "Keterlibatan Lansia dalam Pengajian: Manfaat Spiritual, Sosial dan Psikologis", *in the Journal Ilmiah Psikologi*, Muhammadiyah University of Surakarta 2017, p. 44-45.

Islamic civilization that started from the mosque.<sup>7</sup> More than that, various activities and problems of the people relating to the fields of religion, science, social politics and socio-culture are also discussed and resolved at the mosque institution. So that at that time the mosque was able to become a center for the development of Islamic culture, a means of critical discussion, reciting the Al-Qur'an, and deepening religious knowledge in particular, and general knowledge in general.<sup>8</sup>

In this modern era, it is interesting that mosques are filled with various religious activities and mosques are still an interesting place in the flow of preaching trips. Even young Muslims in the millennial era have become the central point in enlivening mosques and supporting various religious activities. Activities held in mosques have now increased a lot. This is proven by various activities organized by mosque administrators, even the local government, one of which is recital.

One of the mosque activities that seeks to make the mosque prosperous is tafsir recitations held by counselors from the Ministry of Religion of Mandailing Natal District at the Thariqul Jinan Mosque, Dalan Lidang Village. Not just trying to make the mosque prosperous. Tafsir recitation is also one of the forums that serves as an intermediary for the community interact with the al-Qur'an. In this recitation, the public listened to the explanation of the verses of the al-Qur'an from

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<sup>7</sup> Syaikh Shafiyyurahman al-Mubarakfuri, *Sirah Nabawiyah*, (Jakarta: Pustaka al-Kautsar, 2008), p. 205.

<sup>8</sup> Ahmad Putra and Prasetio Rumondor, "Eksistensi Masjid di Era Rasulullah dan Era Milenial", in *the Journal Tasamuh*, Volume 17, No. 1, December 2019, p. 246-247.

Ustadz Joharuddin, L.c which refers to the book *Shafwah at-Tafasir* by Muhammad Ali ash-Shabuni. *Shafwah at-Tafasir* is a book that is very familiar in the academic world, both internationally and nationally because it is presented in language that is easy to understand, scientific, detailed, clear and in-depth. *Shafwah at-Tafasir* is a book of interpretation that has a complete title “*Tafsir Li al-Qur’an al-Karim: Jam’i bayna al-Ma’tsur wa al-Ma’qul, Mustamid min Awsaq Kutub al-Tafsir.*” This book was born out of Ali ash-Shabuni's concern for the socio-cultural conditions of the Muslim community. He saw the need for a book of interpretation that explains the al-Qur'an in a simple and clear manner, and is easily understood by Muslims. Interpretation methods found in the book *Shafwah at-Tafasir* is a tahlili method with patterns *Addabi al-ijtima’i*.<sup>9</sup>

In explaining the material, Ustadz Joharuddin first reviewed the previous discussion a little, then continued by reading the verse that would be discussed, translating the verse using the language of the local community which was translated according to the pronunciation of the verse. Next, Ustadz Joharuddin explained the verse using light language that referred to the book *Shafwah at-Tafasir*. Not only that, Ustadz Joharuddin also gave examples according to the conditions of the surrounding community, so that they were easier for the congregation to understand. Apart from providing concrete examples, Ustadz Joharuddin also added historical stories in his explanation, so that his explanations are more interesting and not boring for the congregation. Then it becomes a main

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<sup>9</sup> Siti Fatimah, “Tafsir Shafwah a-Tafasir dan Ra’wi al-Bayan karya Ali ash-Shabuni” in the *Journal Al-Furqan*, Volume 4, No. 1, 2021, p. 127-129.

conclusion that is easy to understand which can increase people's insight and knowledge.

This tafsir recitation is held twice a week, namely on Tuesday and Friday morning after the congregational Shubuh prayer at the mosque. From the researcher's own observations, the congregation in this tafsir recitation is dominated by male congregations, most of whom are elderly. In fact, this recitation is open to the general public. However, this recitation is not attended by many people aged below. This tafsir study is interesting to research because, unlike recitations in general, the tafsir recitation held at the Thariqul Jinan mosque, Dalan Lidang Village, is an extension program from the Ministry of Religion, Mandailing Natal District. Then the tafsir books used fall into the category of books for the lower middle class. Meanwhile, the congregation for interpreting recitations is mostly middle to upper class people.

Based on the organizers of this tafsir study, the tafsir books used and the methods used to explain the interpretation, seeing the response of the people who attended the tafsir recitation at the mosque, the author was interested in conducting in-depth research. The researcher raised the title of research on the study of this interpretation, namely **"PORTRAIT OF TAFSIR RECITATION AT THE THARIQUL JINAN MOSQUE DALAN LIDANG VILLAGE PANYABUNGAN SUBDISTRICT MANDAILING NATAL DISTRICT"**.

## B. Problem Focus

The focus of the problem in this research is the portrait of tafsir recitation at the Thariqul Jinan mosque, Dalan Lidang Village, Panyabungan subdistrict, Mandailing Natal District.

## C. Term limitations

To avoid misunderstandings in understanding this title, the author explains the term limits as follows:

Portrait in KBBI VI Online means a picture made with a camera; photos, drawings, paintings (in the form of exposure).<sup>10</sup> In the context of studies interpretation, the meaning of portrait can refer to a picture or description in depth about religious figures, scholars, or important figures in the context of al-Qur'an interpretation. This portrait serves to provide an understanding that better about the characteristics, thoughts and contributions of these figures in the field of al-Qur'an interpretation. The portrait of tafsir studies can also refer to visual documentation of study events that focus on the interpretation of the al-Qur'an.

Recitation in Indonesian comes from the word kaji which means lesson, especially in religious matters. Mengaji means examining, studying the al-Qur'an, learning to read Arabic writing.<sup>11</sup>

In the complete dictionary of the Indonesian language, tafsir is a description or explanation of the verses of the al-Qur'an so that the meaning is clearer.<sup>12</sup>

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<sup>10</sup> KBBI Daring VI, <https://kbbi.kemdikbud.go.id/entri/potret>, accessed on Tuesday, June 25, 2024, at 20.52 WIB.

<sup>11</sup> Dessy Anwar, *Kamus Lengkap Bahasa Indonesia*, (Surabaya: Karya Abditama, 2018), p. 215.

<sup>12</sup> Dessy Anwar, *Kamus Lengkap Bahasa Indonesia*, p. 465.

Literally (etymologically), tafsir means explaining (*al-Idhah*), describes (*al-Tibyan*), appear (*al-Izhar*), uncover (*al-Kasyf*), and detail (*al-tafshil*). The word interpretation is taken from the word *al-Fasr* which mean *al-Ibanah* And *al-Kasyf* both of which mean opening (something) that is closed (*kasf al- Mughaththa*). Some other scholars state that the word interpretation is taken from the word *at interpretation*, and not from the word *al-Fasr* which means the name for a small amount of water used by a doctor to diagnose a patient's illness. If a doctor with a little water can diagnose a patient's illness, with interpretation, a mufassir is able to uncover the contents of the verses of the al-Qur'an from its various aspects.<sup>13</sup>

Thariqul Jinan Mosque is one of the mosques located on Jl. Medan Padang, Dalan Lidang Village, Panyabungan Kota Subdistrict, Mandailing Natal District, North Sumatra.

#### **D. Problem Formulation**

The problem formulation in this research is:

1. What method is used in reciting tafsir at the Thariqul Jinan Mosque Dalan Lidang Village Panyabungan Subdistrict Mandailing Natal District?
2. How did the congregation respond to the tafsir recitation at the Thariqul Jinan Mosque Dalan Lidang Village Panyabungan Subdistrict Mandailing Natal District?

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<sup>13</sup> Ahmad Izzan, *Metodologi Ilmu Tafsir*, (Bandung: tafakur, 2014), p. 4.

### **E. Research Objectives**

Based on the formulation above, the objectives on this research are as follows:

1. To determine the method used in reciting tafsir at the Thariqul Jinan Mosque Dalan Lidang Village Panyabungan Subdistrict Mandailing Natal District.
2. To find out the congregation's response to tafsir rcitation at the Thariqul Jinan Mosque dalan Lidang Village Panyabungan Subdistrict Mandailing Natal District.

### **F. Benefits of Research**

1. To increase scientific insight , specially for writers and generally for readers.
2. As a comparison to other research.
3. To fulfill one of the requirements for achieving a Sarjana Agama (S.Ag) degree in the Al-Qur'an and Tafsir Science Study Program, Faculty of Sharia and Laws, Syekh Ali Hasan Ahmad Addary State Islamic University Padangsidimpuan.

### **G. Systematic Discussion**

Systematics here is an overview of the subject matter in writing a thesis, so that it can make it easier to understand and digest the problems that will be discussed, the systematics are as follows:

Chapter I Introduction, contains the background of the problem, focus of the problem, term limits, problem formulation, research objectives, uses of research, previous research, and systematic discussion.

Chapter II Literature Review, contains the definition of recitation, tafsir, history of the development of tafsir, methods, forms and styles of tafsir, research models of the living Qur'an, previous research, as well as Muhammad Ali ash-

Shabuni's biography and description of the book of tafsir *Shafwah at-Tafasir*.

Chapter III Research Methodology, contains research time and location, type of research, research methods, research subjects, data sources, data collection techniques, data validity checking techniques, as well as data processing and analysis techniques.

Chapter IV Research Results and Discussion, contains a description of the research location and research results.

Chapter V Closing, contains conclusions and suggestions.

## CHAPTER II

### LITERATURE RIVIEW

#### A. Definition of Recitation

Recitation in Indonesian comes from the word *kaji* which means lesson, especially in religious matters. Recitation means examining, studying the al-Qur'an, learning to read Arabic writing.<sup>14</sup> Studies in Arabic are mentioned *you have* origin of the word *it's all about teaching* which means learning, understanding the meaning of recitation or *ta''lim* having your own worship, being present in studying religious knowledge with pious people or people with knowledge is a form of worship that is obligatory for every Muslim. According to Poerwadarminta, recitation comes from the word *recitation*, which means researching or studying religious sciences. Furthermore, the Indonesian Ministry education in the Islamic religion, especially al-Qur'an education.<sup>15</sup>

The function of recitation as a da'wah institution and other institutions is to mobilize the community to take action to change existing conditions to better conditions according to the guidance of the Islamic religion. This function is a series of final results to be achieved by the entire act of recitation.<sup>16</sup>

In traditional Indonesian Islamic society, recitation has at least two meanings. *First*, study as the activity of learning classical Islamic texts under the

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<sup>14</sup> Dessy Anwar, *Kamus Lengkap Bahasa Indonesia*, p. 215.

<sup>15</sup> Group 321 of KKN-DR Sisdamnas UIN Sunan Gunung Djati, *Sadar, Peduli dan Berkarya di Masa Pandemi*, (Bandung: LP2M UIN SGD Bandung, 2021), p. 178.

<sup>16</sup> Group 321 of KKN-DR Sisdamnas UIN Sunan Gunung Djati, *Sadar, Peduli dan Berkarya di Masa Pandemi*, p. 179.

tutelage of a kiai, master teacher, father, or ustadz who really speaks. *Second*, recitation as a process of teaching and learning about Islam by listening to kiai, teachers, or lecturers who may not be familiar with the skills or may be carried out by a group of traditionalist Muslims in an informal but routine way. This kind of recitation has several variations, such as yasinan, tahlilan, or majlis ta'lim.<sup>17</sup>

## B. Definition of Tafsir

Etymologically, interpretation is *al-Idha wat-Tabyin*, explain. The word interpretation comes from *fasr* namely explaining and revealing closed things.<sup>18</sup> Regarding this meaning is found in the words of Allah SWT. Q.S Al-Furqan [25]: 33 which reads:

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا (٣٣)

*"The disbelievers did not come to you (bringing) something strange, but We brought you something true and the best explanation."* (Q.S. Al-Furqan:33).

As for the meaning of interpretation in terms of terminology, mufasssir have different opinions in providing a definition for the word, but these differences are not gives rise to contradictions, because the difference is only in the expression, while the meaning is the same.<sup>19</sup>

Abu Hayyan gave a definition, tafsir is the science that discusses how to say the pronunciation of the al-Qur'an, about its meaning, the laws of the pronunciation,

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<sup>17</sup> Suadi Asyari, *Nalar Politik NU & Muhammadiyah: Over Crossing Jawa Sentris*, (Yogyakarta: LKiS Yogyakarta, 2009), p. 85.

<sup>18</sup> Muhammad Husein Adz-Dzhabi, *Ensiklopedia Tafsir Volume I*, (Jakarta: Kalam Mulia, 2010), p. 1.

<sup>19</sup> Sa'ad Abdul Wahid, *Studi Ulang Ilmu Al-Qur'an dan Ilmu Tafsir Volume II*, (Yogyakarta: Suara Muhammadiyah, 2012), p. 6.

the meanings contained in the arrangement of the sentences and their refinements.<sup>20</sup> Az-Zarkasyi gave a definition, tafsir is knowledge to understand the book of Allah revealed to His Prophet Muhammad SAW. explain its meaning and bring out its laws and wisdom.<sup>21</sup> Other scholars are of the opinion that interpretations include rules *college* (which is inclusive), the opposite of the problem *juz'iyah* (partial) or the opposite of abilities that grow from interaction with a number of rules, so that a definition cannot be made because the definition includes other knowledge needed to understand the al-Qur'an such as linguistics, nahwu, shorof, qira'at and others.<sup>22</sup>

Based on the definitions above, the author can conclude that tafsir is an attempt to understand the meaning contained in the Qur'an.

### C. History of the Development of Tafsir

Globally, commentators divide the periodization of the interpretation of the al-Qur'an into three phases, namely the mutaqoddimin period (1<sup>st</sup>-4<sup>th</sup> century H), the mutaakhirin period (4<sup>th</sup>-12<sup>th</sup> century H), and the new period (12<sup>th</sup> century-present). There are also commentators who divide it into several different phases, such as Ahmad Mustafa al-Maraghi distinguishes *thabaqat al-mufasssin* into seven stages, namely the tafsir of the companions' period, the tafsir of the tabi'in period, the tafsir of the gathering of opinions of the friends and tabiin, the tafsir of the generation of Ibn Jarir and his friends who started writing their interpretations, the

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<sup>20</sup> Abu Hayyan al-Andalusi, *al-Bahr al-Muhith Volume I*, (Beirut: Dar al-Fikr, 1992), p. 13.

<sup>21</sup> Jalaluddin al-Suyuti al-Syafi'i, *Al-Itqan fi 'Ulum Al-Qur'an Volume II*, (Beirut: Dar al-Fikr, 2008), p. 174.

<sup>22</sup> Muhammad Husein Adz-Dzahabi, *Ensiklopedia Tafsir Volume I*, p. 2.

tafsir of the generation of mufassir whose sources of interpretation ignored the mention of a series of narrations, interpretation of the period of progress of Islamic culture and civilization, which al-Maraghi calls "*ashr al-Ma'rifah al-Islamiyah*, and interpretation at the time of writing, transliteration (copying) and translation of the al-Qur'an into various foreign (non-Arabic) languages.<sup>23</sup>

#### 1. Tafsir at the Time of Prophet Muhammad SAW.

The interpretation carried out by the Prophet has certain characteristics and characteristics, including confirmation of meaning (*bayan tasrif*), meaning details (*bayan at tafsil*).<sup>24</sup> As for the motive, the Prophet Muhammad's interpretation of the verses of the al-Qur'an has the purpose of directing (*bayan irshad*), or implementation (*tatbiq*) and correction or correction (*bayan tasih*). The interpretation of the al-Qur'an developed by the Prophet, peace be upon him, is the interpretation of the al-Qur'an with al-Qur'an and al-Qur'an with his hadith or sunnah. If the pure nature of the al-Qur'an is purely from Allah, whether the text or the pronunciation script, then the hadith except the Qudsi hadith is the result of his understanding of the verses of the al-Qur'an.<sup>25</sup>

#### 2. Tafsir at the time of friends

Sources of reference for the interpretation of the companions in this era are al-Qur'an, al-Hadith, ijtihad and istinbat. As for this, there are a few opinions that Badar found in his book, which is *Tafsir al-Sahābah* which he argued that

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<sup>23</sup> Ahmad Izzan, *Metodologi Ilmu Tafsir*, p. 14.

<sup>24</sup> Abd. Muin Salim, *Beberapa Aspek Metodologi Tafsir Al-Qur'an*, (Ujung Pandang: Lembaga Study Kebudayaan Islam, 1990), p. 59-60.

<sup>25</sup> Ahmad Izzan, *Metodologi Ilmu Tafsir*, p. 17.

*Asbab al-Nuzūl* also includes sources of reference of the companions other than the al-Qur'an, hadith and ijtihad. The value of the interpretation of friends has a high value and position according to the evaluation of tafsir experts. This is because they are the group that received education directly from His Majesty the Messenger of God, so that their views and interpretations of the content of the al-Qur'an are in accordance with the principles and do not differ from the Sharia'.<sup>26</sup>

### 3. Tafsir at the time of Tabi'in

Interpretation from time to time has experienced very rapid development. This is because the interpretation during the Companions era was well received by the Tabi'in in various Islamic regions. And in the end, groups of exegetes began to emerge in Mecca, Medina and other areas where Islam spread during the Tabi'in era. The Tabi'in period occurred around 100 H/723 M-181 H/812 M which was marked by the death of the last Tabi'in, namely Khalaf bin Khulaifat in 181 H, while the Tabi'in generation ended in 200 H.<sup>27</sup>

The method of interpretation used at this time was not much different from the time of the Companions, because the Tabi'in took their interpretations from them. The advantage of this period was that the Tabi'in founded tafsir madrasas, thus producing many experts in the field of tafsir and codifying tafsir books.<sup>28</sup>

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<sup>26</sup> Nur Zahidah Che Mohamed, et. al, "Perkembangan Ilmu Tafsir Merentas Zaman", in the *Journal al-Turath*, Volume 8, No. 1, June 2023, p. 48-49.

<sup>27</sup> Maulana, "Perkembangan Tafsir Timur Tengah Zaman Nabi Sampai Kontemporer", in the *Journal of Ilmiah Falsafah*, Volume 6, No. 2, 2021, p. 129.

<sup>28</sup> Maulana, "Perkembangan Tafsir Timur Tengan Zaman Nabi Sampai Kontemporer", p. 129.

## D. Methods, Forms, and Styles of Tafsir

### 1. Tafsir Method

The word method comes from the Greek, *methodos* which means way or way. The method of interpreting the al-Qur'an is an orderly and well-thought-out way of interpreting the al-Qur'an, so that it can achieve its goals. The methods are divided into four, namely *First*, Tahlili method, is a method of interpretation by reviewing various aspects comprehensively, verse by verse, letter by letter, by following the structure and order of the Usmani mushaf. *Second*, ijmal method, is interpreting the al-Qur'an globally, with the aim of making it easily understood by all levels of society. *Third*, Maudhu'i method, namely a method of interpreting the al-Qur'an by collecting verses with the same theme, to find out the munasabah between one verse and another, by paying attention to the verse that was revealed first and the verse that was revealed later, as well as paying attention to the reason for its revelation so that the tasyri process can be known, and the conclusion can be drawn accurately and correctly. *Fourth*, Muqaran method, is a method of interpretation by comparing one opinion with another, with the aim of finding similarities and differences, by examining the arguments and evidence used, so as to get closer to the truth.<sup>29</sup>

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<sup>29</sup> Sa'ad Abdul Wahid, *Studi Ulang Ilmu Al-Qur'an dan Ilmu Tafsir Volume II*, p. 112-114.

## 2. Form of Interpretation

The resulting forms of interpretation of the Qur'an can be broadly divided into three, namely:<sup>30</sup>

### a. *Tafsir bi al-Ma'tsurat*

It is called *al-Ma'tsur* because it comes from the word *base* which means sunnah, hadith, traces, relics, because in interpreting a muafassir traces traces or relics of the past from previous generations all the way back to the Prophet Muhammad SAW. *Tafsir bi al-Ma'tsur* is an interpretation based on authentic quotations, namely interpreting the al-Qur'an with the al-Qur'an, the al-Qur'an with the sunnah because it functions as an explanation of the Book of Allah, with the words of friends because they are considered to know the Book of Allah best, or with the words of the great figures of Tabi'in because they generally received it from friends.

### b. *Tafsir bi al-Ra'yi*

Along with the times that demanded the development of interpretive methods due to the growth of science during the Abbasiyah dynasty, tafsir enlarged ijtihad compared to the use of *tafsir bi al-Ma'tsur*. With the help of the sciences of the Arabic language, the science of Qira'at, ushul fiqh, and other sciences, a commentator will use his ijtihad ability to explain the meaning of the verse and develop it with the help of the development of existing sciences.

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<sup>30</sup> Lendy Zelvian Adhari, (ed), *Kumpulan Teori Penafsiran Al Qur'an-Al Hadis dan Teori Ekonomi Islam Menurut Para Ahli*, (Bandung: Widina Bhakti Persada Bandung, 2021), p. 27.

c. *Tafsir Isyari*

According to the Sufis, each verse has an external and internal meaning. The outer meaning is that which is easily understood by the mind, while the inner meaning is the signals hidden behind it, which can only be known by the expert. The holy signs that are found behind the expressions of the al-Qur'an will be poured into the heart from the supernatural overflow of knowledge brought by the verses. That's what it's called *interpretation of Isyari*.

3. Style of Tafsir

The word pattern comes from Arabic *alwan*, plural of *salary* which means color. So, the style of interpretation is generally defined as the specificity of an interpretation which is the impact of a mufasssir's tendency to explain the meaning of the verses of the al-Qur'an. Famous interpretive patterns, such as *lughawi* style, styles of philosophy and theology, style of knowledge, style of fiqh, style of Sufi or Sufism, and style *al-Adabi al-Ijtima'i*.<sup>31</sup>

E. Living Qur'an Research Model

The research model used in this research is the living Qur'an. Various forms and models of reception practices and community responses in treating and interacting with the al-Qur'an are what are called living Qur'an, in the midst of people's lives.<sup>32</sup>

There are several points that need to be considered in researching the

<sup>31</sup> Ahmad Izzan, *Metodologi Ilmu Tafsir*, p. 204.

<sup>32</sup> Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir*, (Yogyakarta: Idea Press, 2022), p.

Qur'an so that it does not go off the right track, namely:<sup>33</sup>

1. Using a sociological-phenomenological approach, meaning that researchers must not condemn or judge a phenomenon that occurs even if the phenomenon is wrong.
2. Living Qur'an is not a place for individual or group understanding in practicing the Qur'an, but rather how the al-Qur'an is responded to by society in their daily lives.
3. Find the meaning of values contained in a social phenomenon in the form of religious practices that are directly related to the al-Qur'an.

#### **F. Previous Research**

The results of previous research related to the study of tafsir, namely:

1. This research was written by Ainun Mardiah. A research from the Sheikh Ali Hasan Ahmad Addary Padangsidempuan State Islamic University with the title "*Kajian Tafsir di Mesjid Taqwa Muhammadiyah Siborang Kota Padangsidempuan*".<sup>34</sup> The similarities between thesis are that they both discuss the method and response of the congregation to the recitation of tafsir. Then Ainun Mardiah described the book of interpretation *Taisir al-Karim ar-Rahman fii Tafsir al-Kalam al-Mannan*, while the author will describe the book of interpretation *shafwah at-Tafasir*.
2. This research was written by Santi Sulandari, Mei Wijayanti, and Ria Dessi Pornama Sari. A research from the Muhammadiyah University of Surakarta

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<sup>33</sup> Ainun Mardiah Rambe, "Kajian Tafsir di Mesjid Taqwa Muhammadiyah Siborang Kota Padangsidempuan", *Thesis*, p. 39.

<sup>34</sup> Ainun Mardiah Rambe, "Kajian Tafsir di Mesjid Taqwa Muhammadiyah Siborang Kota Padangsidempuan", *Thesis* (Padangsidempuan: UIN SYAHADA Padangsidempuan, 2023).

with the title "*Keterlibatan Lansia dalam Pengajian: Manfaat Spiritual, Sosial, dan Psikologis*".<sup>35</sup> This study aims to show the benefits that elderly people get from attending religious studies. Meanwhile, the author only explains the influence that the recitation of tafsir has on the congregation.

3. Research written by Ghazi Mubarak and Robi Sudrajat with the title research "*Respon Jama'ah Terhadap Pengajian Kitab Tafsir al-Sa'di Oleh K.H Muhammad 'Aini di Masjid Mustaqbil*".<sup>36</sup> This study uses the book of interpretation *al-Karim al-Rahman fi Tafsiri Kalam al-Mannan* which is held every Sunday after the congregational Maghrib prayer at the mosque. This recitation method is carried out as in general by providing taushiyah, different from the author's research, the tafsir recitation method uses the *al-Mujaz* or *al-Mukhtasar*. In this research written by Ghazi and Robi, it only describes the motivation and response of the congregation to the recitation, while the author's research also provides a description of the mosque which was the place of research, the tafsir book used, the speaker's profile, and the biography of the author of the tafsir book.
4. Thesis written by Jaharathun Nufus Nazman, research from Antasari State Islamic University Banjarmasin with the title "*Persepsi Jemaah Terhadap Pengajian Tafsir di Masjid al-Jihad Banjarmasin*".<sup>37</sup> This research is the same

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<sup>35</sup> Santi Sulandri, et. al, "Keterlibatan Lansia dalam Pengajian: Manfaat Spiritual, Sosial, dan Psikologis, in the *Journal of Ilmiah Psikologi*, Muhammadiyah university of Surakarta, 2017.

<sup>36</sup> Ghazi Mubarak and Robi Sudrajat, "Respon Jama'ah Terhadap Pengajian Kitab Tafsir al-Sa'di Oleh K.H Muhammad 'Aini di Masjid Mustaqbil", in the *Journal Dirosat*, Volume 4, No. 1, January-June 2019.

<sup>37</sup> Jaharathun Nufus Nazman, "Persepsi Jemaah Terhadap Pengajian Tafsir di Masjid al-Jihad Banjarmasin", *Thesis*, (Banjarmasin: UIN Antasari, 2022).

as the author's research which both described tafsir recitation in a mosque. The recitation studied by Jahrathun was held three times a week, namely on Wednesday, Friday and Sunday after the congregational Maghrib prayer at the mosque. Meanwhile, the author's research was only carried out twice a week, namely on Tuesday and Friday morning after the congregational Fajr prayer at the mosque. Then the presenters in the interpretation study studied by Jahrathun are different every day, different from the author's research whose speaker is Ustadz Joharuddin, L.c.

5. Research written by Luthfia Hilmi M.D entitled "*Implementasi Pengajian Tafsir Tematik di Masjid Mardhiyyah Makassar*".<sup>38</sup> This tafsir study is held on Tuesday evenings and Thursday evenings with predetermined material, namely Nabawiyah tafsir and sirah material in the first week, and fiqh worship and muamalah material in the second week, so the material rotates every week. Meanwhile, the study of tafsir that the author studied, the material is in accordance with the order of the letters in the al-Qur'an, starting from Surah al-Fatihah. Then the presenters in the tafsir study studied by Luthfia were determined based on criteria, such as having competence according to the field of study raised, and formal education equivalent to a Master's degree. Meanwhile, the presenters in the tafsir study that the author studied were selected from the extension department of the Ministry of Religion, Mandailing Natal District.

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<sup>38</sup> Luthfia Hilmi M.D, "Implementasi Pengajian Tafsir Tematik di Masjid Mardhiyyah Makassar", in the *Journal El-Maqra'*, Volume 3, No. 2, Novmember 2023.

## **G. Biography of Muhammad Ali Ash-Shabuni and Description of The Book**

### ***Shafwah at-Tafasir***

#### **1. Biography of Muhammad Ali ash-Shabuni**

His full name is Muhammad Ali bin Muhammad Jamil ash-Shabuni. This interpretive scholar was born in the city of Aleppo, Syria in 1347 H/1928 M. Muhammad Ali ash-Shabuni was born into a family that was considered pious and educated. His father Muhammad Jamil ash-Shabuni was a great cleric in Aleppo. So it is not surprising that from an early age Ali ash-Shabuni received various lessons finished memorizing the al-Qur'an. Even since he was a teenager, Muhammad Ali ash-Shabuni has also studied with several leading scholars in Aleppo, such as Shaykh Muhammad Najib Sirajuddin, Shaykh Ahmad al-Shama, Shaykh Muhammad Said al-Idlibi, Shaykh Muhammad Raghin at-Tabbakh, Shaykh Muhammad Najib Khayatah, and of course Ali ash-Shabuni's teacher was his father, Shaykh Jamil ash-Shabuni.<sup>39</sup>

In 1949 Muhammad Ali ash-Shabuni completed his formal education at Madrasah Khasrawiyya by winning a scholarship from the Syrian Waqf Department to continue his education at al-Azhar University, Egypt. Muhammad Ali ash-Shabuni entered the Sharia Faculty and graduated in 1952, then obtained a Master's degree in Sharia Justice concentration (*Qhuda as-Sar'iyah*) in 1954. Starting from his graduation until 1962, Ali ash-Shabuni taught at various madrasas in Aleppo. A year later, Ali ash-Shabuni became a

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<sup>39</sup> Eko Setyo Budi, *Perempuan dan Batasan Aurat: Tafsir Terhadap Qs an-Nur Ayat 31 Berdasarkan Perspektif Quraish Shihab dan Ali ash-Shabuni*, (Yogyakarta: CV. Bintang Semesta Media, 2021), p. 63.

permanent lecturer at the Sharia Faculty at Umm al-Qurra University and King Abdul Aziz University in Mecca. Apart from teaching at the two universities, Sheikh Muhammad Ali ash-Shabuni also often gives open lectures to the general public at the Masjidil Haram and one of the mosques in the city of Jeddah. Every material presented in the general lecture was recorded on cassette by Muhammad Ali ash Shabuni. In fact, some results; the recording was shown in the program especially on television. The recording process containing Sheikh Ali ash-Shabuni's public lectures was successfully completed in 1998.<sup>40</sup>

Apart from teaching, Muhammad Ali ash-Shabuni was also active in the World Muslim League organization. While at the Muslim World League, Muhammad Ali ash-Shabuni served as an advisor to the Research Council for Scientific Studies on the al-Qur'an and Sunnah. Muhammad Ali ash-Shabuni joined this organization for several years, then devoted himself completely to writing and conducting research. One of the famous works of Muhammad Ali ash-Shabuni is *Shafwah at-Tafasir*. This book is one of the best interpretations, because of the breadth of knowledge possessed by the author, namely a hafiz of the al-Qur'an, a professor of shari'ah, and his character as a Muslim intellectual. This adds value to the quality of the interpretation.<sup>41</sup>

## 2. Description of the Book of Tafsir *Shafwah at-Tafasir*

Among the famous books of interpretation in the 20<sup>th</sup> century is *Shafwah and Tafasir* the work of Muhammad Ali ash-Shabuni, a cleric from Aleppo,

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<sup>40</sup> Eko Setyo Budi, *Perempuan dan Batasan Aurat: Tafsir Terhadap Qs an-Nur Ayat 31 Berdasarkan Perspektif Quraish Shihab dan Ali ash-Shabuni*, p. 63-64.

<sup>41</sup> Eko Setyo Budi, *Perempuan dan Batasan Aurat: tafsir Terhadap Qs an-Nur Ayt 31 Berdasarkan Perspektif Quraish Shihab dan Ali ash-Shabuni*, p. 64-65.

Syria. This book of interpretation is very familiar in the academic world, both internationally and nationally, because it is presented in language that is easy to understand, scientific, detailed, clear and in-depth. *Shafwah at-Tafasir* is a book of interpretation that has the complete title "*Tafsir Li al-Qur'an al-Karim: Jam'i Bayna al-Ma'tsur wa al-Ma'qul, Mustamid min Awsaq Kutub al-Tafsir*". This book was born regarding Muhammad Ali ash-Shabuni's concerns regarding the socio-cultural conditions of Islamic society. Ali ash-Shabuni sees the need for a book of interpretation that explains the al-Qur'an concisely and clearly, and is easy for Muslims to understand. This interpretation is called *Shafwah at-Tafasir* because this interpretation collects the core explanations from major interpretations that are detailed, concise, structured and clear.<sup>42</sup>

*Shafwah at-Tafasir* is a book of interpretation that takes a position in the middle between too short and too long. In giving an introduction to this book, Sheikh Muhammad al-Ghazali said: Sheikh Muhammad Ali ash-Shabuni has succeeded in producing the book of tafsir al-Qur'an is easy to understand, he has collected in his interpretation a number of views of the imams (scholars) who have conceived *khulashah* or scientific conclusions but rich in facts and wisdom that are quite useful. Muhammad Ali ash-Shabuni was able to take a middle path that is different from other interpretations that tend to one side between being too brief or too long.<sup>43</sup>

If you look at the method of interpretation contained in the book *Shafwah*

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<sup>42</sup> Siti Fatimah, "Tafsir Shafwah al-Tafasir dan Ra'wi al-Bayan Karya Ali ash-Shabuni", in *the Journal al-Furqan*, Volume 4, No. 1, 2021, p. 127-128.

<sup>43</sup> Suhaimi, "Pemikiran Keabsahan Syeikh al-Shabuni dalam Kitab al-Tafasir: Analisis Terhadap Penafsiran Surat al-Fatihah", in *the Journal of Ilmiah al Mu'ashirah*, Volume 17, No. 2, 2020, p. 154.

and *Tafsir* is the tahlili method.<sup>44</sup> This was proven when Ali ash-Shabuni using tahsir tahlili steps in the book, such as determining the verse or group of verses to be interpreted, studying the meaning of vocabulary (*al-Ma'na al-Mufradat*), disclose *asbab an-Nuzul* verses of the al-Qur'an, express the study of the linguistic aspects of the al-Qur'an in terms of the balaghah of the al-Qur'an, carry out a study of the munasabah of one verse with other verses, explain the meaning of the verse in general, explain the meaning and meaning of the verse in question (*al-Tafsir wa al-Bayan*). Like when Muhammad Ali ash-Shabuni menafsirkan Q.S al-Isra' verses 32:<sup>45</sup>

وَلَا تَقْرَبُوا الزَّيْنَىٰ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا (٣٢)

"And do not approach adultery, (adultery) is truly an abominable act, and a bad path." (Q.S al-Isra': 32).

In interpreting Q.S. al-Isra' verse 32, Muhammad Ali ash-Shabuni stated that *wala taqrabuz zina* more strict than a mere prohibition on not committing adultery. This is because the act of adultery is one of the worst acts and the negative effect in the afterlife is torture. Then Muhammad Ali ash-Shabuni interpreted Q.S. an-Nur verses 2-3 explain the meaning of adultery according to the ulama, that the adultery referred to in the verse is sexual adultery. If

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<sup>44</sup> Linguistically, tahlili means analysis, decomposition, solution. The tahlili interpretation method is also called the analysis method, namely an interpretation method that attempts to explain the verses of the al-Qur'an in various aspects, based on the sequence of verses and surahs in the Ottoman manuscripts of the al-Qur'an by highlighting the meaning and content of the words, the relationship of the verse with other verses, the reasons for the revelation, the hadiths of the Prophet, may God bless him and grant him peace, that are related to the verse being interpreted, as well as the opinions of the companions and other scholars. Ahmad Izzan and Dindin Saepudin, *Tafsir Maudhu'i Metoda Praktis Penafsiran Al-Qur'an*, (Cet. I; Bandung: Humaniora Utama Press, t.th), p. 12.

<sup>45</sup> Ridho Riyadi', "Zina Menurut Ali ash-Shabuni dalam Tafsir Shafwatu Tafasir", in the *Journal of Studia Quranika*, Volume 5, No. 2, January 2021, p. 201.

someone is proven to have committed adultery, then they both have the right to receive as much punishment as possible 100 times. Whereas Q.S. al-Furqan verses 62 Muhammad Ali ash-Shabuni explain the eleven criteria of the servant of Rahman and include the biggest sin after associating with God and killing is adultery.<sup>46</sup> After collaborating on the verses about adultery, Muhammad Ali ash-Shabuni explained the negative impacts and great wisdom of forbidding despicable acts. For Muhammad Ali ash-Shabuni, his interpretation comes from the al-Qur'an and Sunnah with the aim of justice in society, as a person and in society *Rabbani wa rahmatan lil 'alamin*. This, as explained by Khalaf, is to maintain the five basic elements of life, namely, religion, soul, honor and wealth.<sup>47</sup>

Whereas when viewed from the source/form, the book *Shafwah at Tafāsīr* using approach *tafsīr bi al-Matsūr* And *bi al-Ra'yi* at a time. This is clearly illustrated by the long title of his book “*Shafwah Tafāsīr, Tafsīr li Al-Qur'an al-Karim Jami' baina al-Ma'tsūr wa al-Ma'qūl*” (principles of the tafsīr group, explanations of the noble al-Qur'an, al-ma'tsur and al-ra'yi) which he relied on from trusted books of tafsīr, such as Tabari, al-Kassaf, Qurthubi, al-Alusi, Ibn Katsir, al-Bahr Muhith and others.<sup>48</sup>

About the interpretive approach *bi al-Ma'tsur* such as the interpretation of verse to verse, verse to hadith, verse to the opinion of companions and tabi'in,

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<sup>46</sup> Ridho Riyadi, “Zina Menurut Ali ash-Shabuni dalam Tafsir Shafwatu Tafasir”, p. 202.

<sup>47</sup> Ridho Riyadi, “Zina Menurut Ali ash-Shabuni dalam Tafsir Shafwatu Tafasir”, p. 202.

<sup>48</sup> Abdul Malik Almunir, “Metode dan Corak Penafsiran Syekh Muhammad ‘Ali ash-Shabuni (Analisis Terhadap Tafsir Shafwah at-Tafasir)”, *Thesis*, (Pekanbaru: UIN SUSKA Riau, 2013), p. 35.

which Ali ash-Shabuni refers to from the great interpretations. Like the interpretation of the verse verses by connecting other verses (reasonable verses) that may be related to the verse or surah being interpreted. This is proven in the following interpretation of Q.S al-Fatihah verse 4:<sup>49</sup>

مَالِكِ يَوْمِ الدِّينِ (٤)

"Owner of the day of vengeance." (Q.S al-Fatihah: 4).

(مالك يوم الدين) أي سبحانه المالك للجزاء والحساب, المتصرف في يوم الدين تصرف المالك في ملكه (يوم لا تملك نفس لنفس شيئا والأمر يومئذ لله)<sup>50</sup>

Muhammad Ali ash-Shabuni explained that the meaning of Q.S al Fatihah verse 4 is that Allah is Most Holy, the owner of reward and reckoning, and He is the one who manages His wealth on the day of judgment. Then Ali ash-Shabuni linked the explanation of this verse to Q.S al-Infithar verse 19 *"That is, on the day (when) someone is completely helpless (to help) others. And all matters on that day are in the control of Allah."*

About the approach *bi al-Ra'yi* Ali ash-Shabuni's interpretation of Q.S al-Baqarah verses 7 follows:

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةً وَهُمْ عَذَابٌ عَظِيمٌ (٧)

"Allah has locked their hearts and hearing, their sight has been closed, and they will have a severe punishment". (Q.S al Baqarah:7).

<sup>49</sup> Rifngatus Saadah, "Kisah Keteladanan Ibu dalam Al-Qur'an (Studi Shafwah at-Tafasir)", *Thesis*, (Lampung: UIN Raden Intang Lampung, 2019), p. 50-51.

<sup>50</sup> Muhammad Ali ash-Shabuni, *Shafwah at-Tafasir Volume I*, (Beirut: Dar al-Qur'an al-Karim, 1981), p. 24.

Muhammad Ali ash-Shabuni explained that people are disbelievers the meaning is those who deny the verses of God and the message of Allah, it is the same for them, meaning their views will remain the same if they are warned or not about God's punishment, they will not believe. God has closed their hearts, until *nur* (light/guidance) will not be able to enter, and faith will not radiate within. The interpreters said that *al-khatmu* means closing and locking, because when the heart commits many sins, the light of guidance in the heart disappears, then faith also does not penetrate into the heart and they remain in disbelief.<sup>51</sup>

In interpreting the verses of Sheikh Muhammad Ali ash-Shabuni, it cannot be separated from the knowledge tendencies that he possesses. These tendencies, for example, are in theological, fiqhi, lughawi, and other styles *adabi wa ijtimai*’i.<sup>52</sup> As for the pattern of interpretation in Shafwah at-Tafasir is a pattern *adabi alijtima*’i, this can be seen from the interpretation of Ali ash-Shabuni who examines the verse using a literary or linguistic approach. Then Ali ash-Shabuni explained the benefits or wisdom of the verse which was interpreted in terms of the direct connection between social life.<sup>53</sup> This can be seen in Ali ash-Shabuni's interpretation of Q.S al-Qiyamah verses 22-

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<sup>51</sup> Muhammad Ali ash-Shabuni, *Shafwah at-Tafasir Volume I*, p. 33.

<sup>52</sup> Abdul Malik Almunir, “Metode dan Corak Penafsiran Syekh Muhammad ‘Ali ash-Shabuni (Analisis Terhadap Tafsir Shafwah at-Tafasir)”, p. 42.

<sup>53</sup> Aulia Rahmawati and Bashori, “Kajian Kitab Tafsir Shafwat at-Tafasir Karya Muhammad Ali al-Shabuni, in the *Journal at-Taklim*, Volume 2, No. 1, 2025, p. 181.

23 as follows:<sup>54</sup>

وُجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ (٢٢) إِلَىٰ رَبِّهَا نَاظِرَةٌ (٢٣)

"The faces (of the believers) on that day were radiant (22). Looking at God (23). (Q.S al-Qiyamah:22-23).

Muhhammad Ali al-Shabuni interpreted that on the Day of Judgment, humans will be divided into two groups, namely those who are devoted and those who are disobedient. In interpreting verses *ilaa rabbiha nadzirah* that the blessing for the inhabitants of heaven is to see Allah the Exalted without a veil.<sup>55</sup>

Apart from the explanations found in a verse, Muhammad Ali ash-Shabuni also added a lot of explanations that are important to the understanding of the Qur'anic verses that are being interpreted. Until, the book *Shafwah at-Tafaseer* It can be said to have advantages such as this book using language that is easy to understand, and the explanations are complete. Apart from its advantages, this book also has disadvantages, such as this book including too many different opinions from other than the ideologies of the four schools of thought.<sup>56</sup>

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<sup>54</sup> Aji Fatahillah, et. al, "Penafsiran Ali al-Shabuni Tentang Ayat-ayat yang Berkaitan dengan Teologi", in the *Journal al-Bayan*, Volume 1, No. 2, December 2016, p. 169.

<sup>55</sup> Aji Fatahillah, et. al, "Penafsiran Ali al-Shabuni Tentang Ayat-ayat yang Berkaitan dengan Teologi", p. 171.

<sup>56</sup> Siti Fatimah, "Tafsir Shafwah al-Tafasir dan Ra'wi al-Bayan Karya Ali ash-Shabuni", p. 132.

## CHAPTER III

### RESEARCH METHODOLOGY

#### A. Time and Location of Research

The time used by the author to conduct this research is from September to December 2024. Meanwhile, the location of this research is the Thariqul Jinan mosque, Dalan Lidang Village, Panyabungan Subdistrict, Mandailing Natal District.

#### B. Type of Research

In this research, including field research, this research aims to obtain accurate and more detailed data regarding the subject under study. Meanwhile, the method used in this research is descriptive, namely research that aims to describe the actual conditions and information in the field and at the research site in a pure, valid and truthful manner in accordance with the research context in general. The nature of this research is qualitative.

#### C. Research Subjects

Research subjects are referred to as informants, who are people who are used to provide information about the situation and conditions of the research site.<sup>57</sup> The primary subject in this research is Ustadz Joharuddin, Lc as the speaker of the tafsir study and as the secondary subject is the community who are the listeners of the tafsir study at the mosque.

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<sup>57</sup> Lexy J, *Metode Penelitian Kualitatif*, (Bandung: Remaja Rosdykarta, 2006), p. 132.

#### D. Data Source

The data source is the subject from which it is obtained and has clarity about how to retrieve and process the data.<sup>58</sup> The data sources in this research consist of primary data sources and secondary data sources, the details of which are:

1. Primary data sources are basic data sources. In this research, the primary data sources are Ustadz Joharuddin, L.c, who delivered the tafsir recitation, the mosque administrator, and the congregation giving the tafsir study.
2. Secondary data sources are complementary data sources. The sources of secondary data are relevant books related to interpretive study methods, and documents and data obtained from the research site.

#### E. Data Collection Techniques

Data collection techniques are the methods used by researchers to collect data, namely in the form of appropriate reference sources and allow objective data to be obtained.<sup>59</sup> In this research, several appropriate methods were used to collect data, namely:

1. Observation

Observation is the process of directly observing the object being studied.<sup>60</sup>

The author made observations by attending tafsir recitations as well as seeing and observing the process of carrying out tafsir recitations at the Thoriqul Jinan

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<sup>58</sup> Tatang Amin, *Menyusun Rencana Penelitian*, (Jakarta: Raja Grafindo Persada, 1995), p. 133

<sup>59</sup> Abdul Muim Salim, et. al, *Metodologi Penelitian tafsir Maudhu'i*, (Jakarta: Pustaka Arif, 2012), p. 93.

<sup>60</sup> Uswatun Khasanah, *Pengantar Microteaching*, (Yogyakarta: Deepublish, 2020), p. 25.

mosque, Dalan Lidang Village, so that we can know the response of the congregation in taking part in tafsir studies.

## 2. Interview

An interview is a question and answer session that occurs between the person seeking information (interviewer) and the person providing information (resource person) with the aim of collecting data or obtaining information.<sup>61</sup> In this research, the author interviewed Ustadz Joharuddin, Lc as a speaker in the tafsir recitation at the Thariqul Jinan mosque, Dalan Lidang Village, interviews with the chairman of the mosque management, and interviews with several participants in the tafsir recitation at the Thariqul Jinan Mosque, Dalan Lidang Village.

## 3. Documentation

Documentation is a source used to complete research, including written sources, films, images, monumental works, all of which provide information for the research process aimed at searching for data regarding things or variables in the form of notes, transcripts, books, letters, news, and so on.<sup>62</sup> During the research process, the author took documentation in the form of photos during interviews, photos of mosques, photos during the interpretation recitation, and photos with all the informants which will serve as supporting evidence in this article.

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<sup>61</sup> Joko Untoro and Tim Guru Indonesia, *Buku Pintar Pelajaran SMA/MA IPS 6 in 1*, (Jakarta South: PT Wahyu Media, 2010), p. 245.

<sup>62</sup> Ahmad Nijar, *Metode Pendidikan Pendekatan Kualitatif, PTK, dan Penelitian Pengembangan*, (Bandung: Cita Pustaka Media, 2014), p. 129.

## F. Data Validity Checking Techniques

To determine the validity of the data, inspection techniques are needed. Qualitative research uses controls in the form of *negative evidence*, triangulation, credibility, dependability, transferability, and confirmability. The tools in the approach are post-research activities to be more convincing by repeating data checks, asking objective questions to experts, definite relationships, repeated belief patterns, and so on.<sup>63</sup>

## G. Data Processing and Analysis Techniques

Qualitative research really emphasizes the importance of exploring emics as an effort to understand in depth. Understand processes, find patterns, themes, models using very diverse data collection methods, namely observation, interviews and document analysis.<sup>64</sup>

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<sup>63</sup> Albi Anggito and Johan Setiawan, *Metodologi Penelitian kualitatif*, (West Java: CV Jejak, 2018), p. 23.

<sup>64</sup> Helaluddin and Hengki Wijaya, *Analisis Data Kulaitatif Sebuah Tinjauan Teori dan Praktik*, (Jakarta: Sekolah Tinggi Theologia Jaffary, 2019), p. 22.

## CHAPTER IV

### RESEARCH RESULTS AND DISCUSSION

#### A. Description of the Research Location

1. General Description of the Thariqul Jinan Mosque, Dalan Lidang Village, Panyabungan Subdistrict, Mandailing Natal District

The author describes the general description of the Thariqul Jinan Mosque and the mosque's activity program. The profile of the Thariqul Jinan mosque is discussed in order to find out the general description or history of the mosque. The Thariqul Jinan Mosque is one of the institutions in the community that holds tafsir recitation activities.

The name of this mosque is Thariqul Jinan Mosque which is located on Jln. Medan Padang Dalan Lidang, Panyabungan. This mosque was named Thariqul Jinan which means the way to heaven. One of the reasons for naming this mosque is, so that through the programs implemented at this mosque, it can bridge the congregation or the surrounding community to the heaven of Allah SWT.

At first, this mosque was just a small mosque, but then as time progressed, more and more good people shared their wealth to build the mosque until it became what it is now. The estimated area of this mosque building is 25 m long and 30 m wide. This mosque building consists of floors, and with two bathroom units, one for men and one for women. The location of the Thariqul Jinan mosque is quite strategic because it is on the side of the road. Limit The area of the Thariqul Jinan mosque is the east side with the main road, the west side with residents' houses, the south side with residents' houses, and the north side with

fields.

The composition of the five daily prayer leaders at the Thariqul Jinan mosque is usually Ustadz Mursal, Mr. Edi Marjan and Mr. Lobe Maksun, and sometimes alternately with other people such as old people and young people who are fluent in reading and who have memorized a lot of the Al-Qur'an. . Then the muezzin of the Thariqul Jinan mosque is usually Mr. Yasir, and sometimes also replaced by other members of the congregation. The number of congregations praying five times a day is uncertain, but can be estimated at around one to two rows for the Fajr prayer, two to three rows for the Zuhr, Asr and Isha prayers, and for the Maghrib prayer it can reach three to four or even five rows. The men's shaf is around 20-25 congregations per prayer, and the women's row is around 5-10 congregations.<sup>65</sup>

## 2. Thariqul Jinan Mosque Activity Program, Dalan Lidang Village

### a. Tafsir Recitation

One of the routine activities carried out at the Thariqul Jinan mosque is tafsir recitation which is held every Tuesday and Friday morning after the congregational Fajr prayer at the mosque. This tafsir recitation is a program from the extension department of the Ministry of Religion Mandailing Natal Regency, which was attended by Ustadz Joharuddin, L.c as the speaker in this tafsir recitation.

Ustadz Joharuddin L.c is a part of the Ministry of Religion of Mandailing Natal Regency which is active in the counseling section. He was

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<sup>65</sup> Muhammad Dahler, Chairman of the Thariqul Jinan Mosque Management, *interview* (Thariqul Jinan Mosque Dalan Lidang Village, September 30<sup>th</sup> 2024, 12.59 WIB).

born in Tambiski, June 1, 1972. Apart from being active in Islamic studies, he is also active in teaching at the Darul Ikhlas Islamic Boarding School, one of the Islamic boarding schools in Mandailing Natal. Occasionally he goes to the fields to fill his free time and as a side job. Ustadz Johar is a graduate of al-Azhar University, Cairo in the field of Islamic Religious Education.<sup>66</sup>

b. Recitation of the Qur'an

Apart from the tafsir recitation, there is also a recital of the al-Qur'an or recitations of the al-Qur'an which is held every morning after the Shubuh prayers in congregation at this mosque, with the target of reciting the al-Qur'an once every two months. Like tafsir recitation, this tadarusan is also open to the public, which means that anyone in the congregation who wants to take part is of course allowed.<sup>67</sup>

c. Orphan Construction

Another activity carried out at the Thariqul Jinan mosque is a guidance and compensation program for orphans in Dalan Lidang Village. The office for fostering orphans is at the Thariqul Jinan mosque, precisely on the first floor. The routine activity for orphans in Dalan Lidang Village is that they are required to pray Shubuh prayer together every Sunday at the Thariqul Jinan mosque.<sup>68</sup>

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<sup>66</sup> Joharuddin, Speaker of Tafsir Recitation at Thariqul Jinan Mosqu, *interview* (Thariqul Jinan Mosque Dalan Lidang Village, January 15<sup>th</sup> 2025, 07.00 WIB).

<sup>67</sup> Muhammad Idris Ranguti, Congregation of Tafsir Recitation at Thariqul Jinan Maosque, *interview* (Thariqul Jinan Mosque Dalan Lidang Mosque, November 4<sup>th</sup> 2024, 19.59 WIB).

<sup>68</sup> Muhammad Dahler, Chairman of Thariqul Jinan Mosque Management, *interview* (Thariqul Jinan Mosque Dalan Lidang Village, September 30<sup>th</sup> 2024, 12.59 WIB).

## B. Research Results

### 1. Implementation and Method of Tafsir Study at Thariqul Jinan Mosque, Dalan Lidang Village

Tafsir recitation at the Thariqul Jinan mosque, Dalan Lidang Village, is one of the routine activities carried out at this mosque. Before it became a tafsir recitation, initially there was a recitation activity at this mosque in the form of tabligh every morning around 2019. This tabligh was led by Mr. Imran. Before this tabligh, a study program had also been held once a week, specifically on Friday nights. However, despite the tabligh and study, it did not last long because the presenters and the selection of the schedule were still unclear. So, the local community is less enthusiastic about attending it.

Around 2019, a team of instructors from the Ministry of Religion of Mandailing Natal Regency held a recitation program for mosques around Panyabungan by assigning extension officers as presenters. There are two mosques scheduled to take part in this program, namely the Thariqul Jinan mosque and the Istiqamah mosque. The recitation held at the Istiqamah mosque was filled by Ustadz Irfan Efendi Siregar, L.c with hadith material.

While the study was carried out at Thariqul Jinan Mosque in Dalan Lidang was filled by Ustadz Joharuddin, L.c with material on the interpretation of the Qur'an. It started from here that tafsir recitations at the Thariqul Jinan mosque were held again. Because the presenters are part of the instructors from the Ministry of Religion of Mandailing Natal Regency, the recitation of tafsir is more regular with a schedule that has been determined and agreed upon by the instructors and administrators of the Thariqul Jinan mosque. Initially, this tafsir recitation was scheduled every day, but after the Covid-19 pandemic hit, it was

reduced to twice a week, namely on Tuesdays and Fridays. So, the study of this interpretation can continue to this day.

The method used by the presenters in presenting the material in the Thariqul Jinan Mosque interpretation study is method *al-Mujaz* or *al mukhtasar* which means concise, short explanation. The presenter used this method because he saw that the recitation congregation was predominantly male and elderly, and remembered that the time allotted was only around 20-30 minutes for each delivery. After delivering the material, it continues with an interactive session with the congregation or a question and answer session related to the discussion, which may also be outside the discussion.<sup>69</sup>

There are examples of verses that are interpreted using the method *al-Mujaz* or *al mukhtasar* is in Q.S Ali Imran verses 146-148 as follows:

وَكَايْنٍ مِّنْ نَّبِيٍّ قَاتَلَ مَعَهُ رِثْيُونٌ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ (١٤٦) وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (١٤٧) فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (١٤٨)

*"And how many Prophets fought accompanied by a large number of (his) pious followers. They did not (become) weak because of the disaster that befell them in the way of God, did not lose heart and did not (also) surrender (to the enemy). And God loves those who are patient" (146). "And their speech is nothing but a prayer, "O our Lord, forgive our sins and our excessive actions (in) our affairs<sup>70</sup> and establish our position, and help us against the disbelievers" (147). "Then God gave them a reward in the world<sup>71</sup> and a good*

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<sup>69</sup> Joharuddin, Speaker of Tafsir Recitation at Thariqul Jinan Mosque, *interview* (Thariqul Jinan Mosque Dalan Lidang Village, October 29<sup>th</sup> 2024, 06.10 WIB).

<sup>70</sup> Exceeding the legal boundaries that have been established by Allah SWT.

<sup>71</sup> Worldly rewards can be in the form of victories, obtaining spoils, praise and so on.

*reward in the hereafter. And God loves those who do good.*<sup>72</sup> (148). (Q.S. al-Baqarah: 146-147).

Ustadz Johar explained that Q.S Ali Imran had two discussions, namely the first regarding envoys to Christians and the second regarding the battle of Uhud. In Q.S Ali Imran, verses 146-148 tell about the battle of Uhud.

Ustadz Johar explained that verse 146 tells the situation of the Muslims when the Uhud battle occurred. People who converted to Islam at the beginning, when they followed the Prophet's orders when fighting, during this time the Muslims won several times. Then in this verse because they did not meet and listen to the Prophet's orders not to leave that place, and so that they remained waiting there. So, Some Muslims changed their direction, so the situation became chaotic. The chaos that occurred caused Satan to shout, 'Muhammad, kill Muhammad'. Hearing this, the Muslims were in chaos, they thought that the Prophet Muhammad had died.

They continued to look for the Prophet Muhammad, but he was not found, and there were no signs of his whereabouts. Apparently, Prophet Muhammad fell into a hole. Ka'ab bin Walid was the first to see and hear the voice of the Prophet Muhammad. Ka'ab saw the Prophet's face filled with blood. Oh God, oh Messenger of God, it turns out you are here. Then Ka'ab announced it loudly. "*Hadza Rasul, hadza Rasul*, Rasul here, Rasul here". So Rasulullah ordered Ka'ab to be silent. "Don't say that I'm hurt," asked the

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<sup>72</sup> Ministry of Religion of the Republic of Indonesia, *Al-Qur'an al-Karim dan Terjemahnya*, (Surabaya: Halim al-Qur'an, 2014), p. 68.

Messenger of Allah to Ka'ab.

Through this event, this verse was revealed (Q.S. Ali Imran: 146). وَ كَأَيُّ مَنِ نَبِيٍّ and how many Prophet قَتَلَ war. At that time they thought that the Prophet had died. So, their souls immediately lost, they weakened no enthusiasm for fighting. فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ then they are not weak in the way of God, so they don't give up. وَمَا ضَعُفُوا weak from the outside, وَمَا اسْتَكَانُوا and they don't give up.

Actually, this verse is a warning to Muslims. When they heard that the Prophet had died, their souls became weak, their strength decreased, therefore Allah rebuked them through this verse. "Why is your character like that? When in ancient times there were many Prophets who fought, many died. They are not weak, they do not give up, they continue to be enthusiastic. Why are you like this, why are you weak, why do you give up? What is meant here is the Prophet's previous group, because none of their troops were weak, even though their Prophet died. Before the Prophet Muhammad, many groups of Prophets died during war.

So this is a lesson from the previous one. Many pious people fought with the prophet. They always give everything in the way of Allah, both energy and wealth. So in this verse "a large group" means a group that is devoted to Allah. They remain enthusiastic in fighting, because their faith is strong. So, the ancient people fought based on their faith. Even though family and friends

have died, they continue to be enthusiastic. In essence, this verse teaches you not to be weak, don't give up, you must continue to be enthusiastic.

وَمَا اسْتَكَاثُوا and they don't give up. They thought again about what was the point of maintaining all this, we are all brothers. Let's go back to Medina, and the brothers returned. Some of them asked for protection from Abu Sufyan, some asked for forgiveness from Allah SWT. From here, they returned to the path of Allah SWT. anyhow the circumstances, the trials, they will not give up and persist.

وَاللَّهُ يُحِبُّ الصَّابِرِينَ and Allah loves those who are patient. Ustadz Johar emphasized that if we want to be loved by Allah, we must be patient. There is three forms of patience explained by Ustadz Joharuudin, namely as following:

- a. Be patient in carrying out worship. Ustadz Johar gave an example such as the congregational morning prayer at the mosque. In order to be able to congregate, you have to wake up at three or four in the morning, then take a shower for those who want to shower. This is a tough thing to do, so you have to be patient.
- b. Be patient in leaving what is forbidden by Allah SWT. The scholars say that if someone abandons a sin sincerely because of Allah SWT. It is better than praying many rak'ahs.
- c. Be patient in facing adversity. Ustadz Johar gave an example, if Allah gives someone a trial, then he must be patient and continue to do halal work, don't

steal. If Allah wants good for someone, Allah will give him trials, so you have to be patient.

So, in this verse it is included in being patient in the face of adversity. Even though the Muslims are a mess, they are still patient.

وَمَا كَانَ قَوْلُهُمْ and there is no word from them. It means when on the time of the Messenger of Allah, when they were afflicted by calamity, there was no speech from them except asking for forgiveness from Allah رَبَّنَا غُفِرَ لَنَا رَبَّنَا غُفِرَ لَنَا except asking for forgiveness from Allah رَبَّنَا غُفِرَ لَنَا oh Allah, forgive us our sins, وَإِسْرَافَنَا and the advantage exceeding the limit/exceeding the limit/wasteful, وَثَبَّتْ أَقْدَامَنَا and take a stand we are facing the infidels. They won not because of physical strength/tool strength, but because of the help of Allah SWT. As mentioned by Umar, that he told them to worship Allah, that they won because of Allah, because of their faith in Allah. Umar also advised that if they were the same as the infidels in fighting, they would be given permission victory, in the end they will still lose. However, Muslims with his faith in God, will still win. وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ help us from the disbelievers.

فَنَأْتَهُمُ اللَّهُ ثَوَابَ الدُّنْيَا brings them worldly rewards. After they prayed, God immediately provided help to them. وَحُسْنِ ثَوَابِ الْآخِرَةِ good reward, meaning heaven/jannah. وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ and God loves those who do good to other creatures, God loves them. Doing good can also be in the form of

worshiping God as if you will die tomorrow, fasting as if you feel that God is watching over you, so that they do not immoral.

So, this verse calls on Muslims not to be weak, no matter how great the trials, not to lose heart, to keep fighting, to ask Allah SWT for help. with full faith.<sup>73</sup>

## 2. Congregation's Response to Tafsir Recitation at the Thariqul Jinan Mosque, Dalan Lidang Village

### a. Managers' Responses to Interpretive Studies

This section is important to look at the management's motivation, the obstacles they face, the benefits they feel, and the targets they want to achieve in holding tafsir recitations.

The author interviewed Mr. Muhammad Dahler, S.P as chairman of the Thariqul Jinan mosque management. He said that his motivation for holding tafsir recitations was as enlightenment so that everyone would want and try to become better individuals. Then, so that the Thariqul Jinan mosque is even more prosperous and as optimal as possible, activities will continue to be carried out that foster people's enthusiasm for attending the mosque, which of course is beneficial for others.<sup>74</sup>

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<sup>73</sup> Joharuddin, Speaker of Tafsir Recitation at Thariqul Jinan Mosque Dalan Lidang Mosque, *implementation of Tafsir Recitation* (Thariqul Jinan Mosque Dalan Lidang Village, November 15<sup>th</sup> 2024, 05.40 WIB).

<sup>74</sup> Muhammad Dahler, Chairman of Thariqul Jinan Mosque Management, *interview* (Thariqul Jinan Mosque Dalan Lidang Village, September 30<sup>th</sup> 2024, 12.59. WIB).

Mr. Dahler said that the obstacle he personally faces in attending tafsir recitations is the feeling of laziness that he often experiences when attending recitations. Apart from himself, he also said that people who tend to be lazy are also one of the obstacles in implementing this interpretive recitation. Mr. Dahler also conveyed the benefits he felt personally from having tafsir recitations, namely increasing knowledge, mosques could be prosperous and the Islamic brotherhood between the congregation of the Thariqul Jinan mosque is getting stronger.<sup>75</sup>

b. Congregation's Response to Tafsir Recitation

This section is also important to find out to what extent the congregation responds to the tafsir recitation that they have participated in. The following is the response of the congregation based on the results of the author's interviews with several congregations from the tafsir recitation with several points as follows:

1) Motivation of Congregation to Follow Tafsir Studies

The author interviewed several congregants who took part in the tafsir recitation. First, the author interviewed Mr. Muhammad Idris Ranguti, who is one of the congregation who is active in the Thariqul Jinan Mosque interpretation study. He stated that his motivation as a participant in taking part in this tafsir recitation was because Allah was the one who

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<sup>75</sup> Muhammad Dahler, Chairman of Thariqul Jinan Mosque Management, *interview* (Thariqul Jinan Mosque Dalan Lidang Village, September 30<sup>th</sup> 2024, 12.59 WIB).

moved his heart to continue attending this tafsir recitation, and so that his knowledge would continue to increase, including knowing the contents of the Al-Qur'an and hadith, so that he could convey it back to his wife as a preparation for returning home. to the house, and so that we can both practice it too.<sup>76</sup>

Second, the author interviewed Drs. Zainal, M.M, he said that his motivation for taking part in this tafsir study was in order to increase his understanding of the verses of the Qur'an, because Ustadz Joharuddin directly interpreted them based on the book *Shfwah at-Tafasir*.<sup>77</sup>

Third, the author interviewed Mr. Badul Somad, S.H as a member of the Tafsir recitation congregation. He said that his motivation for taking part in this tafsir recitation was to increase his Islamic knowledge in the field of the Qur'an, in order to gain peace and gain reward from Allah SWT for having taken part in this tafsir recitation.<sup>78</sup>

## 2) Congregation's Obstacles in Participating in Tafsir Recitation

The author interviewed several tafsir study participants regarding the obstacles they experienced. Mr. Idris, as a participant, conveyed the obstacles he experienced in taking part in this tafsir study, namely that he himself often did not understand the material presented by Ustadz

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<sup>76</sup> Muhammad Idris Rangkuti, Congregation of Tafsir Recitation at Thariqul Jinan Mosque, *interview* (Thariqul Jinan Mosque Dalan Lidang Village, November 4<sup>th</sup> 2024, 19.59 WIB).

<sup>77</sup> Zainal Arifin, Congregation of Tafsir Recitation at Thariqul Jinan Mosque, *interview* (Thariqul Jinan Mosque Dalan Lidang Village, November 4<sup>th</sup> 2024, 20.07 WIB).

<sup>78</sup> Abdul Somad, Congregation of Tafsir Recitation at Thariqul Jinan Mosque, *interview* (Dalan Lidang, December 7<sup>th</sup> 2024, 08.56 WIB).

Joharuddin, so that he was not fully able to convey the material he received at the mosque back to his wife at home.<sup>79</sup>

The author also interviewed Mr. Zainal, he explained that one of the obstacles he faced in taking part in this tafsir study was that he was busy at work. He felt this because the interpretation recitation was held on weekdays such as Tuesdays, so he rarely did it can attend it.<sup>80</sup>

Mr. Abdul Somad, in an interview with the author, said that the obstacles experienced when attending tafsir recitations are often a lack of motivation, lack of discipline in following them because schedules sometimes conflict.<sup>81</sup>

### 3) Benefits Obtained by the Congregation in Participating in Tafsir Recitations.

The author interviewed several participants in tafsir recitations regarding the benefits they felt in attending tafsir recitations. Mr. Idris, as a participant, said that by taking part in this tafsir recitation, the benefit obtained was that he felt his knowledge was increasing. In addition, Ustadz Joharuddin provided study material that related to his daily life. So if there was a question session, he often asked things that were outside the

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<sup>79</sup> Muhammad Idris Rangkuti, Congregation of Tafsir Recitation at Thariqul Jinan Mosque, *interview* (Thariqul Jinan Mosque Dalan Lidang Village, November 4<sup>th</sup> 2024, 19.59 WIB).

<sup>80</sup> Zainal Arifin, Congregation of Tafsir Recitation at Thariqul Jinan Mosque, *interview* (Thariqul Jinan Mosque Dalan Lidang Village, November 4<sup>th</sup> 2024, 20.07 WIB).

<sup>81</sup> Abdul Somad, Congregation of Tafsir Recitation at Thariqul Jinan Mosque, *interview* (Dalan Lidang, December 7<sup>th</sup> 2024, 08.56 WIB).

discussion that morning. So he felt that he would be at a great loss if he didn't attend this tafsir study even once, because the material given by Ustadz Joharuddin was sequential, so it would be very difficult for him to miss even one material.<sup>82</sup>

Next, the author interviewed Mr Zainal. He stated that this tafsir recitation was very good, and the presentation was broad. He felt very helped by it This tafsir recitation is especially for all the people present, because the meditation delivered by Ustadz Joharuddin is not his composition, but is guided by the Al-Qur'an, hadith and the book of tafsir. Not only that, according to him the examples given are also actual. For him, if Ustadz Joharuddin had an obstacle and couldn't complete the interpretation recitation, he would really feel lost.<sup>83</sup>

The author also interviewed Mr. Abdul Somad, who conveyed the benefit he felt from studying this interpretation was to be able to establish friendships, increase Islamic brotherhood and increase knowledge about religious knowledge.<sup>84</sup>

#### 4). Jama'ah's Hope for Tafsir Study Activities

The author interviewed several participants regarding their hopes for future interpretation studies. Mr. Muhammad Idris Rangkuti said that he

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<sup>82</sup> Muhammad Idris Rangkuti, Congregation of Tafsir Recitation at Thariqul Jinan Mosque, *interview* (Thariqul Jinan Mosque Dalan Lidang Village, November 4<sup>th</sup> 2024, 19.59 WIB).

<sup>83</sup> Zainal Arifin, Congregation of Tafsir Recitation at Thariqul Jinan Mosque, *interview* (Thariqul Jinan Mosque Dalan Lidang Village, November 4<sup>th</sup> 2024, 20.07 WIB).

<sup>84</sup> Abdul Somad, Congregation of Tafsir Recitation at Thariqul Jinan Mosque, *interview* (Dalan Lidang, December 7<sup>th</sup> 2024, 08.56 WIB).

hopes that the tafsir recitation schedule will be increased, as up to now it is only twice a week, so that every day tafsir recitation is held at the Thariqul Jinan mosque, Dalan Lidang Village.<sup>85</sup>

The author also interviewed Mr Zainal. The hope for the tafsir recitation at the Thariqul Jinan mosque is that this recitation will be carried out Don't stop it, meaning continue as usual. Apart from that, he also hopes that the jam'ah will be more crowded in attending tafsir recitations at the Thariqul Jinan mosque, Dalan Lidang Village.<sup>86</sup>

Next, the author interviewed Mr Abdul Somad. The hope for this interpretation study is that this interpretation study will continue. The hope for other congregations is that by following this tafsir recitation, the human heart and nature will once again have the correct understanding when distinguishing between all good and bad things. Apart from that, it is also hoped that by following this tafsir recitation, people will be able to abandon all behavior that is prohibited in the teachings of the Islamic religion.<sup>87</sup>

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<sup>85</sup> Muhammad Idris Rangkuti, Congregation of Tafsir Recitation at Thariqul Jinan Mosque, *interview* (Thariqul Jinan Mosque Dalan Lidang Village, November 4<sup>th</sup> 2024, 19.59 WIB).

<sup>86</sup> Zainal Arifin, Congregation of Tafsir Recitation at Thariqul Jinan Mosque, *interview* (Thariqul Jinan Mosque Dalan Lidang Village, November 4<sup>th</sup> 2024, 20.07 WIB).

<sup>87</sup> Abdul Somad, Congregation of Tafsir Recitation at Thariqul Jinan Mosque, *interview* (Dalan Lidang, December 7<sup>th</sup> 2024, 08.56 WIB).

## CHAPTER V

### CLOSING

#### A. Conclusion

From the previous description, the author concludes that the method of reciting tafsir and the congregation's response in reciting tafsir at the Thariqul Jinan mosque, Dalan Lidang Village, Panyabungan District, Mandailing Natal Regency includes:

First, the method used in reciting tafsir at the Tahriqul Jinan mosque is method *al-Mujaz* or method *al-Mukhtasar* namely explaining in simple language, easy to understand and the explanation is not lengthy.

Second, regarding the congregation's response to the tafsir study, the author concludes that the congregation responded well/positively because they saw the results of the author's interviews with those who said that this tafsir study was very helpful and beneficial for them, namely that they gained knowledge of the Qur'an, added faith, increasing devotion to Allah, increasing enthusiasm for learning, and knowing more about better and correct ways of worship, strengthening the brotherhood of silamiah, and motivating others to both become better people.

#### B. Suggestions

1. Advice to Ustadz Joharuddin, Lc as the speaker in the tafsir recitation at the Thariqul Jinan mosque, Dalan Lidang Village, to continue this recitation as usual, the tafsir recitation schedule continues to be increased

so that it can be carried out every day, and it would also be good if the presenter presented the material with the guidance of another book that is in accordance with the theme of the verse that will be discussed. Then it would also be good if the speaker occasionally brings a friend who will provide the recitation so that the congregation can get more material, and so that the congregation can also get a new atmosphere in the exegetical recitation at the Thariqul Jinan mosque, Dalan Lidang Village.

2. Suggestions to the instructors of the Ministry of Religion of Mandailing Natal Regency, to add tafsir recitations in various mosques in Mandailing Natal Regency. Then for the administrators of the Thariqul Jinan Mosque to add to the tafsir recitation schedule at the mosque.
3. Advice to the congregation at the Thariqul Jinan Mosque, Dalan Lidang Village, to remain enthusiastic and always attend the Tafsir recitation so as not to miss the material presented by Ustadz Joharuddin.

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#### **1. Father**

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### **IV. ORGANIZATION**

1. HMPS IAT
2. Qiyamul Lughah
3. KAMMI Padangsidempuan

## **INTERVIEW GUIDELINES**

This interview guide was prepared to obtain data about the methods and responses of the congregation during tafsir recitation at the Thariqul Jinan mosque, Dalan Lidang Village, Panyabungan District, Mandailing Natal Regency.

**To Ustadz Joharuddin L.c as the speaker of tafsir recitation at the Thariqul Jinan mosque, Dalan Lidang Village, Panyabungan District, Mandailing Natal Regency**

1. What methods are used in studying tafsir?
2. Why hold an interpretation study?
3. What book of interpretation is used and the reason for using the book?

**To the management of the Thariqul Jinan mosque, Dalan Lidang Village, Panyabungan District, Mandailing Natal Regency**

1. What are the mosque's activity programs?
2. What is the composition of the imam and muezzin at the Thariqul Jinan mosque?
3. What is the motivation for accepting the tafsir recitation program from the instructors of the Ministry of Religion of Mandailing Natal Regency?
4. How many congregants took part in the tafsir recitation and congregational prayers?
5. What are the obstacles in studying tafsir?
6. What are the perceived benefits of tafsir studies?

**To the congregation reciting tafsir at the Thariqul Jinan mosque, Dalan Lidang Village, Panyabungan District, Mandailing Natal Regency**

1. What is the motivation of the congregation in following tafsir studies?
2. What obstacles do congregations face in participating in tafsir recitations?
3. What benefits do the congregation feel by attending tafsir recitations?
4. What are the congregation's hopes for the interpretation recitation?

## APPENDICES

### Documentation



Picture IV.1 interview with Ustaz Joharuddin, L.c as the speaker of the tafsir recitation



Picture IV.2 interview with Mr. Muhammad Dahler, S.P as chairman of the Thariqul

Jinan Mosque management, Dalan Lidang Village



Picture IV.3 interview with Mr. Muhammad Idris Rangkuti as a congregation of the Tafsir recitation



Picture IV.4 interview with Drs. Zainal Arifin, M.M as congregation for the tafsir

recitation



Picture IV.5 interview with Mr. Abdul Somad, S.H as a congregation of the Tafsir recitation at the Thariqul Jinan mosque, Dalan Lidang Village.



Picture IV.6 Implementation of Tafsir Recitation at the Thariqul Jinan Mosque, Dalan Lidang Village, Panyabungan District, Mandailing Natal District.