

The Minangkabau Interpretation of The Qur'an: Tradition and Characteristics of The Minangkabau Interpretation of The Qur'an

Halimatussa'diyah, Deddy Ilyas, Eko Zulfikar

Universitas Islam Negeri (UIN) Raden Fatah Palembang, Indonesia
Correspondence: halimatussadiyah_uin@radenfatah.ac.id

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Abstract. This article examines the interpretation of the Quran in Minangkabau from the perspectives of the method of interpretation, interpretation techniques, and interpretation schools of thought. Exegesis of the Quran is one of the sciences that *Urang Siak* (students) must study in the *surau*. With a passion for the Quran, literature relating to the Quran was discovered, which is the product of scholars from Minangkabau. The literature extends from Mahmud Yunus' *Tafsir al-Quran al-Karim* to Hamka's *Tafsir al-Azhar*. This research is a library research using primary sources such as exegesis books by Minangkabau scholars, including *Tafsir al-Quran al-Karim* by Mahmud Yunus, *Tafsir al-Azhar* by Hamka, *Risalat al-Qawl al-Bayan* by Sulaiman al-Rasuli, *Kitab Tafsir al-Burhan* by Abdul Karim Amrullah, and *Tafsir al-Azhar* by Hamka. The secondary sources include exegesis books and other relevant books. The research is phenomenological and employs a scientific approach to interpretation and a historical approach. The findings indicate that textual interpretation predominates over contextual interpretation. Textual interpretation can be separated into conventional textual interpretation and contemporary textual interpretation. The traditional textual perspective interprets the Quran literally, whereas the contemporary textual perspective employs rational thought as well. The tradition of Minangkabau scholars interpreting the Quran began in the early 19th century, and the Minangkabau interpretation of the Quran cannot be isolated from the influence of Egyptian scholars' interpretations, particularly *Tafsir Jalalain*.

Keywords: Quran, Characteristic, Minangkabau, Interpretation.

Introduction

The Quran, as the word of Allah, serves as a guide for human life. For the Quran to be a guide, interpretation of the Quran is necessary. Scholars have attempted to interpret the Quran for the people, especially Muslims, to understand its content properly. Therefore, after the arrival of Islam in Indonesia, scholars spread Islamic teachings to the community, and various interpretations and translations of the Quran were made in Bahasa (Indonesian language).

West Sumatra plays an important role in the development of Islamic education in Indonesia. This reflects its role as the root of the Islamic reform movement in Indonesia in the early 20th century. West Sumatra was one of the first areas in Indonesia to undergo the process of modernizing Islamic education. Traditional educational institutions, such as *surau*, were transformed into modern Islamic educational institutions. This process was accelerated by the return of many Minangkabau scholars from al-Azhar, Egypt.

The group is known as the *Kaum Muda* (young generation) and incorporated education as one of the objectives of Islamic reform. Thus, *surau* became *madrassahs*, introducing not only new systems but also non-Islamic subjects. A *Surau* education ensured that each student could read the Quran fluently, perform prayers flawlessly, and comprehend Islam, *Iman*, *halal*, and *haram*, among other topics.¹ Teachers typically recline on the floor, surrounded by students, when

¹ Burhanuddin Daya, *Sumatera Thawalib dalam Gerakan Pembaharuan Pemikiran Islam di Sumatera Barat*, (Yogyakarta: Institut Agama Islam Negeri Yogyakarta, 1988), p.139.

conducting surau instruction. The instructor typically reads, explains the concepts of others, and provides commentary on the presented material. Surau, like pesantren in Java, became a center of Islamic education. The traditional *halaqah* methodology is used to carry out the educational system.²

It is undeniable that a *mufassir's* (Qur'anic commentator) social and cultural background influences their interpretation of the Qur'an. According to Islah Gusmian, the dynamics of the development of Qur'anic interpretation in Indonesia are determined by the social identity of the *mufassir*. In addition, the *mufassir's* background in Islamic scholarship influences the development of their interpretation.³ The existence of tafsir texts written by scholars or *mufassirin* from certain regions or areas enriches the treasure trove of Qur'anic interpretation in Indonesia. Even local languages and dialects, such as *Pegon*, *Jawi*, and *Lontara*, are utilized to compose these translations.⁴

The scholarly tradition of Islamic development in the 20th century also demonstrates that Indonesian Muslim authors have contributed significantly to the development of Islamic thought, both in Southeast Asia and globally. This is evidenced by the fact that not only the Muslim community in Indonesia but also the Muslim community in Southeast Asia, has read Hamka's works. In general, these works reject mysticism in support of traditional theology and scientific thought.

Some Ulama from the Minangkabau region studied directly in Mecca, in addition to their religious studies in their hometowns. West Sumatra's profoundly rooted scholarly tradition has produced scholars whose knowledge is recognized by the populace.

Ulama conveys Islamic teachings not only orally, but also in writing. In the field of tafsir, numerous works by religious scholars from West Sumatra can be found. Among them are *Risalat Qawl al Bayan* by Sheikh Sulaiman al Rasuli (1871-1970), *Kitab al Burhan* by Haji Abdul Karim Amrullah (1879-1945), *Tafsir al-Qur'an al-Karim* by M. Yunus (1899-1982), and *Tafsir Al-Azhar* by Hamka (1908-1981).

Methodology

This study is based on library research, with the *tafsirs* of *Risalat Qawl al-Bayan* by Sulaiman al-Rasuli, *Kitab al-Burban* by Abdul Karim Amrullah, *Tafsir al-Qur'an* by Mahmud Yunus, and *Tafsir Al-Azhar* by Hamka serving as the primary data sources. The data analysis employed is descriptive analysis with a *tafsir* and historical sciences perspective.

Discussion

The Early Islam in Minangkabau

Indonesia is the country with the largest Muslim population in the globe, with a Muslim majority population. Nevertheless, Indonesia is viewed as lacking the qualifications to become an "Islamic leader." This is due to Indonesia's location on the periphery, far from the center of Islam, and the diversity of ethnicities, cultures, and religions within Indonesian society. Nevertheless, the rise of Islam in Indonesia has attracted the attention of the international

² Burhanuddin Daya, *Sumatera Thawalib dalam Gerakan Pembaharuan Pemikiran Islam*, p.80.

³ Islah Gusmian, *Tafsir Al-Qur'an di Indonesia: Sejarah dan Dinamika*, *Nun: Jurnal Studi Al-Qur'an dan tafsir di Nusantara*, Vol.1 (2015), <http://ejournal.ariat.or.id/index.php/nun/article/view/8>. See M. Foucault, *The Order of Things: an Archaeology of the Human Sciences*, (New York, 1994)

⁴ Islah Gusmian, *Tafsir Al-Qur'an di Indonesia: Sejarah dan Dinamika*, *Nun: Jurnal Studi Al-Qur'an dan tafsir di Nusantara*, Vol.1 (2015), <http://ejournal.ariat.or.id/index.php/nun/article/view/8>.

community because Indonesia is capable of cooperating with other nations and maintaining its neutrality.

Minangkabau is one of the most significant regions in the annals of Islam in Indonesia, having produced numerous scholars and national leaders. When Islam first invaded West Sumatra, historians have differing opinions. Indications indicate that Islamic merchants visited the east coast of Sumatra as early as the seventh century, with Siak serving as the estimated entry point.⁵ According to another theory, Islam entered via the west coast and is believed to have originated in Aceh. Meanwhile, A.A. Navis, a cultural expert, explained that Islam infiltrated Aceh in the eighth century.⁶

Around the 12th-13th century AD, various regions were controlled by the Aceh Sultanate, including the western coastal area of Minangkabau. Mestika Zed, a historian from West Sumatra, is of the view that there are at least two pieces of evidence of Aceh's influence on the Minangkabau coastal region: First, Aceh has a role in the spread of Islam, the entry of religious sects and Islamic intellectual traditions through congregations and surau. A number of great Minangkabau clerics have their own pride in the country of Aceh, because Aceh is one of the destinations for studying or studying religious knowledge. Second, there is a kinship between the Acehnese and Minangkabau families.

The presence of Acehnese forces in Western ports, especially Tiku, Pariaman and Air Bangis, was continued through the sending of "panglima", namely representatives of the central sultanate to the controlled areas. One of the commander's duties was to monitor commercial traffic and collect various taxes. Aceh had a big influence in Islamizing the Malacca peninsula and also had influence on the west coast of Sumatra.

Furthermore, after the Portuguese captured Malacca in the early 16th century AD, Aceh's power shifted to consolidation and focused more on controlling the coastal areas of Sumatra which had been pioneered previously. This control also extended to the coastal region of West Minangkabau, which then had an impact on social, political and religious control. On this issue, Schrieke said that it was the people of Aceh who brought Islam to the west coast of Sumatra in the mid-15th century, at least when Islam did not come from the east coast.

In 1345, Ibn Battuta visited Pasai, where Sultan al-Malik al-Zahir was sovereign. Battuta discovered that the monarch was not in the country during his first visit because he was in Muljawa (Minangkabau) spreading Islam.⁷

The spread of Islam in the archipelago, including the arrival of Islam in Minangkabau, was also spread by Sufis, as discovered by A.H. Johns. A.H Johns revealed that the task of maintaining the existence of Islam shifted to the Sufis after Baghdad was conquered by the Mongol army in 1258. At least the Sufis were able to convert a large number of the Indonesian population since at least the 13th century.

In Minangkabau, Syekh Burhanuddin (1646-1692) was a pioneering and prominent scholar. He was the first individual to introduce Islam to the Pagaryung Kingdom's interior. *Syekh*

⁵ Djokosurjo, *Agama dan Perubahan Sosial: Studi antara Islam, Masyarakat dan Struktur Sosial-Politik di Indonesia*, (Yogyakarta: LKPSM, 2001), p. 148.

⁶ A.A.Navis, *Alam Berkembang Jadi Guru: Adat dan Kebudayaan Minangkabau*, (PT Grafiti Pers: Jakarta, 1984). p. 24-26.

⁷ Hamka, *Ayahku: Riwat Hidup Dr. Abdul Karim Amrullah dan Perjuangan Kaum Agama di Sumatera*, (Jakarta: Umminda, 1982)

Burhanuddin was a pupil of *Syekh* Abdullauf Singhil, a renowned scholar from Aceh, and resided in the village of Ulakan, Pariaman. *Syekh* Khalilullah (Aceh: Teungku di Ujong) was a Minangkabau scholar who assisted the Sultanate of Aceh in spreading Islam to the island of Simeulue. Although the majority of the Minangkabau people converted to Islam, Islam was not known in the Pagaruyung palace until the 17th century. Sultan Alif was the name of Tambo's first monarch to convert to Islam.

The Surau in the Qur'an Education Scene in Minangkabau

Socioculturally, the Muslims of West Sumatra, Minangkabau, have a culture that is integrated with the Koran. Even when people talk about the social culture of West Sumatra, the keywords in their perception are only two words: customs and religion (Islam). This makes sense, considering that the Minangkabau traditional philosophy, Adat Basandi Syara', Syara' basandi Kitabullah (ABS-SBK) has strong roots in the culture of the people of West Sumatra.

To preserve and realize this philosophy which always resonates in real life, efforts need to be made through an educational process so that they can apply the Book of Allah (Al-Qur'an). Otherwise, the ABS-SBK philosophy will just be a slogan. The history of Minangkabau education in West Sumatra is certainly inseparable from "surau" education.

Surau education has made a major contribution to the development of the West Sumatra region and even to the development of the Indonesian nation nationally with the emergence of several well-known scholars and intellectuals from Surau education.

The importance of *surau* in the development of education in West Sumatra reflects its role as the origin of the Indonesian Islamic reform movement in the early 20th century. With the assistance of returning scholars from al-Azhar in Egypt, the traditional educational institution of *surau* was transformed into a modern Islamic institution. The process was accelerated by the younger generation of the community, who made education one of the objectives of Islamic renewal. *Surau* has evolved into a madrasah, introducing not only new systems but also non-Islamic studies-related learning materials.

Surau has produced numerous eminent scholars from West Sumatra. The first *tafsir* (Quran interpretation) classes were conducted in West Sumatra's *surau*.⁸ Each *surau* is led by an *ulama*, aided by one or more senior teachers, and attended by twelve-year-olds and older. Students studying in *surau* come not only from neighboring regions but also from distant regions. The number of pupils who come to study in the *surau* is affected by the *ulama*'s popularity, which is determined by their level of knowledge. Typically, a renowned teacher will attract a large number of eager students. Tuanku Sumanik is one of the most renowned scholars of West Sumatra, renowned for his knowledge of *hadith*, *tafsir*, and *faraidh* (Islamic inheritance law).⁹ Each Nagari or tribe in Minangkabau has its *surau*, or the respective teacher's home serves as a Quran learning center. Beginning with brief verses or *surabs*, the first lesson taught by *urang siak* (scholars) is memorization of the Quran. Then, while reciting the verses, they introduce the letters of the Quran. In addition to Quran translation, *tajwid* (the rules of Quranic recitation) teachings accompanied by songs and rhythms are the primary subjects taught in *surau*.¹⁰

Thus, *surau* evolved into *madrasahs*, introducing not only a new system but also instructional materials outside of Islamic studies. A *Surau* education ensured that every student

⁸ Since ancient times, *surau* has been known as a place of Quranic learning that is abundant in the region of West Sumatra. The education provided by *surau* has been thriving since *Syekh* Burhanuddin established a *surau* in Ulakan, Pariaman in 1680.

⁹ M. Sanusi Latief, *Gerakan Kaum Tua di Minangkabau*, (Jakarta: IAIN Syarif Hidayatullah, 1982), p.76.

¹⁰ Azyumardi Azra, *Surau: Pendidikan Islam Tradisional dalam Transisi dan Modernisasi*, (Jakarta: Logos acana Ilmu, 2003), p. 99.

could read the Qur'an fluently or readily, perform the pillars and requirements of prayer perfectly, and learn about Islam, faith, *halal* and *haram*, and good and bad.¹¹

The teacher typically sat on the floor surrounded by students during *surau* instruction. The instructor explained lessons, disseminated information, and provided commentary on them. Similar to Java's *pesantren*, the *surau* became the epicenter of Islamic education. The learning system was administered by the *halaqah* system, a traditional method.¹²

Surau, like *pesantren* in Java, was the center of Islamic education for those pursuing religious knowledge. In addition to Qur'an reading, other Islamic knowledge such as monotheism (*tauhid*), Arabic language (*nabwu* and *sharaf*), *hadith*, and *fiqh* were also taught in *surau*. *Surau* continued to develop and became an integral element of West Sumatra's educational growth. West Sumatra's *surau* contributed significantly to the development of scientific knowledge and the production of academicians. According to Dutch records, there were approximately fifteen significant *surau* in West Sumatra with approximately four thousand students in 1869.

Before the development of general education, also known as schools, the *surau* education system was secure, and there were no plans or efforts to review or alter it, save for physical quality and quantity enhancements.

Minangkabau Commentator Scholars

One cannot have a complete understanding of a body of knowledge without also attempting to comprehend the historical, social, and cultural conditions that gave rise to the development of that body of knowledge. Therefore, the first step in comprehending a discipline of knowledge should be to acquire an understanding of the social and cultural context of the field of knowledge in question.

The permissibility of writing a commentary on the Qur'an in Bahasa, and more specifically in the Minang language, has been the subject of discussion among Islamic scholars. This is due to the fact that a number of academics are concerned that individuals might issue *fatwas* based solely on a commentary. Commentaries were first written in the Minang language using the Arabic script so that people could understand the meaning and content of the Qur'an. Some people even wrote commentaries in Arabic itself, using the language itself.

1. *Risālat al-Qawl al-Bayān fī Tafsīr al-Qur'ān* by Sulaiman al-Rasuli

Tafsīr Risālat al-Qawl al-Bayān fī Tafsīr al-Qur'ān by Sulaiman al-Rasuli (1871-1970). Sulaiman al-Rasuli was a popular scholar and founder of the *Persatuan Tarbiyah Islamiyah*. He was born in 1871 in Candung Bukittinggi and studied religion in various *surau*s in Darek before continuing his religious education in Mecca. He studied under Syekh Ahmad Khatib al-Minangkabawi, a Meccan scholar of Minangkabau origin. Sulaiman al-Rasuli was a prolific writer who wrote not only about *adat* (customary law) but also *tafsīr* (Qur'anic exegesis). His *tafsīr* work is titled *Risālat al-Qawl al-Bayān*, which covers the thirtieth juz of the Qur'an. *Risālat al-Qawl al-Bayān* was published in 1929 by Mathba'ah al-Islamiyah Bukittinggi.¹³

Sulaiman al-Rasuli rose to prominence as a recognized scholar among the *Kaum Tua*¹⁴ (Old Generation) after the passing of *Syekh* Muhammad Sa'ad Mungka and *Syekh* Khatib Ali. He

¹¹Burhanuddin Daya, *Sumatera Thawalib dalam Gerakan Pembaharuan Pemikiran Islam di Sumatera Barat*, (Yogyakarta: Institut Agama Islam Negeri Yogyakarta, 1988), p.139.

¹²Daya, *Sumatera Thawalib dalam Gerakan Pembaharuan...*, p.80.

¹³Apria Putra, 'Tafsir-tafsir Al-Qur'an Karya Ulama Minang', <https://tarbiyahislamiyah.id/tafsir-tafsir-al-quran-karya-ulama-minang>

¹⁴The naming of *Kaum Tua* (Old Generation) and *Kaum Muda* (Young Generation) in West Sumatra was influenced by the movement of the Young Turks in the Middle East who called their group

was an important figure in the defense of the *Shafi'i madhhab*, which is a school of Islamic jurisprudence, as well as the beliefs of *Ahl al-Sunnah*. The Muslim community requested that Sulaiman al-Rasuli begin his *Kitab Rislat al-Qawl Bayn* with *Surah al-Naba'* and end it with *Surah al-Nas*. He complied with this request by beginning and ending his work with *Surahs*. At first, he hesitated to write tafsir in the Malay dialect spoken in Minangkabau because he was under the impression that doing so would not be profitable.

When interpreting the Qur'an, Sulaiman al-Rasuli tended to use *al-riwāyah* sources. This can be seen in his interpretation of the second verse of *Surah al-Ghāsiyah*. The method used by Sulaiman al-Rasuli in his tafsir work is *ijmalī*, which is a global explanation of the Qur'an for easy understanding by the general public. Sulaiman al-Rasuli explained the Qur'an as a guide for life (*al-hida'i*).¹⁵

2. *Kitāb al-Burhān* by Abdul Karim Amrullah

Haji Abdul Karim Amrullah was born on 17 Shafar in 1879 in Sungai Batang. He was a prominent scholar from the young generation.¹⁶ In addition to actively preaching, Abdul Karim Amrullah was also productive in writing. Among his works is *Tafsir al-Burhan*.

Inyik Rasul was active in teaching the Quran, especially to Muslims in West Sumatra. One of the places where Inyik Rasul taught was the Surau Jembatan Besi in Padang Panjang. Not only were tafsir lessons taught, but also the inheritance of post-Islam.¹⁷

The book *al-Burhan* contains interpretations of twenty-two surahs of Juz Amma. Therefore, this commentary was originally based on his lectures at the *Surau* of Jembatan Besi in Padang Panjang.¹⁸ This interpretation was derived from sermons or lectures given every Tuesday, Thursday, and Sunday night at the Surau Jembatan Besi in Padang Panjang. The book *al-Burhan* contains interpretations of twenty-two surahs of Juz Amma, starting from the Quranic verses of QS. Dhuha to al-Nas. The book *al-Burhan* can be classified as a *tablili* method.

Abdul Karim Amrullah combined the views of classical and medieval Islamic commentators such as Al-Baghdadi, Al-Razi, Ibn Qatir, and Ath-Thibi. Abdul Karim also mentioned the modernist scholars of Egypt, Muhammad Abduh, and *Sheikh* Tanthawi Jawhari.

In the development of the scholarly tradition in the Islamic world, especially in the interpretation of the Quran, various methods and tendencies have been found. Abdul Karim Amrullah used various sources in interpreting the Quran, namely the Quran, *hadith*, *qaul sahabat*, and tafsir books, such as *Tafsir al-Manar*. The genre of tafsir in the book *al-Burhan* can be classified as *al-hida'i*.

3. Mahmud Yunus, *Tafsir Qur'an Karim on The 30 Juz*

Mahmud Yunus was born on a Saturday in Sungayang, Batusangkar, West Sumatra, on February 10th, 1899 AD, which corresponds to 30 Ramadan 1316 H. He was one of the prominent scholars and intellectuals of Indonesia, hailing from Batusangkar in West Sumatra. In addition to being a scholar, he was also known as a productive educator and writer. After studying at several *surau*s in Minangkabau, he continued his studies in Egypt, specifically at Al-Azhar and Darul Ulum al-'Ulya. While living in Egypt, Mahmud Yunus spent his time writing,

Kaum Muda (Young or Progressive Faction) and their opponents were named *Kaum Kuno* (Old or Conservative Faction). See Taufik Abdullah, *Shools and Politics: The Kaum Muda Movement in West Sumatera (1927-1933)*, trans. A Guntur, (Padang: Fakultas Sastra, Universitas Andalas, 1988), p.14.

¹⁵ The division of the patterns of interpretation was proposed by Muhammad Ibrahim Syarif. See Badruzzaman M. Yunus, *Tafsir Sya'rawi, Tinjauan terhadap Metode Sumber dan Ittijah*, (Jakarta: Sekolah Pascasarjana UIN Syarif Hidayatullah, 2009), p. 191.

¹⁶ Murni Djamal, DR.H. *Abdul Karim Amrullah: Pengaruhnya dalam Gerakan Pembaharuan...*, p.36.

¹⁷ Hamka, *Ayahku : Riwayat Hidup Dr. H .Abdul Karim Amrullah...*, p.179.

¹⁸ Amrullah, *Kitāb al-Burhān*, p.12. See Jamal, DR. H. *Abdul Karim Amrullah...*, p.33.

and his works included *Qamus Zababi* (Arabic-Indonesian) and *Tafsir al-Qur'an al-Karim*. *Tafsir al-Qur'an al-Karim* is considered the first Malay Quranic commentary (after *Tarjuman al-Mustafid* by Syekh Abdul Rauf al-Sinkili). This *tafsir* was printed per volume by the famous Egyptian publisher, *Mathba'ah Bahansi Bulaq* Mesir, with the author's name, "*Mahmud Yunus Indonesia, Cendekiawan Al-Azhar Mesir*," appearing on the cover.¹⁹

Tafsir al-Qur'an al-Karim is one of the many *tafsir* works that can be considered the precursor to the development of *tafsir* in Indonesia. It is also the first *tafsir* in *Bahasa*. Mahmud Yunus' *tafsir* is considered by some as a "*tarbany*" style *tafsir*, due to his reputation as an educator. In his *tafsir*, Mahmud Yunus explains that the sources of *tafsir* are the Quran, *sahih hadith* (interpretation cannot be based on weak or fabricated hadith), interpretation based on the words of the companions, specifically explaining the reasons for revelation (*asbab al-nuzul*), not based on personal opinions, interpretation based on the words of the *tabi'in*, if there is consensus (*ijma'*) on a particular interpretation because *ijma'* is proof. Interpretation can also be done in Arabic for Arabic speakers, using *ijtihad* for those skilled in it, using rational interpretation for the Mu'tazilah, and using mystical interpretation for the Sufis.²⁰ Mahmud Yunus used the *ijmali* method in interpreting the Quran, which made it easier for Muslims to understand its content.

4. *Tafsir Al Azhar* by Hamka

Hamka (Haji Abdul Malik Karim Amrullah) was born on February 16, 1908 AD, which coincides with the 13th of Muharram, 1326 H, in a village called Tanah Sirah, in Nagari Sungai Batang, on the banks of the Maninjau River. His father, Syekh Abdul Karim Amrullah,²¹ also known as Haji Rasul, was a well-known scholar and a prominent figure in the reformist movement in Minangkabau.²²

One of the most famous *tafsirs* (commentary) in Indonesia is *Tafsir al-Azhar*, written by Hamka. Initially, *Tafsir al-Azhar* came from the morning lectures given by Hamka at the al-Azhar Grand Mosque in 1959.²³

In *Tafsir al-Azhar*, Hamka promised to offer a moderate and simple interpretation. This means that the explanations given by Hamka in the interpretation are not too difficult to understand for anyone, regardless of their level and scope of knowledge. Therefore, in addition to being literary-social or non-sectarian,²⁴ *Tafsir al-Azhar* tends to use the analytical method in interpreting the Quran.²⁵ Consequently, the interpretation is in accordance with the order of the

¹⁹Apria Putra, *Tafsir-tafsir Al-Qur'an Karya Ulama Minang*, <https://tarbiyahislamiyah.id/tafsir-tafsir-al-quran-karya-ulama-minang>.

²⁰Mahmud Yunus, *Tafsir Qur'an Karim 30 Juz*, (Djakarta: Hidakarya Agung,1973), p. 920.

²¹Yunan Yusuf, *Corak Pemikiran Kalam Tafsir Al-Azhar: Sebuah Telaah atas Pemikiran Hamka dalam Teologi Islam*, (Jakarta: Penamadani, Jakarta, 2003), 2nd ed., p.39.

²²Tim Penulis IAIN Syarif Hidayatullah, *Ensiklopedia Islam Indonesia*. (Jakarta: Djambatan, 1992), p.294.

²³Rizki Chamami, *Studi Islam Kontemporer* (Semarang: Pustaka Rizki Putra, 2012), p.122-123. See also M. Yunan Yusuf, "Perkembangan Metode Tafsir di Indonesia" in majalah Pesantren, Vol.I, 1991, p.37.

²⁴ *Haluan Tafsir* in the *Mukaddimah* (Introduction) of *Tafsir al-Azhar*, vol. I .42, according to the research of Howard M. Federspiel, is one of the *tafsir* books that represent the third generation of *tafsir*. The purpose of this generation of *tafsir* is to comprehensively understand the content of the Qur'an. Therefore, *Tafsir al-Azhar* contains material about the text and methodology in analyzing the *tafsir*. These *tafsir* emphasize the teachings of the Qur'an and its context in the field of Islamic studies. See Howard M. Federspiel, *Popular Indonesian Literatur of the Al-Qur'an*, Trans. Tajul Arifin, *Kajian Al-qur'an di Indonesia*, Bandung: Mizan, 1996, 1st ed., p.137.

²⁵ Method of *tafsir at-tablilli*, also known as the *tajzi'i* method, is the oldest *tafsir* method. According to M Quraish Shihab, the *at-tablili* method was born long before the *maudhu'i* method. This

Mushaf and analyzes all important aspects related to the verses, both from semantic and other aspects.

Hamka uses the interpretation *bi al-ma'tsur*, which means interpreting Quranic verses with the Quran, hadith, or the words of companions and followers. This provides readers with a more diverse insight. Hamka also uses *ra'yu*, which relates to various general approaches, such as language, history, and socio-cultural interaction in society.²⁶

Tafsir al-Azhar, if we examine the flow of interpretation in more detail, it can be stated that there are similarities in method and flow between Hamka and Muhammad Abduh and Sayyid Rasyid Ridha when writing his Tafsir Al-Manar. Due to these similarities, Hamka had actually explained earlier that in compiling his interpretation he was 'oriented' towards the interpretive method used in Tafsir Al-Manar, so it is not surprising that the style of interpretation of Tafsir Al-Azhar is similar to Tafsir Al-Manar.²⁷

Conclusion

The *Surau* is a type of traditional educational institution that has been responsible for the development of a large number of West Sumatran academics. Scholars from Minangkabau have made major contributions to the progression of Indonesian interpretation throughout its history. The requirement of society served as the impetus for the production of these interpretation books, which had the intention of rendering the Qur'an more comprehensible. There is a long and venerable heritage of scholarship among the Minangkabau scholars, as shown by the interpretation books published by Minangkabau scholars. The interpretation works, such as *Risalat al-Qawl al-Bayan*, *Tafsir al-Burban*, and *Tafsir al-Qur'an al-Karim*, have a tendency to concentrate on textual interpretation using the *ijmal* approach, but the *Tafsir al-Azhar* employs the *tablili* method in its interpretations of the Qur'an.

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method has been known since the time of al-Farra (d. 206 H / 821 CE) when he published his tafsir book, or since Ibn Majah (d. 237 H / 851 CE), or at the latest since the time of ath-Thabari (d. 310 H / 922 CE). The Quranic tafsir books written by early *mufasssirs* almost or even all used the *at-tablili* method. The method can take the form of *tafsir bi al-ma'tsur* such as *Jami al-Bayan Ta'wil ayah al-Qur'an* by Ibn Jarir ath-Thabari or *tafsir bi al-ra'yi* such as *Tafsir al-Kabir* or *Mafatih al-Ghaib* by Muhammad Fakhr al-Din ar-Razi. The *tafsir bi al-isyarah* or *al-bathiniyyah* also presents *tafsir* with the *at-tablili* method such as the *tafsir Gharib al-Qur'an wa Raghuin al-Furqan* by an-Naisyaburi (d. 728 H / 1328 CE). The *at-tablili* method or what Baqr Al-Shadr calls the *tajzi'i* method is a *tafsir* method in which the *mufasssir* tries to explain the content of the verses from various aspects by paying attention to the sequence of the verses in the *Mushaf*. Various aspects deemed necessary by a *mufasssir tajzi'i* or *tablili* must be explained. Thus, the stages of interpretation are as follows: 1. Starting from the vocabulary contained in each verse to be interpreted in the order in the Quran, starting from *Surah al-Fatihah* to *Surah An-Nass*. 2. Explain the reasons for the revelation (*asbab al-Nuzul*) of the verse using the information provided from *Surah al-Fatihah* to *Surah An-Nass*.

²⁶ Avif Alviyah, Metode Penafsiran Buya Hamka dalam Tafsir al-Azhar, *Ilmu Ushuluddin*, January 2016, p.25-35, Vol. 15, No.1

²⁷ Dheanda Abshorina Arifiah, "Karakteristik Penafsiran Al-Qur'an Dalam Tafsir an-Nur Dan Al-Azhar," *El-Umdah* 4, no. 1 (2021): 93–110, <https://doi.org/10.20414/el-umdah.v4i1.3358>.

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