

Jurnal Studi Al-Qur'an dan Tafsir

Diterbitkan oleh Program Studi Ilmu Al-Qur'an dan Tafsir
Fakultas Ushuluddin Institut Ilmu Keislaman Annuqayah (INSTIKA) Guluk-Guluk Sumenep
Vol. 1, No. 2, Desember 2022, 206-228, E-ISSN: 0000-0000
<https://journal.ua.ac.id/index.php/jsqt>

EPISTEMOLOGY OF *TAFSIR* PESANTREN: Portrait of Qur'anic Interpretation Studies by KH. Muhammad Shalahuddin

Syaiful Bahri

Institut Ilmu Keislaman Annuqayah (INSTIKA) Guluk-Guluk Sumenep
syaiful9399@gmail.com

Luthfi Raziq

Institut Ilmu Keislaman Annuqayah (INSTIKA) Guluk-Guluk Sumenep
luthfi.raziq@gmail.com

Fadhilah Khunaini

Institut Ilmu Keislaman Annuqayah (INSTIKA) Guluk-Guluk Sumenep
nyafadilah02@gmail.com

Dikirim pada:	Direvisi pada:	Disetujui pada:	Diterbitkan pada:
03 November 2023	06 Desember 2023	08 Desember 2023	15 Desember 2023

Abstract

Pesantren does not only teach the Qur'an but also *tafsir* with the finished classical books of *tafsir*, like *Tafsîr Jalalayn*, *Ibnu Katsîr*, and others. On the contrary, study of *tafsîr* in PP. Annuqayah of Lubangsa area is not focused on of those books only, it is personally delivered by KH. Muhammad Shalahuddin leaving the finished classical book of *tafsir*. This article would like to expres how the methodology of KH.Muhammad Shalahuddin Qur'anic interpretations is? And how the contextualization of KH. Muhammad Shalahuddin Qur'anic interpretations is? The theories which are used to frame those questions are the methodology of Islah Gusmian and contextual approach of Abdullah Saeed. This is compiled by using qualitative-descriptive method, by field research approximation. It shows: *First*, the methodology of KH Muhammad Shalahuddin Qur'anic interpretations is using is serial presentation based on serial of chapters in standard model of *mushaf* with detail presentation form. It is using reporting literary style. It is included in non-scientific writing form. It comes from non-academic spaces, but it uses thought interpretation method with semiotic analysis and contextual approach which full of social nuance; *Second*, the contextualization of KH Muhammad Shalahuddin Qur'anic interpretations appears in the Qur'an chapter al-Baqarah 30-35 which is included into instructional values among the five hierarchy values. By completing four

stages which are formulated by Abdullah Saeed, KH. Muhammad Shalahuddin contextualizes the comprehension to the verses with various social contemporary common accidents around the boarding school. He directs the social wisdom from the verses for any problems today.

Keywords: *Methodology, Contextualization, KH. Muhammad Shalahuddin*

Abstrak

Pembelajaran Al-Qur'an di pondok pesantren tidak sebatas pada ayat-ayatnya saja, tetapi juga tafsirnya dengan menggunakan kitab-kitab tafsir klasik yang sudah jadi, seperti Tafsir Jalâlain, Ibnu Katsir, dan lain-lain. Namun, pembelajaran tafsir di PP. Annuqayah daerah Lubangsa disampaikan secara personal oleh KH. Muhammad Shalahuddin, dengan meninggalkan kitab-kitab tafsir yang sudah jadi tersebut. Artikel ini ingin mengungkap bagaimana metodologi penafsiran al-Qur'an KH. Muhammad Shalahuddin? Serta, Bagaimana kontekstualisasi penafsiran KH. Muhammad Shalahuddin terhadap Al-Quran? Teori yang digunakan untuk membongkar pertanyaan-pertanyaan tersebut adalah metodologi Islah Gusmian dan pendekatan kontekstual Abdullah Saeed. Penelitian ini disusun dengan menggunakan metode kualitatif-deskriptif, dengan pendekatan penelitian lapangan (field research). Hasil penelitian menunjukkan: *Pertama*, metodologi penafsiran Al-Qur'an yang digunakan KH. Muhammad Shalahuddin adalah penyajian secara serial berdasarkan urutan surah-surah dalam model mushaf standar dengan bentuk penyajian yang detail. Tafsir ini termasuk dalam bentuk tulisan non-ilmiah. Ia berasal dari ruang non-akademis, namun menggunakan metode penafsiran pemikiran dengan analisis semiotik dan pendekatan kontekstual yang sarat dengan nuansa sosial; *Kedua*, kontekstualisasi penafsiran Al-Qur'an KH. Muhammad Shalahuddin tampak pada QS. al-Baqarah :30-35 yang termasuk ke dalam nilai instruksional di antara lima hirarki nilai. Dengan menyelesaikan empat tahapan yang dirumuskan oleh Abdullah Saeed, KH. Muhammad Shalahuddin mengkontekstualisasikan pemahaman terhadap ayat-ayat tersebut dengan berbagai kejadian sosial kontemporer yang ada di sekitar pesantren. Dia juga mampu menarik hikmah sosial dari ayat-ayat tersebut untuk menjawab berbagai permasalahan saat ini.

Kata Kunci: Metodologi, Kontekstualisasi, KH. Muhammad Shalahuddin

Introduction

Allah the almighty sent down the Qur'an to be constitution, way of life for every Muslims in order they can be taken up to glory and perfection, also put them into safety, composure, and salvation (al-Shabuni, 2003: 63). It was admitted that the existence of Qur'an into the world is for guidance (*hudan li al-Muttaqîn*) and (*hudan li al-nâs*), one of the example is in the second verse of al-Baqarah (Fathurrosyid, 2016: 36. The guidance would be gotten with explaining and uncovering what is pointed with the verses of the Qur'an which is named as *tafsir* (interpretation) (al-Shabuni, 2003: 63). Abdullah Saeed narrated that a

rudimentary *tafsir* tradition began to emerge during the Prophet Muhammad's time. Little of the Prophet's own interpretation of the Qur'an was recorded, and much of this exists only in a form that might be called as "practical exegesis" (Saeed, 2006: 8-9). After the death of the Prophet, only a small number of his immediate companions (*shahâbah*) are reported to have contributed to the area of Qur'anic exegesis. Such from Mecca (*Thabaqah Ahl al-Makkah*) exactly 'Abdullah Ibnu 'Abbas (al-Zhahabi, 2000: 77), Medina (*Thabaqah Ahl al-Madinah*) by Ubay Bin Ka'ab (al-Zhahabi, 2000: 86), and Iraq (*Thabaqah Ahl al-'Irâq*) handled by 'Abdullah Ibnu Mas'ud (al-Shabuni, 2003: 77).

After the times of *Tabi'in*, *tafsir* faced the codification period. This codification is started in the end of Umayyah descendant's era and the early of Abbasiyah descendant's era (al-Qattan, 2000: 332) which are generally based on tradition or text (*Tafsîr bi al-Riwâyah*) or (*Tafsîr bi al-Ma'tsûr*) (al-Zhahabi, 2000: 105). During the era of 'Abbasiyah up to now, the codification of *tafsir* might be mixed between interpretation based on tradition and interpretation based on reason. That is exemplified with *Mafâtih al-Ghayb* belongs to Fakhruddin al-Razi (al-Zhahabi, n.d.: 38). By the expansion of Islam all over the world, many scholars of *tafsir* are also known who comes from many countries. They are Fazlur Rahman from Pakistan, Amina Wadud from USA, Muhammad Shahrour from Syria, and others (Saeed, 2006: 222-227). Such was the case in Indonesia also. There are many *tafsir* were produced by Indonesian intelligentsia (Gusmian, 2013: 108).

Traditionally, the places of Qur'an studies at the early time of Indonesia are from prayer-house, mosque, up to *pesantren*. Even up to now *pesantren* still become the central of Qur'anic studies. *Pesantren* does not only teach the Qur'an, other significant knowledge in Islam is also taught, such *hadith*, *fiqh*, *ushul fiqh*, and *tafsir*. In *pesanten* is not left to teach the finished classical books of *tafsir*, like *Tafsîr Jalalayn*, *Tafsîr al-Shâwi*, *Tafsîr Ibnu Katsîr*, *Tafsîr al-Munîr*, *Tafsîr al-Ibriz*, and others (Zuhdi, 2014: VII-VIII). It is happen in generally of *pesantren*, even it is not exception, the *pesantren* of outlying region like Sumenep. Kinds of *tafsir* are lerned in many *pesantren* there. The sample is, in *Pesantren* Assadad learned *Tafsîr Jalalyn*, *Firdaws al-Na'im*, and *Marah Labîd*. Besides, *Pesantren* Al-Karimiyah taught the students about *Tafsîr Jalalyn*, *Marah Labîd* and *Ibnu Katsîr* (Afifullah, 2019: 142-144). Those prove that the study of *tafsir* are generally focused to the finished classical books of *tafsir*. On the contrary, study of *tafsir* in PP. Annuqayah of Lubangsa area is not focused to one finished classical book of *tafsir*. But, it is personally delivered by KH. Muhammad Shalahuddin. He just

uses the Qur'an, leaving the finished classical book of *tafsir*. In the study, he begins with asking a student to recite the verses which are going to be learned at that time (al-Farra', 1983: 13). Then he explains the interpretations.

However, there were many research of *tafsir* studies for the example, salah Gusmian explains the history and dynamics of writing process of *tafsir*, exactly basis variety of social identity, intellectual background of Qur'anic interpreter, the used language and script in writing the *tafsir* (Gusmian, 2015: 1). Following that, M. Nurdin Zuhdi finished his thesis in UIN Sunan Kalijaga by research of typology of *Tafsîral-Qur'an Mazhab Indonesia* (Zuhdi, 2011: ix). The methodology of Buya Hamka in his *Tafsir Al-Azhar* is explained by Avif Alviyah that can be classified as *tafsîrbi al-ma'tsûr* based on its source, with *tahlîlî* method because it is begun from al-Fâtihah until al-Nâs, *muqarn* method for its explanation, and categorized as *tafsir tafshîlî* according to his width of exploration in the *tafsir*, while the feature of his *tafsir* is dominated by *adabî ijtima'î* with the beauty of Malayan language related to the social reality in his era (Alviyah, 2016: 25). And the same work is done by Siti Zakiyatul Humairoh in far-ranging discussions. In her thesis, she researched the epistemology of Quraish Shihab, Buya Hamka, and Husein Muhammad (Humairoh, 2018). Afifullah researched the method of *tafsir* studies in *pesantren* society perspective around *pesantren* of Sumenep. This researched finds typology of *pesantren* society opinion about the method of *tafsir* studies in *pesantren* Sumenep are different. Those are *Bandongan* method, demonstration, discussion; capsize of pyramid, and comparison (Afifullah, 2019: v). Those explained researches above are completely focus on Qur'anic interpretation studies in Indonesia what complete each other. Those arise across long period. And it is acceptable that many other researchers are revealed around academic scholar.

Differentially, this researched also focused on *tafsir* Indonesia, but this specifically discusses the interpretation of KH Muhammad Shalahuddin in the modern age of Sumenep Indonesia. It is important to be conducted to know the methodology and the contextualization of KH Muhammad Shalahuddin Qur'anic interpretations due to the fact that no one researched it before.

Method of Research

This research uses descriptive-qualitative research by using field research approximation. The qualitative type is used as the problem which is still unclear, holistic, complex, dynamic, and full of meanings (Hardani and his friends, 2020: 229). Besides, the descriptive research is used for having description systematically, factually, and accurate in concerning the facts and characteristics

of specific population of some regency regions (Suryana, 2014: 48). The field research is used for viewing social life of society realization straightly. In field research, the study is open-ended, unstructured, and flexible (Nugrahani, 2014: 48). The data resources are two kinds. *First* Primer resources are data which are directly given to the data collector (Hardani and his friends, 2020: 121). *Next*, Secondary resources are data which are not directly give data to the data collector; it may be with other people or documents (Hardani and his friends, 2020: 121). The data resources which are not able to give data directly in this research are various books, article, journal, and others what are considered contains relevant explanation with the topic of this research. Those data are collected with three technique, exactly, Interview, Observation, and Documentation.

Then, all data which is gotten from those collection technics of this research before would like to be analyzed with the data analysis of Miles and Huberman. These data analysis steps are as data Reduction (Sugiyono, 2018: 233-234), data Display, Conclusion Drawing. While the theoretical framework which is going to be used to frame and cover this article is Method of Tafsir belongs to Islah Gusmian exactly "*Khazanah Tafsir Indonesia*" also "The Contextual Interpretation Concept" belongs to Abdullah Saeed.

Biography of KH. Muhammad Shalahuddin

KH. Muhammad Shalahuddin (Madura, 2020: 9 was born on sixth (6th) of April 1982 C, in Sumenep Regency. His father is KH. A. Warits Ilyas (Hasan, 2018: 83-84), the grandson of KH. Moh.Syarqawi (Hasan, 2018: 74-79). And his mother is Ny. Nuhayah, or then changed to be Ny. Hj. Nafisah; a son of K. Achmad Khalid (Syarqawi, 1999: 134). The formal education of KH. Muhammad Shalahuddin youth was started in Madrasah Ibtidaiyah 1 Annuqayah for the elementary school. It was then continued to Madrasah Tsanawiyah 1 Annuqayah for the junior high school (Wahyudi, 2018: 40-41). On 1997 he was in Madrasah Aliyah Salafiyah Syafiiyah (MASS) Tebuireng.while the first degree was in Al-Azhar University Cairo Mesir at Linguistic (*lughah*) faculty (Shalahuddin, 2021). Leaving Cairo, KH. Muhammad Shalahuddin completed his college education in State Islamic University (formerly IAIN) of Sunan Ampel Surabaya. His field concentration is in faculty of culture (*adab*), exactly on Arabic Letter Majors.Finished in 2010, he had bachelor of art academic title as *Sarjana Sastra* (S.S). It was an insufficiency for him, so he proceeded his educational degree into University of Indonesia Depok. Simultaneously, he put mind on Letters Science studies, exactly in the faculty of culture (*Fakultas Ilmu Pengetahuan Budaya*). In 2014, he completed his study by achieving new degree as Magister of Humanities

(M.Hum). Lately, he is one of the doctors of lettercandidates in the University of Gadjah Mada Yogyakarta. His academic major are completely in line, all are about culture (Shalahuddin, 2021).

Methodology of KH. Muhammad Shalahuddin Qur'anic Interpretations

Since the instituting of PP. Annuqayah, the students are taught science of recitation (*Ilmu Qiraah*), *Tajwid*, and linguistic as the supports to understand the Qur'an by *sorogan* system as commonly used throughout the guardians in each area (Basith, 12). This system is also able to be categorized as well conceived manner to reach the right understanding of the Qur'an in PP. Annuqayah formerly. This study –based on the data wick is gotten– then will be analyzed with the methodology of *Tafsir* Indonesia following the version of Islah Gusmian based on the theoretical framework in the previous chapter as below:

1. Technic Aspect of Qur'anic Interpretation Writing

In this interpretation writing aspect there are eight important parts which will be elaborated one by one which is used by interpreter in showing a work of interpretation (Gusmian, 2013: 122-123). This aspect includes:

- a. Presentation Systematization of Interpretation, according to KH. Muhammad Shalahuddin's speech in the first meeting, the Qur'anic interpretation studies in PP. Annuqayah of Lubangsa Area would be begun from the first chapter and may be able to be completed, if it is able. But, if it is unable so he just follows the series. It means, he does not elect specific term, but he will follow what is in the *mushaf*. By this is then known that the used systematization is serial presentation which is exactly based on serial of chapters in standard model of *mushaf*.

He stated that the formation is not elected in empty reason. It comes for it is the most legitimated one. The serial based on *mushaf* formation is different with the thematic or revelation formation. The last two formation are still debatable, which one the most right is. The *mushaf* revelation with such that series is most received up to now by Muslims scholar, the Qur'an has been like the series. It is important to protect the Qur'an. Without the *mushaf* series, it is difficult for the Qur'an to be protected. Further he sees there, in fact, the Qur'an narrative is one of the reality and truth clarifier. It means the Qur'an narrative, the shown method there, becomes one of the truth clarifier it self (Shalahuddin, 2021).

He also avoids thematic or topical systematization due to the fact that the study is carried out spontaneously. The understanding of the

recited verses is given immediately. This is limited because the interpretation is gotten at that time directly. He doesn't use specific term because it will be useless for him, because he doesn't master the whole Qur'an broadly and deeply. It will take long time, while the time is short and limited (Shalahuddin, 2021). Because the time is short and limited also the spontaneity, KH. Muhammad Shalahuddin always delivers little verses in every study. He always requests one of *santri* to recite the verses which will be investigated. And some verses which will be recited are determined by him himself among three or four verses only (Muayyasyi, 2021). The second, it is also appropriated with the themes inside. The stoppage is always in every a theme finished, because the theme in those verses sometimes jumps to others if it is studied one stoppage (*maqra'*). He set it first; even he still divided and parted one theme into some parts (Shalahuddin, 2021). Based on that fact, it can be asserted that he also uses topical systematization in presenting the Qur'anic understanding.

- b. Presentation Form of Interpretation, by analyzing to the Qur'anic interpretation studies by KH. Muhammad Shalahuddin, it is known that he applies detail presentation form. That is an interpretation with wide discourse and scope at once (Wahid, 2018: 415). Usually this emphasizes on interpretation analysis comprehensively, deeply and detail. The main terms in every verse are analyzed to find exact meaning and suitable in the verses context (Gusmian, 2013: 173). He explains every verse alternately one by one in detail explanation. Even it is sometimes complete with the example and analogy. This is to give comprehensive comprehension to the *santri* (Nuri, 2021). The verses are analyzed with the words meaning or global explanations, the sentence structure, causes of revelations (*Asbab al-Nuzul*). It is also completed with citing narrations from Prophet, his Companions (*Shahabah*) and Successors (*Tabi'in*) (Khalilullah, 2020: 26) even it is fulfilled with linguistic description and specific matter to understand the Qur'an.

- c. Literary Style of Interpretation Writing

Literary style of interpretation writing is literary style of *tafsir* text which is analyzed as same as journalistic category frame. This contains four various parts exactly column, reporting or article, scientific, and popular literary style (Gusmian, 2013: 174). From these variant, the Qur'anic interpretation studies in PP. Annuqayah of Lubangsa area is

able to be categorized using reporting or article literary style. By this style an interpretation is signed with the use of simple, elegant, and communicative sentences. This emphasizes on reporting and human interest cases more. Literary style such this is used for magazine and newspaper that serves a report of few important events. This model is able to attractive the reader's emotion and invites to be in the written theme. This reader involvement can be with using the word "we" and "you". By nudging the emotion, readers are invited to have fun in the discussed problems, so the readers enjoy the delivered elaborations. For example;

Jadi firman Allah ini untuk menunjukkan bahwa Allah ini melampaui pengetahuan dari malaikat. Ini yang ingin ditunjukkan. Bagi malaikat ini sesuatu yang akan merusak, tetapi bagi Allah ini adalah khalifah yang siap menjalankan tugasnya. Untuk menunjukkan bahwa Allah memiliki pengetahuan yang levelnya memang sama sekali tidak bisa dibandingkan dengan malaikat, maka Allah berfirman Aku mengetahui apa yang tidak engkau ketahui. Sesungguhnya Aku mengetahui, karena memang Allah adalah dzat yang paling maha mengetahui. Maka dengan santai menjawab Aku mengetahui apa yang tidak engkau ketahui. Selesai sudah (Lubangsa, 2021).

It is easy also to find communicative sentences which are able to attractive the reader's emotion and invites to be in the written theme. The interpretation for the Qur'an chapter al-Baqarah 2:35 below tries to give human interest:

Jannah itu ya taman, banyak pohon-pohon di sana, itu yang bisa digambarkan dari surga. Banyak kehidupan di sana, taman. Ya tentunya ini tamanlah, kita tidak bisa menerjemahkannya sebagai surga yang akan kita tempati nanti, ya ndak tentu itu. Dan tidak ada keterangan ke arah sana juga. Tidak ada hubungannya. toh di situ ada pohon yang tiak boleh didekati nabi adam, iya kan. Jadi tidak ada yang mengarahkan pengetian bahwa ini surga adalah taman yang kelak akan kita tempati, bukan. Tetapi ini ya surga lah, banyak surga, ada taman. Yang disebutkan itu kan artinya ya kelambu, tutup. Falammâ janna alaihi al-lailu ra-a kaukaba. Kalau malam sudah menutupi bumi, gitu kan. Janna itu artinya ya menutup. Karena surga itu kan tertutup oleh pohon-pohon yang lebat, tempat sengtuari, tempat yang terlindungi, kan seperti itu. Makanya disebut dengam jannah karena dikelilingi oleh pohon-pohon, kita terlindung di dalamnya. Tertutup dari dunia luar, seperti itu lah kira-kira. Konsepnya taman kan seperti itu. Kalau kita masuk ke taman langsung berbeda. Berbeda dengan yang ada di sekelilingnya. Khusus,

seperti berada di alam lain. Makanya disebut jannah karena menutup dari dunia sekelilingnya (Lubangsa: 2021).

d. Form of Interpretation Writing

Islah Gusmian defines the form of interpretation writing as writing mechanism of technic rule in composing the wording of a *tafsir*. This is divided to be scientific and non-scientific writing forms (Gusmian, 2013: 182). By viewing the data, it is known that the Qur'anic interpretation study in PP. Annuqayah of Lubangsa is included in non-scientific writing form. That is an interpretation writing form which doesn't use scientific writing rules, such requiring the presence of footnotes or other notes in showing the reference (Gusmian, 2013: 182). In the interpretation, KH. Muhammad Shalahuddin just mentions according to "*mufasssir*", no other notes which clearly show the used reference.

e. Interpreter Characteristic

Theoretically, someone can compose an interpretation individually, collectively –either two people or more– or even by organizing special team or committee formally. In this matter Islah Gusmian theorizes that the interpreter characteristic is divided with two various exactly individual and collective interpreters (Gusmian, 2013: 187). From these variants, the Qur'anic interpretation studies in PP. Annuqayah of Lubangsa area can be concluded as individual characteristic. It means a *tafsir* which is emerged and written by one person (Gusmian, 2013: 187-188).

f. Interpreter Science-Source

According to Islah Gusmian, the interpreter science-source is the formal education background of the interpreter. He divides it in two various exactly, Qur'an and Interpretation Studies with Non-Qur'an and Interpretation Studies (Gusmian, 2013: 122). As the only one interpreter in PP. Annuqayah of Lubangsa area, KH. Muhammad Shalahuddin completed his college education in State Islamic University (formerly IAIN) of Sunan Ampel Surabaya with field concentration in faculty of culture (*adab*), exactly on Arabic Letter Majors. Finished in 2010, he had bachelor of art academic title as *Sarjana Sastra* (S.S). Then he proceeded his educational degree into University of Indonesia Depok, simultaneously on Letters Science studies, exactly in the faculty of culture (*Fakultas Ilmu Pengetahuan Budaya*). It is

completed in 2014 by achieving new degree as Magister of Humanities (M.Hum). Lately, he is one of the doctors of letter candidates in the University of Gadjah Mada Yogyakarta. His academic major are completely in line, all are about culture (Shalahuddin, 2021).

g. Origin of Interpretation Literature

Based on the origins, interpretations come for two various interests. That is for academic space or for non-academic space (Gusmian, 2013: 193). The suitable one among those interests for the origin Qur'anic interpretation studies is non-academic spaces. This is due to the fact that the Qur'an study is one of classical book recitations which is specialized by Education Manager of PP. Annuqayah of Lubangsa area for the collegian *santri* (Khatami, 2021). Originally, the Qur'an recitation was elected to protect the Qur'an recitation model. Only then the audiences are collegian, so KH. Muhammad Shalahuddin adds delivering the interpretation to give more understanding (Shalahuddin, 2021). Thus the Qur'anic interpretation studies were directed. It takes place in the Auditorium of Lubangsa every Saturday night. This is, as other classical book recitation, done once a week only (Kurniawan, 2021). This activity is such a speech with Qur'anic topic. Those interests emphasize that the Qur'anic interpretation studies in PP. Annuqayah of Lubangsa area comes for non-academic space.

h. Sources of Reference

The sources of reference mean *tafsir* literatures which are used by interpreter as reference book in the writing of his *tafsir*. It is very various exactly on the used language, *tafsir* generation, and its trend. It may be from Arabic, English, Indonesian, and Java language (Gusmian, 2013: 198-201). Works of *tafsir* –as product of human thought–since the first emergence up to now are always never free of the author's mind contribution (Ulinnuha, 2017: 127). Perhaps KH. Muhammad Shalahuddin explanations are coming from his intellectual thought. But the most unforgettable one is that among the explanations he also often refers to various classical books of *tafsir*. The first bibliography of his study is Tafsir Jalalayn (Ulinnuha, 2017: 127).

In beginning of interpreting the Qur'an chapter al-Baqarah 30, clearly he explains "*Kalau di dalam tafsir, wa-dzukur yâ Muhammad wa idz qâla Rabbuka li al-malâikati, Ingatlah tatkala Tuhan-mu berfirman kepada para malaikat 'Sesungguhnya aku akan menjadikan di bumi akan khalifah'... ...*

konsep ini akan menempatkan perwakilan dari Allah di dalam melaksanakan hukum-hukumnya di muka bumi (Lubangsa, 2021). Here appears resemblance between his interpretations with the interpretation of Jalaluddin al-Suyuthi in his *Tafsîr al-Jalâlayn*, exactly; “(And) mention, oh Muhammad (when your God decrees to His angels ‘actually I am going to create caliph in the earth) who will represent me in conducting my stipulations inside, that is Adam” (al-Mahalli & al-Suyuthi).

Tafsir Jalalayn is firstly referred by KH Muhammad Shalahuddin because in his consideration it is the basest. It gives the basest comprehension to the Qur'an. *Tafsir Jalalayn* gives the first way of comprehending the Qur'an. Nowadays new *tafsir* are many published, those are knowledge. On the contrary *Tafsir Jalalayn* is comprehension (Shalahuddin, 2021).

The last reference is most idolized by KH. Muhammad Shalahuddin. That is contemporary work of Muhammad Mutawalli al-Sya'rawi, exactly *Tafsîr al-Sya'râwî*. In many cases, the opinions of al-Sya'rawi color the interpretations of KH. Muhammad Shalahuddin. The work of al-Sya'rawi fully influences his interpretations. His interpretation styles are likely same with al-Sya'rawi's interpretations. Here appears that he makes reference to and idolizes the work of al-Sya'rawi. As the example; in beginning to interpret Qur'an chapter al-Baqarah 30, he elaborates about Qur'anic story or narrative, exactly story of creating Adam, like what was done by al-Sya'rawi (al-Sya'rawi, 1991:235). (al-Razi, 1981:174).

2. Hermeneutics Aspect of Qur'anic Interpretation

The analysis in this aspect is concretely as paradigmatic step to show hermeneutic construction form of a *tafsir* work. The investigation of paradigmatic dimension refers to three variables. Those are method, nuance, and approach of an interpretation.

a. Interpretation Method

Interpretation method here means a role and work systems which are used in interpretation process. There are two important aims which are methodologically mapped in viewing the used methodology frame, exactly historical interpretation (*tafsir riwayat*) and thought interpretation (*tafsir pemikiran*) (Gusmian, 2013: 211). But lately it is added to be three with inter-text method. Among those three methods, the most accepted to be attached for the Qur'anic interpretation studies

by KH. Muhammad Shalahuddin is thought interpretation method. This attaching is supported with two facts. *First*, even though among his references are work of Ibnu Katsir and al-Thabari –which are famously claimed as historical interpretation–, these two works are seldom he used. It is sometimes used only for comparisons. (Pasya, 2017: 149). *Second*, through out the Qur’anic interpretation studies, it is difficult to find any historical statement delivered inside. Even, it is easy to meet other text in his interpretation, if the historical interpretation just limited basing on Qur’an and *hadis* text or Companions’ statement.

In this thought interpretation, Islah Gusmian viewed some important variables exactly: Socio-Cultural Analysis, Semiotic Analysis, Semantic Method, and Scientific Method (Gusmian, 2013: 219). Among those all, semiotic analysis is likely used by KH. Muhammad Shalahuddin in conducting the Qur’anic interpretations studies in PP. Annuqayah of Lubangsa area. Here due to the fact in his statement he justified that the Qur’an narrative is one of the reality and truth clarifier. It means the Qur’an narrative, the shown method, becomes one of the truth clarifier itself. The narrative means a way of explanation from the first until the end. He gets each explanation of the Qur’an from the narrative of the texts. It is in line with what was given by Islah Gusmian as definition of semiotic analysis, exactly an analysis related with elements of sentences, relation among sentences, related with personage extension in the grammatical shape and style (Gusmian, 2013: 240).

In interpreting the Qur’an chapter al-Baqarah 35, KH. Muhammad Shalahuddin seems actively applies semiotic analysis by syntagmatic relation. The word *sakana*, the past verb (*fi’il madhi*) of *uskun*, can mean “relax, extinguished, light”, “like and believe to”, “use *sukun* sign”, and “being poor” (Ali & Muhdhor, 1999: 1074). But, because in that verse the word *uskun* is related with *al-jannata*, he explains that the commands of God for Adam and Hawwa’ is to stay in the park (*jannah*). In this verse is strongly irrational to apply other meaning, the command is to “believe to the park” or “use the *sukun* meaning for the park” for example. They are impossible to give comprehensive comprehension.

b. Interpretation Nuance

Interpretation nuance is a dominant space as standpoint of a *tafsir* work. This is to show the general trends chosen by the *tafsir* writer. The “trends” means science which colors a work of *tafsir*. This is due to the fact that an interpreter has different science background, so the written *tafsir* also has the loved nuance. This is happening based on *tafsir* is a product of human’s cogitation. As long as it is product of human’s cogitation, it will not be sterile of the interpreter mind contributions or individual judgment (Ulinnuha, 2017: 127). The influence such this one happens also in the Qur’anic interpretation studies by KH. Muhammad Shalahuddin. Among the exist nuance which was pointed by Islah Gusmian, KH. Muhammad Shalahuddin appears loving social nuance (Lubangsa, 2021).

Social nuance in the Qur’anic interpretation studies by KH. Muhammad Shalahuddin is able to be found, for example, like in understanding the Qur’an chapter al-Baqarah 35:

Cobaan di dunia bermacam-macam. Jadi anda jangan merasa sombong karena nabi Adam sendiri tidak sanggup menghadapi cobaan jadi anda pantas tidak sanggup. Tidak boleh juga berkata begitu. Ini ditunjukkan satu pembelajaran bahwa tantangan di dunia sangat berat. Tantangan orang terhormat itu kehormatannya, iya kan. Kalau tanggung jawab dari orang terhormat itu adalah belajar, menuntut ilmu. Tanggung jawab dari orang awam, ketika belajarnya sudah pas-pasan, membantu orang yang belajar, seperti itu, atau berderma, bersedekah, itulah amalnya orang-orang awam. Kalau orang awam itu paling gampang untuk beramal dengan cara bersedekah, ada uang sedikit sedekahkan, itu paling gampang, nggak pakek mikir, dapet pahala. Kalau anda nggak cukup begitu, apalagi emang nggak punya uang. Yang mau dimakan aja sulit di pondok, maka belajar. Amal anda ya seperti itu. Anda menguatkan kepribadian anda di sini, itu lain lagi (Lubangsa, 2021).

Such in the given example above, the social nuance develops with its ability to bring nearer the Qur’an interpretation to human understanding, in the general level it is near with the very latest case. One of its superiorities is that this nuance sees the Qur’an far away from a school influence. There is no a school influence like previous interpreter which, in a level, pushes the Qur’an following their schools (Ma’rifah, 1384: 1008). On the contrary, this nuance seems do hold on their wide independent mind which distorts the essence of Qur’an into metaphor and dramatization. These are done with estranging because the short of human ability (al-Dzahabi, 402).

This case does happen also in the Qur'anic interpretation studies by KH. Muhammad Shalahuddin such in the Qur'an chapter al-Baqarah 32, KH. Muhammad Shalahuddin holds independent mind to show and prove that the angels are not caliph in the earth anymore. He elaborates human ability, which indicates them as caliph, which is not owned by the angels at all. Even this interpretation likely distorts the inferiority of angels to superiority of human being in ability to translate the God's stipulations. But it is important to be underlined that by this nuance, KH. Muhammad Shalahuddin is dodged to elaborate schools (*mazhab*) controversy. In every interpretation, he explains the social message of the Qur'an widely, especially with the most related condition of daily life.

c. Interpretation Approach

The last variable which will be elaborated is interpretation approach. Minimally there are two standing points are mapped here, exactly textual and contextual approach (Gusmian, 2013, 274). For this, KH. Muhammad Shalahuddin states *"I am firstly with the context. Because Qur'an is truth clarifier, so it must be contextualized. And various situations in the Qur'an have context all over the era, the message; that is what I see firstly"*. In addition, at the time an interpretation is given contextually, he claimed it as one of method. His statement that the various situations in the Qur'an have relevant context all over the era strongly indicates that he applied contextual approach in his interpretation.

It is right, based on the definition; contextual approach is oriented on the reader (interpreter) context, where they live and stay, with cultural experience, history, the social itself (Gusmian, 2013: 276). The orientation such this one also appears in the Qur'anic Interpretation studies by KH. Muhammad Shalahuddin. He also explains the verses which are about the condition in the era of Prophet Muhammad evenbefore with many cases relating with the latest condition.

Contextualization of KH. Muhammad Shalahuddin Qur'anic Interpretations

The "contextual" term means paradigm of thinking from way, method, and approach which are based on context. In other words, the "contextual" term is a trend of ideology or opinion which is based on context dimension (Syafurudin, 2009: 48). For contextual method, the meaning of a particular Qur'anic verse is indeterminate. So, meaning is said to evolve over time. It is dependent upon the

socio-historical, cultural and linguistic contexts of the text (Saeed, 2008: 221). This is likely same with what is ever acknowledged by KH. Muhammad Shalahuddin, exactly “various situations in the Qur'an have context all over the era. From this statement, then, his Qur'anic interpretation studies in PP. Annuqayah of Lubangsa area are going to be analyzed by applying the contextual methodology framework of Abdullah Saeed.

1. The Significance and Hierarchy of Qur'an Chapter al-Baqarah 30-35

The Qur'an chapter al-Baqarah 30-35 is included into instructional values among the five values which are mapped by Abdullah Saeed (Saeed, 2008: 130). Instructional values refer to a number of specific instruction, directive, guideline, and advice in the Qur'an which relate to specific issue, situation, environment and context (Saeed, 2008: 116-117). The verses above are categorized as instructional values because they are story of an incident. This is like what is explained by KH. Muhammad Shalahuddin in his interpretation.

Ini adalah bagian al-Qur'an yang membahas tentang awal mula penciptaan. Penciptaan nabi Adam ini berkali-kali disebutkan di dalam al-Qur'an. Ini bagian dari kisah yang ada di al-Qur'an, karena muatan al-Qur'an bermacam-macam. Salah satunya dan yang paling banyak adalah kisah atau cerita. Ketika awal bercerita pun, maka al-Qur'an juga –ini yang perlu kita bayangkan bersama-sama– al-Qur'an menempatkan kekuatan bahasa atau cerita (Lubangsa, 2021).

In the statement above he means the verses of al-Baqarah 30-35 are a part of Qur'an which discuss about the beginning of creation. The creating of Prophet Adam is mentioned repeatedly in the Qur'an. This is a part of story in the Qur'an, because the contents of the Qur'an are very various. One of those is story or narrative. The Qur'an places the power of language or story. By that statement also it is known the story frequency. Although it is not mention clearly the position, but the verse are repeatedly as positive frequency of occurrence. The higher occurrence, the more importance should be given to the value (Saeed, 2008: 118). By this is known that the verses are applicable without depending on context. But understanding the moral-social message of those verses are still able to be contextualized.

2. The Contextualization Process Based on Abdullah Saeed's Contextual Frame

a. First stage: early considerations

As a consideration, it is important to know the interpreter subjectivity, because interpreter always brings up his experience,

estimation, belief and others in interpretations. This is really influential significantly to the interpretation. Therefore, it is important to know that KH. Muhammad Shalahuddin lives in PP. Annuqayah environment for his elementary and junior high school (Wahyudi, 2018: 40-41), and also Tebuireng for the senior high school. His scholarly educations are in Cairo, Jakarta and Yogyakarta focusing on Linguistic and Culture faculty. He is also the leader of Rabithah Ma'ahid al-Islamiyah (RMI) PCNU Sumenep (Instika, 2021).

Other consideration is comprehension to the world of the Qur'an, such what the text type, what the general meaning, and what the contents inside is. In interpreting the Qur'an chapter al-Baqarah 30-35, KH. Muhammad Shalahuddin determines that text type is story of an incident formerly. He also elaborates the general meaning is supremacy of God's authority, while the contents is creating Adam.

b. Second stage: Starting the interpretation task

This second stage does not clearly appear in the example of the Qur'anic interpretation studies by KH, Muhammad Shalahuddin. This is about identifying what is originally expressed in the interpreted text (Saeed, 2008:165). This is surely done by him himself toward works of *tafsir*. This is due to the fact that he always make references to the work of al-Sya'rawi, al-Thabari, Ibnu Katsir, etc (Shalahuddin, 2021). It comes because the first and the second stage actually are already covered and many studied by classic interpreter (*textualist*) in their opuses. So, KH. Muhammad Shalahuddin is not to be busy in doing it (Jayana, 2019: 49).

c. Third stage: Identifying the text meaning

This third stage also needs considerations how to understand the text in the early seventh century and also how it is understood in the tradition of interpretation. It is with constructing macro context 1 such social, politic, cultural, and intellectual condition (Saeed, 2008: 166). But in the interpretation for the Qur'an chapter al-Baqarah 30 up to 35 these considerations do not appear any more.

KH. Muhammad Shalahuddin divided the study with analyzing a narrow theme, such the Qur'an chapter al-Baqarah 30 up to 32 and 33 until 35 (Muayyasyi, 2021). By his statement, this is done to be appropriated with the themes inside, because in too many verses

sometimes the theme jumps. This is why the stop is always in one theme. Even, one theme is still divided and parted (Shalahuddin, 2021).

Next is determining the text genre, exactly historic; such story of the Prophet and classic period, *ethico-legal*; like commands, prohibition, instruction and advice. And the last is parable or text relating mystical matter like relating with, heaven and hell (Saeed, 2008: 169). It so happens for al-Baqarah 30 up to 35 which are investigated, KH. Muhammad Shalahuddin directed the genre also. He claimed those verses are categorized as historical text. The verses are telling about the story of creating Prophet Adam.

And the last is exploring many related thing in the Qur'an. They are like the resemble topics with parallel text, *hadits* (narration). An interpreter needs to identify any relevant text of Qur'an and *hadits* to compare (Saeed, 2008: 171-176). This is not too many applied by KH. Muhammad Shalahuddin in interpreting the Qur'an chapter al-Baqarah 30 up to 35, except in one place. That is exactly in explaining the meaning of *jannah*. He relates the Qur'an chapter al-An'am 76; "*falammâ janna 'alyhi al-lailu ra-a kaukaba*". Here is his explanation:

Tetapi ini ya surga lah, banyak surga, ada taman. Yang disebutkan itu kan artinya ya kelambu, tutup. Falammâ janna alaihi al-lailu ra-a kaukaba. Kalau malam sudah menutupi bumi, gitu kan. Janna itu artinya ya menutup. Karena surga itu kan tertutup oleh pohon-pohon yang lebat, tempat sengtuari, tempat yang terlindungi, kan seperti itu. Makanya disebut dengam jannah karena dikelilingi oleh pohon-pohon, kita terlindung di dalamnya. Tertutup dari dunia luar, seperti itu lah kira-kira.

d. Fourth stage: Relating the text interpretation with the context today

This stage becomes the top of contextualization process. In this stage will appear the proof of how the Qur'an is *shalih li kulli zamân wa makân*. Here an interpreter identifies how the traditions of *tafsir* interpret the text, and try to relate it into modern context (macro context 2). To reach this, the interpreter needs to consider dominant interpretation in wider context. In the dominant interpretation for al-Baqarah 30-32, he explains that the most dominant classic understanding is the complaint of angels comes from assessment that before Adam was created by God was a life also. Further explanation is here:

Maka di sini disebutkan ketika pertama kali Allah berfirman kepada para malaikat bahwa Allah memiliki konsep untuk menempatkan khalifah di bumi. Malaikat sebagai malaikah yang menguasai konsep alam raya, malaikat melihat bahwa konsep ini akan menempatkan perwakilan dari Allah di dalam melaksanakan hukum-hukumnya di muka bumi, mampu nggak manusia kalau konsepnya itu khalifah. Kenapa kok malaikat bisa menjawab di sini, oh nanti dia akan membuat kerusakan dan menumpahkan darah. Para mufassir berspekulasi di sini, karena ada contoh kehidupan terdahulu misalnya, dulu ada contohnya berarti.

From the dominant interpretations above, he shows connector statement that the verses are to inform the God supremacy in carrying all his wishes out. Even the angels will not ever know anymore. After that, KH. Muhammad Shalahuddin contextualizes the understanding of those verses. He explains with the contemporary common accident around the boarding school. Here is:

Ini bentuk supremasi Allah, oh nggak saya lebih tau. Ini artinya memberikan cercah keimanan kepada anda, harapan kepada anda. Bahwa malaikat saja menentang –dalam tanda petik– secara teks menentang Allah, mempertanyakan. Anda juga sering mempertanyakan diri anda sendiri. Ya Allah kenapa aku diciptakan dari orang tus seperti ini, ya Allah kenapa saya ditempatkan di lingkungan seperti ini, ya Allah kenapa aku mendapatkan cobaan seperti ini. Anda menentang keimanan anda sendiri, bahwa anda diciptakan salah. Itu kuno, malaikat sudah dulu. Kalau anda baru bertanya tentang kemalangan anda sekarang, telat. Jadi ndak pantas. Anda mempertanyakan kemalangan anda, “ya Allah engkok mak tak ekerem ben eppak ya Allah, engkok tak abejhenga jhek”. Itu kuno, sudah dulu. Sebelum anda diciptakan, malaikat jugamempertanyakan. Ya Allah kok mau menciptakan makhluk yang kalau nggak dikirim, nyari kiriman temannya ini ya Allah. Sudah ditanyakan dulu, jadi anda ndak perlu seperti itu. Anda harus membuka pintu keimanan bahwa Allah mengetahui apa yang tidak engkau ketahui. Anda harus membuka spektrum itu dan menerimanya dengan kukuh, ndak boleh menolak itu. Dan anda tidak diciptakan sia-sia. Paling sia-sianya cuma berapa menit, ketika kiriman tidak ada makanan tidak ada. Ya Cuma itu aja, berapa menit sih coba hitung-hitung, ndak lama. Nanti ada pasti yang membantu. Ndak lama yang seperti itu (Lubangsa, 2021).

The second contextualization model is in analyzing for the 33 up to 35 verses. In the dominant literal interpretation the verse of al-Baqarah 33 is understood like the following:

Maka setelah diajarkan, pada ayat 33 ini Allah ingin menunjukkan kepada kita, ingin menampilkan pengetahuan nabi Adam itu, maka Allah berfirman "coba sebutkan nama-nama itu, beri tahu mereka nama-nama benda-benda itu". Maka setelah nabi Adam menunjukkan nama benda-benda itu, Allah kembali mempertegas "bukankah aku sudah katakan kepada kalian wahai malaikat bahwa aku mengetahui perkara-perkara yang ghaib di dunia, di langit dan di bumi, mengetahui segala rahasia yang ada di langit dan di bumi dan juga mengetahui apa yang kalian tampilkan atau kalian sembunyikan.

To understand that verse in the contemporary context, KH. Muhammad Shalahuddin explains the connector concept. Pay attention to the citation below:

Ini menunjukkan, yang pertama, pengetahuan mutlak Allah yang meliputi sepanjang masa. Pengetahuan Allah ini tidak ada masanya, pengetahuan yang mutlak. Fakta bahwa anak Adam atau manusia keturunan Adam ini kelak membuat kerusakan di muka bumi termasuk bahkan putra dari Adam sendiri yang memulai pertumpahan darah, sama sekali tidak bisa membatalkan pengetahuan dan kekuasaan Allah. Malaikat sudah berkata bahwa dengan konsep menciptakan khalifah di dunia yang akan terjadi adalah kerusakan yang disebabkan oleh manusia itu, oleh khalifah itu, dan bahkan pertumpahan darah. Nah, fakta bahwa ini terjadi, sama sekali tidak membatalkan pengetahuan Allah akan rahasia di langit dan di bumi. Tidak membatalkan pengetahuan Allah ini, dan juga tidak membatalkan apapun sifat-sifat dari Allah, termasuk kekuasaannya.

3. The Contextualization Concept of KH. Muhammad Shalahuddin

The concept here means his limitations, principle, and his conviction to narrative in the Qur'an as contextualization view. Here primarily, his contextualization is based on two limitations exactly semiotic limitation and hermeneutic limitation. The semiotic limitation means textual. That is what is in the Qur'an text. But, in the text is made comparisons, first is with Indonesian language, and second is with Madura language. The semiotic needs to be disclosed seek the stable meaning. And the hermeneutic limitation is for seeking the dynamic

meaning. It comes for the hermeneutic does not seek meaning in the text. But it is in the context. There can be looked for the comprehension.

Summaries

Based on the discussions in the previous chapter, it is able to conclude that:

The methodology of KH. Muhammad Shalahuddin Qur'anic interpretations is using is serial presentation based on serial of chapters in standard model of *mushaf* with detail presentation form. It is using reporting literary style. It is included in non-scientific writing form. As individual interpreter who is not from Qur'an and Interpretation studies, he makes reference to Tafsir al-Sya'rawi, Tafsir Jalalayn, and the translation of *Kemenag*. It comes from non-academic spaces, but it uses thought interpretation method with semiotic analysis. His interpretation is contextual approach which full of social nuance.

The contextualization of KH. Muhammad Shalahuddin Qur'anic interpretations appear in the Qur'an chapter al-Baqarah 30-35 which is included into instructional values among the five hierarchy values. By completing four stages which are formulated by Abdullah Saeed, KH. Muhammad Shalahuddin contextualizes the comprehension to the verses with various social contemporary common accidents around the boarding school. He directs the social wisdom from the verses for any problems today.

Bibliography

- 'Asyur, Muhammad Thahir Ibnu. 1984. *Tafsir al-Tahrir wa al-Tanwir*. Tunis: n.d.
- Afifullah. 2019. Metode Pembelajaran Tafsir Perspektif Sivitas Pesantren; Studi Pada Pesantren di Sumenep. *Disertasi*. Pascasarjana UIN Sunan Ampel Surabaya.
- Ali, Atabik and A. Zuhdi Muhdhor. 1999. *Kamus Kontemporer Arab Indonesia*, Yogyakarta: Multi Karya Grafika.
- Alviyah, Avif. 2016. Metode Penafsiran Buya Hamka Dalam Tafsir Al-Azhar, " *Ilmu Ushuluddin*.
- Azami, M. M. 2005. *Sejarah Teks al-Qur'an dari Wahyu sampai Kompilasi: Kajian Perbandingan dengan Perjanjian Lama dan Perjanjian Baru*. Trans. Jakarta: Gema Insani.
- Aziz, Ach. Taufiqil. 2015. *Drs. KH. A. Warits Ilyas Inspirator dan Guru Umat*. Surabaya: IQ Media.
- Al-Dzahabi, Muhammad Husein. n.d. *Ilmu al-Tafsir*. Kairo: Dar al-Ma'arif.
- , *al-Tafsîr wa al-Mufasssîrûn*. 2000. Kairo: Maktabah Wahbah.
- , *al-Tafsîr wa al-Mufasssîrûn*. 2000. Vol. 2. Kairo: Maktabah Wahbah.

- Al-Razi, Muhammad Fakhruddin. 1981. *Tafsîr al-Kabîr; Mafâtiḥ al-Ghayb*. Damaskus: Dar al-Fikr.
- Al-Farra', Abi Zakariya Yahya Bin Ziyad. 1983. *Ma'ani al-Qur'an*. Beirut: 'Alim al-Kutub.
- Fathurrosyid. 2015. Islam Progresif Versi Abdullah Saeed: Ikhtiar Menghadapi Problem Keagamaan Kontemporer. *Al-Ihkâm*.
- , 2016. Potret Epistemologi Tafsir Era Formatif: Peta Kajian Tafsir Klasik Perspektif Filsafat Ilmu. *El-Furqania*.
- Gusmian, Islah. 2013. *Khazanah Tafsir Indonesia; dari Hermeneutika hingga Ideologi*, Yogyakarta: LKIS.
- , 2015. Tafsir Al-Qur'an di Indonesia; Sejarah dan Dinamika. *Nun*.
- Hardani, and his friends. 2020. *Metode Penelitian Kualitatif & Kuantitatif*. Yogyakarta: Pustaka Ilmu Group.
- Hasan, M. Afif. 2018. *Mutiara Annuqayah: Menegaskan Khidmah Kependidikan di Annuqayah*. Sumenep: Instika Press Annuqayah.
- Humairoh, Siti Zakiyatul. 2018. Epistemologi Tafsir Indonesia; Studi Penafsiran Quraish Shihab, Buya Hamka, Dan Husein Muhammad tentang Homoseksualitas pada Ayat-Ayat Mengenai Kisah Kaum Nabi Luth. *Tesis*. Fakultas Ushuluddin dan Pemikiran Islam: UIN Sunan Kalijaga.
- Ihsan, A. Bakir, ed. 2015. *Oase Keteladanan K.H. A. Warits Ilyas* Yogyakarta: Q Media.
- Ikatan Pemuda Bani Syarqawi. 1999. *Silsilah KH. Moh. Syarqawi: Pendiri Pondok Pesantren Annuqayah Guluk-guluk Sumenep Madura*.
- Jayana, Thoriq Aziz. 2019. Model Interpretasi al-Quran dalam Pendekatan Tafsir Kontekstual Abdullah Saeed. *AL QUDS: Jurnal Studi al-Quran dan Hadis*.
- RI, Kementrian dan Kebudayaan. 2016. *Kamus Besar Bahasa Indonesia*. Jakarta: Badan Pengembangan dan Pembinaan Bahasa.
- Khalilullah. 2020. *TafsirLokal di Era Kontemporer Indonesia: Studi Kasus Karya Thaifur Ali Wafa, Firdaws al-Na'im*. Jakarta: Pustaka Harakatuna.
- Ma'rifah, Muhammad Hadi. 1384. *Al-Tafsîr wa al-Mufasssîrûn fî Thawabihi li al-Qasyibi*. Al-Jami'ah al-Ridlawiyah li al-'Ulûm al-Islamiyyah.
- Al-Mahalli, Jalal al-Din Muhammad bin Ahmad and Jalal al-Din Abdurrahman bin Abu Bakar al-Suyuthi. n.d. *Tafsir al-Qur'ân al-'Adzîm li al-Imamayn al-Jalalayn*. Surabaya: Nurul Huda.
- Al-Maraghi, Ahmad Musthafa. 1946. *Tafsir al-Maraghi*. Mesir.
- Mustaqim, Abdul. 2011. *EpistemologiTafsirKontemporer*. Yogyakarta: LKIS Printing Cemerlang.
- Nugrahani, Farida. 2014. *Metode Penelitian Kualitatif: dalam Penelitian Pendidikan Bahasa*. Surakarta.
- Pasya,Hikmatiar. 2017. Studi Metodologi Tafsîr asy-Sya'rawî. *StudiaQuranika*.
- Al-Qattan, Manna' Khalil. 2000. *Mabahits fî 'Ulumal-Qur'an*. Kairo: Maktabah Wahabah.
- Rozi, A. Fahrur. 2020. Partai Politik dan Loyalisme Ra Mamak. *Radar Madura*.

- Saeed, Abdullah. 2016. *Al-Qur'an Abad 21: Tafsir Kontekstual*. trans. Ervan Nurtawab. Bandung: Mizan Media Utama.
- , 2006. *Interpreting the Qur'an: Towards a Contemporary Approach*. New York: Routledge.
- , 2014. *Reading The Qur'an in The Twenty-First Century: A Contextual Approach*. New York: Routledge.
- , 2008. *The Qur'an: an Introduction*. New York: Routledge.
- Sajjad, KHA. Basith Abdullah. 2007. *Pondok Pesantren Annuqayah: Tinjauan Epistemologis dan Sumbangan Fikiran untuk Pengembangan Keilmuan*. Sumenep: PP Annuqayah.
- Al-Shabuni, Muhammad 'Ali. 2003. *Al-Tibyân fi 'Ulûm al-Qur'an*. Jakarta: Dâr al-Kutub al-Islâmiyah.
- Sugiyono. 2018. *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Suryana. 2010. *Metodologi Penelitian: Model Praktis Penelitian Kualitatif dan Kuantitatif*. Universitas Pendidikan Indonesia.
- Al-Sya'rawi, Muhammad Mutawalli. 1991. *Tafîr al-Sya'râwî*. Kairo: Ikhbar al-Yaum Al-Azhar.
- Syafrudin. 2009. *Paradigma Tafsir Tekstual & Kontekstual: Usaha Memaknai Kembali Makna Al-Qur'an*. Yogyakarta: PustakaPelajar.
- Al-Syathi', 'Aisyah 'Abdurrahman Bintu. 1977. *Al-Tafsîr al-Bayânî li al-Qur'an al-Karîm*. Ribat: Dar al-Ma'arif.
- Ulinnuha, Muhammad. 2017. Konsep Al-Ashîl dan Al-Dakhîl dalam Tafsir al-Quran. *Madania*.
- Umar, Nasaruddin. 2014. Kata Pengantar: Kontekstualisasi al-Qur'an di Indonesia" in M. Nurdin Zuhdi, *Pasaraya Tafsir Indonesia; dari Kontestasi Metodolog hingga Kontekstualisasi*. Yogyakarta: Kaukaba Dipantara.
- Wahid, M. Abdurrahman. 2018. Corak dan Metodologi Tafsir al-Qur'an al-Madjid An-Nur Karya Hasbi Ash-Shiddieqy. *Rausyan Fikr*.
- Wahyudi, Johan. 2018. Konsep dan Strategi KH. Muhammad Shalahuddin Sebagai Kepala MA 1 Annuqayah dalam Meningkatkan Potensi Siswa Tahun Pelajaran -2017/2018. *Skripsi*. Fakultas Tarbiyah: Institut Ilmu Keislaman Annuqayah.
- Al-Zarqani, Muhammad Abdul Adzim. n.d. *Manahil al-'Irfan*. Kairo: Universitas Al-Azhar.
- Zuhdi, M. Nurdin. 2011. Tipologi Tafsir Al-Qur'an Mazhab Indonesia. *Tesis*, Program Pascasarjana: UIN Sunan Kalijaga Yogyakarta.
- , 2014. *Pasaraya Tafsir Indonesia; dari Kontestasi Metodologi hingga Kontekstualisasi*. Yogyakarta: Kaukaba Dipantara.

Internet Link

<https://Instika.ac.id/2018/02/14/GUBERNUR-NTB-DR-KH-TGB-ZAINUL-MAJDI-MA-BERKUNJUNG-KE-INSTIKA.html>

<https://pcnusumenep.or.id/2021/02/03/ra-mamak-ungkap-ilmu-solutif-kader-nu-di-acara-dialog-ke-nu-an-ansor-guluk-guluk/>
<https://www.instagram.com/sifarotuladab/>
<https://www.youtube.com/watch?v=3ynomITWF8c&t=266s>
<https://www.youtube.com/watch?v=D0c8aqCAeMI>
https://www.youtube.com/watch?v=VeiXvYqnn_o&t=41s
<Pppsumenep.or.id/pengurus-harian.html>

Interview

Nuri, Alvin. 2021. The Education Manager of PP. Annuqayah of Lubangsa.
Ilyasin, Bang-Bang. 2021. The Coordinator of Education Manager of PP. Annuqayah of Lubangsa.
Faqih, Haikal. 2021. One of senior high school students at PP. Annuqayah of Lubangsa.
Junaidi. 2021. The Chief of Manager of PP. Annuqayah of Lubangsa.
. 2021. The guardian of PP. Annuqayah of Lubangsa.
Anwar, Khairul. 2021. The Treasurer of PP. Annuqayah of Lubangsa
Kurniawan. 2021. The Education Manager of PP. Annuqayah of Lubangsa.
Ali, M. Mahrus. 2021. The Manager of Madrasah al-Diniyah al-Baramijwa al-Ta'lim of PP. Annuqayah of Lubangsa.
HS, Moh. Khatami. 2021. The Education Manager of PP. Annuqayah of Lubangsa.
Muayyasyi. 2021. The senior *santri* of PP. Annuqayah of Lubangsa.
Mahsun, Robith. 2021. The servant (*abdi dhalem*) of KH. Muhammad Shalahuddin.
Sayudi. 2021. The Secretary of PP. Annuqayah of Lubangsa.
Hidayat, Sultan Manarul 2021. The Manager of Organization Guider of PP. Annuqayah of Lubangsa.