

METHODOLOGY OF THE QUR'AN AND ITS TAFSIR BY THE MINISTRY OF RELIGION AFFAIRS OF THE REPUBLIC OF INDONESIA

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Abstract. This article discusses the methodology of the Qur'an and its Interpretation developed by Indonesian Ministry of Religious Affairs. Based on the phenomena that for some Indonesians, understanding the Qur'an in depth language original is difficult. The Ministry of Religion of the Republic of Indonesia presents a translation and interpretation in Indonesian. The method used in the study is library research with descriptive analysis. The result of the study showed that the method used in the holy Qur'an and its commentary divides the verses in one *sura* be several groups of verses, determines the topic in each group of verses as the central theme, determines the sub-themes to break down the interpretation of a group of verses, namely translation, vocabulary, munasabah, *asbāb al-nuzūl*, interpretation, and conclusion as well as outlining the performance of each of the sub-themes that have been prepared comprehensively. Method/source of understanding used Interpretation of the Ministry of Religion, namely method *bi al-ma'sūr*. The method of interpretation uses the *taḥlīlī* method. The style of interpretation is the *hidā'ī* style and the 'Ilmi style.

Keywords: Al-Qur'an and its Interpretation, Methodology, RI Ministry of Religion

Abstrak. Tulisan ini membahas metodologi kitab al-Qur'an dan Tafsirnya karya Kemenag RI. Dilatarbelakangi oleh pernyataan bahwa bagi sebagian orang Indonesia memahami al-Qur'an dalam bahasa aslinya merupakan sesuatu yang tidak mudah. Maka dalam hal ini Departemen Agama RI menghadirkan sebuah terjemahan dan penafsiran dalam bahasa Indonesia. Metode yang digunakan dalam artikel ini yaitu library research dengan analisis deskriptif. Penelitian ini menemukan bahwa metode yang digunakan dalam kitab al-Qur'an dan Tafsirnya yaitu membagi ayat-ayat dalam satu surah menjadi beberapa kelompok ayat, menentukan topik pada setiap kelompok ayat sebagai tema utama, menentukan sub-sub tema untuk mengurai penafsiran suatu kelompok ayat, yakni terjemah, kosa kata, munasabah, *asbāb al-nuzūl*, tafsir, kesimpulan,

dan penutupserta menguraikan penafsiran setiap sub-sub tema yang telah di susun secara komprehensif. Metode tafsir yang digunakan Tafsir Kemenag yaitu metode penafsiran bi al-ma'sūr (periwayatan). Metode Penafsirannya menggunakan metode taḥlīlī. Corak penafsirannya adalah corak hidā'ī dan corak 'ilmi.

Kata Kunci: Al-Qur'an dan Tafsirnya, Kemenag RI, Metodologi

Introduction

The Qur'an is a holy book that radiates various Islamic knowledge because the Qur'an encourages observation and research. Muslims also believe in the Qur'an as a book of guidance.¹ As a guide, the Qur'an must be easy to understand and implement its instructions.² For this reason, an effort was born to understand it, resulting in various new scientific disciplines and knowledge that was not previously known or revealed.³

Everyone who seeks to deepen a science is required to know the general basics and unique characteristics of that science. Everyone must also have sufficient and in-depth knowledge of other sciences related to the knowledge he is studying. It is intended that in deepening his knowledge, he will not experience difficulties that cause his efforts to explore a science not to reach its target.⁴

For some Indonesians, understanding the Qur'an in its original language is difficult, so a translation of the Qur'an in Indonesian is needed. To understand the Qur'an more deeply, we need a science of interpretation that can reveal the meaning behind the verse, namely the performance of the Qur'an in Indonesian. Translating and interpreting the Qur'an into Indonesian is one of the programs carried out by the Ministry of Religion of the Republic of Indonesia.

¹ M. Quraish Shihab, *Kaidah Tafsir*, cet. IV (Tangerang: LenteraHati, 2019), 5.

² M. AinurRhaien dan Khotib, *Kaidah Tafsir* (Jember: CV Pustaka Abadi, 2017), 2.

³ M. Quraish Shihab, *Kaidah Tafsir*, 5.

⁴ Ahmad Faqihudin, "Kedudukan dan Fungsi Kaidah Tafsir dalam Penafsiran al-Qur'an", *Ulumul Qur'an: Jurnal Kajian Ilmu al-Qur'an dan Tafsir*, vol.1, no.1 (Maret 2021): 1.

The publication of the Qur'an and its Interpretations (Enhanced Edition), volumes 1 to 10 from juz 1 to 30, is a realization of the government's program to meet the public's need for the availability of holy books for religious people and to help Muslims understand the contents of al-Qur'an in depth. The Ministry of Religion has made improvements and improvements to the interpretation of the Qur'an comprehensively and gradually carried out by a team formed through the Decree of the Minister of Religion Number 280 of 2003.⁵ The Ministry of Religion carried this out based on suggestions and suggestions from Al-Qur'an scholars and the public. This paper will discuss the Qur'an and its Interpretations and the methodology of their interpretation as well as aspects that have been corrected or perfected in the book of the Qur'an and its Interpretations by the Ministry of Religion of the Republic of Indonesia.

Research Methodology

This study used a qualitative method, a research procedure that produces descriptive data about people through written or spoken words and observable behavior.⁶ This study describes the interpretation methodology of the Indonesian Ministry of Religion (Enhanced Edition). This research is a field research in which the researchers directly go into the field to make observations and obtain the necessary information for accurate and definite results.

The author used primary and secondary data. Preliminary data is a data source that directly provides data to data collectors.⁷ The primary data in this study is the holy Qur'an and its Interpretation (Enhanced Edition) by the Ministry of Religion of the Republic of Indonesia. At the same time, secondary data is a source that does not directly provide data to data collectors. Secondary data in this study are books and scientific papers relevant to this research. The data analysis technique used in this research is a descriptive analysis that aims

⁵Departemen Agama RI, *Mukadimah al-Qur'an dan tafsirnya* (Jakarta: WidyaCahaya, 2011), xix.

⁶ Salim dan Syahrums, *Metodologi Penelitian Kualitatif*, cet. 5 (Bandung: Citapustaka Media, 2012), 46.

⁷Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif, dan R & D*, cet. 19 (Bandung: Alfabeta, 2013), 137.

to analyze the Indonesian Ministry of Religion Affairs interpretation methodology.

Result and Discussion

Biography of the Al-Qur'an Writing and Tafsir Team

1. Mohammad Atho Mudzhar

Mohammad Atho Mudzhar is an Indonesian academic born on October 20, 1948. In 1975 he completed his undergraduate studies at IAIN Syarif Hidayatullah Jakarta. From 1972-1975 he taught at PGAN Cijantuk, East Jakarta, for four years. At the end of 1975, he was transferred to the Research and Development Agency of the East Jakarta Department. In 1977 he joined the social sciences research training program at Hasanudi University, Ujung Pandang, for 11 months. Then in 1978, he continued his Masters's degree by taking a Master of Social and Development at the University of California Los Angeles, America. He finished in the mid-1990s with a Doctor of Philosophy and Islamic degree.⁸

From 1991-1994 he served as director of the development of Islamic religious education at the Ministry of Religion's state public schools. From 1994-1996 he was director of development of the Islamic Higher Education Department of Religion. In 1996 he became Chancellor of IAIN Sunan Kalijaga Yogyakarta. He also taught at several universities for postgraduate programs in Yogyakarta and Jakarta. Among the books that have been published are *Studying Islam in America* (1991), *Islamic Studies Approach* (1998), *Reading Ijtihad Waves* (1998), *Family Law in the Modern Islamic World* (2002), *Identity, Religion, Ethnicity, Democracy and Citizenship in Indonesia* (2004). He also received the Satya Wira Karya badge in the field of religious harmony in 2008.⁹

2. Fadhal AE. Bafadhhal

⁸ Wikipedia, "Mohammad Atho' Mudzhar, 2022," Diakses, 3 Desember, 2022, https://id.wikipedia.org/wiki/Mohammad_Atho%27_Mudzhar

⁹ Moh. IstikromulUmamik, "Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan) Karya Tim Kementerian Agama Republik Indonesia: TinjauanEpistemologi" (Tesis S2., Universitas Islam Negeri SunanAmpel Surabaya, 2019), 61.

He was one of the professors who wrote many works. His perseverance in academics has produced several works. Among the books that have been published is *Youth and the Struggle of Values in the Global Era* (2003). *Youth And Spiritual Strengthening* (2004). *Literature Shift in Salafiyah Islamic Boarding Schools in Indonesia* (2006).¹⁰

3. AhsinSakho Muhammad

He is an expert in Qira'at and Al-Qur'an Sciences who was born in Cirebon on February 21, 1956. He got the basics of religious knowledge from his family's pesantren and then continued his studies at the Lirboyo Islamic boarding school, Kediri, and studied tools and fiqh. And during long holidays, he studied at Kiai Abdul Manan Solo by depositing his Al-Qur'an memorization. Then he continued studying the Qur'an and studied at the al-Munawwir Islamic boarding school, Krapyak, Yogyakarta (1973-1976) and attended Kiai Arwani Kudus. He also studied for about one year (1976-1977), namely studying the Qur'an at the al-Ḥarām Mosque under the guidance of Sheikh 'Abdullāh al-'Arabī. In the afternoon, he studied at Markaz Ta'lim al-Lugah al-'Arabiyah. At the end of the year, he took the exam and passed and received the shahadah, namely being able to read the Qur'an by rote from beginning to end.¹¹

In 1977 he studied at the Faculty of Kuliyyat al-Qur'ān wa Dirāsah Islamiyyah from al-Jāmi'ah al-Islāmiyyah and earned a Doctorate with al-'ulā neurology. His in-depth mastery of the Qur'anic sciences attracted many groups. Then he was invited by Kiai Sukran Makmun to establish the Darul Rahman Islamic Institute and teach at the Al-Qur'an Science College and UIN Jakarta. Among his works are *Manba' al-Barakāt fī Sab'i al-Qirā'āt*, *Oasis Al-Qur'an Conditioning Life*, and *Memorizing Al-Qur'an: Benefits, Virtue, Blessings and Practical Guidance*.¹²

4. Ali Mustafa Ya'qub

¹⁰ Moh. IstikromulUmamik, "Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan), 62

¹¹ Moh. IstikromulUmamik, "Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan), 62

¹² Moh. IstikromulUmamik, "Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan), 63

He was born in Kemiri, Batang, Central Java, on March 2, 1952. Little Mustafa Ya'qub visited a boarding school in Seblak, Jombang, to study religion until 1969, then studied at Tebuireng until the syairah faculty level at Hasyim Asy'ari University in 1976. Then he continued his education at Muhammad Ibnu Saud University in 1985 and took a master's degree at the same university as a major in Tafsir and Hadith Science. Then he continued his doctoral degree at Nizamia University, Hyderabad, India, specializing in Islamic law in 2008. Among his works is Advice to the Prophet Readers and Memorizers of the Qur'an (1990), Imam Al-Bukhari and Methodology of Hadith Criticism (1995), and Community Harmony in the Perspective of the Qur'an and Hadith (2000).¹³

5. Muhammad Shohib

He is an active person in the Ministry of Religion of the Republic of Indonesia, and it is noted that he held various strategic positions, including as Head of the Lajnah Pentashihan Mushaf al-Qur'an (LPMA) Research and Development Center of the Ministry of Religion in 2007-2014. Apart from being active in the office, he also writes several books, including Guardians of the Qur'an: Biography of Al-Qur'an Memorizers in the Archipelago (2011).

6. Rif'atSyauqi Nawawi

He is the son of Kiai Nawawi, one of the leaders of al-Khariah. Besides that, he is also one of the 200 names of recommended lecturers from the Ministry of Religion. He is also well-known as an expert on the interpretation of the Qur'an and a professor at the Tarbiyah Faculty of UIN Jakarta. His education from bachelor's degree to the doctoral degree was taken at IAIN Syarif Hidayutullah Jakarta. Among his works are The Personality of the Qur'an, The Rationality of Tafsir Muhammad Abduh: A Study of the Problems of Aqidah and Ibadah.¹⁴

7. Salman Harun

¹³ Moh. IstikromulUmamik, "Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan), 63.

¹⁴ Moh. IstikromulUmamik, "Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan), 64.

He is a professor at the Faculty of Tarbiyah and Teacher Training at UIN Sunan Kalijaga, born in Pariaman on June 12, 1945. His scientific fields are tarbawi interpretation, contemporary Indonesian interpretation, and contemporary Middle Eastern interpretation. The undergraduate degree was taken at the Tarbiyah Faculty of UIN Jakarta (1973), continued to the Masters level at the Post Graduate Courses of Islamic Studies, Leiden University (1983), and doctoral level in the field of interpretation at the Postgraduate Faculty of IAIN Syarif Hidayatullah. Among his works is *The Scientific Development of Qawa'id al-Tafsir* (2014), *Research On Holy Book Of Qur'an* (2006), *Smart Arabic Al-Qur'an* (2010), *Religious Expressions in Indonesia, A Review of Meaning and Motivation* (2010).

8. Faizah Ali Syibromalisi

She received his education directly from her father, Ali Syibromalisi, a well-known Kiai and religious leader in Jakarta. Since childhood, she has been taught about the basics of religion. She took a formal education bachelor's degree at al-Azhar University, Egypt. Because he was heavy with his family, he finally moved to UIN Jakarta, but his father again asked her to study in Egypt. His father advised him to take general majors, and when the new summer holidays began, she studied agdama. He entered the Ushuluddin Faculty, studied Al-Qur'an and Interpretation, and graduated with the predicate of *mumtāz* (perfect). She became an editor, translator, and poet on the Indonesian section of Cairo radio. Education at the Master's and Doctoral levels was taken at the same university. After completing his doctorate, he became a lecturer at the Ushuluddin Faculty, IIQ, and a Lecturer of Interpretation at UIN Jakarta for both Bachelor's and Postgraduate degrees. Among her works is *The Influence of Qira'at Nāfi' History of Qālūn in the Interpretation of the Qur'an and the Difference with Qira'at 'Āṣim History of Ḥafṣ*. Her dedication to the world of

interpretation has brought her name as one of the most respected Indonesian female interpreters.¹⁵

9. Muslih Abdul Karim

He was born in Lamongan on March 15, 1959. He took his formal undergraduate education at LIPIA, and not long ago, he received a recommendation to complete his education at Riyāḍ, so he completed his undergraduate to doctoral degrees at Riyāḍ, majoring in interpretation. After returning to Indonesia, he became a lecturer at UIN Jakarta, LIPIA Jakarta, and PTIQ Jakarta and became a member of DSP (central Sharia Council) DPP PKS. And he became general chairman of Mapadi (Ma'had Dakwah Indonesia) for 2018-2023. Among his works are *Isa in the Qur'an*, *Pearls of Surah Yasin*, *The Miracle of a Husband's Livelihood*, and *Contemporary Interpretation and Translation of Salman Fahd al-Audah's book entitled Haji Easy Fun*.

10. Ali Audah

He was born in Bondowoso on July 14, 1924, and he was a lecturer at the University of Ibnu Khaldun and the Jakarta Art Institute. He is an Indonesian translator and writer. He has attended international conferences, including the Baghdad-Iraq Asian-African Authors Conference (1976), the UNESCO Paris Translation Conference, and the Malaysian translators meeting (1978). His best work is the biography and philosophy of the Pakistani poet Muhammad Iqbal.¹⁶

Ali Audah is better known as a translator and writer. Books that are translated are generally in literature, philosophy, and religion. He further specialized in translating modern Arabic literature. Among his translations are *The Life History of Muhammad* by Haikal (1972), *Egyptian Stories*, *Collection of Poetry by Egyptian Poets* (1977), *Satan in Danger* (1978), and *Two Great Islamic Figures in Islamic History* by Thaha Husain (1986).¹⁷

¹⁵ Moh. IstikromulUmamik, "Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan), 64-65.

¹⁶ Moh. IstikromulUmamik, "Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan), 66.

¹⁷ Moh. IstikromulUmamik, "Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan), 67.

11. Muhammad Hisyam

He is one of the Indonesian intellectuals who actively studies general knowledge of religion. Besides that, he is also active in writing several works. Among his well-known books is *The History of the Paksi Sultanate*, published in (2012).

12. Huzaimah T. Yanggo

She was the Chancellor of the IIQ from 2014-2018 and was born in Donggala, Central Sulawesi, on December 30, 1946. She took his formal doctoral education in the comparative school of jurisprudence from al-Azhar University in 1981, graduating with a Cumlaude predicate. She has also served as Director of the IIQ Jakarta Postgraduate Program. She has been a member of the Central MUI Fatwa Commission since 1987, the MUI National Sharia Council since 1997, and in 2000 has been chairman of the Central MUI for social studies and development. Among her works and writings, she has graced many magazines and mass media such as *aḥkām* magazine, *comparable value*, and *Islamic Studies*; among the books he has published are *Islamic Views on Gender*, *Introduction to Comparative Schools*, *The Concept of Women in Islamic Views*, *Contemporary Women's Fiqh*, *Masail Fiqhiyah: Contemporary Fiqh Studies*.¹⁸

13. M. Salim Umar

He is one of the professors who devotes his energy and thoughts to progress in science, especially in the field of religion. For his dedication, he became a team member to perfect the book of the Qur'an and its enhanced edition commentary.

14. Hamdani Anwar

He is a professor at the Faculty of Ushuluddin UIN Syarif Hidayatullah Jakarta. His undergraduate to doctoral education was obtained at UIN Jakarta. He studied Al-Qur'an and Hadith and became a lecturer at UIN Jakarta and PTIQ

¹⁸ Moh. IstikromulUmamik, "Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan), 67-68.

Jakarta, and several other universities in Jakarta. He was also active in preaching in various places ranging from government agencies private sector to the general public. In addition, he is also one of the 200 preachers recommended by the Ministry of Religion. He is also actively writing several works, including a Critical Study of Tafsir al-Misbah by M. Quraish Shihab, published in the Journal of Mimbar Religion and Culture Jakarta vol. xxx, 2 pages 176 in 2000.¹⁹

15. SibliSardjaja

He is a professor who is very concerned about religious knowledge. He is a team member in perfecting the Qur'an and its interpretation.

16. MazmurSya'roni

Among the books he published was General Guidelines for Writing and Reciting Mushaf al-Qur'an, with Rasm Usmani published in 1999. Principles of Writing in the Standard Qur'an published in 2007.

17. M. Syatibi AH

He is a person who has devoted his life to the development of science, leading him to become one of the team for perfecting the book of the Qur'an and its Tafsir, the Enhanced Edition.²⁰

The following is a team biography from the Indonesian Institute of Sciences (LIPI):

1. Umar Anggara Jenie

He is a UGM professor born in Solo on August 22, 1950, an expert in Bioethics, and became the head of LIPI from 2002-2010. He graduated from the UGM Faculty of Pharmacy in 1975 with a bachelor's degree, a master's degree in chemistry from the University of New South Wales, Australia, in 1982, and a doctoral degree at the Australian National University in Chemistry in 1988. He also served as chairman of the National Biotics Commission from 2009-2012. His

¹⁹ Moh. IstikromulUmamik, "Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan), 68.

²⁰ Moh. IstikromulUmamik, "Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan), 69.

work has been a member of the International Dialogue on Biothic of the European Group on Ethics of Sciences and New Technology (IDB-EGE). This international activity cares about ethics in science and new technology.

2. HeryHarjono

He is a principal researcher at the Indonesian Institute of Sciences (LIPI) in charge of theoretical geophysics. His career was LIPI's Head of the Limnology Research and Development Center, research professor in Geology-geophysics, and head of the geotechnology research center. His achievements in 2011 received the HAGI Award from the Association of Indonesian Geophysicists (HAGI). Kenji Satake from ERI, University of Tokyo Japan.

3. Muhammad Hisyam

He is a member of LIPI who has high dedication, especially in scientific development. His commitment led him to become one of the members representing LIPI as the TEAM of Completion of the Qur'an and its Interpretations in an enhanced edition.²¹

4. HoemamRozie Sahil

He is a member of LIPI who is highly dedicated to science and has held several strategic positions. And it was recorded that he had also been one of the LIPI members who compiled the Ministry of Religion's scientific interpretation, namely an interpretation published by the Ministry of Religion that specifically examines Kaunyah's verses.

5. A. Rahman Djuwansah

He is the head of the geo-technology research center. A bachelor's degree was taken at Padjadjaran University, a Master's level was taken at Universite De Strasbourg, and a Doctoral degree at Universite De Strasbourg. His activities include joining the LIPI Geotechnology Core Competency, LIPI Excellence, and TP2I-LIPI. In addition, he is also a member of the Indonesian

²¹ Moh. IstikromulUmamik, "Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan), 69-70.

Ministry of Religion's Scientific Interpretation drafting team. He is a member who has many works, including the Assessment Model for Determining Soil Erodibility Factory in Lombok Island, which was published in the Journal of Geological and Mining Research vol. 27 no.2 2017.

6. Arie Budiman

Formal education was taken from IPB in the field of fisheries in 1972, Masters in marine biology at the University College North Wales in 1978 and Doctoral level at UI in 1991 in the field of Natural Sciences. He is the head of LIPI's biological research center, among his works namely Biodiversity Information Formal education was taken from IPB in fisheries in 1972, a Master's in marine biology at the University College North Wales in 1978, and a Doctoral level at UI in 1991 in Natural Sciences. He is the head of LIPI's biological research center. Among his works, namely Biodiversity Information Status in Indonesia and The Importance of Sensitivity Mapping of Landscape Elements as Material of Reference for the Empowerment of Biological Resources.²²

7. Dudi Hidayat

He is a member of LIPI who works at the Center for Policy Research and Management of Science, Technology, and Innovation. He took a bachelor's degree at the University Of Technology. He continued his master's degree taken at The University Of Sussex. His career has served as head of research management. His experience is being a paper selection committee in the proceedings of the annual forum for the development of national science, technology, and innovation. Frugal Innovation: Challenges and Opportunities for Research and Development and Business in Indonesia is among his works.

8. Syamsul Farid Ruskanda

He is a member of LIPI and is part of the team compiling Scientific Interpretation of the Ministry of Religion of the Republic of Indonesia. For this

²² Moh. IstikromulUmamik, "Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan), 71.

experience, he was again appointed as one of the team members to complete the enhanced edition of the Qur'an and its Interpretations.²³

Al-Qur'an and Its Tafsir (Edisi yang Disempurnakan)

1. History of the Writing of the Qur'an and Its Tafsir

Given that the Qur'an was revealed in Arabic, in disseminating it, it is necessary to use a language that can be understood by readers of the Qur'an wherever they are. In one area, Ulama has a big responsibility to popularize the Qur'an. In this case, the Ministry of Religion of the Republic of Indonesia is tasked with socializing the Qur'an to all Muslims in Indonesia. One of the methods is translating and interpreting the Qur'an into Indonesian.²⁴

Understanding the Qur'an in Arabic is something that is not easy for most Indonesian Muslims. Therefore, translating the Qur'an into Indonesian becomes very necessary. But the translation of the Qur'an alone is not enough for those who want to deepen the Qur'an. It is necessary to have an interpretation of the Qur'an, especially in Indonesian.²⁵

Efforts to translate and interpret the Qur'an are one of the programs carried out by the government. The translation of the Qur'an was confirmed by the MPR and included in Pattern I of Planned Universal Development. To present the interpretation of the Qur'an, the Minister of Religion was appointed as the executor and even formed the Al-Qur'an Translator/Interpreter Organizing Foundation, which was chaired for the first time by R.H.A. Soenarjo with KMA No. 90 of 1972, then refined with KMA no. 8 of 1973 with team leader Bustami A. Gani and further refined with KMA No. 30 in 1980 with team leader Ibrahim Hosen. The translation of the Qur'an underwent a development which was eventually developed by the Center for Research and Development of Religious Literature with the Lajnah Pentashih Mushaf al-Qur'an based on the proposal of the XV Al-Qur'an Ulama Working Conference, which was held on 23-

²³ Moh. IstikromulUmamik, "Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan), 72.

²⁴Departemen Agama RI, *Mukadimah al-Qur'an dan tafsirnya*, xxxiii.

²⁵Departemen Agama RI, *Mukadimah al-Qur'an dan tafsirnya*, xxi.

25 March 1989. Initially, the *lajnah* had ten members, namely Hasbi ash-Shiddiqi, Bustami A. Ghani, Muchtar Jahya, Toha Jahja Omar, Mukti Ali, Kamal Mukhtar, Ghazali Thaib, Musaddad, Ali Maksum, and Busyairi Madjid. Then it was overhauled in 1990 with 15 members, namely Hafizh Dasuki as chairman, Alhumam Mundzir as secretary, Mukhtar Nasir, Lutfi Ansori, Syafi'i Hazami, Muhammad as-Sirri, Aqib Suminto, Shawabi Ihsan, Nur Asyiq Wasit Aulawi, Quraish Shihab, Satria Effendi, Muhaimin Zein, Badri Yunardi, and Surjono.²⁶

The Al-Qur'an and its translation published by the Al-Qur'an Translation Organizing Agency, Ministry of Religion, was first circulated on August 17, 1965. They were printed in stages in 3 volumes, each containing ten juz. Then the printing carried out in 1971 was combined into one volume by the Translator / Interpreter Organizing Foundation of the Ministry of Religion led by R.H.A. Soenarjo. Tafsir al-Qur'an Department of Religion is also present in stages. In 1975, the first printing was carried out in volume 1, which consisted of chapters 1 to 3. In 1980 a complete printing of 30 chapters was carried out with a simple format and quality. Then in subsequent publications, improvements were made by *Lajnah Pentashih al-Qur'an*. Then 1990, a more comprehensive improvement was made, especially in linguistics.

To improve service to the needs of the community, the Ministry of Religion made efforts to improve the overall interpretation of the Qur'an, which was carried out by a team formed by the Minister of Religion of the Republic of Indonesia by Decree of the Minister of Religion of the Republic of Indonesia Number 280 of 2003 chaired by Ahsin Sakho Muhammad with members consisting of from scholars and scholars of the Qur'an with a target of completing six juz each year so that the process of perfecting the interpretation can be fully completed by 2007.²⁷ The team's composition was M. Atho Mudzhar as director, Fadhal AE. Bafadal as vice director, Ahsin Sakho Muhammad as chairman and member, Ali Mustafa Yaqub as deputy chairman and member,

²⁶Departemen Agama RI, *Mukadimah al-Qur'an dan tafsirnya*, 62.

²⁷Departemen Agama RI, *Mukadimah al-Qur'an dan tafsirnya*, xxii

Muhammad Shohib as secretary and member, Rif'at Syauqi Nawawi, Salman Harun, Faizah Ali Sibromalisi, Muslih Abdul Karim, Ali Audah, Muhammad Hisyam, Huzaimah T. Yanggo, M. Salim Umar, Hamdani Anwar, Sibli Sardjaja, Psalm Sya'roni, and M. Syatibi AH. The Minister of Religion supported this team as the coach, namely Sahal Mahfudz, Ali Yafie, and Asmuni Abd. Rahman, Kamal Muchtar, and Syafi'i Hadzami as Advisors, M. Quraish Shihab and Said Agil Husin Al Munawar as Expert Consultants / Resource Persons.²⁸

On 28-30 April 2003, a Working Conference on the Qur'an was held at the Wisma Department of Religion Tugu, Bogor, which resulted in several inputs and recommendations regarding the need to improve the interpretation of the Qur'an at the Ministry of Religion. Apart from that, in this Working Meeting, guidelines were formulated to enhance the interpretation, which later became the work reference for the interpretation team in carrying out their duties, including the schedule for completion. Muker was also held on 16-18 May 2005 in Palembang, 5-7 September 2005 in Surabaya, 8-10 May 2006 in Yogyakarta, 21-23 May 2007 in Gorontalo, and 21-23 May 2008 in Banjarmasin, to obtain suggestions and input regarding the publication of the next edition of the commentary.²⁹

The aspects that are enhanced in these improvements include:

1. Aspects of language that are felt to be no longer appropriate with the development of Indonesian today.
2. The substance aspect relates to the meaning and content of the verse.
3. Munāsabah and asbāb al-nuzūl aspects.
4. Aspects of perfecting the hadith, completing the hadith with sanad and rawi.
5. The transliteration aspect refers to the Arabic-Latin Transliteration Guidelines based on the 1987 SKB of the two Ministers.

²⁸Departemen Agama RI, *Mukadimah al-Qur'an dan tafsirnya*, 66.

²⁹Departemen Agama RI, *Mukadimah al-Qur'an dan tafsirnya*, xxii.

6. Completed with a study of Kauniyah verses conducted by a team of experts from the Indonesian Institute of Sciences (LIPI).
7. The text of the verses of the Qur'an uses the Usmāni rasm, taken from a rewritten Standard Mushaf al-Qur'an.
8. The translation of the Qur'an uses the Qur'an and the translation of the Ministry of Religion, which is enhanced (2002 Edition).
9. Equipped with vocabulary, whose function is to explain the meaning of certain pronunciations contained in the group of verses being interpreted.
10. At the end of each volume, an index is given.
11. Attempts are made to distinguish the characteristics of Arabic text writing between groups of interpreted verses, supporting verses, and writing of hadith texts.³⁰

Refinement of Al-Qur'an Interpretation The Ministry of Religion incorporates kauniyah verses or verse studies from a scientific and technological perspective which is a response to suggestions and input from experts. This was carried out by a team of experts from the Indonesian Institute of Sciences (LIPI), namely Umar Anggara Jenie as director, Hery Harjono as chairman and concurrent member, Muhammad Hisyam as secretary and contemporary member, Hoemam Rozie Sahil, A. Rahman Djuwansah, Arie Budiman, Dudi Hidayat, and Syamsul Farid Ruskanda.³¹ In carrying out the study of the Kauniyah verses, the LIPI team was assisted by the Head of the Agency for the Assessment and Application of Technology (BPPT), namely Said Djauharsyah Jenie.³²

The composition of the perfected edition of the interpretation is similar to the current understanding, which consists of a preamble containing the name of the sura, the place where it was revealed, the number of verses, and the main points of its content. This preamble will be presented after the completion of

³⁰Departemen Agama RI, *Mukadimah al-Qur'an dan tafsirnya*, 65-66.

³¹Departemen Agama RI, *Mukadimah al-Qur'an dan tafsirnya*, 67.

³²Departemen Agama RI, *Mukadimah al-Qur'an dan tafsirnya*, xxviii.

the 30 juz interpretations.³³ In 2003 the refinement of interpretation was coordinated by the Research and Development Center for Religious Literature, and in 2007 it was coordinated by the Lajnah Pentashihan Mushaf al-Qur'an, the Research and Development and Training Agency of the Ministry of Religion of the Republic of Indonesia. The publication of the first commentary consisted of chapters 25-30, after previously published interpretations of chapters 1-6 in 2004. Then in 2005, reports of chapters 7-12 were published. In 2006 the commentary on juz 13-18 was published, and in 2007 an enhanced interpretation of juz 19-24 was published. Then in 2008, the interpretation of juz 25-30 was published. The Research and Development and Training Agency of the Ministry of Religion printed a limited number of interpretations intending to obtain more comprehensive input from scholars, al-Qur'an experts, hadith experts, history and Arabic language experts, science and technology experts, and observers of al-Qur'an interpretation, before later being published en masse by the Directorate General of Islamic Community Guidance at the Ministry of Religion and al-Qur'an publishers in Indonesia. In 2008 the book Preface to the Qur'an and its Interpretations was published separately.³⁴

2. Reference of Tafsir

a. Kitab Tafsir

The references or references presented here are sourced from the bibliography in the Qur'an and its Tafsir, ranging from volumes 1 to 10.³⁵

Among the commentary books that are the source of reference or references to the Qur'an and its Interpretations are Rūh al-Ma'ānīfī Tafsīr al-Qur'ān al-'Aẓīm wasab'ī al-Masānī by al-Alūsī, Tafsir al-Khāzin by 'Alī Ibn Muḥammad Ibn Ibrāhīm al-Baghdādī, al-Tafsīr al-Waḍīh by Muḥammad Maḥmūd al-Hijazī, al-tafsīr al-Kabīr by al-Fakh al-Rāzī, Anwār al-Tanzīl wa Asrār al-Ta'wīl al-Baiḍāwī, Aḥkām al-Qur'ān by Abū Bakr Muḥammad

³³Departemen Agama RI, *Mukadimah al-Qur'an dan tafsirnya*, xxxiii.

³⁴Departemen Agama RI, *Mukadimah al-Qur'an dan tafsirnya*, xxii-xxiii.

³⁵ Moh. IstikromulUmamik, "Al-Qur'an dan Tafsirnya (Edisi yang Disempurnakan), 83-86.

ibn ‘Abdillāh ibn ‘Arabī, Tafsir al-Qur'ān al-‘Aẓīm by Ibn Kaṣīr, Aḥkām al-Qu'ān by Abū Bakr Aḥmad al-Jaṣṣāṣ, Tafsir al- Maragi by Aḥmad Muṣṭafā al-Marāgī, Tafsir al-Jalālain by Jalāl al-Dīn al-Maḥalli and Jalāl al-Dīn al-Suyūṭī, al-Jawāhir fī Tafsīr al-Qur'ān al-Karīm by Ṭanṭāwī Jawharī, Maḥāsīn al-Ta' wīl by ‘Abd al-Raḥmān Nasīr, Aisar al-Tafsīr by Abū Bakr Jābir al-Jazā'irī, Tafsir Fī Zīlāl al-Qur'ān by Sayyid Qutb, al-Jāmi' li Aḥkam al-Qur'ān by Muḥammad ibn Aḥmad al-Qurṭubī, Garā'ib al-Qur'ān wa Ragā'ib al-Furqān by Niẓām al-Dīn ibn al-Ḥasan ibn Muḥammad al-Naisaburī, Tafsir al-Manār by Muḥammad ‘Abduh and Muḥammad Rasyīd Riḍā, Safwah al-Tafāsīr and Rawā 'il al-Bayān fī Tafsīr Āyah al-Aḥkām by Muḥammad ‘Alī al-Ṣābūnī, Tafsir al-Bayan and Tafsir Al-Nur by Hasbi ash-Shiddiqi, Tafsir al-Misbah by Quraish Shihab, al-Kasysyāf by Maḥmūd ibn ‘Umar al -Zamakhsyārī, Tafsir al-Munīr by Wahbah al-Zuhailī, and Tafsir Jāmi' al-Bayān fī Tafsīr al-Qur'ān by Abū Ja'far Muḥammad ibn Jarīr al-Ṭabarī, Tafsir al-Qur'an al-Karim by Mahmud Yunus, and al-Tafsīr al-Qādir by Muḥammad ibn ‘Ali ibn Muḥammad al-Syaukānī.

b. Books of al-Qur'an's Translation

Among the translations of the Qur'an which are the references to the Qur'an and its Tafsir, namely the Qur'an and its translation by the 2002 edition of the Ministry of Religion of the Republic of Indonesia, which are the primary references, especially in translating the group of verses to be interpreted. The Holy Qur'an by ‘Abdullāh Yūsuf ‘Alī, The Message of The Qur'an by Muhammad Asad, and The Glorious Qur'an by Pickthall Marmaduke.

c. Books of Hadis

Among the hadith books which are references to the Qur'an and its interpretations are Ṣaḥīḥ al-Bukhārī by Abū ‘Abdillāh Muḥammad ibn Ismā'īl al-Bukhārī, al-Jāmi' al-Ṣaḥīḥ by Abū Ḥusain Muslim ibn al-Ḥajjāj al-Qusyairī al-Naisabūrī, and Musnad al-Imām Aḥmād by al-Imām Aḥmād ibn Ḥanbal.

d. Books of ‘Ulūm al-Qur'ān

Among the books of 'ulūm al-Qur'ān which are referred to in this Ministry of Religion Interpretation are Mabāḥiṣ fī 'Ulūm al-Qur'ān by Manna' Khali al-Qaṭṭān, al-Tibyān fī 'Ulūm al-Qur'ān by Muḥammad 'Alī al-Ṣābūnī, I'jāz al-Qur'ān by Sayyid Muḥammad al-Hakīm, al-Itqān fī 'Ulūm al-Qur'ān by Jalāl al-Dīn al-Suyūṭī, al-Burhān fī 'Ulūm al-Qur'ān by Badr al-Dīn Muḥammad al-Zarkasyī, Manāhil al-'Irfan fī 'Ulūm al-Qur'ān by Muḥammad 'Abd al-'Aẓīm al-Zarqānī, Rasā'il fī I'jāz al-Qur'ān by al-Rummāni et al, al-Qur'ān wa I'jāzuhū wa al-'ilm by Muḥammad Ismā'īl Ibrāhīm, 'Ulūm al-Qur'ān by Ṣubḥī Ṣāliḥ, I'jāz al-Qur'ān al-Bayānī by Hifni Muḥammad Sharf, Muqaddimah by Ibn Khaldūn.

e. Books of History and *Asbāb al-Nuzūl*

Among the historical books that are used as references are Tāriḫ al-Tasyrī' al-Islāmī by Khudari Beik, Kitāb Qaṣaṣ al-Anbiyā' by 'Abd al-Wahhāb al-Najjār, Ḥayah Muḥammad by Muḥammad Ḥusain Ḥaikāl, al-Ṣirāḥ al-Nabawiyyah by ibn Hisyā m, Tarīḫ Makkah al-Musyarrāfah wa al-Masjid al-Harām by Abū al-Baqa' Bahā' al-Dīn al-Qurasyī al-Makki ibn Diyā', Dā'irah Ma'ārif al-Qarn al-'Isyrīn by Muḥammad Farīd Wajdi. As for the book of *asbāb al-nuzūl* which is the reference, namely the book of *Asbāb al-Nuzūl* by Abū al-Ḥasan 'Alī ibn Aḥmad al-Waḥidī al-Naisabūrī.

f. Books of *Mu'jam* and *Mufradāt*

The *mu'jam* books which are the references include al-Mu'jam al-Mufahras li Alfāz al-Qur'ān by Muḥammad Fuād 'Abd al-Bāqī, Mu'jam al-Falāh al-Qur'ān al-Karīm by Majma' al-Lugah al-'Arabiyyah, al -Mu'jam al-Mufahras li Alfāz al-Ḥadīṣ al-Nabawī 'an Pole al-Sittah wa 'an Musnad al-Dārimī wa Muwaṭṭa' Mālīk wa Musnad Aḥmad bin Ḥanbal by A.J. Wensinck. The *mufradāt* books used as references include al-Mufradāt fī Gārib al-Qur'ān by Abū al-Qāsim Ḥusain Ragīb al-Asfaḥānī, al-Ta'rīfāt by 'Alī ibn Muḥammad Syārif al-Jurjānī, Indonesian Dictionary by WJS Poerwadar Minta, The New American Encyclopedia and Britannia Enclopedia by Britannica Encyclopdia Chicago London.

g. Others

The book of the Qur'an and its interpretations also refer to several other books, namely Bible books such as The Holy Bible By Authorized (King James) Version, The Gospel Of Barnabas By Lansdale And Laura Ragg, Peloubet's Bible Dictionary by F.N. Peloubet, Watch Tower Bible And Trac Society Of Pennsylvania by New World Translation Of The Holy Scriptures.

3. Writing systematical

a. The aspect of Compiling Steps³⁶

Each volume of Tafsir Kemenag consists of an introductory, discussion, and closing page. The introductory page includes transliteration guidelines, a table of contents, remarks, and an introduction. Writing Arabic-Latin Interpretation of the Ministry of Religion uses writing techniques that have been regulated through the Joint Decree of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia, Number 158 of 1987 and Number 0543 b/u/1987 concerning guidelines for Arabic-Latin transliteration.³⁷ Writing transliterations in the Interpretation of the Ministry of Religion is carried out in writing surah names such as al-Fātiḥah, writing vocabulary such as Rabb, al-Raḥmān, al-Raḥīm, and so on. However, the use of this transliteration is still inconsistent, such as writing the bismillāhirrahmānirrahīm transliteration, which should be written bismimillāhirrahmānirrahīm. Each volume of this commentary contains a table of contents page, which serves as a guide as well as providing preliminary information on the main topics discussed in that volume. The discussion page begins by including the name of the chapter and the name of the sura with bold text as a separator between chapters and surahs. The introduction to the surah

³⁶ Sudirman SN, "al-Qur'an al-Karīm waTafsīruhū (Edisi Yang Disempurnakan) Karya Departemen Agama RI (Suatu Kajian Metodologi)" (Tesis S2., UIN Alauddin Makassar, 2016), 74.

³⁷ Nurfaiah, N., Nurdin, N., & Alhabsyi, F. (2022). *Management of Al-Qur'an Learning at One Day One Juz Palu Community*. Paper presented at the Proceeding of International Conference on Islamic and Interdisciplinary Studies, Palu.

uses regular writing. It is followed by the themes of the group of verses being interpreted, the conclusion of each sura, the name of the following sura, and so on.

Each volume of this book consists of 3 chapters. Volume 1 contains chapters 1-3. Volume 2 includes chapters 4-6, volume 3 contains chapters 7-9, volume 4 contains chapters 10-12, volume 5 contains chapters 13-15, volume 6 includes chapters 16-18, volume 7 contains chapters 19-21, volume 8 contains chapters 22-24, volume 9 contains chapters 25-27, and volume 10 contains chapters 28-30. Closing pages are attachments consisting of pages of bibliography, index, and mushaf markings.

b. Aspects of Writing³⁸

The text of the group of interpreted verses is distinguished from the writing of verses and hadiths as mubayyin. The interpreted verse is written in bold with a larger font size than other Arabic texts. The mubayyin verse text is written in bold with a smaller size than the verse being interpreted, and the hadith text is written without bold with the same size as the mubayyin verse. Then write the translation using italic. Writing a translation of a group of verses interpreted using numbers as delimiters between verses. At the same time, the translation of mubayyin verses and hadiths uses a dot (.) as a delimiter between verses by including the name of the sura and the verse/name of the narrator at the end of the translation.

c. Discussion of The Tafsir Aspects³⁹

This interpretation explains the Muqaddimah of the surah before starting each initial interpretation of the surah. The Muqaddimah consists of an introduction, the main points of content, and the relationship between the sura and the previous sura. The introductory section begins by mentioning the number of verses, including the group of verses, when the surah was revealed, the reason for naming the surah, the general description discussed in the surah,

³⁸ Sudirman SN, "*al-Qur'ān al-Karīm waTafsīruhū*", 87.

³⁹ Sudirman SN, "*al-Qur'ān al-Karīm waTafsīruhū*", 88.

and other names for the sura discussed. The main points of the contents contain an outline explanation of the contents of the sura being interpreted. Then, in the munāsabah surah, the relationship between the interpreted surah and the previous surah is explained.

After deciphering the Muqaddimah surah, the interpretation of the verses in the sura is described with several sub-headings. The presentation method is dividing the verses into several groups of verses, determining the topic of each group of verses, determining the sub-themes of a group of verses, and outlining the interpretation of each sub-theme. At the end of the interpretation of the group of verses, conclusions are presented in the form of lessons learned from the verses being interpreted.

4. Tafsir Methodology

a. Approach

The approaches used in the interpretation of the Qur'an and its Tafsir when interpreting the Qur'an are:

1. Tafsir *bi al-Ma'sūr*

The Al-Qur'an and its Tafsir use the interpretation of the Qur'an with the Qur'an. For example, when interpreting Qs. Al-Anfal/ 8: 48:

The word *gālib* means master, dominate, and defeat/win. In the Qur'an, the word *galaba* is found in 31 places. Most have the meaning of winning and losing. Another meaning of *galaba* is explained in other verses, such as *galaba*, which means mastering in Qs. al-Mu'minin/ 23: 106.⁴⁰

Then *galaba*, which means dense or dominant with trees in Qs. 'Abasa/ 80: 30.

Another example of an interpretation of Qs. Al-Baqarah/ 2: 7. This verse explains that the cause of the unbelievers not receiving

⁴⁰Departemen Agama RI, *al-Qur'an dan Tafsirnya*, Jilid 4, (Jakarta: WaidyaCahaya, 2011), 11.

warnings is because their hearts and ears are closed, even locked dead, unable to receive instructions. Because their eyesight is completed, they cannot see, pay attention or even understand the verses of the Qur'an. The locking of hearts and ears and the blinding of sight of disbelievers is because they always do forbidden things. Every forbidden act they do will add to the tightness and strength of the lock that closes their hearts and ears. It is explained in Qs. al-Nisā'/ 4: 155.⁴¹

The next approach is to interpret the Qur'an with hadith. Examples of Qs interpretation. Yūnus/ 10: 3.

In this verse, Allah explains that it is He who regulates the journey of the planets and other celestial bodies so that they do not collide with each other. He also created the earth and everything in it. After creating the heavens and the earth, he resides on the 'Throne, and on this 'Throne, He governs all His creatures. This is explained in the Hadits of The Prophet Muhammad Saw as written in Kitab Al-Tauhid narrated by Al-Bukhari.⁴²

Then what is meant by mediation in verse above is the help of angels, prophets, and pious people to humans on the Day of Resurrection to get relief or freedom from Allah's punishment if Allah orders or allows it. The mediation that a servant feels the most is the intercession given by the Prophet Muhammad to someone whose heart and soul acknowledge the oneness of Allah. As explained by the Prophet in his words which were the answer to Abū Hurairah's question.⁴³

Then interpret the Qur'an by making it aware of the opinion of friends. An example of 'Umar ibn Khaṭṭāb's opinion when interpreting Qs. al-Furqān/ 25: 62.

It is narrated that 'Umar ibn Khaṭṭāb used to pray Duha for a long time. When a friend reprimanded him, 'Umar replied that he left some of

⁴¹Departemen Agama RI, *al-Qur'an dan Tafsirnya*, Jilid 1, 40-41

⁴²Departemen Agama RI, *al-Qur'an dan Tafsirnya*, Jilid 4, 252.

⁴³Departemen Agama RI, *al-Qur'an dan Tafsirnya*, Jilid 4, 252-253.

the wirid today because of busyness, so he intended to make up for the lack of prayer by Duha prayer, then he read Qs. al-Furqān/ 25: 62.⁴⁴

2. History of Israiliyat

In interpreting the Qur'an, the Ministry of Religion's Tafsir is still colored by israiliyat narrations from the Bible, Zabur, and related books. This can be seen in the interpretation of the group of verses Qs. Al-Baqarah/ 2: 246-252 with the theme of the Story of Talut and Jalut. The word *tābūt* in this verse is said to come from a foreign language which means the creed or the ark of the covenant, the most sacred object in Judaism, which contains a stone tablet inscribed with the Ten Commandments. Then quoting the Book of Exodus 25: 1-20, *tābūt* is a chest made of acacia wood that is two and a half cubits long, one and a half cubits wide, one and a half cubits high, and covered with pure gold, framed with gold and poured four gold bracelets, attached to the four corners of the *tābūt*, equipped with poles that are inserted into the bracelet and must remain in the bracelet.

Then in explaining verse 246, it is mentioned that there was a prophet after Moses who, according to the opinion of the scribes, was Samuel. The Philistines -an ancient extinct tribe-attacked and destroyed them. Instead of trusting Allah and clinging to courage and unity, the Israelis paraded the taboo, their most sacred possession, so that it could help them in battle. But the enemy conquered Israel, took the *tābūt*, and held it for seven months. After that, it was returned to them. Samuel then defeated the Philistines.⁴⁵

b. Method of Tafsir

Tafsir scholars classify interpretation methods into four, namely *taḥlīlī*, *mauḍū'ī*, *muqārin*, and *ijmāli*. Based on the systematics of writing and interpretation, the Ministry of Religion's Tafsir, in interpreting the Qur'an, uses the *taḥlīlī* method, which can be seen in its performance

⁴⁴Departemen Agama RI, *al-Qur'an dan Tafsirnya*, Jilid 4, 43.

⁴⁵Departemen Agama RI, *al-Qur'an dan Tafsirnya*, Jilid 1, 364.

explaining makki and madani at the beginning of the sura, explaining munāsabah, explaining asbāb al-nuzūl, explaining the meaning of mufradāt, explaining the elements of faṣāḥah, bayān, and its i'jāz, describe the content of the verse, and explain the laws that can be extracted from the verse being discussed.

c. Pattern

Each commentary book has its style according to the expertise that dominates the writing. The interpretation of the Ministry of Religion has a tendency towards two patterns, namely:

1. Ilm

Observers of 'ilmi interpretation say there are about 700 verses related to science and technology. Scholars of interpretation have different opinions regarding this verse. Some say that the verse needs to be interpreted and related to current technological discoveries as a means of Islamic da'wah and to show that the Qur'an gave hints about science several centuries ago, long before the advancement of science and technology. Some do not agree with associating the verses of the Qur'an with modern science. They say that the statement of the Qur'an is specific, while science is relative, and at times existing theories are refuted by new approaches. So associating something that is certain with something that is still relative will demean the Qur'an. It is sufficient to believe that the truth of the Qur'an will not conflict with modern knowledge because everything is from Allah. Kauniyah verses should be seen as verses that appeal to humans to meditate on them, which can increase faith.⁴⁶

This pattern can be seen in the interpretation of Qs. Al-Baqarah/ 2: 33. Adam's ability to explain the names of objects that the angels did not know is associated with the element of human creation, namely from the ground. Soil contains many metals (metal) and metalloid (metal-like) atoms or components, which are needed as catalysts in chemical and

⁴⁶Departemen Agama RI, *Mukadimah al-Qur'an dan tafsirnya*, 10.

biochemical reaction processes to form more complex organic molecules. The metal and metalloid elements above can catalyze biochemical reaction processes to create more complex molecules such as urea, amino acids, or nucleotides. These molecules are known as organic molecules, supporting life processes. The human brain, an important organ for receiving information, then storing it, and rereleasing it, is made of the above chemical elements arranged into macro-molecules and brain tissue. Another information storage instrument humans possess is the chemical compound known as DNA or desoxyribonucleic acid. Both human brain tissue and DNA molecules consist of the main elements C, H, O, N, and P. This is why Adam was able to capture and understand everything that Allah SWT taught in the form of the names of objects and rephrase them correctly. , because the human Adam is equipped with instruments for storing and re-examining memory, brain tissue, and DNA which consists of the elements of the soil. At the same time, angels are not like that. Because of his stupidity in understanding Allah's creation, Satan is proud to harass the element of earth.⁴⁷

2. *Hidā'ī*

This pattern can be seen in the interpretation of Qs. al-Ḥajj/ 22: 28. This verse explains that the purpose of the law on the pilgrimage is to obtain benefits of many kinds and types. There are benefits related to the spiritual, and there are also physical. Some are directly felt by individuals carrying them out and some by society, both related to the world and the hereafter. Among the benefits or wisdom expressed by the scholars are training and using all abilities to remember Allah with humility, creating a sense of peace and a sense of brotherhood among fellow Muslims, and giving an image of the afterlife in which no one can provide help in the perpetuity—except for Allah, eliminating excessive

⁴⁷Departemen Agama RI, *al-Qur'an dan Tafsirnya*, Jilid 1, 80-81

self-esteem, and living the life and struggles of Prophet Ibrāhīm and his son Prophet Ismā'īl and Prophet Muḥammad and his companions.⁴⁸

Among the advantages of the method used are the discussion using themes and sub-themes and demonstrating the miracles of the Qur'an by associating the Qur'an with science. The weaknesses are the writing of hadiths by summarizing the sanad, the excessive use of israiliyat narrations, mainly referring to the Bible, the Psalms, and books related to them, scientific studies using language only understood by certain circles, and quoting the opinions of scholars without expressing the source.⁴⁹

Conclusion

The background for writing and perfecting the Book of the Qur'an and its interpretation is considering that the Qur'an is in Arabic. It is challenging for Indonesian people to understand it, so the socialization must use language that is easy to understand and is based on recommendations from the results of the Al-Qur'an Ulama Working Conference 'to the government regarding the need to make improvements to the Interpretation of the Ministry of Religion. The presentation method used in describing the interpretation of the verses of the Qur'an, with the steps of dividing the verses of the Qur'an in one sura into several groups of verses, determines the topic in each group of verses as the main theme, adapted to the content of these verses, decides the sub-themes to parse the interpretation of a group of verses, namely translation, vocabulary, munasabah, asbāb al-nuzūl, interpretation, conclusion, and closing and outlines the interpretation of each sub-theme that has been compiled comprehensively. The methodology used in preparing the Interpretation of the Ministry of Religion is the method/source of interpretation bi al-ma'sūr (periwatan). The

⁴⁸Departemen Agama RI, *al-Qur'an dan Tafsirnya*, Jilid 6, 391-392.

⁴⁹ Sudirman SN, "*al-Qur'ān al-Karīm wa Tafsīrūhū*", 179-180.

interpretation method uses the taḥlīlī method. The style of interpretation is the hidā'ī style and the 'ilmi style.

The advantages of this interpretation are the method of discussion using themes and sub-themes and demonstrating the miracles of the Qur'an by associating the Qur'an with scientific findings. As for the weaknesses, namely the technique of writing hadith by summarizing the sanad, the excessive use of israiliyat narrations, in particular, referring to the Bible, the Psalms, and books related to them, scientific studies using language that is easily understood only by certain circles and quoting the opinions of scholars without citing the source.

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