

**THE QURANIC INTERPRETATION TEACHING OF USTAZ  
MUHAMMAD RASYID AT AMANAH MOSQUE IN BANJARMASIN  
CITY**

**UNDERGRADUATE THESIS**

**BY**

**MUHAMMAD ROIHAN ISMA ABRURI**



**ANTASARI STATE ISLAMIC UNIVERSITY**

**BANJARMASIN**

**2024**

**THE QURANIC INTERPRETATION TEACHING OF USTAZ  
MUHAMMAD RASYID AT AMANAH MOSQUE IN BANJARMASIN  
CITY**

**Undergraduate Thesis**

Submitted in partial fulfillment of the assignments and requirements For the S.Ag  
At degree in Qur'anic Studies and Interpretation at Antasari State Islamic  
University

**By:**

**Muhammad Roihan Isma Abruri  
SRN. 190103020452**

**ANTASARI STATE ISLAMIC UNIVERSITY  
USHULUDDIN AND HUMANITIES FACULTY  
QUR'ANIC STUDIES AND INTERPRETATION DEPARTMENT  
BANJARMASIN**

**2024**

2024

**INTELLECTUAL PROPERTY STATEMENT**

I am who undersign :

Name : Muhammad Roihan Isma Abruri  
SRN : 190103020452  
Place/Birth : Gmabut/ 22nd of March 2002  
Faculty : Ushuluddin dan Humanities  
Departement : Qur'anic Studies and Interpretation

Certify that my thesis entitled "The Quranic Interpretation Teaching Of Ustaz Muhammad Rasyid At Amanah Mosque In Banjarmasin City" is truly my personal research and if It is proven that this thesis is not my personal research or plagiarism, I will accept academic sanctions in accordance with applicable regulations.

Thus I sign the statement truthfully.

Banjarmasin, 24Th December 2024



Muhammad Roihan Isma Abruri  
SRN. 190103020452

**APPROVAL SHEET****THE QURANIC INTERPRETATION TEACHING OF USTAZ  
MUHAMMAD RASYID AT AMANAH MOSQUE IN BANJARMASIN  
CITY**


Presented and Written by:

**MUHAMMAD ROIHAN ISMA ABRURI**

**SRN. 190103020452**

It has been approved by the Supervisor to be submitted to the Examining Team.

Supervisor I



Ibnu Arabi, S.Ag, M.Fil.I  
NIP. 197104241997031002

Supervisor II



Riza Saputra, M.A  
NIP. 19891025 201903 1 016

Acknowledged by.

Head of Quranic Studies Departement



Riza Saputra, M.A  
NIP. 19891025 201903 1 016

**VALIDATION**  
**THE QURANIC INTERPRETATION TEACHING OF USTAZ MUHAMMAD RASYID AT AMANAH MOSQUE IN BANJARMASIN CITY**






**Presented and Written by:**

**MUHAMMAD ROIHAN ISMA ABRURI**

**SRN. 19010302052**

Has been examined by undergraduate research examination committee on:

**EXAMINERS**

Name	Signature
1. Dr. H. Ahmad Mujahid, M.A (Chairman)	1. 
2. Bashori, M.Ag (Member)	2. 
3. Najib Irsyadi, S.Th.I, M.Hum. (Member)	3. 
4. Riza Saputra M.A (Member)	4. 
5. M. Rijal M.Ag (Secretary)	5. 

Acknowledged by.

Decan of Ushuluddin and Humanities Faculty



Dr. Dzikri Nirwana, M.Ag

ORX: 19781227 200312 1 002

## ABSTRACT

**Muhammad Roihan Isma Abruri.** SRN: 190103020452. The *Tafsīr* Teaching by Ustaz M. Rasyid at Amanah Mosque in Banjarmasin City. Supervisor I: H. Ibnu Arabi, S.Ag, M.Fil.I, Supervisor II: Riza Saputra, M.A. Undergraduate Thesis, Qur'anic Studies Department, Ushuluddin and Humanities Faculty, Antasari State Islamic University, 2023.

**Keyword:** *Tafsīr Teaching, Quranic Interpretation, Ustaz M. Rasyid Amanah Mosque.*

The background of this research was the increasing interest of the community in the interpretation of the Quran and the significant role of Ustaz M. Rasyid as a teaching at Amanah Mosque. This study utilized a qualitative method with a case study approach to gain a profound understanding of the content of the interpretation teachings and their impact on the audience.

The formulation of the research problem was focused on the interpretation teachings delivered by Ustaz M. Rasyid at Amanah Mosque in Banjarmasin, addressing the method of *tafsīr* used by Ustaz M. Rasyid in these teachings. The research took the form of field research, involving the study of literature and written materials such as books, magazines, journals, newspapers, and other sources. The chosen research approach was qualitative, aimed to provide a detailed and comprehensive description of the data under study.

Data for this research was collected through direct observation, interviews with Ustaz M. Rasyid, and the analysis of the content of the teachings. Ustaz M. Rasyid was able to convey the interpretation in language that is easily understood and relevant to everyday life. In this context, the role of Amanah Mosque as a center for religious education in Banjarmasin was further strengthened. This research contributed to a deeper understanding of the effectiveness of interpretation teachings in disseminating religious values and morality in society. The implications of this research can be used as a reference for those involved in organizing interpretation teachings to enhance their quality and impact. Additionally, the findings provide insights into how Amanah Mosque can play a more active role in religious education within the community.

**MOTTO**

*"Know yourself, and you will know the universe and the Gods." – (Socrates)*

## ACKNOWLEDGEMENT

Allah SWT deserves all honour and gratitude. Through His grace and guidance, God of the universe, the author is able to complete this undergraduate thesis. Shalawat and greetings to our master, The Prophet Muhammad PBUH, who has granted us serenity in both this world and the next. And also eternally for his family, friends, relatives, and followers.

Finally, writing this undergraduate thesis can be completed after going through various obstacles. The author realizes that writing this thesis is inseparable from many parties, such as support, guidance, and motivation, so the undergraduate thesis entitled "*The Tafsir Teaching by Ustaz M. Rasyid at Amanah Mosque in Banjarmasin City*" can be done well. In this regard, with all respect and humility, the author would like to say and convey the highest gratitude and appreciation to all those who have provided assistance, especially the people who are mention below:

1. Mr. Dr. Dzikri Nirwana, M. Ag, Head of Ushuluddin and Humanities Faculty of Antasari State Islamic University. And all these staff for their help in the administrative matters.
2. Mr. Riza Saputra, M.A, as the Head of the Qur'anic Studies Department who has given directions, accepted and approved this thesis.
3. Mr. H. Ibnu Arabi, S.Ag, M.Fil.I and Mr. Riza Saputra, M.A, as the author's supervisors who are willing to take the time to guide and direct in completing the thesis.



4. All the teachings of Ushuluddin and the Humanities Faculty have educated and motivated the author during his education.
5. To my friends in arms in the 2019 Ulama's Special Program, and all member of PK15 Identity who have supported the author for 4 years and helped a lot in completing this undergraduate thesis. I wish you all enjoy a great life and success. To you, who often exchange prayers with me, thank's for never give up. May Allah accept all the prayer in His destiny and His goodness.

Banjarmasin, 24<sup>Th</sup> December 2024  
Author

Muhammad Roihan Isma Abruri

## TRANSLITERATION GUIDE

### A. Single Consonants

1	ا	:	A	16	ط	:	Th
2	ب	:	B	17	ظ	:	Zh
3	ت	:	T	18	ع	:	'
4	ث	:	Ts	19	غ	:	Gh
5	ج	:	J	20	ف	:	F
6	ح	:	<u>H</u>	21	ق	:	Q
7	خ	:	Kh	22	ك	:	K
8	د	:	D	23	ل	:	L
9	ذ	:	Dz	24	م	:	M
10	ر	:	R	25	ن	:	N
11	ز	:	Z	26	و	:	W
12	س	:	S	27	ه	:	H
13	ش	:	Sy	28	ء	:	'
14	ص	:	Sh	29	ي	:	Y
15	ض	:	Dh				

## B. *Siddha (Tasydid)*

*Siddha* or *Tasydid* in the Arabic writing system is symbolized by a sign (ـَـ); in this translation is symbolized by a letter, namely by doubling the letters marked *siddha*. However, this does not happen if the letter receives the *siddha* it is located next to the article followed by the syamsyiah letter. For example, the word

متعقدين is written as *muta'aqqidîn*

عدة is written as *'iddah*

## C. **Ta' Marbutah at the End of a Word**

Related to this transposition, if letters of *Marbûthah* are found in a word that stands alone, then the letter is changed to the letter /h/. The same thing also happens if *Ta Marbûthah* is followed by an adjective (*na't*). But if the letter *Ta Marbûthah* is followed by a noun (*ism*), then the letter is transliterated as the letter /t/ for example.

هبية is written as *hibah*

جزية is written as *jizyah*

(this rule does not apply to Arabic words that have been absorbed into the Indonesian language, such as *salat*, *zakat*, etc., unless the original pronunciation is desired) When it is pronounced due to being connected to another word, it is written as

زكاة المال is written as *zakat al-mal*

#### **D. Short Vowels**

Vowels in Arabic, like Indonesian vowels, consist of single vowels or monophthongs and double vowels or diphthongs. Single vowels have the following transliteration provisions, for example.

1. Fatah is written as "a", for example, شرح is written as "*syaraha*".
2. Kasrah is written as "i", for example, فهم is written as "*fahima*".
3. Dhamma is written as "u", for example, شعر is written as "*Syu'ara*".

#### **E. Long Vowels**

Provisions for translating long vowels (*mad*), which in Arabic are denoted by vowels and letters, are as follows.

1. *Fathah + alif* is written as "ā", for example, مقارنة is written as "*muqāranah*".
2. *Kasrah + silent ya'* is written as "ī", for example, صحيح is written as "*shahīh*".
3. *Dhammah + silent waw* is written as "ū", for example, ورود is written as "*wurūd*".

#### **F. Alif + Lam Article**

In general, each word, whether it is a verb, noun, or particle, is written separately. Only certain words or terms are written using Arabic letters.

1. If it is followed by a lunar letter, it is written as "al-", for example, القمر is written as "al-qamar".
2. If it is followed by a solar letter, the letter "lam" is replaced with the letter that follows it, for example, الشمس is written as "asy-syams".

**G. Abbreviations:**

1. SRN : Student Registration Number
2. ORN : Official Registration Number
3. n.d. : No Date
4. n.p. : No Place
5. n.p. : No Publisher
6. Ed : Edition

## TABLE OF CONTENTS

<b>COVER PAGE</b> .....	
<b>TITLE PAGE</b> .....	<b>i</b>
<b>INTELLECTUAL PROPERTY STATEMENT</b> .....	<b>ii</b>
<b>APPROVAL SHEET</b> .....	<b>iii</b>
<b>VALIDATION</b> .....	<b>iv</b>
<b>ACKNOWLEDGEMENT</b> .....	<b>v</b>
<b>TRANSLITERATION GUIDE</b> .....	<b>vii</b>
<b>ABSTRACT</b> .....	<b>x</b>
<b>MOTTO</b> .....	<b>xi</b>
<b>TABLE OF CONTENTS</b> .....	<b>xii</b>
<b>CHAPTER I</b>	<b>INTRODUCTION</b>
	A. Research Background..... 1
	B. Formulation of Problem ..... 7
	C. Research Purpose and Significance..... 7
	D. Operational Definitions..... 8
	E. Previous Research ..... 10
	F. Organization of Content..... 17
<b>CHAPTER II</b>	<b>GENERAL OVERVIEW OF EFFORTS IN TEACHINGS (<i>PENGAJIAN</i>) THE INTERPRETATION OF THE QUR'AN</b>
	A. Definition of Religious Teachings..... 19
	B. Function of Religious Teachings ..... 23
	C. Purpose of Religious Teachings ..... 24
	D. The Role of Religious Teachings ..... 26
	E. The Content of Religious Teachings ..... 27
	F. The Medium of Religious Teachings ..... 28
	G. The Methods of Religious Teachings ..... 30
	H. The Interpretation of the Quran ..... 32

	I. The Practice of Qur'anic Exegesis Teaching .....	36
	J. Styles and Methods of Qur'anic Interpretation .....	36
	K. Sources of Qur'anic Exegesis.....	39
	L. Principles of Qur'anic Exegesis .....	43
	M. Various Principles of Qur'anic Exegesis .....	45
	N. Methods of Interpreting the Quran.....	47
<b>CHAPTER III</b>	<b>RESEARCH METHODOLOGY</b>	
	A. Types and Research Methods .....	52
	B. Research Subjects and Objects .....	53
	C. Data Sources .....	54
	D. Data Collection Techniques .....	55
	E. Data Processing .....	56
<b>CHAPTER IV</b>	<b>QURANIC INTERPRETATION TEACHING USTAZ MUHAMMAD RASYID'S AT AMANAH MOSQUE IN BANJARMASIN CITY</b>	
	F. General Overview of the Tafsir Preaching .....	59
	G. Ustaz M. Rasyid's Methods .....	63
	H. Supporting and Hindering Factors .....	70
<b>CHAPTER V</b>	<b>CLOSING</b>	
	I. Conclusions .....	74
	J. Suggestions .....	74
	<b>BIBLIOGRAPHY</b>	
	<b>DOCUMENTATION</b>	
	<b>CURICULUM VITAE</b>	