

CHAPTER I

INTRODUCTION

A. Background

In the Quran, it is emphasized that human life used to be a unified entity that was inseparable, and it was only due to envy that continuous disputes occurred. On the other hand, with the rapid growth of population and society, new issues emerged that required solutions. To address this situation, Allah sent messengers who functioned as bearers of good news and warnings. At the same time as the messengers were sent, the Book was also revealed, which functioned to settle disputes and find a way out of various problems faced by humans. The Quran serves as a guide for humans on the path that is pleasing to Allah (*hudan linnās*), and also serves as a seeker of a way out from darkness towards a bright and shining world.

The ideal function of the Quran cannot be applied in reality without in-depth thinking and analysis. It must be acknowledged that not all specific Quranic verses are readily applicable as laws. Many verses are still global and ambiguous, requiring special consideration and analysis to apply them. The effort to concentrate thinking and analysis in determining both the provisions and legal regulations contained in the Quran is also known as interpretation¹.

The interpretation of the Quran has been ongoing since the time of Prophet Muhammad (571-632 AD) and continues to this day, even into the future. Quranic interpretation has indeed taken a very long time and has produced its own history

¹M.Alfatih Suryadilaga, et al, *Metodologi Ilmu Tafsir* (Yogyakarta: TERAS, 2010), 25- 26.

for the growth and development of Quranic knowledge, especially Quranic commentary. The effort to trace the very long and widely spread history of Quranic interpretation throughout the Islamic world is certainly not an easy matter, especially when it comes to providing a detailed and comprehensive explanation.²

Along with efforts at Islamic renewal and purification movements,³ as well as Quranic interpretation movements in Egypt and other Islamic countries, Indonesian scholars have also engaged in similar movements. Local scholars and intellectuals have worked hard to translate and interpret the Quran into Indonesian. Indonesian Quranic commentators who were active in the effort to produce quality and monumental commentaries include Prof. Dr. Buya Hamka (1908-1981). In addition to publishing his Quran and commentary, which was published by the Department of Religion of the Republic of Indonesia and *Tafsir al-Azhar*, Buya Hamka was also a very productive writer. Now, Indonesia also has a contemporary commentator who uses a very distinctive approach in his interpretation, namely Prof. Dr. M. Quraish Shihab, MA. His thoughts can be traced primarily through his work, *Tafsir al-Misbah*, as well as *Tafsir al-Fatihah*

The presence of the *mufassirin* is also not separate from the Banjar society, where the introduction of Islam in the land of Banjar for over five centuries with all its dynamics has provided a long experience in the formation of Islamic intellectualism among the Banjar community. During this time, various external and internal influences have also contributed to shaping that intellectualism.

²Ahmad Izzan, *Metodologi Ilmu Tafsir* (Bandung: Tafakur, 2011), 14.

³Ministry of National Education, *Big Indonesian Dictionary Third Edition* (Jakarta: Balai Pustaka, 2005), 910.

Therefore, it is very important to understand what influences have determined the form of Islamic intellectualism in Banjar during that time span. Knowledge about this is needed to identify the genealogical roots⁴ that have a significant influence on the form of Islamic intellectualism in Banjar.⁵

In Indonesia, many *Tafsir* books are used in religious studies and *pesantren* (Islamic boarding schools), usually works by *Ahlu-sunnah wa al-jama`ah* scholars such as the book *Tafsir Ibnu Jarir ath-Thabāri*, which is titled *Jamī'ul Bayan fī Tafsiril Quran*. This *Tafsir* was written by Abu Ja'far Muhammad bin Jarir bin Yazid bin Katsir bin Ghalib ath-Thabari. Some other *Tafsir* books include the *Tafsir al-Qurthubi*, written by Abu 'Abdillah Muhammad bin Ahmad bin Abi Bakr bin Farh al-Anshari al-Khazraji alAndalusi al-Qurthubi; the *Tafsir Ibnu Katsir*, written by 'Imaduddin Abul Fida' Isma'il bin Umar bin Katsir; and the *Tafsir asy-Syinqithi*, which is known as *Adhwāul Bayan fī Idhahil Quran bil Qu'an*, written by asy-Syaikh Muhammad al-Amin bin Muhammad al-Mukhtar al-Jakni asy-Syinqithi. As time goes by, the term "*Pengajian*" emerged, which is a means for the community to deepen their knowledge of religion. *Pengajian* is often found in mosques and even in homes.

Pengajian is a gathering of Muslims that carries out teaching and education activities of Islamic religion. The presence of *Pengajian* among the community

⁴Geneology in the conventional sense means the study of the evolution and networks of a group of people over several generations. This genealogical concept is useful for paying attention to the movement of diachronic development and the intellectual chain between generations. See Rahmadi HM Husairin Abbas, *Islam Banjar*, 2012,8.

⁵Rahmadi, HM Husairin Abbas, *Islam Abbas*, (Banjarmasin: IAIN Antasari Press, 2012), 7.

tends to increase continuously, with a very important role in fostering awareness in practicing religion.⁶

According to Tutty Alawiyah, *Pengajian* serves several functions and purposes. Firstly, it serves as a place to seek knowledge; therefore, its goal is to increase knowledge and faith to encourage the practice of religious teachings. Secondly, it serves as a social interest aimed at advancing awareness and prosperity in household and community environments.⁷

In particular, in South Kalimantan, there are many teaching groups held in mosques and even houses, covering various topics such as interpretation of the Quran, monotheism, Islamic jurisprudence, Sufism, *hadith*, and more. The phenomenon of teaching groups has been growing among the community, with most participants being lay people in terms of religious knowledge. It is also common to find lower middle class participants in terms of socioeconomic status.

The religious teaching group led by Ustaz M. Rasyid is widely attended by the community; even people from outside the East Banjarmasin District also participate in the teaching group. In addition, it is also attended by students, community leaders, youth, and even some local officials from the East Banjarmasin District.

The *Tafsir* teaching group delivered by Ustaz M. Rasyid is a *Tafsir*-based teaching group that attracted a lot of attendees because he always includes humorous stories and practical everyday advice in his lessons, making the

⁶Ahmad Sarbini, "Internalisasi Nilai Keislaman Melalui mejelis *Ta'lim*", *Journal of Ilmu Dakwah*, Vol. 5, No. 16, July-December 2010, 53.

⁷Suhaidi and Shabiri Shaleh Anwar, *Kurikulum Majelis Ta'lim Fiqih Tauhid Tasawuf*, (Indragiri: PT Indragiri, 2021), 65-66.

atmosphere of the teaching group livelier and more interesting. Especially in the current era, the phenomenon of declining moral values in society cannot be overlooked among various layers of the community.⁸

The role of *Pengajian* is considered strategic as an open educational institution for all ages, both young and old. This role is becoming increasingly important, given the complex problems that society faces, whether in terms of morality, worship, or social life. These problems can be addressed through various activities and programs conducted in *Pengajian*.

Pengajian must be maintained, considering the current era's onslaught that drains the understanding of the meaning and content of the Quran among the public. In a *Pengajian* held by Ustaz M. Rasyid in the East Banjarmasin District, he also provides basic *taushiyah* on the knowledge of *fiqh*, *tauhid*, *Tafsir*, and others. This is because it is very important in society. For instance, the knowledge of *fiqh* aims to introduce Allah's laws that are practical, *tauhid* introduces them to the correct belief, and *Tafsir* explains and helps them understand the meaning and content of verses in the Quran.

In his teaching in the East Banjarmasin district, Ustaz M. Rasyid emphasized the importance of increasing the piety of *Muslims*, especially among fathers, mothers, and youth, through an understanding of the interpretation of Quranic verses as a community under Ustaz M. Rasyid. The presence of such teachings sparked the researcher's curiosity to investigate the role of these

⁸Arsa Hayoga Hanafi, "Majelis Pengkajian Tauhid Tasawuf dan Aktualisasi Ketauhidan", Vol. 1, No. 2, July 2020, 183.

teachings, particularly in the field of interpretation, such as how the community surrounding the teaching applies the content of the teachings in their daily lives as religious individuals and in their social lives and are the attendees of Ustaz M. Rasyid's teachings in the East Banjarmasin district able to implement and apply the content of the teachings in their lives as religious people and members of the community.

Based on the preliminary study conducted by the researcher in the East Banjarmasin district, which involved interviewing one of the attendees of the teachings, it was shown that there is a positive impact of Ustaz M. Rasyid's teachings on the community. One attendee in particular was able to improve their understanding of the meaning of Quranic verses and apply them in their daily life, resulting in a stronger faith and understanding of Islam. This ultimately led to them becoming a regular attendee and student of Ustaz M. Rasyid's teachings. The positive impact of the teachings in guiding individuals towards betterment and away from prohibited actions in accordance with Islamic teachings was of great interest to the researcher. Therefore, the researcher aimed to further explore and analyze the various positive impacts of these teachings in the community, which was the focus of this study titled **“The Quranic Interpretation Teaching Of Ustaz Muhammad Rasyid At Amanah Mosque In Banjarmasin City”**

B. Formulation of Problem

Based on the previously outlined problem context, the author presents the main issues to be addressed in this research, formulated into the following question: "What are the various positive impacts of Ustaz M. Rasyid's teachings, particularly

in the field of interpretation, on the community in the East Banjarmasin district, and how do attendees apply the content of the teachings in their daily lives as religious individuals and members of the community.

1. How is the interpretation teaching by Ustaz M. Rasyid at Amanah Mosque in Banjarmasin?
2. What method of *Tafsir* does Ustaz M. Rasyid use in the *Tafsir* teaching at Amanah Mosque in Banjarmasin City?

C. Research Purpose and Significance

1. Research Purpose

Based on the problem context and approach outlined above, the objectives of this research are as follows:

- a. To find out about the interpretation teaching by Ustaz M. Rasyid at Amanah Mosque in Banjarmasin.
- b. To find out the method of *Tafsir* used by Ustaz M. Rasyid in the *Tafsir* teaching at Amanah Mosque in Banjarmasin City.

2. Significance

This research has the following significance:

- a. The hope is that this research can provide a scientific contribution to the treasury of interpretation, and especially provide additional useful information for students majoring in Quranic Studies and Interpretation in the future.
- b. This research can be beneficial for the general public, especially for all elements of society, and specifically for the attendees of the

Tafsir teaching 8 group and the community in the East Banjarmasin District of Banjar Regency.

- c. This research is a contribution to broaden the academic knowledge, especially in the field of *Tafsir*, and can be a consideration for conducting research on *Tafsir* teaching.

D. Operational Definition

To clarify the meaning and avoid misunderstandings in this research, the author will explain several terms that are the keywords in this study. The terms are as follows:

1. The term "*Pengajian*" is often associated with religious activities. According to the Great Dictionary of the Indonesian Language (KBBI), the word "*Pengajian*" has two meanings:
 - a. *Pengajian* combines religious norms and values through *dakwah* or religious teaching activities.
 - b. The recitation of the Quran by a *Qari* has been held in religious gatherings at mosques and other places of worship.⁹
2. According to Al-Kilab in *At-tashil*, "*Tafsir*" means to explain the Quran, clarify its meanings, and explain what is intended by the text, indications, or objectives. According to Sheikh Al-Jazairi, *Tafsir* is essentially explaining difficult words to listeners by trying to present their synonyms or meanings that approach them, or by presenting one of their *dilālah*. Abu

⁹Departemen Pendidikan dan Kebudayaan RI., *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 2010), 377.

Hayyan believes that *Tafsir* is about the pronunciation of the words of the Quran and the way to express the instructions, legal contents, and meanings contained therein. According to Al-Zarkasyi, *Tafsir* is the knowledge used to understand and explain the meanings of the book that was revealed to his Prophet, Muhammad SAW, and to draw conclusions about its legal contents and wisdom.

3. The term “*Masyarakat*”, which means society, refers to a group of people living in the same area, usually distinct from those outside the area, and having mostly the same culture. It can be concluded that society is a group of individuals with shared needs, thoughts, and unique institutions. The community referred to is the community of Banjarmasin city and Banjar regency.

E. Previous Research

Based on the author's investigation, some research studies have a connection with the title proposed by the author, including the following:

The thesis entitled "*Peranan Majelis Taklim Dalam Pemberdayaan Masyarakat Islam Di Desa Payabenua Kecamatan Mendo Barat Bangka Belitung*" aimed to investigate the role of *Majelis Taklim* in empowering the Muslim community, particularly in matters related to Islamic religious knowledge in Payabenua village. The theoretical foundation used in this research was *Majelis Taklim* as a non-formal educational unit, a center for *dakwah* activities, and a means of empowering the Muslim community. The research method used was qualitative descriptive method. The conclusion of this research was that the role of *Majelis*

Taklim is to promote faith, morals, youth, women, fathers, children, *Sakinah* family education, and women's political empowerment. The forms of empowerment gained by the community include spirituality through better religious practices, intellectual development by strengthening their interest in religion, and in the economic sector, some members can earn additional income. Additionally, in the social aspect, the community becomes more involved in *silaturahmi* activities within the *Majelis Taklim*, and in politics, members become more informed about elections and contribute by exercising their right to vote.¹⁰

The similarity between the research conducted by the author and this study is in the aspect of discussing the role of religious teaching groups (*Pengajian*). However, the difference lies in that this research focuses on the role of empowering the Muslim community, while the author's research is more focused on the role of *Pengajian* in the social and religious lives of the community.

The thesis titled "*The Teaching of Quranic Exegesis (Tafsir) of Juz. 30 in Majelis Taklim Al-Husainy Tangerang Selatan*" aims to describe the process of Quranic exegesis teaching in *Majelis Taklim Al-Husainy Tangerang Selatan*, which includes several aspects such as the guidance provided by the mentor in guiding the teaching, the methods, patterns, and sources of interpretation, as well as the reception of the congregation towards the teaching material. The author used a qualitative research method, collecting data through observation, interviews, documentation, and literature review. The results of the study show that the Quranic

¹⁰Afriadi, *Peranan Majelis Taklim Dalam Pemberdayaan Masyarakat Islam Di Desa Payabeua Kecamatan Mendo Barat Bangka Belitung*, Thesis, (Lampung: Graduate Program, Raden Intan State Islamic University Lampung, 2018).

exegesis teaching of Juz 30 in *Majelis Taklim* Al-Husainy is conducted every second Wednesday of the month, with around 30 attendees and using a translated version of the Quran as a reference. The mentor of the teaching is Ibu Hj. Nurmainis MA., who uses a concise method, with a social pattern and a personal interpretation source. Although the majority of the congregation are unable to explain the theme of *QS. At-Tin* verses 1-8, they feel that by attending the Quranic exegesis teaching of Juz 30, their faith and knowledge have increased, their prayers have become more focused, they have gained some understanding of the meaning/essence of the surahs of Juz 30 when performing prayers, they have become more diligent in practicing sunnah, and they have avoided negative things.¹¹

The similarity between the study that the author will conduct and the previous study is the research object, which is the *tafsir* teaching. The difference lies in the research focus, where this study will focus on the *tafsir* material of Al-Quran Juz 30 taught by Ibu Hj. Nurmainis MA., while the author's study will focus on the role of *tafsir* teaching by Ustaz M. Rasyid on society.

The thesis titled "*Materi Pendidikan Akhlak Pada Majelis Taklim Guru Zuhdi Banjarmasin*" presented the moral education material in the collection of materials available in the *taklim* assembly of Guru Zuhdi. The research aimed to determine the exact moral education material and what is delivered by Guru Zuhdi in his *taklim* assembly material. This was a field research study, followed by data processing techniques using interviews, observations, and documentation. The data

¹¹Ririn Hinda Tujuana, *Pengajian Tafsir Al-quran juz 30 Di Majlis Ta'lim Al-Husainy Tangerang Selatan*, Thesis, (Jakarta: Faculty of Ushuluddin, Syarif Hidayatullah State Islamic University, 2020).

processing techniques used included editing, data collection, data classification, and data interpretation. The analysis used was qualitative descriptive analysis, and the conclusion was drawn using inductive techniques. The results of this study indicated that the moral education material delivered by Guru Zuhdi in his *taklim* assembly discusses anger management, gratitude, always doing good to others, and forgiveness. The role of moral material taught by Guru Zuhdi in improving moral development among the members of the Banjarmasin *taklim* assembly, in general, is to change behavior from bad to good. For example, not easily giving up in life, obedient in worship, avoiding sinful behavior, becoming a patient person, being gentle with all living creatures, and not speaking ill of others.¹²

The similarity of this research with the author's research is that both discuss about religious studies. However, the difference is that this research focused on the moral education material taught by Guru Zuhdi in Banjarmasin City, while the author's research focused on Quranic exegesis taught by Ustaz M. Rasyid in the community of East Banjarmasin District, Banjar regency.

The thesis titled "*Pengajian Tafsir Di Masyarakat (Studi Kasus Masjid Jami` Al-Muhtarom Jakarta Utara)*" had the purpose to explore the process of Qur'anic exegesis at Jami' Al-Muhtarom Mosque, the response of the congregation to the exegesis, and the impact of attending the exegesis at Jami' Al Muhtarom Mosque, located at Fort Timur Number 75-77 RT. 002 RW. 010 street, Kelurahan Koja, Kecamatan Koja, North Jakarta 14220. This research used a qualitative

¹²Rifansyah, *Materi Pendidikan Akhlak Pada Majelis Taklim Guru Zuhdi Banjarmasin*, Undergraduate Thesis, (Banjarmasin: Faculty of Education, State Islamic University Antasari Banjarmasin, 2019).

method with a field approach. The data sources for this study were obtained from interviews, observations, documentation, and various literature. The results of this study showed that the Qur'anic exegesis at Jami' Al-Muhtarom Mosque is conducted every second and fourth Sunday after congregational dawn prayers, led by Ustaz Ashif Munawar who delivers the exegesis. The book used by *Ustaz* Ashif Munawar in delivering the exegesis material is *Tafsir Jalalain* and *Aysarut Tafasir*. The congregation responded positively to the Qur'anic exegesis, feeling helped by it as their knowledge and faith increased, and they could even apply some of the material from the exegesis even though they came to the exegesis with various motivations.¹³

In this study, the similarity lies in the main topic, which is Qur'anic exegesis. However, the difference in the study lies in the research subject, which is the Qur'anic exegesis in the congregation of Jami' Al-Muhtarom Mosque in North Jakarta, while the author's research focused on the role of Qur'anic exegesis by Ustaz M. Rasyid in the community of East Banjarmasin District, Banjar Regency.

The thesis titled "*Pengajian Kitab Ihya Ulumuddin Sebagai Basis Pembinaan Akhlak Jamaah Masjid Jami' Baitussalam Glempang, Pekuncen Kabupaten Banyumas*" aimed to investigate the implementation of the Qur'anic teaching of *Ihya Ulum al-Din* as the center for nurturing the moral values of the congregation of Jami' Baitussalam Glempang Mosque in Pekuncen Regency, Banyumas. The research conducted was a field study characterized by the

¹³Mega Nur Fadhilah, *Pengajian Tafsir Di Masyarakat (Studi Kasus Masjid Jami' AlMuhtarom Jakarta Utara)*, Undergraduate Thesis, (Jakarta: Faculty of Ushuluddin, Syarif Hidayatullah State Islamic University, 2019).

compilation of qualitative and descriptive data. The results of this study showed that the teaching of the *Ihya Ulum al-Din* book served as the center for nurturing the moral values of the congregation of Jami' Baitussalam Glempang Mosque, with the focus on the chapter on the virtues of inner practices of prayer using methods such as teachings, stories, and parables. The activities carried out during the teaching included the recitation of *Shalawat Kubro*, the recitation of *Ihya Ulum al-Din*, advice, explanation of the material, and encouragement to practice the teachings of *Ihya Ulum al-Din*.¹⁴

The similarity of this research with the research that the writer conducted lies in the subject matter which is about religious studies, but the difference is in the book taught which is *Ihya Ulum al-Din* and focuses on character building, while the writer's research involved teachings using three books namely *Tafsir Jalalain*, *Ibn Katsir*, and *Tafsir Marah Labid*, with a focus on the role of *tafsir* teachings.

The thesis titled "*Peran Pengajian Tasawuf Oleh Guru Usfia Rusdi Pada Masyarakat Desa Ketapang Kecamatan Bajuin Kabupaten Tanah Laut*" discussed Guru Usfia Rusdi and examines the Sufi teachings presented in the Sufism teaching conducted by Guru Usfia Rusdi in Ketapang Village, Bajuin District, Tanah Laut Regency. Based on the research data presented, it was found that the Sufism teaching conducted by Guru Usfia Rusdi has been ongoing for a long time and continued to develop consistently. The teaching was directly led by Guru Usfia Rusdi by reading the *Al-Risalah Al-Qusyairiyah*, *Waja Sampai Kaputing*, and *Ihya*

¹⁴Anisatul Maftukhah, "Pengajian Kitab Ihya Ulumuddin Sebagai Basis Pembinaan Akhlak Jamaah Masjid Jami' Baitussalam Glempang, Pekuncen Kabupaten Banyumas", Undergraduate Thesis, (Purwokerto: Faculty of Education and Teacher Training, State Islamic Institute of Purwokerto, 2021).

Ulum al-Din books. The teaching was conducted twice a week: on Wednesday and Sunday evenings.¹⁵

In this research, there is similarity with the research that the author conducted, which is about *tasawuf* teachings. However, the difference lies in the research object. This research focused on the *tasawuf* style taught by Guru Usfia Rusdi, while the author's research focused on the role of *tafsir* teachings by *Ustaz* M. Rasyid.

This thesis entitled "*Peran Majelis Taklim AL-Ikhlas Dalam Pemahaman Keagamaan Di Desa Nawin Kecamatan Haruai Kabupaten Tabalong*" aimed to determine the role of the Al-Ikhlas Taklim assembly in religious understanding in Nawin Village, Haruai Sub-District, Tabalong Regency, as well as the supporting and inhibiting factors of the *Taklim* assembly. This study used field research with a qualitative approach, and data collection techniques included interviews, observation, and documentation. Data processing techniques included data collection, data editing, data classification, and data interpretation. Based on the results, it can be concluded that the role of the *Taklim* assembly is crucial in improving the quality of religious understanding. The activities carried out in the Al-Ikhlas Taklim assembly are related to positive things related to the learning of religious sciences, such as worship, law, creed, ethics, and so on.¹⁶

¹⁵Reza Fadillah, *Peran Pengajian Tasawuf Oleh Guru Usfia Rusdi Pada Masyarakat Desa Ketapang Kecamatan Bajuin Kabupaten Tanah Laut*, thesis, (Banjarmasin: Faculty of Ushuluddin and Humanities, Antasari State Islamic University of Banjarmasin, 2021).

¹⁶Noval Ikhsan, *Peran Majelis Taklim AL-Ikhlas Dalam Pemahaman Keagamaan Di Desa Nawin Kecamatan Haruai Kabupaten Tabalong*, Thesis, (Banjarmasin: Faculty of Education and Teacher Training, Antasari State Islamic University Banjarmasin, 2021).

This research has similarities with the research that was conducted by the author, which is about the role of religious teachings. The difference between the two studies lies in the focus of this research on the role of religious understanding towards the community, while the author's research focused on the role of *tafsir* religious teachings towards the community.

F. Organization of Content

The structure of this research paper was divided into five chapters, with each chapter containing the following elements:

Chapter I: In the first chapter, the author presented an introduction section which contained the background of the problem, problem statements, definition of terms, research objectives and benefits, previous research, research methods, and writing systematics.

Chapter II: The second chapter explained the theoretical foundation including the definition and sociological review of roles, the role of religious teaching in society, teaching methods, and social changes in society.

Chapter III: In the third chapter, the author discussed the Research Methodology, including the types and approaches of research, research location, subjects and objects of research, data and data sources, data collection techniques, data analysis techniques, data validity techniques, and research ethics.

Chapter IV: In the fourth chapter, the author discussed the results of the research and analysis, including the general overview of the location and history of the interpretation teaching, the description of the implementation of the interpretation teaching, the biography of Ustaz M. Rasyid, the method used in the

interpretation teaching by Ustaz M. Rasyid at Amanah Mosque in Banjarmasin city. After that, the author discussed the analysis of the implementation of the interpretation teaching by Ustaz M. Rasyid, and the analysis of the interpretation method used by Ustaz M. Rasyid in his teaching at Amanah Mosque in Banjarmasin city.

Chapter V: In the fifth chapter, the writer displayed the conclusion, containing conclusions and suggestions.