

## CHAPTER IV

### ANALYSIS OF USTAZ M. RASYID'S *TAFSIR* PREACHING AT AMANAH MOSQUE BANJARMASIN CITY

#### A. General Overview of the *Tafsir* Preaching Process by Ustaz M. Rasyid at Amanah Mosque, Banjarmasin

The *tafsir* (exegesis) preaching of the Quran at Amanah Mosque in Banjarmasin is broadly outlined as follows: the preaching session commences after the *maghrib* prayer, preceded by an opening recitation of *Al-Fatihah* by Ustaz M. Rasyid and the congregation. Subsequently, a session of *dhikr* and *tahlil* is conducted while awaiting the arrival of the congregation. At 6:45 PM local time, the *tafsir* preaching process begins with the recitation of Quranic verses, followed by the explanation of their interpretation by Ustaz M. Rasyid. Around 7:15 PM local time, a question-and-answer session is initiated, lasting until 7:45 PM local time. Following this, the *tafsir* preaching session concludes with a collective recitation of the *kafaratul majelis* prayer.<sup>1</sup>

Based on the observations conducted by the author, supported by data obtained through interviews with various relevant sources, particularly Ustaz M. Rasyid during his *tafsir* preaching, it is revealed that in the implementation of the *tafsir* Al-Qur'an preaching process at Amanah Mosque in Banjarmasin, Ustaz M. Rasyid has a foundation that serves as a guide in delivering the *tafsir* Al-Qur'an teaching materials. This foundation is derived from Allah's command in the Quran, specifically in Surah *Shad*, verse 29:

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<sup>1</sup>Observation Results on February 21, 2023

كُتِبَ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

[This is] a blessed Book which We have revealed to you, [O Muhammad], that they might reflect upon its verses and that those of understanding would be reminded.<sup>2</sup>

Referring to the above excerpt, the concept of teaching *tafsir* Al-Qur'an at Amanah Mosque in Banjarmasin can be outlined into two main stages: explanation of the material and response to feedback from the congregation. The first stage is then further elaborated through four steps of the teaching process.

The initial stage involves Ustaz M. Rasyid reciting the Quranic verses to be discussed. The system employed in this teaching is to sequentially go through the first verse of the first surah according to the order in the *Utsmani Mushaf*.<sup>3</sup> During the observation, the teaching progressed up to verse 25 of Surah *An-Nisa* in Juz 5.<sup>4</sup>

The second stage involves the congregation reading the verses to be discussed, guided step by step by Ustaz M. Rasyid. This stage is crucial to provide direct instruction on how to correctly recite the Quran to the congregation. Ustaz M. Rasyid deems it necessary to include this step, considering that not all members of the congregation may be proficient in reading the Quran. Additionally, it allows the congregation to earn rewards for reciting those verses.<sup>5</sup>

The third stage involves Ustaz M. Rasyid providing the meaning of each word in the discussed verses. In conveying the meaning, he employs easily

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<sup>2</sup>Lajnah Pentashihan Mushaf al-Qur'an. *Al-Qur'an Kemenag In Microsoft Word*. (Indonesia: Badan Litbang dan Diklat Kementerian Agama RI, 2019) Q.S. Shâd /38: 29.

<sup>3</sup>*Mushaf Utsmani* is the codified book of the Quran that was standardized during the caliphate of Uthman ibn Affan and continues to be a reference worldwide to this day.

<sup>4</sup>Observation Results on February 21, 2023.

<sup>5</sup>Ustaz M. Rasyid was interviewed by the author on February 21, 2023.

understandable language to facilitate the congregation's comprehension. During this stage, Ustaz M. Rasyid refers to the *Tafsir Jalalain* as a source.

The fourth stage is where Ustaz M. Rasyid explains the interpretation of these verses. In providing these explanations, Ustaz M. Rasyid creates materials in the form of a PowerPoint presentation that includes explanations of the Quranic verses with references to various commentaries. Additionally, he offers explanations in the field of *fiqh* (Islamic jurisprudence) if the verses involve legal matters, and he refers to Sufi literature or ethics if the verses focus on moral conduct during the *tafsir* preaching.<sup>6</sup>

The reference *tafsir* books frequently used by Ustaz M. Rasyid in the *tafsir* preaching at Amanah Mosque in Banjarmasin include *Tafsir Ibn Katsir* by Abu al-Fida' Isma'il ibn Umar ibn Kathir,<sup>7</sup> *Tafsir Jalalain* by Jalaluddin al-Mahalli and Jalaluddin al-Suyuthi,<sup>8</sup> *Tafsir Ash-Shawi (Hasyiyah of Tafsir Jalalain)* written by Sheikh Ahmad bin Muhammad al-Sawi al-Misri al-Khalwati al-Maliki,<sup>9</sup> and *Tafsir Ibn Abbas*.<sup>10</sup>

In every conducted teaching session, Ustaz M. Rasyid consistently refers to the Quran, specifically Surah *Shad*, verse 29 mentioned earlier. This approach has led to the formation of a teaching concept aimed at contemplating (*tadabbur*) the Quran. With this concept, the congregation in the *tafsir* preaching is encouraged to

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<sup>6</sup>Ustaz M. Rasyid was interviewed by the author on February 21, 2023.

<sup>7</sup>Imaduddin Abu Fida' Ismail Ibn Umar Ibn Katsir Al-Damasyqi, "*Tafsir Al-Qur'an AlAdzim*" (Beirut: Al-Kitab Al Ilmi, 2007).

<sup>8</sup>Jalaluddin al-Mahalli dan Jalaluddin as-Suyuthi, "*Tafsir Jalalain*" nd. Np.

<sup>9</sup>Syaikh Ahmad bin Muhammad al-Sawi al-Misri al-Khalwati al-Maliki, "*Hasyiyah al-Sawi 'ala Tafsir al-Jalalain*" (Kairo: Dar al-Hadits, 2011).

<sup>10</sup>Ali bin Abi Thalhah "*Shahifah 'Ali bin Abi Thalhah 'an Ibni 'Abbas*" (Beirut: Dar AlKotob Al-Ilmiyah, 1992).

think according to their respective levels of reasoning (*ala qodri uqulihim*) and express themselves in a language that is easily understood. They are prompted to reflect on the connection between a Quranic verse and the real life conditions that surround them conditions closely related to their daily lives. As a result, they will discover or be guided to find lessons within specific verses being studied. Through this teaching concept, it is highly probable that each member of the congregation will uncover different lessons, even when discussing the same verse. This diversity arises from their unique perspectives in positioning themselves in relation to the verse, shaped by their individual backgrounds and life circumstances.<sup>11</sup>

Another advantage of employing this teaching concept is that the congregation will immediately contextualize the teachings of a verse with the current circumstances of their lives. Consequently, the impressions formed and captured by the congregation become more profound because they can directly relate the teachings to their individual situations.<sup>12</sup>

According to Ustaz M. Rasyid, through the implementation of the *tadabbur* teaching concept, the congregation in the *tafsir* preaching sometimes, without realizing it, absorbs the teachings of the Quranic verses. Simultaneously, they may also reach the point of practicing the values embedded in these verses.<sup>13</sup>

## **B. Ustaz M. Rasyid's Methods in *Tafsir* Preaching at Amanah Mosque, Banjarmasin**

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<sup>11</sup>Ustaz M. Rasyid was interviewed by the author on February 21, 2023.

<sup>12</sup>Ustaz M. Rasyid was interviewed by the author on February 21, 2023.

<sup>13</sup>Ustaz M. Rasyid was interviewed by the author on February 21, 2023

One key to the success of any educational program is the use of appropriate methods to ensure the effective transfer of knowledge and values from the educator to the learners in alignment with the intended goals. This principle applies to the *tafsir* preaching process of the Quran at Amanah Mosque in Banjarmasin. In delivering the *tafsir* teaching, Ustaz M. Rasyid employs several teaching methods, namely:

### 1. Teaching Method

To realize the concept of *tadabbur* teaching, Ustaz M. Rasyid employs the teaching method in delivering the materials of the Quranic *tafsir* teaching. This teaching method is more prominently utilized by Ustaz M. Rasyid in the fourth stage of the teaching process, particularly when providing explanations or details regarding the interpretation of Quranic verses. By using the teaching method, Ustaz M. Rasyid can present the teaching materials more freely, touching on more detailed aspects.<sup>14</sup>

The teaching method is a classic yet effective approach, especially considering the large number of congregation members. Despite being a one-way communication from Ustaz M. Rasyid to the congregation, in practice, it doesn't appear monotonous because Ustaz M. Rasyid manages to keep the attention of the congregation focused on what he is conveying.<sup>15</sup>

Ustaz M. Rasyid employs strategies to maintain the congregation's attention, such as emphasizing crucial explanations and, if necessary, repeating them several

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<sup>14</sup>Syahraini Tambak, "Metode Ceramah: Konsep Dan Aplikasi Dalam Pengajaran Pendidikan Agama Islam" *Jurnal Tarbiyah*, Vol. 21, No.2, Juli-Desember 2014, 375-390.

<sup>15</sup>Syahraini Tambak, "Metode Ceramah...", 375-390.

times with appropriate intonation. Additionally, he often injects fresh jokes related to the discussed material, keeping the congregation engaged and preventing boredom. With these strategies, the teaching method becomes lively and engaging, avoiding monotony.<sup>16</sup>

## 2. Demonstrative Method

In the Quranic *tafsir* preaching at Amanah Mosque in East Banjarmasin, the demonstrative method is also applied. This method is implemented in the first stage of the teaching process. Ustaz M. Rasyid recites the Quranic verses to be discussed during the teaching process with *tartil*, while the congregation listens attentively and observes closely how Ustaz M. Rasyid provides examples in reciting those verses.

In addition to the first stage of the teaching process, the demonstrative method is also frequently used when Ustaz M. Rasyid explains the interpretation of a particular verse. For instance, when there is a verse related to purification (*thaharah*), various forms of *thaharah* will be explained. When discussing the explanation of *tayammum*, Ustaz M. Rasyid not only provides the understanding and theoretical aspects of performing *tayammum* but also demonstrates the correct method of performing *tayammum*.<sup>17</sup>

With the demonstrative method, the congregation in the *tafsir* preaching will gain a deeper understanding of the teachings. This is because they don't just have to imagine and reconstruct on their own what Ustaz M. Rasyid conveys, but they

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<sup>16</sup>Ustaz M. Rasyid was interviewed by the author on February 21, 2023.

<sup>17</sup>Ustaz M. Rasyid was interviewed by the author on February 21, 2023.

can directly witness the examples provided. This approach helps minimize different perceptions and interpretations, thereby reducing the likelihood of incorrect practices.<sup>18</sup>

### 3. Question-and-Answer Method

The question-and-answer method is consistently implemented in the Quranic *tafsir* preaching at Amanah Mosque in Banjarmasin on every occasion. As a standard practice, at the end of each explanation, Ustaz M. Rasyid provides an opportunity for the congregation to ask questions. In this Q&A session, the questions raised may not always be related to the recently discussed material but can also involve issues that the congregation faces in their daily lives or encounters in their community.<sup>19</sup>

The questions raised are not always verbal; some members of the congregation may feel less confident or hesitant to ask questions directly, opting to write down their inquiries instead. In this regard, Ustaz M. Rasyid allows the congregation the freedom to choose the most comfortable way for each individual. The key is to express any concerns or issues in their hearts, whether through spoken or written questions, and receive answers effectively.

In addition to the formal Q&A session, the question and answer method is also applied during the explanation of the material. In the midst of providing explanations, Ustaz M. Rasyid frequently poses questions to the congregation either

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<sup>18</sup>Ustaz M. Rasyid was interviewed by the author on February 21, 2023.

<sup>19</sup>Ustaz M. Rasyid was interviewed by the author on February 21, 2023.

to reinforce the presented material, seek approval or clarification, or simply to keep the congregation focused on the material being discussed.

Overall, the question-and-answer method is quite effective in measuring how well the congregation responds to the material presented. While it may not provide a comprehensive measurement, Ustaz M. Rasyid can at least draw conclusions about whether the material needs repetition or if it can be continued to the next topic.<sup>20</sup>

#### 4. Discussion Method

The application of the discussion method in the Quranic *tafsir* teaching process takes place at the end of the material explanation. Its frequency of use is not very high and is typically employed by Ustaz M. Rasyid when there are numerous questions from the congregation, indicating a good level of understanding, and there is still ample time available.

The discussions in the *tafsir* teaching are not specifically prepared but rather respond to issues raised during the Q&A session. The discussion starts when a particular question arises, and Ustaz M. Rasyid, considering the two aforementioned factors, refrains from immediately answering the question. Instead, he throws it to the congregation for their responses. In this scenario, Ustaz M. Rasyid positions himself as the moderator of the discussion. After some time has passed and the emerging issues begin to narrow down to a conclusion, Ustaz M.

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<sup>20</sup>Ustaz M. Rasyid was interviewed by the author on February 21, 2023.



Rasyid returns to his original role and reinforces the conclusion of the answers to the questions that became the focus of the discussion.<sup>21</sup>

By implementing this method, the congregation is encouraged to actively express their opinions in response to issues raised by other members. For example, when Ustaz M. Rasyid explained verses about prayer as a means of overcoming difficulties, and a congregation member asked about the pillars (*rukun*) and recommended actions (*sunan*) of prayer, Ustaz M. Rasyid then invited other members to offer their responses to answer the raised question. If the desired answer is not complete, Ustaz M. Rasyid continues to give the congregation the opportunity to express their opinions. In doing so, he also provides prompts to guide the discussion, ensuring that the time spent is not excessively long. After all the pillars and recommended actions of prayer have been mentioned, or at least sufficiently covered, and considering the limited time available, Ustaz M. Rasyid concluded the discussion by summarizing the results and providing additional explanations, even if only briefly.

#### 5. Repetition Method

Another method applied by Ustaz M. Rasyid in the Quranic *tafsir* preaching at Amanah Mosque in Banjarmasin is the repetition method, which involves repeating the conveyed material. The implementation of this method is also related to the teaching method, meaning it serves as a variation or even appears as an integral part of the teaching method.<sup>22</sup>

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<sup>21</sup>Ustaz M. Rasyid was interviewed by the author on February 21, 2023.

<sup>22</sup>Gorys Keraf, *Diksi dan Gaya Bahasa*. (Jakarta: Gramedia Pustaka Utama, 2006). 76.

In the Quranic *tafsir* preaching, the repetition method is employed to review the material from the previous lessons, briefly covering the main points. It is also used when explaining new material that the congregation may not yet fully understand.

At times, in the application of this method, Ustaz M. Rasyid introduces variations by using the analogy method (*bil mitsal*). If repetition alone does not lead to understanding, Ustaz M. Rasyid typically incorporates analogies in the subsequent repetitions. This approach makes the conveyed material more accessible, ensuring that the congregation truly comprehends the content.

#### 6. Exemplary Method

This method is not directly applied in the Quranic *tafsir* preaching, but it plays a crucial role in the overall teaching process at Amanah Mosque in Banjarmasin. This method is continuous and revolves around the personal conduct of Ustaz M. Rasyid himself as the exemplar.

Exemplary is an extremely effective Islamic education method employed by a teacher during the education process. Through exemplary education, individuals are influenced in terms of habits, behavior, and attitudes. In the Quran, the concept of exemplariness is expressed with the term "*uswah*," often accompanied by attributes like "*hasanah*," meaning good. Thus, there is the expression "*uswatun hasanah*," which translates to good exemplar. The term "*uswah*" appears three times

in the Quran, exemplifying figures such as Prophet Muhammad (SAW), Prophet Ibrahim, and the steadfast believers in Allah.<sup>23</sup>

The role of a prominent figure, such as Ustaz M. Rasyid in the preaching, is crucial for shaping the character of the congregation. Character formation becomes highly effective through the continual demonstration of values by Ustaz M. Rasyid in his daily conduct, including speech, actions, family life, and more.

In such ways, several methods are implemented in the Quranic *Tafsir* teaching process at Amanah Mosque in Banjarmasin. In practice, these methods do not stand alone but are always interconnected. The use of varied methods makes the teaching process consistently engaging. However, the most important aspect is that by applying these diverse methods, Ustaz M. Rasyid can effectively convey the messages contained in the Quranic *Tafsir* material to the congregation.

### **C. Supporting and Hindering Factors in Ustaz M. Rasyid's Quranic Tafsir Teaching at Amanah Mosque in Banjarmasin**

In every teaching process, there are always supporting and hindering factors. The challenges faced may vary from one teaching session to another or from one location to another. This condition necessitates an in-depth teaching to find answers to these issues and discover solutions.

The Quranic *tafsir* teaching process at Amanah Mosque in East Banjarmasin, especially in terms of the application of teaching methods, is inevitably influenced by both supporting and hindering factors. One of the

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<sup>23</sup>Ali Mustofa' "Metode Keteladanan Perspektif Pendidikan Islam" *Cendekia: Jurnal Studi Keislaman*, Volume 5, Nomor 1, Juni 2019, 24.

congregation members who has actively participated in the Quranic *tafsir* teaching at Amanah Mosque in East Banjarmasin for three years, Mr. Saifullah, expressed that one of the factors that maintained the popularity of the *tafsir* teaching among the community was the charisma possessed by the prominent figure leading the sessions.<sup>24</sup>

The charisma inherent in the figurehead engendered immense confidence among the congregation in Ustaz M. Rasyid's abilities, particularly his mastery of Quranic *tafsir* material. Consequently, this profound trust in Ustaz M. Rasyid made it easier for him to internalize the values contained in the verses of the Quran using various methods during the *Tafsir* teaching process.

Furthermore, Ustaz M. Rasyid's proficiency in rhetoric and wordcraft significantly contributed to the successful implementation of the Quranic *tafsir* teaching. This skill is particularly crucial when employing the teaching method. According to Ustaz M. Rasyid, his eloquence was derived from over 30 years of experience as a preacher (*da'i*) or propagator, consistently delivering Islamic teachings to diverse audiences. Through frequent interactions with various segments of society, Ustaz M. Rasyid has developed an understanding of different personalities and how to navigate them effectively.<sup>25</sup>

Ustaz M. Rasyid applies this experience in the Quranic *tafsir* teaching process at Amanah Mosque in East Banjarmasin. His ability to perceive and understand the characteristics and backgrounds of the congregation members

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<sup>24</sup>Saifullah was interviewed by the author on February 21, 2023.

<sup>25</sup>Saifullah was interviewed by the author on February 21, 2023.

facilitates his choice of suitable methods and language during the *Tafsir* teaching process.

On the other hand, hindering factors in the implementation of the Quranic *tafsir* teaching methods at Amanah Mosque in East Banjarmasin include:

Firstly, a high level of heterogeneity among the congregation members in terms of age, educational background, economic status, occupation, and other factors. This lead to significant disparities among different members of the congregation.

In such a situation, Ustaz M. Rasyid must adopt varying approaches for different congregation members to ensure the effective continuation of the teaching and the successful delivery of the material to all attendees. This is crucial given that the mindset and absorption capacity of the congregation members towards the presented material differ.

Secondly, there was a limited number of congregation members who bring books or note-taking materials as tools or mediums for the teaching. For certain methods (such as group discussions and teachings), resources like books or notetaking become crucial. If the congregation members do not bring them, the effectiveness of these methods may be compromised.

Although the education system implemented tends to be more towards a teaching circle (*majelis ta'lim*) rather than a classical system, in the learning process, there is not much difference between the two. Especially in terms of the importance of using media or teaching tools by Ustaz M. Rasyid/the teacher as well as by the learners.

In connection with this, Mr. Fakhurrazi revealed that the use of media by learners is closely related to the basic abilities possessed by the individuals, in addition to the level of importance that learners attach to participating in the interpretation teaching of the Quran at Masjid Amanah in East Banjarmasin. Those who bring notebooks during the teaching are participants who are often asked to contribute to the discussion. This serves as a strong motivation to record all explanations from Ustaz M. Rasyid so that the recorded material can be reused later.<sup>26</sup>

Third, the reluctance of the participants to ask questions or respond to the material presented by Ustaz M. Rasyid is still high. Consequently, during the Q&A session, only specific individuals tend to ask questions. This situation arose because many participants were not well-versed, making them hesitant to express their thoughts verbally.<sup>27</sup>

In response to this, Ustaz M. Rasyid often provided motivation by stating that participants who ask questions indirectly contribute knowledge or understanding to other participants. The answers are not only for the person who asked but for everyone present. Therefore, they play a role in enlightening other participants. From the perspective of earning rewards, they will undoubtedly receive greater rewards than others.<sup>28</sup>

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<sup>26</sup>Fakhurrazi was interviewed by the author on February 21, 2023

<sup>27</sup>Fakhurrazi was interviewed by the author on February 21, 2023

<sup>28</sup>Observation Results on February 21, 2023.