

CHAPTER I

INTRODUCTION

A. Research Background

In Indonesia, the development of interpretation has progressed from time to time. The result of this interpretation is classified according to the historical period of the development of the teaching system of interpretation starting from the classical period (8th to 15th centuries), middle period (16th to 18th centuries), premodern period (19th century), and modern period (20th century).

In the classical period, the interpretation of the Qur'an was still in the form of an embryo because it was faced by people who were new to Islam. In this condition, the interpretation of the Qur'an only contains general explanations and is limited to practical materials. In the middle period, the interpretation of the Qur'an in Indonesia was developed (taught) using classical commentary books, namely the Book of *Tafsîr Jalâlain* by Jalâluddîn Al-Mahallî and Jalâluddîn As-Suyûthî. Their explanations were still *ijmâlî* (global).¹

In the premodern period, the study of Indonesian interpretation did not progress from the middle period, which still used classical interpretation books. The difference is that in this period, the translation of the interpretation study was done in writing. Meanwhile, in the modern period, at the beginning of the 19th century,

¹Nashruddin Baidan, *Perkembangan Tafsir Al-Qur'an Di Indonesia*, (Solo: Tiga Serangkai Pustaka Mandiri, 2003), 39.

the study of interpretation in Indonesia began to develop using the interpretation of the work of contemporary Islamic thinkers.²

Now the study of the Qur'an has entered a new phase. Various types of new media that were born from technological developments became the hallmark of this round.³ This phase is the delivery of interpretations through social media, such as Facebook, Twitter, YouTube, Instagram, Path, Telegram channel, and others. This is inseparable from the urge for modernization and globalization, which has penetrated the dimensions of human life, giving consequences that cannot be denied and must be faced. From here, Muslims are required to respond and seek various breakthroughs to contextualize the Qur'an so that its values can be a solution following the dictum "*al-Qur'ân shâlih fî kulli zamân wa makân*" (The Qur'an is always following for every time and place)⁴.

If someone carefully examines the various books of interpretation, the reader will find multiple interpretations of the Qur'an. Several factors cause the diversity in the book of interpretation:⁵ First is the linguistic factor. From the point of view of the linguistic structure, the Qur'an invites a plurality of interpretations according to the scientific disciplines of each commentator. However, in the Qur'an, you can find words with multiple meanings (*lafazh*), general meanings, special meanings, complex meanings (*musykîl*), and so on. When one text is read by many people with

²Baidan, *Perkembangan Tafsir Al-Qur'an di Indonesia*, 70-105.

³Nafisatuzzahra, "Tafsir Al-Qur'an Audiovisual Di Cybermedia: Kajian Terhadap Tafsir Al-Qur'an Di Youtube Dan Implikasinya Terhadap Studi Al-Qur'an Dan Tafsir" (Postgraduate Thesis, UIN Sunan Kalijaga, 2016), 42-43.

⁴Yayan Rahtikawati and Dadan Rusmana, *Metodologi Tafsir Al-Qur'an (Struktualisme, Semantik, Semiotik Dan Hermeneutik)* (Bandung: Penerbit Pustaka, 2013), 6-9.

⁵Abu Rohkmad, "Telaah Karakteristik Tafsir Arab-Pegon Al-Ibriz," *Analisa Journal of Social Science and Religion* Vol. 18, No. 1 (June 3, 2011), 28.

different backgrounds, abilities, knowledge, and needs, various interpretations are likely to be obtained.

Second is the political ideology factor. Political problems also significantly affect the birth process of an interpretation. They do not always produce works of interpretation due to intellectual anxiety. For example, the *Mu'tazilah* gave rise to a lot of rational interpretations. He appeared to support the *Abbasiyah* struggle against the *Umayyah*. So there is no doubt that in subsequent developments, many of the interpretations produced by the *Mu'tazilah* looked entirely rational compared to the interpretations issued by *Umayyah* supporters.

The third is the school of thought factor. In the treasures of Islamic thought, two main streams color the belief genre in interpreting the Qur'an. They are *Sunni* and *Mu'tazilah*, respectively. If you understand the character of Sunni thought, it is usually more potent in the spirit of orthodoxy, while *Mu'tazilah* thought tends to be more rational and deconstructive. The *Sunni* say that all of the Qur'an texts can not be traced to the logic of the human body. Meanwhile, the *Mu'tazilah* did the opposite.

Fourth is the subjectivity of the interpreter. This subjectivity is an element that constantly hangs and incubates in the subconscious of the interpreter. Namely, the existence of presuppositions, pre-assumptions, gender, and the spatial circle of the interpreter also gives their colour to the style of interpretation that is disseminated.

The explanation above confirms that the interpretation is a continuous dialogue between the sacred text, the interpreter, and the socio-political-cultural environment

surrounding it. This interpretation is created in different spaces and times, resulting in distinct meanings for one reader.⁶

In another sense, culture or local elements is a wealth that needs to be maintained. According to Koentjaraningrat, humans are cultured creatures. With creativity, taste, and intention, humans produce culture. Along with that, understanding culture and local elements are inseparable from the work of interpretation.⁷

Compared with the development of commentary studies in Indonesia, the development of commentary studies in South Kalimantan tends to lag behind other regions. This is primarily due to the development of works in theology, *fiqh*, and *tashawuf*.⁸

Among a small number of Islamic scholars in South Kalimantan, *Tuan* Guru KH. Muhammad Bakhiet (starting now, the author will call him by his famous nickname, Guru Bakhiet). Guru Bakhiet is one of the scholars who not only studies and teaches theology, *fiqh*, and Sufism but also studies the interpretation of the Qur'an. His recitation is not only delivered directly in the recitations held but also disseminated by utilizing technological developments as a medium in conveying the interpretation of the Qur'an in the digital era.

Guru Bakhiet is one of the charismatic Islamic scholars in South Kalimantan who now leads many *majelis taklim*⁹, including *Nûrul Muhibbîn* Barabai, Hulu

⁶Abu Rokhmad. "Telaah Karakteristik Tafsir Arab Pegon Al-Ibriz", 28.

⁷Koentjaraningrat, *Kebudayaan, mentalitas dan pembangunan* (Jakarta: Gramedia, 2000), 5–6.

⁸Wardani and Taufik Warman, *Peta Perkembangan Kajian-Kajian Al-Qur'an Terpublikasi Di Kalimantan Selatan: Kesenambungan Dan Perubahan* (Banjarmasin: Antasari Press, 2019), 3.

⁹Majelis Taklim is an Islamic forum where people gather and learn about Islam.

Sungai Tengah Regency, *Nûrul Muhibbîn* Balangan, Mampari Village, Batumandi District, and *Bustânul Muhibbîn* located in Barito Kuala, Trans Kalimantan road, Handil Bakti, East Berangas.¹⁰

Guru Bakhiet interpret the Qur'an using a mixture of Indonesian and Banjarese to open the gates of understanding interpretations that are contextual and regional in nature. In interpreting *Sûrah Yâsîn*, he said:

*Orang-orang dahulu, orang-orang bahari, bila hendak musafir bepergian membaca Sûrah Yâsîn, terutama yang hendak naik haji. membaca Surah Yâsîn dahulu berkumpul di rumah. hanyar turun berangkat, harapannya apa? dengan membaca Sûrah Yâsîn itu dimudahkan perjalanannya.*¹¹

One of the characteristics of the congregation from the Banjar community or *urang* Banjar is interesting if we investigate together. From before departure to arrival, you will find a lot of uniqueness that may not be found in other regions or transformed into a different form.

Before departure, many prospective pilgrims carry out *walîmatus safar* or hajj departure feast. Usually, among traditionalist Muslims, it is also accompanied by the *Hâjat* Prayer after the Maghrib Prayer. Urban communities typically carry this out. The village community still sticks to the *Hâjat* prayer tradition, followed by reading *Sûrah Yâsîn* to *Shalâwat*. However, now it is usually added with a celebration or feast to invite friends, neighbours, and superiors to the office or workplace.¹²

¹⁰Tim MUI Kalsel and Tim LP2M UIN Antasari Banjarmasin, *Ulama Banjar Dari Masa Ke Masa* (Banjarmasin: Antasari Press, 2018), 670.

¹¹Guru Bakhiet. https://www.youtube.com/watch?v=Fc34LCun_Oc&t=1456s. Accessed on 11th March 2022, 16.34.

¹²Supriansyah, "Urang Banjar Naik Haji", <https://news.detik.com/kolom/d-4157944/urang-banjar-naik-haji>, Accessed on 12th March 2022, 16.25.

Guru Bakhiet often uses local terms combined by including the traditions of the surrounding community, especially the Banjar people, to strengthen the explanation of the interpretation of the Qur'an in his sermon. Like when he explained the traditions of previous people when they wanted to travel, they would celebrate at home and invite colleagues, friends, and superiors to the office or workplace. With the hope that it will be accessible on the way.¹³

As a multicultural nation, Indonesia has a variety of traditions and cultures that are different from other nations, including rituals and culture regarding the ethics and morals of a child towards their parents, such as kissing hands, uploading-speaking, and so on. In the context of ethics and morals, Arab commentators use ethical and moral standards that apply to their culture and traditions. Of course, these ethics and morals will not be found in the classical commentary books, most of which come from the Arabs.

This often has implications for the loss of local ethical traditions that apply in society and are replaced with honorable traditions originating from the mufasssir culture. Based on these reasons, the interpretation of the Qur'an with local elements is necessary for explaining the verses of the Qur'an, especially the universal moral verses. This approach can also be applied in understanding the Hadith of the Prophet Muhammad SAW.¹⁴

¹³Guru Bakhiet. <https://www.youtube.com/watch?v=Fo34LCunOc&t=1456s>. Accessed on 11th March 2022, 16.34.

¹⁴Aizul Maula, "Perlunya Kearifan Lokal dalam Memahami al-Qur'an", <https://artikula.id/aizul26/perlunya-kearifan-lokal-dalam-memahami-al-quran/>, Accessed on 13th April 2022, 21.21.

Therefore, preserving local elements becomes a must when the level of religious understanding of the Muslim community in an area is threatened by foreign cultures that enter but are not carefully filtered. The impact of the absence of such screening is an increase in religious radicalism. That understanding was born from the mindset of a fixed, piecemeal, and closed spiritual knowledge of the verses of the Qur'an.¹⁵

Islah Gusmian in a book entitled “*Khazanah Tafsir Indonesia Dari Hermeneutika Hingga Ideologi*” describes:

In addition, it is essential to look at the historical background of the writing of a work of interpretation, the intellectual knowledge of the interpreter, and the social spaces in which the creation of interpretation appears. It is essential to do this. This step is taken to trace the contextual dimension of a work of interpretation so that the direction of the conversation, the audience, and the interpreter's interests will be easier to see. Thus we can easily position the contextuality of a work of interpretation adequately. This is considered essential to research.¹⁶

From the explanation above, Islah wants to inform us that a product of thought in the form of interpretation must be able to support its regional dimension.

Based on the explanation above, the researcher is interested in researching the study of Guru Bakhiet's interpretation, local elements, the peaceful and easy-to-understand atmosphere and style of language, as well as the broad scientific insight that makes it easy for people to accept and follow his teachings. In addition, Guru Bakhiet interprets the Qur'an by citing relevant texts and narrations. So the author realizes the importance of researching local elements in the work of Guru Bakhiet

¹⁵Muh. Audi Yuni Maburi, “Kearifan Lokal Dalam Kitab Al-Ibriz Li Ma’rifah Tafsir Al-Qur’an Al-Aziz Karya KH. Bisri Mustofa” (Undergraduate Thesis, IAIN Tulungagung, 2018), 5.

¹⁶Islah Gusmian, *Khazanah Tafsir Indonesia: Dari Hermeneutika Hingga Ideologi*, (Yogyakarta: Penerbit & distribusi, LKiS Yogyakarta, 2013), 65.

in his recitation in the form of research with the title: **“Locality Elements in KH. Muhammad Bakhiet’s Interpretation on Selected Chapters in The Qur’an”**

B. Question Of Research

Based on the background of the problem above, it can be formulated in several issues that become the object of research in the following questions: How is the local elements contained in Guru Bakhiet's interpretation of the selected chapters in the Qur'an? The details are:

1. How is Guru Bakhiet’s interpretation on the selected chapters in the Qur'an?
2. What is the form of local elements found in Guru Bakhiet’s interpretation on selected chapters?

C. Purpose Research

This research aims to find answers to the formulation of the problem, namely: To find out the local elements contained in Guru Bakhiet's interpretation of the selected chapters in the Qur'an with details:

1. To find out Guru Bakhiet's interpretation on selected chapters in the Qur'an.
2. To find out the form of local elements in Guru Bakhiet’s interpretation on selected chapters.

D. Significance Research

This research is expected to have the following benefits. On the academic and social side, namely:

1. Academically, this research is expected to contribute to increasing scientific treasures for developing interpretation using local elements, especially for academics and scholars of the Qur'an. This research is also likely to.

2. Positively contribute to the development of the Science of the Qur'an and *Tafsîr* as well as additional insight into the treasures of knowledge for academics regarding the principles of interpretation of the Qur'an. In addition, it is also expected to be able to add references for academics at universities and institutions that focus on the study of the interpretation of the Qur'an that prioritizes local elements.

3. Socially, this research is expected to motivate the public to study the science of the Qur'an and its interpretation. So that by learning it, it can take lessons and become a piece of religious information for the community in developing the interpretation of the Qur'an with local elements based on the thoughts and culture contained in the area.

E. Definition of Term

1. Local Elements

The essential of the word locality is local, which in the Big Indonesian Dictionary is defined as a vast space, that occurs (applies and exists) in a specific place, local and uneven.¹⁷ The locality itself can be interpreted as an area that is the location of a community to act independently and act as a supporter of culture. According to Abrams, a local style or point of view can be understood as a shadow

¹⁷Pusat Bahasa (Indonesia), ed., *Kamus Besar Bahasa Indonesia*, Ed. 3. (Jakarta: Pusat Bahasa, Departemen Pendidikan Nasional : Balai Pustaka, 2001), 680.

and a description of the style of dress, culture, language, customs and others that are felt to represent the uniqueness of a particular region or region.¹⁸

Local elements can also be interpreted as the values of community life that are present in the form of religion, customs, and the cultural heritage of our ancestors, namely local wisdom. In this sense, local wisdom always develops to adapt to the environment, giving birth to knowledge with regional characteristics. Thus, the results of the combination with customs become helpful for the life of a society.¹⁹

The local elements referred to in this study is verbal local elements and nonverbal local elements. Verbal local elements is local elements that is reflected in words, phrases, clauses, and metaphorical sentences, including the use of local proverbs and terms. Meanwhile, nonverbal local elements is reflected in body language, various symbols, symbols, images, and in the form of local traditions and culture as well as customs prevailing in society, such as the *Yasinan* tradition and the pilgrimage tradition for Banjarese people.²⁰

2. Selected Chapters

In certain societies, chapters and verses of the Qur'an are used as practice in doing something. They treat a recitation of the Qur'an as a precious thing in the life of Muslims as if one of those who died would give a gift reading a particular letter

¹⁸M. H. Abrams, *A Glossary of Literary Terms*, 7th ed. (Fort Worth: Harcourt Brace College Publishers, 1999), 145–146.

¹⁹Suhartini, “Kajian Kearifan Lokal Masyarakat Dalam Pengelolaan Sumber Daya Alam Dan Lingkungan,” *Jurnal Prosiding Seminar Nasional Penelitian* (Universitas Negeri Yogyakarta, May 16, 2009).

²⁰Kundharu Saddhono, “Membangun Kearifan Lokal Melalui Karya Sastra Dan Budaya Daerah (Jawa),” 10.

or verses of the Qur'an following the advice of the Prophet Muhammad and the example of the scholars²¹

The selected chapters in this study were taken from the chapters in which reading activities have become a tradition, especially in the Banjar community. In this case, the selected chapters are based on the interpretation of Guru Bakhiet, and he recommends reading specific chapters. Like reading *Sûrah al-Kahf*, which one of its uses is to protect us from the trials of *Dajjal*,²² then *Sûrah as-Sajdah*, which one of the benefits is to provide protection and shade in the field of *Mahsyâr*.²³ *Sûrah Yâsîn* to make the trip easier,²⁴ then read *Sûrah al-Wâqî'ah* to avoid trouble and poverty,²⁵ Then *Sûrah al-Mulk* as a means to prevent and save from the torment of the grave.²⁶

So in this study, the researcher will choose five chapters: *Sûrah al-Kahfî*, *Sûrah as-Sajdah*, *Sûrah Yâsîn*, *Sûrah al-Wâqî'ah*, and *Sûrah al-Mulk*.

F. Literature Review

This study examines the locality aspect in Guru Bakhiet's interpretation of the selected chapters. The study of the interpretation and its characters is not new research in Indonesia. Many other researchers have done it. However, each of these

²¹Imam Fitri Qosi'in, "Pembacaan Al-Qur'an Surat-Surat Pilihan Di Pondok Pesantren Futuhiyyah Mranggen (Studi Living Qur'an)" (Undergraduate Thesis, UIN Walisongo, 2018).

²²Surah al-Kahfi. <https://www.youtube.com/watch?v=7z9e6LYA-wk>. Accessed on 12th May 2022, 19.20.

²³Surah as-Sajdah. https://www.youtube.com/watch?v=jmT_klFqm9Y. Accessed on 12th March 2022, 19.10.

²⁴Surah Yasin. https://www.youtube.com/watch?v=Fc34LCun_Oc&t=1456s. Accessed on 11th March 2022, 16.34.

²⁵Surah al-Waqi'ah. https://www.youtube.com/watch?v=tEKuw5K_-o. Accessed on 12th May 2022, 17.34.

²⁶Surah al-Mulk. https://www.youtube.com/watch?v=li0CRJV_yZs. Accessed on 12th May 2022, 19.02.

studies has characteristics and objects that differ from one research to another. Here, the author will describe previous studies related to the theme of this research, and explain the arguments of each research, so that the author's position in this research becomes clear and academically measurable:

1. Undergraduate Thesis by Muhammad Bushiri, entitled “Penafsiran KH. Muhammad Bakhiet AM di dalam Pengajiannya Tentang Tafsir Surah At-Taubah”, 2021. UIN ANTASARI Banjarmasin, Qur’anic Studies Department, Faculty of Ushuluddin and Humanities. His research results in that Guru Bakhiet conveys the meaning of the content of *Sûrah al-Taubah* by using the *tahlîlî* interpretation method.²⁷ He started by mentioning the *Tartîb al-Nuzûl* process in the division between the *Makiyyah* and *Madaniyyah* chapters as evidence of the interrelationship between the Qur'an, Prophet Muhammad SAW, and Arab society at that time, which helped help scholars perform legal *istinbât*. In addition, Guru Bakhiet in interpreting uses the *tahlîlî* method in the form of *al-Ma'tsûr* interpretation, namely explaining the verses of the Qur'an based on the texts, both with the verses of the Qur'an itself, with the traditions of the Prophet, with the opinion of friends, as well as with the statement of the *tâbi'în*. The explanation of *Asbâb al-Nuzûl* and explaining the verses of the Qur'an from various aspects, as well as explaining the hadiths related to the verse, describing the opinions of the previous commentators and the commentators themselves are coloured by their educational background and expertise. The style of approach in the interpretation

²⁷Muhammad Bushiri, “Penafsiran KH. Muhammad Bakhiet AM Di Dalam Pengajiannya Tentang Tafsir Surah At-Taubah.” (Undergraduate Thesis, UIN Antasari Banjarmasin, 2021).

of Guru Bakhiet in interpreting *Sûrah al-Taubah* is in the form of *al-Adabi al-Ijtimâ'i* style and a Sufistic approach with moral nuances. The difference between the research that will be carried out with previous research is the difference in the object studied and the focus of the research. The researcher will explore the locality aspects of Guru Bakhiet's interpretation. In contrast to previous research that discussed *Sûrah al-Taubah*, the focus of research also focused on the method and style of interpretation used by Guru Bakhiet in interpreting the Qur'an.

2. Lilik Faiqoh in her postgraduate thesis with the title “Vernakularisasi Dalam *Tafsîr Faidh Ar-Rahmân Fî Tarjamah Tafsîr Kalâm Mâlik Ad-Dayyân* Karya KH. Sholeh Darat al-Saramani” 2017. KH. Sholeh Darat’s work. The approach used in this research is the historical-intertextuality approach. According to Lilik as a researcher, the research concludes that there are three aspects of localization/vernacularization in interpreting KH. Sholeh Darat. First, vernacularization in the absorption language of Arabic, such as *salat*, *dunyo*, *ma'rifat*, *derajat*, *hukum*, and *wujud*. Second, in the interpretation of KH. Sholeh Darat uses specific languages, such as *krama* and *ngoko*, such as *ngertos*, *writing*, *neliken*, *ingkang*, *matur*, *woten*. Third, using unique local languages, such as *pengupo jiwa*, *saklas*, *ngobong geni* where this local language describes the condition of the community according to its interpretation. In general, the vernacularization used by *Tafsîr Faidh Ar-Rahmân Fî Tarjamah Tafsîr Kalâm*

Mâlik Ad-Dayyân uses the language commonly used by the surrounding community.²⁸

The similarity between this study and the author's research is in terms of the theme of the study, which is about a locality in an interpretation of the archipelago. Although this research uses the language of vernacularization, the essence of vernacularization is a form of interpretation based on the uniqueness of an area. And as for the difference with this research, namely, the interpretation and the characters to be studied are different.

The research reviewed by Lilik Faiqoh is beneficial for the author because his research not only describes in detail *Tafsîr Faidh Ar-Rahmân Fî Tarjamah Tafsîr Kalâm Mâlik Ad-Dayyân* but also reviews in the introduction the development of interpretation in the Nusantara era. However, it is not so detailed, but it can add insight to the author regarding the historical facts of interpretation in the Nusantara and local language in an interpretation.

3. Research with the title “Lokalitas Dalam *Tafsîr Al-Azhâr* Karya Hamka; Analisis Kritis Atas QS. Al-Baqarah”, which is written by Setiamin. In his research, the author says that in *Tafsîr Al-Azhâr*, Hamka narrates a lot of local nuances in interpreting the Sûrah al-Baqarah. The locality of Hamka's *Tafsîr Al-Azhâr* in Sûrah al-Baqarah is divided into micro and macro. Micro locality is further divided into several aspects: First, the linguistic element. The second is the literary part which consists of proverbs, pantoum, and poetry. Third, the socio-cultural aspect consists

²⁸Lilik Faiqoh, “Vernakularisasi Dalam Tafsir Faid Al-Rahman Karya KH. Sholeh Darat Al-Samarani” (Postgraduate Thesis, UIN Sunan Kalijaga, 2017).

of Islam's power, the teachings of the ancestors in Minangkabau, and propaganda to destroy Islam in Sumatra. Fourth, the religious element is about the entry of Islam into Sumatra. And fifth is the political aspect which includes the oppression of the weak in West Sumatra.

Meanwhile, the macro locality in Hamka's interpretation consists of three aspects. First, socio-cultural elements include Javanese-oriented culture, mixing religion with tradition in Indonesia; culture of same-religious marriage in Indonesia; Blind Chinese in Malay and rail transport in 20th century Indonesia. Second is the religious aspect, including the Islamic Cultural Conference in Jakarta. And the local narrative contained in Hamka's unique and contextual interpretation of his time is relevant to accommodate the current era. Among them are the interpretation of the Qur'an in the local language, interpretation of the Qur'an with literature, interpretation of the Qur'an with culture, and interpretation of the Qur'an in line with the demands of the times.²⁹ This micro and macro locality results from the author's conclusions that he can draw on *Tafsîr Al-Azhâr* based on the data he finds. This research discusses locality in *Tafsîr Al-Azhâr*, which has similarities in terms of the theme of the study, namely about a locality in a Nusantara interpretation. It's just different in terms of the character of the commentator. The contribution given by this research is to add new insights into the locality of interpretation to make it easier for researchers to find out the meaning of the locality of interpretation itself. The difference between this study and the research the author

²⁹Setiamin, "Lokalitas Dalam Tafsir Al-Azhar Karya Hamka; (Analisis Kritis Atas QS. Al-Baqarah[2])" (Undergraduate Thesis, IAIN Tulungagung, 2018), 119.

will examine is the book of interpretation used. This study uses the *Tafsîr Al-Azhâr* book while the researcher will read Guru Bakhiet's interpretation of selected chapters, in contrast to Setiamin, who only focuses on analyzing the locality of the interpretation of Sûrah al-Baqarah.

4. Article with the title “Aspek Lokalitas *Tafsîr Al-Iklîl Fî Ma'ânî al-Tanzîl* Karya KH Mishbah Musthafa” written by Ahmad Baidhowi in his journal. In general, in his writings, he tries to explain what localities are contained in the interpretation of KH Mishbah Mustafa, namely the elements of locality in the form of the language he uses, the appearance of his book, and the content of the interpretation. These three localities are often seen in interpretations in the Nusantara interpretation book.³⁰

The similarities between the discussion of this article and the author's research are in terms of the theme in the form of locality in an interpretation. At the same time, the book of interpretation is different. Because this is only an article, so the explanation presented in it does not cover the development of the world of interpretation in Nusantara but only briefly discusses *Tafsîr Al-Iklîl Fî Ma'ânî Al-Tanzîl* and describes the local aspects contained in it. In this case, the author can get new insights into the study of interpretation in Nusantara regarding locality elements to assist the author in analyzing local aspects of Guru Bakhiet's interpretation.

³⁰Ahmad Baidhowi, “Aspek Lokalitas *Tafsîr Al-Iklîl Fî Ma'ânî Al-Tanzîl* Karya KH. Mishbah Musthafa,” *Jurnal Nun* Vol. 1, No. 1 (2015), 43.

5. Journal with the title “Sisi Kearifan Lokal dalam Terjemah al-Quran Berbahasa Banjar” written by Wardani. Wardani took several steps in this research, starting by comparing the Indonesian translation and the Banjarese translation to several Qur'anic vocabularies, then describing the moral values in the Banjarese culture in perceiving certain expressions, and finally, looking for dimensions particular and universal dimensions of cultural ethics by comparing it with other universally recognized ethics. This article comes to several conclusions. First, the local elements of Banjar are reflected in various forms of moral values that follow the teachings of the Qur'an. Second, related to the idea of particularity and universality of moral values, the local elements behind this translation contain these two aspects because the two dimensions are elements that interact with each other. The local value also underlies the use of local vocabulary. It means that the particular aspect of local elements also becomes universal.³¹

The similarity of this research is that the object discussed is about local elements, while the difference is the subject being discussed.

G. Research Methods

1. Types of research

A series of activities related to collecting library data, reading, viewing, recording, and processing writing materials. This research includes library research. Namely, research conducted using literature in the form of books, notes, journals, and reports on research results from previous researchers. In this study, the author

³¹Wardani, “Sisi Kearifan Lokal Dalam Terjemah Al-Qur’an Berbahasa Banjar,” *Khazanah: Jurnal Studi Islam dan Humaniora* Vol.18, No. 1 (June 16, 2020).

uses a qualitative approach. As for the research based on its purpose, the author uses a descriptive method (which aims to describe the object in more detail.)³²

According to Marzuki, library research is research carried out by collecting data/information from various libraries, both those found in libraries or other places such as books, magazines, documentation materials, videos, recordings, newspapers, the internet, and so on.³³ In this case, the author collects the necessary data through studies of visual interpretation and various kinds of literature, books, or writings in the form of journals, theses, scripts that are relevant to this research, and watching the video recordings of Guru Bakhiet's interpretation of the Qur'an to explore and reveal local elements in Guru Bakhiet's interpretation of selected chapters.

2. Data Sources

The data sought in this study is divided into two parts, namely:

a. Primary data is data that is the main reference in research.³⁴ The preliminary data in this study is a recitation video related to his analysis of the Qur'an, namely the interpretation of the selected chapters and the books he teaches in his sermon to know the local elements contained in Guru Bakhiet's interpretation.

b. Secondary data is library data that functions to support, support, and strengthen this research, namely books containing the biography of Guru Bakhiet, his *da'wah* activities, his works, and previous research related to the interpretation

³²Rahmadi, *Pengantar Metodologi Penelitian* (Banjarmasin: Antasari Press, 2011), 59.

³³ Marzuki, *Metodologi Riset*, (Yogyakarta: Ekonisia, 2005), 14.

³⁴Joko Subagyo, *Metode Penelitian Dalam Teori Dan Praktek*, 3rd ed. (Jakarta: Rineka Cipta, 1999), 87.

of Guru Bakhiet, also in the form of books about with the Qur'an, the science of interpretation, books of interpretation, scientific writings, articles, as well as his studies that can provide additional data on local elements in the interpretation of Guru Bakhiet.

3. Data Collection Techniques

a. Observation is by following the recitation of figures related to the research data, viewing and listening to video recordings of Guru Bakhiet's interpretation of the Qur'an, and taking notes on the interpretation of selected chapters and understandings put forward by Guru Bakhiet by determining what will be taught. Observing and sorting out what is needed in the presentation process means that the scope of this observation has been limited following the problems and objectives of the research.

b. Documentation, Documentation comes from the word document, which means written goods. In carrying out the documentation method, the researcher investigated written objects such as books, both the Qur'an and commentation, and did not forget to see and listen to the videotape of Guru Bakhiet's interpretation documents.³⁵ The documents that will be studied in this research are essential matters relating to interpreting the selected chapters in the video of Guru Bakhiet's interpretation and the texts of the verses studied in the recitation. And also, the author examines the literature or reading material that is the source of the

³⁵Lexy J Meleong, *Metologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 1989), 186.

interpretation conveyed in his sermon, namely in the form of several books of interpretation and hadith.

4. Data analysis

In processing the data from this research, there are several techniques that the author uses, namely:

- a. Data collection is collecting as much data as possible from Guru Bakhiet's Video of interpretation of the Qur'an, both primary and secondary data.
- b. Editing is the process of filtering or editing data that has been collected according to research purposes.
- c. Classification of data, namely, the author groups the data that has been collected according to the type and needs of each.
- d. Data interpretation, the author interprets and understands the data that has been obtained so that it will be easy to understand.

As for data analysis, after the data was collected, the writer analyzed it descriptively by using the interpretation of Guru Bakhiet. Descriptive analysis is an effort to organize and describe data systematically to facilitate researchers in increasing understanding of the object being studied. This study's main data analysis point is to take an inventory of Guru Bakhiet's interpretation of selected chapters, discuss, explore and learn the text by considering the local elements contained, interpretation of the verse text, and so on.³⁶

³⁶Winarno Surakhmad, *Pengantar Penelitian Ilmiah : Dasar, Metode Dan Teknik* (Bandung: Tarsito, 1994), 141.

The way to analyze it is based on Guru Bakhiet's interpretation following the locality interpretation so that it can find Guru Bakhiet's interpretation based on the context of the local community, namely by using a historical-interpretive method. The historical method is used to trace the life history, social conditions, and scientific background of Guru Bakhiet and the culture of the Banjar people. Then in an interpretive approach. The interpretative approach emphasizes explaining the text or literature of interpretation being discussed by accepting the text as it is and then providing various information that can clarify the text being studied.³⁷ Thus the author can explore the form of the locality contained in the interpretation of Guru Bakhiet.

H. Structures of research

This study is arranged systematically as follows:

The first chapter, Introduction, explains how this research was conducted. This chapter includes the background of the problem, problem formulation, research objectives and significance, definition of terms, previous analysis, research methods, and writing systematics.

The second chapter: This is the chapter that contains the biographies of the characters, which consists of several sub-chapters, namely: Biography of Guru Bakhiet, which covers birth, family background, and socio-historical, then education which includes his educational experience and teachers, then career and

³⁷Sahiron Samsudin, "Pendekatan Dan Analisis Dalam Penelitian Teks Tafsir," *SUHUF* 12, No. 1 (June 28, 2019), 138.

the flow of scientific understanding of Guru Bakhiet, Then there is a theoretical study of local elements, local wisdom and culture of the Banjar people.

The third chapter: Finding Data, consists of several sub-chapters, namely Guru Bakhiet's interpretation of *Sûrah Yâsîn*, Guru Bakhiet's interpretation of *Sûrah al-Wâqi'ah*, Guru Bakhiet's interpretation of *Sûrah al-Mulk*, Guru Bakhiet's interpretation of *Sûrah as-Sajdah*, and the interpretation of Guru Bakhiet on *Sûrah al-Kahf*.

The fourth chapter, Research Results, discusses and analyzes local elements in Guru Bakhiet's interpretation of selected chapters consisting of two sub-chapters: verbal local elements and nonverbal local elements.

Fifth chapter: closing, which contains conclusions and suggestions. The decision is the subject of research which includes answers to questions from the formulation of the problem. At the same time, the suggestion is a criticism that recommends further research.