

MUHAMMAD AFIFUDIN DIMYATHI'S CONTRIBUTION IN THE DEVELOPMENT OF AL-QUR'AN SCIENCE AND TAFSIR IN INDONESIA

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Abstract: Discussions about the history of Qur'an knowledge and tafsir development in Indonesia have not been prevalent recently. It is less lively than discussing Western ideas from Indonesian students studying in the West. However, at the same time, Middle Eastern alumni are now emerging who do not directly offset the spread of Western thought in this country. For this reason, this research discusses the analysis of the role and contribution of Muhammad Afifudin Dimyathi (Gus Awis) in the science of the Qur'an and Tafsir in Indonesia. Thus, this research aims to show and explain some of Gus Awis contributions to the history of the development of Qur'an science and Indonesian exegesis in modern times. This research uses descriptive qualitative methods with primary and secondary data sources. Primary sources were taken from books by Gus Awis, and secondary sources were taken from books, journal articles, and manuscripts related to the theme of this research. The results of this research state that Gus Awis contribution to the history of the development of the science of the Qur'an and tafsir in Indonesia, including (1) the conception of *uṣūl al-tafsīr*, (2) the collection of tafsir books from the 1st to the 15th centuries H, & (3) New colors in the interpretation of the Qur'an.

Keywords: Gus Awis, The Qur'an dan Tafsir, Indonesia

Introduction

All Muslims agree that the Qur'an is a guide to life and a primary source in the Islamic religion, as well as the final sharia, which is tasked with guiding the journey of human life in this world until the afterlife (Wijaya, 2020). Therefore, the Qur'an is essential for us. To be guided by the Qur'an, of course, the first step that must be taken is to study its contents. Meanwhile, in exploring the contents of the Qur'an, it is optional just to read and take directly what is in it. However, it must be done through devices that bridge someone to reach the contents and contents of the Qur'an. So, this is the strategic position of Qur'an Science.

The Qur'an science contains discussions related to the Qur'an, including the reasons for the revelation of the Qur'an (*asbāb al-nuzūl*), *makkī* and *madanī* verses, *nāsikh-mansūkh*, *muhkam-mutashābih*, and others (Manna, 2005). Because of the importance of this knowledge, Sayyid Muhammad Alawī al-Malikī al-Hasanī said that it has become mandatory for someone who wants to study the Qur'an to study this knowledge (Al-Hasani, 2002). Apart from that, to reach the most profound meaning implied in the Qur'an, after going through the knowledge of the Qur'an, you must know how to interpret it. Linguistically, interpretation means being transparent, revealing, and explaining the implied meaning (Manna, 2005). Meanwhile, tafsir in terms of terms, according to Muhammad Nuruddin 'Itr, who quotes the opinion of Jalāl al-Dīn al-Suyūfī in the book *Al-Itqān fī Ulūm al-Qur'ān*, tafsir is a science with which we can understand the Qur'an, explain its meanings and reveal its laws. Moreover, the wisdom contained therein ('Itr, 1996). Therefore, to understand the Qur'an and the meanings hidden in it, a person must master the knowledge of the Qur'an and its interpretation.

Then, remembering how vital these two sciences are, scholars have long tried to compile an essay to make it easier for those interested in these sciences to study them. Scholars have

compiled various books, which ultimately complement each other and become a complete science of the Qur'an. After that, these works spread to all corners of the world and received a warm welcome from enthusiasts. It does not stop there; the development of Qur'an knowledge and interpretation continues to experience developments marked by the continued emergence of various works from scholars worldwide. One of them is from Indonesia, and among them is one of the scholars whose expertise in Qur'an and exegesis is beyond doubt. He is Muhammad Afifudin Dimiyathi (Gus Awis). A scholar from Indonesia who to this day still devotes himself to the pursuit of Qur'an knowledge and interpretation, as well as his phenomenal works, which have been widely circulated in Indonesia.

This research seeks and aims to reveal the role of Gus Awis in spreading the development of Qur'an knowledge and interpretation in Indonesia. The focus of this research still needs to be carried out by researchers. It is still rare to find research that captures the efforts of young Indonesian researchers who broke away from the trend in the Scopus colonial era of classical research in the form of scriptures or textbooks.

Several studies on Muhammad Gus Awis were carried out by Khobirul Amru and Muh. Yusrol Fahmi (Amru & Fahmi, 2022), with the research title "Revitalisasi Tafsir Balaghi: Telaah al-Shamil fi Balaghat al-Qur'an Karya Muhammad Afifudin Dimiyathi". This research is limited to the book *Al-Shāmil fī Balāghah al-Qur'ān*, which focuses on the study of balaghah in the Qur'an. Based on this research, Amru and Fami obtained two main findings, namely: (1) the description of *Al-Shāmil fī Balāghah al-Qur'ān* can be understood at a glance from the method of preparation, the pre-composition process, and the preparation process. Anyone needs to understand these three things so that the scope, beginning and end, and methodological framework of *Al-Shāmil* can be adequately understood; (2) One of Afifudin's

efforts to revitalize the study of *balāghī* interpretation in the archipelago is to reaffirm the function of *balaghah* in the context of Qur'an interpretation. In this context, according to him, there are at least five functions of *balaghah*: to reveal hidden meanings and implied meanings of both words and phrases of the Qur'an, to reveal the accuracy of the meaning of the diction of the Qur'an, and the secrets of its choices, to explain the harmony of several words in a verse and several verses in a *surah*, to avoid misunderstanding or unwanted understanding of the Qur'an, and to help explain the *mutasyabihat* verses.

There is also research on one of his works, namely *Jam'u al-'Abir fi Kutub al-Tafsir*, which Gus Awis compiled. In this case, Dimiyathi emphasized that the tafsir books in *Jam'u al-'Abir fi Kutub al-Tafsir* were compiled periodically from the first to the fifteenth century hijriyah based on the year of the interpreter's death to provide a coherent picture of the development of tafsir and styles and methodologies that were dominant in that era. Among them are tafsir works by female scholars, tafsir *nuzulī*, tafsir questions and answers and tafsir verses, tafsir without *mu'jam* letters (dotted) (Dimiyathi, 2020).

Apart from the research above, this is the only similar research found. About the author's research here, the comparison is that previous research was only limited to the study of two works by Gus Awis, *Al-Shāmil fi Balāghah al-Qura'an* and *Jam'u al-'Abir fi Kutub al-Tafsir*. Therefore, the author feels interested in reviewing Gus Awis's figure more profoundly and his contribution to developing the treasures of Qur'an science and tafsir in Indonesia, as well as reviewing his works.

In this research, the author uses a type of library research that is qualitative in nature or research carried out by collecting information and data with the help of various kinds of materials in the library, such as books, reference books, research results, articles, notes, and various journals. Related to the problem to be solved (Seri & Asmendri, 2020). Furthermore, in collecting data,

the author uses a documentation method, namely by collecting various data sources in national or international journals, reference books, and articles relevant to the object being studied (Fikri et al., 2021; Husna, 2018). Data analysis was carried out based on the Miles and Huberman model, which consists of three stages: reducing the data, explaining the data found, and finally, drawing conclusions and verification (Fahrudi et al., 2021).

Biography of Muhammad Afifudin Dimiyathi

Muhammad Afifudin (Gus Awis), born in Jombang, East Java on May 7 1979 (Amin, 2021). This name was a gift from his grandfather when he was a child. However, after he continued his studies in Egypt, his name was added to Dimiyathi (Online, 2022). until now, he has been known as Muhammad Afifudin Dimiyathi. He is the fourth of eight children from the next generation of caregivers at the Darul Ulum Pondok Pesantren in Peterongan, Jombang, East Java (Azizah, 2019).

His father's name was KH. Ahmad Dimiyathi, who is the son of KH. Romli Tamim is known as the compiler of the NU Istighotsah and one of the founders of the Darul Ulum Pondok Pesantren. His mother's name is Dra. Hj. Muflichah, daughter of KH. Ahmad Marzuqi is from the extended family of Langitan Pondok Pesantren in Tuban, East Java. So, from his father's line, he is part of the extended family of the Darul Ulum Pondok Pesantren Jombang. Meanwhile, through his mother, he is part of the extended family of the Langitan Pondok Pesantren Tuban (Azizah, 2019).

Gus Awis was married to Hj. Laily Nafis, daughter of KH. Sofyan Tsauri and Hj. Mubudi'ah is an extended family member of the Miftahul Ulum Kaliwates Jember Pondok Pesantren. He married in 2002. From this marriage, he was blessed with four children. First is A. Fayroz Abadi, who was born in Sudan in 2004. Second, Inaba Kayyisa was born in 2008. Third, Nady Sajjad

Muhammad was born in 2010. And finally, in 2014, the third child was born, named Alizka Sakhiyya (Azizah, 2019).

Education and Career of Muhammad Afifudin Dimyathi

Gus Awis received his first education under the care of his parents, namely KH. Ahmad Dimyathi and Nyai Muflichah. Gus Awis received much teaching and motivation from the two of them to continue learning. However, the two never imposed what their children, including Gus Awis himself, had to pursue. Gus Awis was given the freedom to choose what he liked. He also recited the Qur'an to teachers who taught at the Darul Ulum Pondok Pesantren Jombang and Langitan Pondok Pesantren Tuban (Azizah, 2019).

Gus Awis started his formal schooling at Madrasah Ibtidaiyah Negeri (MIN) Darul Ulum in 1985 and graduated in 1991. After that, he continued his studies at Madrasah Tsanawiyah Special Program (MTs. PK) Darul Ulum from 1992 to 1994. Then, at the next level, high school, he continued his studies at the Madrasah Aliyah Keagamaan Negeri (MAKN) Jember and successfully graduated in 1997. After graduating from MAKN, Gus Awis decided to wait to continue to the graduate level. Instead, he chose to study and memorize the Qur'an first at the Sunan Pandanaran Pondok Pesantren in Ngaglik, Sleman, Yogyakarta, which was taken care of by KH. Mufid Mas'ud. This continued until 1998 (Azizah, 2019).

After that, Gus Awis continued his education at Al-Azhar University in Egypt, specifically at the Ushuluddin Faculty in the Department of Tafsir wa Ulum al-Qur'an. He entered in 1998 and succeeded in obtaining an Lc. degree in 2002. Next, he decided to return to Indonesia. Moreover, that is when he married Hj. Laily Nafis from the Miftahul Ulum Islamic Pondok Pesantren in Jember. After completing the contract, he continued his studies in Sudan. That same year, he continued his Master's at the Khartoum International Institute for the Arabic Language by taking

the *Ta'lim al-Lughah al-Arabiyyah Lighairi al-Nathiqina Bih*a Department. From 2003 to 2004, he returned to Indonesia to carry out walimah (Online, 2022). After that, he immediately returned to Sudan, bringing his wife. Gus Awis completed his Master's studies in Sudan in 2004 with the title Cum Laude (Amin, 2021). Then, in the same year, he continued his studies at Neelain University's Ph.D. majoring in Tarbiyah with a concentration in Curriculum and Arabic Language Teaching Methodology and finished in 2007 (Dimiyathi, 2015c).

Gus Awis' career in the world of education began in 2006. He was actively lecturing at the Pendidikan Bahasa Arab Study Program, Faculty of Tarbiyah dan Keguruan at Universitas Islam Negeri (UIN) Sunan Ampel Surabaya. There, he taught language and tafsir courses. He also devotes himself to teaching in the UIN Sunan Ampel Surabaya postgraduate program and UIN Malik Maulana Malik Ibrahim. He started teaching there in 2007. He taught specialization courses in Linguistics, Socio-Linguistics, Semantics and Lexicology, Arabic Language Learning Methodology and Development of Arabic Teaching Materials (Azizah, 2019).

Apart from that, Gus Awis also participated as a teacher in the Postgraduate Program at IAIN Tulung Agung, IAIN Jember (now UIN KH Achmad Shiddiq Jember) and STIT Darullughoh Walkaromah (Dalwa) Bangil Pasuruan. Now, he is still active as a Postgraduate lecturer at UIN Sunan Ampel Surabaya, Secretary of the MUI Fatwa Commission Jombang Branch, Postgraduate lecturer at IAIN Tulung Agung, Director of the Aswaja Center Jombang, Deputy Director of the Aswaja Center PWNU East Java, Deputy Head of General PBNU, and Katib PBNU (Azizah, 2019).

Apart from that, in between his busy schedule as a UIN Sunan Ampel Surabaya teacher, he is also a caretaker at the Hidayatul Qur'an dormitory at the Darul Ulum Islamic Pondok

Pesantren in Jombang. He also held recitations of the Qur'an and Tahfidz and their interpretations there (Amin, 2021).

The Works of Muhammad Afifudin Dimiyathi

Gus Awis's works are numerous, ranging from books, scriptures, and articles to journals. Some speak Indonesian, and some speak Arabic (Azizah, 2019). Some were published in Indonesia, and some were published abroad (Middle East). Muhammad Afifudin Dimiyathi's works include: *Jam'u al-'Abir fi Kutub al-Tafsir* (Kairo: Dar al-Nibros, 2019); *Ilmu al-Tafsir: Ushul wa Manahijuh* (Sidoarjo: Lisan Arabi, 2015); *Majma' al-Bahrain fi Ahadits al-Tafsir min Shahihain* (Sidoarjo: Lisan Arabi, 2016); *Jadawil al-Fuṣūl fi Ilm al-Uṣūl* (Kairo: Dar Al Nibros, 2019); *Mawārid al-Bayān fi Ulūm al-Qur'ān* (Sidoarjo: Lisan Arabi, 2016); *Irshād al-Dārisīn Ilā Ijmā' al-Mufasssīrīn* (Sidoarjo: Lisan Arabi, 2017); *Mukhtaṣar al-Laṭīf fi Ulūm al-Hadīth al-Sharīf* (Sidoarjo: Lisan Arabi, 2021); *Madkhal Ilā Ilm Lughāt al-Arabiyyah* (Sidoarjo: Lisan Arabi, 2016); *Mabāḥith fi Ma'āni al-Qur'ān* (Mesir: Dar Al Nibros, 2019); *Al-Shāmil fi Balāghat al-Qur'ān* (Malang: Lisan Arabi, 2018); *Ṣafa' al-Lisān fi I'rāb al-Qur'ān* (Sidoarjo: Lisan Arabi, 2016); *Al-Muḥāḍarah fi Ilm al-Lughah al-Ijtimā'i* (Surabaya: Dar Ulum Al-Lughawiyah, 2010); *Sosiolinguistik* (Surabaya: UINSA Press, 2010); *Panduan Praktis Menulis Bahasa Arab* (Sidoarjo: Lisan Arabi, 2016); *Catatan Ringkas dan Unik Bahasa Arab Al-Qur'an* (Jakarta Selatan: Qaf, 2023); dan *Hidāyah al-Qur'ān fi Tafsir al-Qur'ān bi al-Qur'ān* (Mesir: Dar al-Nibras, 2023).

Muhammad Afifudin Dimiyathi's Contribution to the Development of Qur'an and Tafsir Science in Indonesia

As a tafsir scholar, he is an expert in his field; Gus Awis certainly has a role and contribution in developing Qur'an and Tafsir Science in Indonesia. After conducting research on the role

of Gus Awis in the science of the Qur'an and Tafsir in Indonesia, the researcher mapped several things that Gus Awis contributed to the study of the science of the Qur'an and tafsir, namely (1) the conception of *uṣūl al-tafsīr*, (2) compilers of tafsir books from the IH to XVH centuries, and (3) new colors of interpretation of the Qur'an. The explanation of each of these contributions will be explained further in the following explanation:

Conception Uṣūl al-Tafsīr

The term tafsir study with the term *uṣūl al-tafsīr* is not very popular among the ulama. Since the beginning of the fourth century, namely at the time the *Ulūm al-Qur'ān* was recorded as an independent composition in one book, the terms often used were *Ulūm al-Qur'ān* or *Ulūm al-Tafsīr*, for example, by the work of Ali bin Ibrahim bin Said Al-Hufi (430 AH) with the title *Al-Burhān fī Ulūm al-Qur'ān*. However, it is common for *Uṣūl al-Tafsīr* to be equated (*murādīf*) with *Ulūm al-Qur'ān* (Al-Thayyar, 1999).

So far, only a few works on tafsir studies using the term *uṣūl al-tafsīr* have been written by Indonesian scholars (Amin, 2021). Even in Asia, there has yet to be a single expert on tafsir who has written a study of tafsir with the title *uṣūl al-tafsīr*, except for a cleric from Malaysia named Mustafa Abdullah. He wrote a study book on tafsir and named it *uṣūl al-tafsīr* (Abdullah, 2016). Apart from that, this is the only work that has been found entitled with the diction of *uṣūl al-tafsīr*.

Then, the presence of Gus Awis' phenomenal work entitled *Ilm al-Tafsīr: Uṣūlub wa Qowāidub* adds to and completes the literacy of tafsir studies and the treasures of Qur'an studies in Indonesia and even the world. So, Gus Awis's efforts and initiatives should be appreciated because he pioneered the tafsir study with a new diction, namely, *uṣūl al-tafsīr*. Gus Awis, in his book, presents a systematization of the interpretation methodology of existing ulama from the perspective of *ittijāh/lawn*, *manhaj*, and *uṣlūb*. Each

of the three terms is first explained at the beginning, along with the differences so the reader can understand each. After explaining the definition, Gus Awis explained the classification of the three terms along with examples of representative interpretations and interpretations representing each of *ittijāh/lawn*, *manhaj* and *uslub*.

After explaining the differences, Gus Awis also combined them with the rules offered by ulama in dealing with differences in interpretation. The rules listed by the author, although far from complete compared to books that specifically discuss the rules of interpretation, are one of the advantages of *Ilm al-Tafsīr: Uṣūlub wa Qawāidub*. In several rules, he also explains the origins of these beliefs, and in all the rules he includes in his book, he explains examples of the practical application of these rules. As a result, the systematic writing of Gus Awis deserves appreciation for facilitating understanding and providing *taṣawwur* to readers about the big picture of *uṣul al-tafsīr*.

Even though it presents several advantages, Gus Awis' pioneering work in writing *uṣul al-tafsīr* works among Indonesian scholars is still not substantive in content, meaning that the content contained in *Ilm al-Tafsīr: Uṣūlub wa Qawāidub* still repeats discussions from the works of other scholars or previous scholars. Chapters one to six of this book do not offer new readings in tafsīr apart from quoting writers from the Ulūm al-Qur'an literature, such as Al-Suyūṭi, Ibn Taimiyah, Husain al-Dhahabī and several other scholars. As for the three chapters that talk about *manābij al-tafsīr*, Gus Awis borrows Fahd al-Rūmī's ideas in *Buḥūth fī Uṣūl al-Tafsīr wa Manābijub* and *Ittijāhāt fī al-Tafsīr fī al-Qarn al-Rābi* 'Asyr. If compared, the manhaj listed by Afīfuddin in *Ilm al-Tafsīr: Uṣūlub wa Qawāidub* is the same as the manhaj described by Fahd al-Rūmī both in *Buḥūth fī Uṣūl al-Tafsīr wa Manābijub* and *Ittijāhāt fī al-Tafsīr fī al-Qarn al-Rābi* 'Asyr.

The new idea offered by Gus Awis as a development in al-Rūmī's offer is to systematize the discussion of *ittijāh*. In

discussing *ittijāh*, Gus Awis no longer transferred what Fahd al-Rūmī said but tried to construct his concept. In contrast to al-Rūmī, the discussion of *Ittijāhāt fī al-Tafsīr fī al-Qarn ar-Rabi' 'Asyr* discusses it more profoundly and separates it from the discussion of *manāhij*. However, reviewers have not found a direct connection between *ittijāh* and *manhaj*. Although Gus Awis stated that the manhaj variant follows the *ittijāh* variant in interpretation, in reality, several books with certain *ittijāh* have a dominant manhaj that is different from the related *ittijāh*. For example, *Al-Kashshāf 'an Ghawāmid al-Ta'wīl* by Al-Zamakhsharī. This work, seen from an *ittijāh* perspective, certainly has a robust *al-ittijāh al-kalāmī* tendency. However, on the other hand, it cannot be denied that al-Zamakhshari's method of interpreting the linguistic side of the Qur'an is also very dominant.

As a scholar who teaches at a State Islamic University in Indonesia, Gus Awis tries to elaborate contemporary methods in studying the Qur'an, such as hermeneutics, semiotics, and historical studies. In line with Gus Awis' efforts to strengthen the authority of interpreting the Qur'an for ulama, Gus Awis tends to counter contemporary interpretive methods from the West. For him, attempts to use Western methods generally fail, not because they are unable to produce new knowledge from the Qur'an but because they come from an ideological background different from Islamic ideology. The liberal ideology behind the promotion of the use and application of Western methods is a factor in Muslims' rejection of them.

In his book, which consists of 286 pages, Gus Awis presents material related to the study of Ushul At-Tafsir. The Book of *Ilm al-Tafsīr: Uṣūlub wa Qawā'idub* is composed of 14 chapters as follows: (1) Introduction to the basics of tafsir, (2) Tafsir Qualifications, (3) History of Tafsir, (4) Interpretation sources, (5) Ijma' in tafsir, (6) Differences in interpretation, (7) Orientation (*al-ittijāh*) in tafsir, (8) Interpretation methodology, (9) Uslubs of

tafsir, (10) Sanad-sanad in tafsir, (11) Manuscript book of tafsir, (12) rules for interpreting the Qur'an, (13) rules for interpreting tafsir, and (14) criticism of infiltration in tafsir. This book presents a complete and systematic discussion of *uṣūl al-tafsīr* from the basic things about interpretation such as *mabādi'*, history, and qualifications to the regulation of the terms *ittijāh*, *manhaj*, and *uslub*, followed by a presentation of several rules of interpretation and rules of *tarjih* which can be used as a guide for reviewers in dealing with differences in interpretation (Dimyathi, 2015a).

Gus Awis uses this work to describe existing ulama interpretation methodologies from the *ittijāh/lawn*, *manhaj*, and *uslub* aspects. The rules listed, even though they are few and far from complete compared to books that specifically discuss the rules of interpretation, are actually one of the advantages of *Ilm al-Tafsīr: Uṣūlub wa Qawāiduh*.

In several rules, he also explains the origins of these beliefs, and in all the rules he includes in his book, Gus Awis explains examples of the practical application of these rules. Thus, the systematic writing of Gus Awis deserves appreciation for facilitating understanding and providing readers with *tasahhunnur* about the big picture of *uṣūl al-tafsīr*.

In Gus Awis' efforts to strengthen the authority of interpreting the Qur'an for ulama, he tends to choose a counter stance to contemporary interpretive methods from the West. For him, attempts to use Western methods generally fail, not in the sense of being unable to produce new knowledge from the Qur'an but because they come from an ideological background different from Islamic ideology. The liberal ideology behind the promotion of the use and application of Western methods is a factor in Muslims' rejection of them (Dimyathi, 2015a).

Collector of Tafsir Books from the 1st Century to the 15th Century H

Since the first century of the Hijrah, scholars' attention to the Qur'an has been enormous. Interpretation and discussion of the meanings of the Qur'an continue to develop. Even up to the fifteenth century of the Hijrah, scholars competed with each other and complemented each other in revealing the contents of the Qur'an. Various works are scattered everywhere and come from various corners of the world. I would like to know how many books of interpretation there are from the beginning to the present. Therefore, studying the interpretation of the Qur'an is interesting to discuss. Muhammad Husain al-Dhahabī once started studying *mufassir* and several books of tafsir. Al-Dhahabī has a book entitled *Al-Tafsir wa al-Mufasssirūn*, which maps and discusses the leading tafsir books in the world (Al-Dhahabi, 2007). Starting from the methods used to the opinions of scholars regarding these interpretations. However, al-Dhahabī only discusses a small part of the tafsir books. Many interpretations have not been touched on, especially interpretations that come from non-Arabs.

Then, starting from here, Gus Awis got a gap. He seeks to broaden readers' insight into the interpretations circulating in the world, especially from the archipelago itself. Gus Awis compiled a book later entitled *Jam'u al-Abir fī Kutub al-Tafsir*. In it, he discusses many tafsir books sequenced from the first century to the fifteenth-century hijrah. This book reviews around 444 tafsir in various languages, which are discussed briefly, starting from the author's identity and the interpreter's identity to the method of interpretation (Dimiyathi, 2015b).

In this book, Gus Awis explains several tafsir books that are scattered around, especially several unique tafsir books such as Tafsir of the Work of Female Ulama, Tafsir Nuzuli (Tafsir Based on the Order of the Verses), Tafsir of the Question and Answer Model, Tafsir in Nadham Form, Tafsir Without Dotted Letters

(*Mu'jam*), Hasyiyah from the Book of Tafsir, and Tafsir in Various Languages.

In the section on Tafsir of the Works of Female Ulama, Gus Awis mentions several female mufasssir figures, such as: (1) Sayyidah Nushrat Al-Amīn with her work entitled *Makhḥẓin al-Irfān fī Tafsīr al-Qur'ān*, (2) Zaynab Al-Ghazālī with her work entitled *Naẓarāt fī Kitābillah*, (3) Sayyidah Nailah Hasyim Shabri with her work entitled *Al-Mubshir Linūrillah*, (4) Prof. Dr. Āishah Abdurrahmān Binti Shātī' with her work entitled *Al-Tafsīr al-Bayān Li al-Qur'ān al-Karīm*, (5) Kariman Hamzah Binti Abdul Lathif with her work entitled *Al-Lu'lu' wa al-Marjān fī Tafsīr al-Qur'ān*, and (6) Dr. Fatin Mahmud Al-Falaki with his work entitled *Tafsīr al-Qur'ān li al-Shabab, Tafsīr al-Qur'ān bi al-Qur'ān: Kaifa Tandabiru al-Qur'ān*.

In Tafsir Nuzuli (Tafsir Based on the Order of Verses), Gus Awis describes figures in this field, namely: (1) Muhammad Izzat Darwazah with his work entitled *Al-Tafsīr al-Hadīth*, (2) Abdurrahman Hasan Habannakah Al-Madani with his work entitled *Ma'ārij al-Tafakkur wa Daqāiq al-Tadabbur*, and (3) Muhammad Abid Al-Jābirī with his work entitled *Fahm al-Qur'ān: Al-Tafsīr al-Wādhīb Hasba Tartīb al-Nuzūl*. In the Tafsir Model Question and Answer, Gus Awis explained the interpreters who used this model of interpretation, namely Ali bin Isa bin Abdullah Al-Rummānī with his work entitled *Al-Jāmi' Li Ulūm al-Qur'ān* and Muhammad bin Abu Bakar bin Abdul Qādir with his work entitled *Anmudzīj Jalīl fī As'ilah wa Ajwibah min Gharā'ib Ayat al-Tanzīl*.

In Tafsir in the form of *nadham*, Gus Awis describes several figures, namely (1) Abdul Aziz bin Ahmad bin Saīd Al-Dumairī with his work entitled *Al-Taisir fī Ulūm al-Tafsīr*, (2) Al-Hāfiz Al-Irāqī Abdurrahim bin Husain with his work entitled *Alfjyah fī Tafsīr Gharib al-Qur'ān*, (3) Muhammad Al-Zajlawi Ibn al-Alīm with his work entitled *Alfjyah fī Gharib al-Qur'ān*, and (4) Ahmad bin Ahmadzayya Al-Hasani with his work *Marāqi al-Anwah ila Tadabbur Kitābillah*. In Tafsir Without Dotted Letters (*mu'jam*), Gus Awis

describes two commentators who used this method, namely Faydhullah bin Mubarak Al-Akbar Abaadi, known as Imam Faydhy with his work entitled *Swati' al-Ilbām li Halli Kalāmillah* and Al-Mālikī Al-Allām and Mahmūd bin Muhammad Al-Hamzawi Al-Hanafī with their work entitled *Harru al-Asrār fī Tafsīr al-Qur'ān bi al-Hurūf al-Mubmalah*.

In the *ḥāshiyah* of the Book of Tafsir, Gus Awis explains two *ḥāshiyah* of the book of tafsir, namely, the *ḥāshiyah* of Tafsir Al-Baiḍāwī and the *ḥāshiyah* of Tafsīr al-Jalālain. The scholars who wrote the *ḥāshiyah* on Tafsir al-Baiḍawī are (1) Muṣṭafā bin Ibrāhim Ibnu al-Tamjīd al-Rūmī al-Hanafī, (2) Muhammad bin Muṣṭafā al-Qujawī al-Hanafī known as Syaikh Zādah, (3) Ahmad bin Muhammad bin Umar, Syihabuddin al-Khafajī, and (4) Ismā'il bin Muhammad bin Muṣṭafā al-Qunawī. Furthermore, those who wrote ḥashiah's interpretation of Jalālain in this field were: (1) Abū Abdillah Muhammad bin Muhammad al-Karkhi al-Bakri with his work entitled *Majma' al-Bahrain wa Maḥla' al-Badrain alā Tafsīr al-Jalālain*, (2) Abū Dāwud Sulaiman bin Umar bin Manṣūr al-Ajlī al-Azharī al-Jamal with his work entitled *Al-Futuḥāt al-Ilābiyah bi Tawḍīḥ al-Jalālain li al-Daqāiq al-Khafīyyah*, (3) Ahmad bin Muhammad al-Ṣāwī with his work entitled *Ḥāshiyah al-Ṣawī alā al-Jalālain*, (4) Usman Jalal al-Dīn al-Kalantani with his work entitled *Anwār al-Hudā wa Amṭār al-Nada*, and (5) Muhammad Ahmad Kan'ān al-Qāḍī with his work entitled *Qurrat al-Aini ala Tafsīr al-Jalālain*.

In Tafsir in Various Languages, Gus Awis explains five tafsir: Urdu Tafsir, Persian Tafsir, Malay Tafsir, Indonesian Tafsir, and Javanese Tafsir. Tafsir books that use Urdu, such as tafsir (1) *Bayān al-Qur'ān* by Maulana Sheikh Ashrāf Ali al-Ṭanawī, (2) *Ma'ārif al-Qur'ān* by Sheikh Muhammad Shāfi' al-Deobandī, (3) *Ma'ārif al-Qur'ān* by Sheikh Muhammad Idris al-Kandahlawī, (4) *Tafsīr al-Majidī* by Sheikh Maulānā Abd al-Majīd Daryabadi, (5)

Tafhīm al-Qur’ān by Abu al-A’lā al-Maudūdī, (6) *Abkām al-Qur’ān* by Qāḍi Sheikh Muhammad Zāhid al-Husaini, and (7) *Tibyan al-Qur’ān* by Ghulām Rasool Saeedi.

Tafsir books in Persian, including: (1) *Kashf al-Asrār wa Uddat al-Abrār* by Ahmad bin Saad al-Maibady, (2) *Rauḍ al-Jinān wa Rauḥ al-Janan* by Husain al-Khuza’ī al-Rāzī, (3) *Balābil al-Qalāqī* by Abu al-Makārim Muhammad bin Muhammad al-Hasanī, (4) *Daqāiq al-Ta’wīl wa Haqāiq al-Tanzīl* by Abu al-Makārim Muhammad bin Muhammad Al-Hasanī, (5) *Manhaj al-Shādiqīn fī Ilzām al-Mukhālīfīn* by Mulla Fathallah Kashāni, (6) *Rūb al-Bayān* by Ismā’il Haqqi al-Brusawi al-Istambulī al-Turkī, (7) *Nafahat al-Rahmān fī Tafsīr al-Qur’ān wa Tabyīn al-Furqān* by Muhammad Nahawandi al-Thehraani, (8) *Tafsīr al-Itsna Ashri* by Husain bin Ahmad Syah Abdul Adhīmī, (9) *Hujjah al-Tafāsīr wa Balāgh al-Iksīr* by Sayyid Abdul Hujjah al-Balāghi, and (10) *Al Annwār al-Sathī’ah* by Sayyid Muhammad al-Hamdanī.

Tafsir books in Malay include: (1) *Tafsīr Nūr al-Ihsān* by Tuan Haji Muhammad bin Said bin Umar, (2) Tafsir Pimpinan Ar-Rahman kepada Pengertian Al- Qur’an by Sheikh Abdullah Basmeih, (3) Tafsir Harian Al-Qur’an an by Haji Abdullah Abbas Nasution, (4) Khulāṣah al-Qur’ān by Maulana Abdullah Nuh, (5) Tafsir Pelita Al-Qur’an by Sheikh Abdilllah al-Jufri al-Singapuri, (6) *Tafsīr al-Dhīker al-Hakīm*, and (7) *Tafsīr al-Bayān* by Dr. Ismail Lutfi Chepakia.

The book of tafsir in Indonesian, in the book *Jam’u al-Abīr*, Gus Awis presents tafsir in Indonesian such as: (1) Tafsir Al-Azhar by Prof. Dr. Abdul Malik Karim Amrullah (Buya Hamka), (2) Tafsir Al-Bayan by TM. Hasbi Ash-Shiddieqy, (3) Tafsir An-Nur by TM. Hasbi Ash-Shiddieqy, (4) Tafsir Al-Misbah by M. Quraish Shihab, and others. Meanwhile, Javanese language tafsir books are (1) Tafsir *Faiḍ al-Rohmān* by Kiai Sholeh Darat, and (2) *Tafsīr Al-Ibrīz* by KH. Bisri Musthofa, (3) *Tafsīr Al-Iklīl* by KH. Misbah Musthofa, and others.

The entire book *Jam'u al-Abir fi Kutub al-Tafsir* consists of 2 volumes: the first has 350 pages, and the second has 420 pages. Through this book, Gus Awis contributes considerably to the treasures of Islamic scholarship, especially in the study of interpretation (Dimiyathi, 2015b).

New Colors of Qur'an Tafsir

One of the miracles of the Al-Qur'an can be seen from the quality of its language, which is so beautiful and unique that it can only be reached by someone who has mastered one of the Arabic language skills called balaghah science (Mushtofa, 2003). The scope of balaghah science is *ma'ani* science, bayan science, and badi science' (Hasyimy, 1999).

One style of interpretation in the Qur'an is through the balaghah approach (*tafsir balaghî*). Tafsir like this had previously been compiled by several scholars, such as Al-Zamakhsharî (538 AH) with his work *Tafsir Al-Kashshaf*, Abû Hayyân (745 AH) with the book *Al-Bahr al-Muhîṭ*, Imam Baidhawi (685 AH) with his work *Anwâr wa Tanzîl wa Asrâr al-Takwîl* and so on.

Starting from the lack of balaghî tafsir books, Gus Awis attempted to compile a tafsir that discussed the verses of the Qur'an from a linguistic perspective (*balāghah*). So, a book entitled *Al-Shāmil fî Balāghah al-Qur'ān* examines verses containing *balāghah* starting from Surah Al-Fāṭihah to Al-Nās (Dimiyathi, 2018).

In one of the NU Online Crew's interviews with Gus Awis, he explained that in the book *Al-Shāmil fî Balāghah al-Qur'ān*, he explains several verses that contain *balāghah* content from the beginning to the end. Apart from that, he also emphasized that in the book he wrote, almost all the verses of the Qur'an which contain elements of *balāghah* are discussed and explained in the book *Al-Shāmil fî Balāghah al-Qur'ān* (Online, 2022).

This book consists of 3 volumes with a total of 1600 pages. Through this book, Gus Awis, apart from revealing the contents of *balaghob* in the Qur'an, also reaffirms the role of *balāghah* in

interpreting the Qur'an. He also explained the five roles of *balāghah* in interpreting the Qur'an: First, revealing the stored meaning and implicit meaning of the pronunciations and phrases of the Qur'an. Second, reveal the accuracy of the meaning of the diction of the Qur'an and the secrets of its selection. Third, explain the harmony of the words in the verse and the harmony of the verses in the surah. Fourth, it can avoid wrong or undesirable understanding of the Qur'an; and fifth, it helps interpret the *mutashābihāt* verses (Dimiyathi, 2018).

Gus Awis' work, entitled *Al-Shāmil fī Balāghah al-Qur'ān*, is a breakthrough in the color of interpretation in Indonesia. Considering that it is scarce for mufassir from Indonesia to write a book of interpretation of the Qur'an, where the emphasis is on the *balāghah* content (*balāghī* style).

Conclusion

From the explanation above, it can be concluded that Gus Awis is a young cleric who comes from Jombang, East Java. Known as a pious and productive young cleric. His contribution to the development of the science of the Qur'an and Tafsir in Indonesia can be seen in the traces of his work, which produced several new formulations in Indonesia, namely: (1) Conception of *uṣūl al-tafsīr* (2) Collector of tafsir books from the 1st to the 15th centuries, and (3) New colors in the interpretation of the Qur'an.

The implications of this research can be instant reading material for readers, especially beginning students (beginners) who are just studying the science of the Qur'an and its interpretation, especially the history of its development in Indonesia until now.

Furthermore, it needs to be emphasized that this research has limited discussion. Of course, there is still a range of themes that this research has not touched. For this reason, further research needs to be planned again with other perspectives and themes.

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