

STUDY OF SUFI MAQĀMĀT ON THE INDONESIAN TAFSIR WEBSITE: A STUDY OF THE TANWIR.ID AND TAFSIRALQURAN.ID WEBSITES

Dalilun Nafilin

Pondok Pesantren Jalaluddin Ar-Rumi Jember, Indonesia

nafilindalilun@gmail.com

Abstract: This study aims to analyze maqamat studies on two well-known commentary websites in Indonesia, namely *Tafsiralquran.id* and *Tanwir.id*. The research was carried out using the method of comparative analysis, involving the collection of data from the two websites. In the early stages, the researcher explored and selected materials related to maqamat studies. Then, the collected data is analyzed qualitatively, taking into account the use of maqamat, related explanations and interpretations, as well as differences or similarities between the two. The research model that the author uses uses a Library research methodology. Namely research that is descriptive in nature and compiles data in the form of verbal narratives, not with numbers and tends to be narrative. In conclusion, this study shows the difference in approach between *Tafsiralquran.id* and *Tanwir.id* in presenting *maqāmāt* studies. *Tafsiralquran.id* prioritizes a traditional approach by referring to classical interpretations, while *Tanwir.id* takes a more contemporary approach by paying attention to the context and current issues. These findings provide valuable insights for web interpreters in selecting sources that suit their needs and preferences.

Keywords: Maqāmāt, Tafsiralquran.id, Tanwir.id

Introduction

Studies in the study of the Qur'an interpretation need to pay more attention to the presence of various media, one of which is the presence of the Internet. Several academics have tried to discuss this matter, but the majority are trapped in interpretations in the digital world. Several interpretations of classical scholars are also available in digital form. Apart from that, interpretive studies in the era of the emergence of new media also mainly focus on social media in the form of Facebook and YouTube. The website needs to receive adequate research. When compared to Facebook and YouTube, websites are visited more often and are easier to access (Rifai, 2020).

With the presence of website-based tafsir of the Qur'an, Muslims in general and those studying the Qur'an or tafsir find it easy to access quality tafsir of the Qur'an without opening volumes of books. Among the web-based tafsir, such as *TafsirQ.com*, which was founded in 2015 and developed by "Javan Labs", *Tafsirweb.com* is a simple website that is still in the process of being developed to become the complete collection of the Qur'an tafsir in Indonesia, with the provision of complete interpretation of 30 Juz that can be selected easily (M. Z. Falah, 2020).

In Indonesia, websites discussing the science of the Qur'an and tafsir are *Tafsiralquran.id* and *Tanwir.id*. Both exist and are in great demand by readers, both students and academics. The *Tafsiralquran.id* website is affiliated with Nahdhatul Ulama (NU) while *Tanwir.id* is affiliated with Muhammadiyah. The *Tafsiralquran.id* website has the tagline "Sampaikan Walau Satu Ayat" pioneered by the Center for Research and Islamic Studies (CRIS) Foundation in collaboration with the El-Bukhari Institute, while *Tanwir.id* is an Islamic media that focuses on promoting progressive and contextual interpretation, with the slogan "Kanal Tafsir Berkemajuan", by presenting content as a response to the rise of rigid and conservative religious interpretations which make religion something far from reality (Fikriyati, 2022).

In the current technological era, interpretation of the Qur'an comes in various models and forms whose existence can be traced. First, the exegetical literature on the Qur'an appears in PDF (Portable Document Format) form, one type of file often used, and a file form that does not need to be installed, also in the form of an E-book and a website that can be used to access several interpretations of the Koran. Then secondly, it is in the form of video, audio, and visualization of interpretation. Audio is a term for heard media, such as radio, telephone, etc. Meanwhile, visuals are a medium of view or vision in images and the like. Therefore, audio-visual combines the two: television, video, and the like. You can find many interpretive videos on social media, such as Instagram, YouTube, and Facebook. There are at least two forms, namely, starting from a lecturer or a study of interpretations that refer to certain tafsir books carried out by ustadz in the real world, then uploaded to various social media or often broadcast live/live streaming, and then there is a verse from the Qur'an aired in narrative form using audio-visual media.

Moreover thirdly, visualization of interpretations into images, namely how Qur'an verses are turned into narratives into images that are considered relevant to the message contained in the verse. There are two separate components: the text of the Qur'an verses and images. These images can be in animations, cartoons, and the like. The two are then combined by writing or pasting text (M. F. Mubarak & Muhamad Fanji Romdhoni, 2021).

The researcher wants to focus on the *Tafsiralquran.id* and *Tanwir.id* in this study.id websites for further research to study the interpretation of *maqāmāt* verses. Based on this background, the researcher chose the title: "Study of Sufi Maqāmāt on The Indonesian Tafsir Website: A Study Of The Tanwir.Id And Tafsiralquran.Id Websites".

This research theme has been widely researched and studied in various versions, starting from learning the Qur'an to

social media interpretation, as written by Wildan Imamuddin with the research title “Facebook Sebagai Media Baru Tafsir Al-Quran Di Indonesia (Studi Atas Penafsiran Al-Qur’an Salman Harun)”. In his research, Imamuddin analyzed Salman Harun’s Al-Qur’an interpretation product with Facebook as the medium, focusing on two languages, namely the nuanced aspect of Indonesian interpretation, which is inherent in Salman Harun, and the second aspect of the novelty of the discourse, which is the essential character of social media (Muhammad, 2017). Ulya Fikriyati conducted similar research titled “Pengaruhutamaan Islam Moderat Melalui Penafsiran Al-Qur’an di Media Sosial Indonesia”. In this research, Fikriyati photographed social media interpretations, *Tafsiralquran.id* and *Quranreview*, from a communication science perspective. Apart from that, there was research conducted by Muhamad Fajar Mubarak and Muhamad Fanji Romdhoni titled “Digitalisasi Al-Qur’an dan Tafsir Sosial Media di Indonesia”. In their research, Mubarak and Romadhoni formulated how to digitize the Qur’an and its interpretation in Indonesia, which ultimately resulted in the conclusion that (1) the - Qur’an mushaf, which, if you touch it in its etiquette requires ablution, after becoming software, loses its sacredness and (2) anyone can interpret the Qur’an on social media. As a result, the interpretation of the Qur’an on social media becomes unclear because it is not only people who have studied religion for decades who interpret the Qur’an, but also people who are just learning about religion on social media (M. F. Mubarak & Muhamad Fanji Romdhoni, 2021).

In 2022, there will be several more focused studies, namely research by Abdullah Falahul Mubarak and Yoga Irama titled “Islam dan Media Massa: Pengaruhutamaan Moderasi Islam Pada Situs *Tafsiralquran.id*”. In their research, Mubarak and Irama concluded that the model of mainstreaming Islamic moderation in *Tafsiralquran.id* uses a short article content format that discusses the terms of moderation and an Islamic model that is

proportional, tolerant, and far from aspects of violence (A. F. Mubarak & Irama, 2022). Also, research by Norma Azmi Farida and Zainal Abidin titled “Suara Moderasi Islam Dari Tafsir Digital: Analisis Tafsiralquran.Id melalui Escape from Echo Chamber”. The final result: Farida and Abidin said that the Escape from Echo Chamber movement was interpreted as *Tafsiralquran.id*'s effort to socialize moderate digital interpretation naturally through visits to educational institutions or religious festivals typical of young people (Farida, 2021).

Of the several studies above, no one has touched on the research's theme and focus on the *maqāmāt* on the *Tafsiralquran.id* and *Tanwir.id* websites. For this reason, this research is worth carrying out with a novelty value that has never been researched by anyone else.

As a methodological step, this research uses the library research method, namely research carried out by collecting data from several pieces of information related to the theme being studied. So, in this case, the researcher collected data from the websites *Tanwir.id* and *Tafsiralquran.id* as the primary reference and books, theses, journals, or related literature as support for this research, which helped in completing this research. For data collection, the author used literature reviews and online reviews. The first is literature-based, namely collecting data to support the research flow to become material for research analysis. Second, based on online media, namely searching for data related to the theme of Sufi interpretation in scientific journals and online websites to support research analysis.

Terminology of Sufi Tafsir and *Maqāmāt*

According to al-Dzahabī, Sufi interpretation is the interpretation of two types of Sufism, namely *naẓarī* and *amali* (Al-Dhahabi, 2007). Each of the two influences interpreting the Qur'an so that a Sufistic interpretation is formed. Meanwhile,

according to Quraish Shihab, Sufi tafsir is a commentary by Sufis (Shihab, 1998). According to al-Zarqani, Sufi interpretation is an attempt to interpret the Qur'an, which is different from its *ẓābir* of hidden signs which are only visible to *suluk* experts and Sufism experts and allows for a combination of hidden meanings (*bāṭin*) and visible meaning (*ẓābir*) (Al-Zarqani, 1995). From the definitions above, it can be concluded that Sufi tafsir is the interpretation of Qur'an verses carried out by Sufi people based on aspects of Sufism, which aims to explore the inner meanings of the Qur'an.

Meanwhile, etymologically, *maqāmāt* is the plural of *maqām* and comes from Arabic, meaning a place where people stand or a noble base. Used to mean the long path a Sufi must take to be close to Allah. As for terms, according to al-Qushairī, *maqāmāt* is a term from the Sufistic world that indicates the meaning of an ethical value that will be fought for and realized by a *sālik* through several levels of *mujāhadah* in stages, from one level of inner practice to the achievement of the next level of *maqām* through practice. Mainly, it is an achievement of the authenticity of life through tireless search, the severity of the conditions, and the burden of obligations that must be fulfilled (Maula, 2022; Maulana, 2019).

Meanwhile, according to al-Ṭūsī, *maqāmāt* is the position of a servant before Allah, which is obtained through hard work in worship, seriousness in fighting lust, spiritual exercises, and surrendering one's whole body and soul solely to serve Him (Asnawiyah, 2014).

About Tanwir.id

The *Tanwir.id* website is an Islamic media focusing on progressive and contextual tafsir studies. With the slogan “Kanal Tafsir Berkemajuan” this media presents content as a response to the rise of rigid and conservative religious interpretations, which actually make religion something far from a reality phenomenon.

With this slogan, *Tanwir.id* wants to come up with a down-to-earth religious interpretation while responding to the challenges of the times. The media, which will be active starting in 2020, has the following five characteristics: (1) Tafsir of the Qur'an which prioritizes the "principle of progress" and the latest scientific developments to expand understanding of religion; (2) Tafsir of the Qur'an which sows the seeds of truth, goodness, peace, justice, benefit, prosperity and the primacy of life for all mankind; (3) Tafsir of the Qur'an that upholds the glory of humans (men and women) without discrimination; (4) Tafsir of the Qur'an which fights for anti-war, anti-terrorism, anti-violence, anti-oppression, anti-backwardness and anti-all forms of destruction on earth; and (5) Tafsir of the Qur'an that upholds noble character to accommodate the diversity of religions, ethnicities, races, groups, languages and cultures of mankind (Tanwir.id, 2022).

The *Tanwir.id* media does not state that any organization runs the media. However, if you look at its slogan, "Islam Berkemajuan" it shows the identity of Muhammadiyah, which has a progressive Islamic character. On this website, there are several channels, namely:

First, channel the Al-Qur'an and Aqidah Akhlak. This channel collects various interpretive articles with aqidah and moral approaches. Some examples of articles include articles with titles: "Peringatan Al-Qur'an: Jangan Mengolok Sesembahan Agama Lain" (Hidayatullah, 2022), "Islam Sebagai Pemandu Toleransi?" (Lazuardy, 2021), "Menggali Adab Kepada Al-Qur'an QS Sad: 29" (Mulianti, 2023), "Makna kata Islam dalam Al-Qur'an Perspektif Kaum Plural" (Ummam, 2023), and many more.

The second channel is the Al-Qur'an & Budaya channel. Some examples of articles on this channel are as follows: "Membangun Peradaban Profetik: Telaah Tafsir Transformatif Kuntowijoyo Atas QS. Ali Imran: 110" (R. Hidayat, 2021), "Islam dan Tradisi dalam Surah al-A'raf Ayat 199" (Hidayatullah, 2021), "Cadar: Antara

Ajaran Agama dan Budaya” (Kriswanto, 2021), *”Pernikahan Dini Menurut Psikologi, Benarkah Merusak Mental*” (Rizqi, 2023), and many more.

The third channel channel is the Al-Qur’an & Filsafat channel. Some examples of articles on this channel are as follows: *”Filsafat Analitik Bahasa Bertrand Russell: Aplikasi Terhadap Al-Qur’an*” (Ghofar, 2021), *Tafsir al-Hasyr Ayat 21-22: Peringatan Agar Menggunakan Akal* (Dewantara, 2022a), *Membaca Kunci Keberhasilan Dakwah Perspektif Ludwig Wittgenstein* (Abdurrahman, 2022), and many more. The fourth channel is the Al-Qur’an & Gender channel. Some examples of articles on this channel include articles with titles: *”Pandangan Fatima Mernissi Terhadap Kepemimpinan Perempuan* (Sari, 2022), *Buya Husain: Kemerdekaan Perempuan dalam Memilih Pasangan* (Elsya, 2022), *Tolak Kampanye Poligami! Begini Tafsir HAMKA Mengenai Poligami* (Muslim, 2022), and many more.

The fifth channel is the Al-Qur’an & Ibadah channel. Some examples of articles on this channel include articles with titles: *”Anjuran Membaca Asmaulhusna dalam Al-Qur’an* (Kadri, 2022), *Al-Baqarah Ayat 155-157: Ganjaran Kesabaran Bagi yang Lulus Melewati Musibah* (M. R. Hidayat, 2021), dan *Keramahan Al-Qur’an Dalam Penetapan Syariat* (Dewantara, 2021a), and many more. The sixth channel is the Al-Qur’an & Politik channel. Some examples on this channel are articles with the title: *”Konsep Keadilan Sosial Perspektif Al-Qur’an* (Muna, 2022), *Tafsir Ekonomi: Bagaimana Al-Qur’an Memandang Kapitalisme?* (Dewantara, 2022b), *Surah al-Nisā Ayat 59: Larangan Mengudeta Pemerintah Sab* (Salam, 2021), and many more

The seventh channel is the Al-Qur’an & Tasawuf channel. Some examples of articles from this channel are articles with the title: *”Hikmah Do’a Nabi Ibrahim dalam QS. al-Baqarah Ayat 128* (M. Z. N. Falah, 2021), *Ulasan Sederhana Mengenai Tafsir Esoterik* (Ramadhan, 2021), *Menyelami Paradigma Sufistik Hamka dalam Tafsir al-Azhar* (Fahrudin, 2021), and many more. The eighth channel is the Al-Qur’an, Sains & Alam channel. Some examples of articles

on this channel are articles with the title: ”*Surat Hud Ayat 7: Fenomena Proses Penciptaan Alam Semesta*” (M. Z. N. Falah, 2022), *Tafsir Sainifik: Menelisik Fenomena Tidur Ashabul Kabfi* (Rohmawati, 2022), *Mikrobiologi dalam Perspektif Al-Qur’an dan Sains Modern* (Firdaus, 2021), and many more. This research will focus on targeting the seventh channel, the Al-Qur’an and Tasawuf channel, which contains articles about *maqāmāt*.

The *Tanwir.id* web management structure consists of 5 (five) structures, with the following details:

Table 1. *Tanwir.id* Management Structure

No	Position	Name
1	Person Responsible	Ghufron Mustaqim
		Hasan Nahar
2	Editorial	M. Bukhari Muslim
		An-Najmi Fikri
		Ahmed Zaranggi Ar Ridho
		Ananul Nahari Hayunah
3	Illustrations and Social Media	Rubyanto Probowo
4	Treasurer	Salma Asyrofah
5	Webmaster	Ahmad Basyiruddin

About Tafsiralquran.id

This website, which has the tagline “Sampaikan Walau Satu Ayat”, was initiated by the Center for Research and Islamic Studies (CRIS) Foundation in collaboration with the El-Bukhari Institute Center for Research and Islamic Studies. This study community initially emerged from an association of tafsir-tafsir students. hadith class 2011-2012 Sunan Ampel State Islamic University Surabaya (Tafsiralquran.id, 2000c).

This community, which is not part of intra-campus, operates in the field of student development and empowerment. The program includes Several activities, such as literature studies (book reviews and reciting the Kitab Kuning), fieldwork, community education, and other academic training. Meanwhile, the El-Bukhari Institute is a foundation that actively campaigns for

moderate Islam through the hadiths of the Prophet PBUH. The activities carried out by the El-Bukhari Institute include conducting studies, research, training, and publications related to the hadith of the Prophet to introduce the public to the urgency of the hadith and how to practice it in the current context (Farida, 2021; Miftahuddin et al., 2020; A. F. Mubarak & Irama, 2022).

Tafsiralquran.id is a media portal that allows anyone to submit their writing. Writers are also free to write anything within the scope of existing features and channels (except for features of the Al-Qur'an and its translations, which the editors specifically present). Some of the main features on *Tafsiralquran.id* are Tafsir tematik, Khazanah, Ulumul Quran, Cari Ayat, serta Al-Qur'an dan Terjemahnya. The Tafsir Tematik feature is divided into several channels, namely Tafsir Ahkam, Tafsir Ekologi, Tafsir Isyārī, Tafsir Kebangsaan, Tafsir Tarbawi, and Tafsir Tematik Surah. Then, the Khazanah feature is divided into several channels, such as Dialog, Doa Al-Qur'an, Mushaf Al-Qur'an, and Tradisi Al-Qur'an. Meanwhile, the Ulumul Quran feature only has an Kolom Pakar channel. Tafsir Ahkam Channel is a channel that accommodates various interpretation articles reviewed from a legal or jurisprudential perspective. Some examples of articles are articles with the title: "*Tafsir Ahkam: Pingsan dan Mabuk Juga Membatalkan Wudu*" (Nasif, 2021), "*Surah Al-Baqarah Ayat 221: Hukum Nikah Beda Agama*" (Qorib, 2021a), "*Tafsir Surah Al-Taubah Ayat 28: Benarkah Non-Muslim Dilarang Masuk Masjid?*" (Qorib, 2021b), and many more.

Some examples of articles in the Kolom Pakar channel include articles with the title: "*Maulid dan Kelahiran Manusia Baru*" (Badruzaman, 2022b), "*Bidadari Surga dan Esensi Ganjaran Ukbrawi*" (Badruzaman, 2022a), "*Tafsir Tartib Nuzul: Fahm al-Qur'an al-Hakim Karya al-Jabiri*" (Badruzaman, 2022c), and many more.

The last two features are Cari Ayat dan Al-Qur'an & Terjemahnya (*Tafsiralquran.id*, 2000b, 2000a). The Paragraph Cari Ayat is a feature for searching articles via keywords. Meanwhile,

the Al-Qur’an & Terjemahnya contains all the verses of the Al-Qur’an, translations in Indonesian, English, and there is an audio murattal that can be played.

The *Tafsiralquran.id* web management structure consists of 6 (six) structures, with the following details:

Table 2. *Tafsiralquran.id* Management Structure

No	Position	Name
1	Person Responsible	M. Najih Arromadloni
		Abdul Karim Munthe
2	Chief Editor	Wildan Imaduddin
		Limmatius Sauda’
3	Managing Editor	Halya Milliyati
		Norma Azmi Farida
		Senata Adi
4	Social Media	Nur Istiqlaliya
		Sihalia
5	Layout and Designer	Yurid Shifan A’lal Firdaus
		Fitriyah Tahta Alfina Rosyada
6	Editor	Ulya Nurir Rahmah
		M. Fathur Rozaq
		Jaka Ghianovan
		Arif Chasbullah
		Lukman Hakim
		Ahmad Mustaan
		Miatul Qudsia
		Mufidatul Bariyah
		Muqdis
		Fahmi Azhar
		Dhur Anni
Wahyudi		

Maqām Taubat (Repentance)

In the teachings of Sufism, the concept of repentance is interpreted in various ways, including the difference between repentance in ordinary Shari’a and the level of repentance in Sufism, between the repentance of ordinary people and the

repentance of khawas people. There are several articles on the *Tafsiralquran.id* and *Tanwir.id* websites that discuss repentance, including; “Tafsir Surah Al-Baqarah Ayat 160: Dosa dan Cara Taubatnya Orang Alim”, written by Fahmi Azhar (Azhar, 2021). The author summarizes the contents of QS. Al-Baqarah [2]: 160, which invites humans to repent to Allah and ask forgiveness for the sins they have committed, by quoting one of the verses of the Qur’an:

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ ۗ وَأَنَا التَّوَّابُ
الرَّحِيمُ (البقرة : ١٦٠)

“Except those who repent and amend and make manifest (the truth). These it is toward whom I relent. I am the Relenting, the Merciful” (QS. Al-Baqarah [2]: 160).

In *Mu’jam al-Mufabras Li Alfaz al-Qur’an al-Karim*, the word repentance, and its derivations are known to be repeated approximately 27 times in 27 surahs (Baqi, 1945). Azhar’s article continues by explaining sin and repentance and why pious people need repentance more than lay people by quoting the words of Gus Baha’ when delivering a lecture, and from the tafsir of Al-Ṭabarī and Al-Qurṭubī: “As Al -Ṭabarī, that this verse relates to Allah’s condemnation of those who hide the truth, except those who want to repent. Meanwhile, the path he must take is to follow the values of the Koran brought by the Prophet, improve his behavior, and draw closer to Him by doing pious deeds” (Azhar, 2021).

There is no difference among Sufi scholars that repentance is the initial station that suluk must take to get closer to Allah. Repentance is something that must be done for every sin committed; if the sin is committed by a servant against his God which has nothing to do with fellow human beings, then there are three conditions for repentance, namely: (1) stop from the

immorality committed at that moment, (2) deeply regret the actions that have been committed, and (3) have a persistent intention and determination not to repeat the actions (Fauzi, 2022). In this case, the Prophet also said the commandment of repentance: “O people, go to Allah and ask Him for forgiveness. Indeed, I repent 100 times a day” (HR Muslim).

Maqām Zuhud

Zuhud is one of the maqams (stations) among the maqams in Sufism that the *salik* must take to obtain glory in the sight of Allah SWT. In Islam, it is not about not thinking about and prioritizing worldly affairs at all, but basically, it is not being greedy or not wanting and not prioritizing worldly affairs. Several articles on the *Tafsiralquran.id* and *Tanwir.id* websites discuss zuhud: “*Tafsir Surah Alhadid Ayat 23: Ciri-Ciri Zuhud*” (Hamdi, 2022). Saibatul Hamdi wrote the article. Hamdi explains the characteristics of true *zuhud* based on the Al-Qur'an surah al-hadid verse 23, as follows:

لَكَيْلًا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ
مُخْتَالٍ فَخُورٍ (الحديد : ٢٣)

“That ye grieve not for the sake of that which hath escaped you, nor yet exult because of that which hath been given. Allah loveth not all prideful boasters” (QS. Al-Ḥadīd [57]: 23).

Then the article quotes the Tafsir from the Ministry of Religion of the Republic of Indonesia (Kemenag RI), Tafsir Al-Misbah, and Wahbah al-Zuhaili’s tafsir which can be concluded that all events are determined before they occur so that humans can be patient in accepting God’s trials. Sometimes, these trials are in the form of misery and disaster; sometimes, they are in the form of pleasure and joy. In another place, Abū Sulayman al-Dārani said:

الزهد ترك ما يشغل عن الله تعالى

“Asceticism means abandoning everything that can distract the heart from Allah”.

According to Imam Ghazali, asceticism is not loving something and leaving it to another; whoever leaves this world and hates it then loves the afterlife is an ascetic person in this world. (Widayani, 2019).

Then, the following article on *Tanwir.id* has the title “*Minimalis: Kesederhanaan Hidup dalam Al-Qur’an*” (Fatah, 2022). This article by Brother Abdul Fatah begins with the background because it is written due to the widespread phenomenon of the hedonistic lifestyle in society, which is considered quite worrying, so the minimalist living could be the solution. Fatah explained by quoting a narration from Malik bin Dinar: “*The Messenger of Allah never felt full from eating bread or full from eating meat, unless he was entertaining guests*” (HR. Tirmidhi).

From the explanation above, according to the article, minimalist living can be the key to moving towards asceticism with a way of life that is efficient, light, practical, and filled with simplicity and understanding of the concept of minimalist living, namely about what our needs are and what we want (Fatah, 2022).

Maqām Warā’

Warā’ can be interpreted as being pious, abstaining from sinful acts, distancing oneself from things that are not halal or haram, and trying as hard as possible to live in search of something halal for fear of falling into things that are haram. This attitude of distancing oneself from doubts is in line with the hadith of the Prophet, which means: “Whoever is free from doubts, then indeed he is free from what is haram” (HR. Bukhari).

Sufis are cautious about doubtful things, especially those that are haram. According to Ibrahim bin Adham, “*Wara’* is

abandoning everything that smells of doubt and abandoning what is not necessary, namely abandoning various kinds of pleasure”.

Regarding maqam *wara'*, we have searched the *Tafsiralquran.id* and *Tanwir.id* websites for articles discussing *maqam wara'*, but on both websites we could not find any articles discussing *maqam wara'*.

Maqām Faqīr

Several articles on *Tafsiralquran.id* and *Tanwir.id* explain the maqam faqir. In *Tafsiralquran.id*, there is an article titled “*Ulasan Mengenai Perbedaan Fakir dan Miskin dalam Al-Qur’an*”. In the article by brother Rijal Ali, the author discusses the differences in the meaning of needy and poor. Ali started by mentioning Qur’an surah Al-Taubah [9]: 60 regarding groups entitled to receive zakat, including the poor and poor (Ali, 2022).

Then the author defines the word faqir which is a word absorbed from Arabic and quotes from *Mu’jam Mufabras Li Alfāz al-Qur’an al-Karim* by Al-Raghib al-Ashfahani which explains the meaning of faqir, namely: (1) faqir to express the desire to fulfill one’s needs, (2) faqir with the meaning of lack of wealth, (3) soul faqir, and (4) faqir in the sight of Allah, while the word poor according to al-Raghib al-Ashfahani is a person who does not have anything -What (Al-Bāqī, 1945).

Meanwhile, in the interpretation of Al-Ṭabaṛī, it explains the meaning of *faqir* and poor as narrated by Ahmad bin Ishaq as follows:

حدثنا أحمد بن إسحاق قال، حدثنا أبو أحمد قال، حدثنا معقل بن عبيد الله الجزري قال: سألت الزهري عن قوله: ﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ﴾ قال: الذين في بيوتهم لا يسألون، و"المساكين"، الذين يخرجون فيسألون

Based on the explanation above, *faqir* means people who are in their homes and do not beg, while poor are those who go out to beg. According to Imam Shafi'i, a *faqir* is a person who has insufficient means of livelihood, but does not beg, while a poor person is a person who has wealth but does not meet his needs and begs.

Maqām Sabr (Be Batient)

The next station that the Salik must attain is the station of patience. Maqām Sabar is a concept in Islam that refers to patience and fortitude in facing life's challenges, trials, and tests. Maqām Sabar emphasizes the importance of being patient when facing all kinds of pleasant and difficult situations. In short, the station of patience is a concept in Islam that emphasizes the importance of patience in facing life's challenges, trials, and tests. This involves being patient in worship, facing trials and disasters, and living daily with courage and perseverance.

According to Ahmad Thib Raya, in his article published on *Tafsiralquran.id* with the title “Berikut ini Ciri Orang-Orang yang Sabar dalam Al-Quran” patience is an abstract trait, so it is difficult to determine which are the characteristics of patient people (Raya, 2021). In the article, it is mentioned in the Qur'an about the characteristics of patient people, in surah Al-Baqarah: 155-157::

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ
مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ (البقرة: ١٥٥-١٥٧)

“And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast. Who say, when a misfortune striketh

them: Lo! we are Allah's and lo! unto Him we are returning. Such are they on whom are blessings from their Lord, and mercy. Such are the rightly guided" (QS. Al-Baqarah [2]: 155-157).

According to Ahmad Thib Raya, when interpreting this verse, among Allah's tests are: (1) Allah tests humans with fear, (2) Allah tests humans with hunger, (3) Allah tests humans with lack of wealth, (4) Allah tests humans with a lack of soul (5) Allah tests humans with a lack of fruit (Raya, 2021).

Furthermore, Raya explained that people who can survive the above calamities are called people who have patience. Raya's opinion can be strengthened by several interpretations of scholars, including, according to Ibnu Katsir in his commentary, he wrote:

ثم بين تعالى من الصابرون الذين شكرهم، قال: الَّذِينَ إِذَا
أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، أي تسلوا
بقولهم هذا عما أصابهم، وعلموا أنهم ملك لله يتصرف في
عبيده بما يشاء، وعلموا أنه لا يضيع لديه مثقال ذرة يوم
القيامة، فأحدث لهم ذلك اعترافهم بأنهم عبده، وأنهم إليه
راجعون في الدار الآخرة. ولهذا أخبر تعالى عما أعطاهم على
ذلك فقال: أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ، أي ثناء من
الله عليهم ورحمة

“Then Allah explained who the patient people were who were given good news with His words: “*Allāzīna iżā ashābathum muşībah, qālū innā lillāhi wa innā ilāihi rāji’un*”. This means that with these words, they received a test from Him. Also, they know that they belong to Allah and Allah is free to do anything to His servants. Allah will not waste anything as heavy

as *dzarrab* on the last day. This gives them recognition that they are His servants and will return to Him in the afterlife. Therefore, Allah announced what would be given to them with the following word: “*Ula’ika ‘Alaibim ṣalawātum mirrabbiḥim*”, namely getting praise and mercy from Allah (Al-Dimasyqi, 2000).

Then Abū Hayyan, in his interpretation, explained that there are several interpretations of scholars regarding the sentence *istirjā’*.

وللمفسرين في هاتين الجملتين المقولتين أقوال: أحدها: أن نفوسنا وأموالنا وأهلينا لله لا يظلمنا فيما يصنعه بنا. الثاني: أسلمنا الأمر لله ورضينا بقضائه: وإنا إليه راجعون. يعني: للبعث لثواب المحسن ومعاقبة المسيء. الثالث: راجعون إليه في جبر المصاب وإجزال الثواب. الرابع: أن معناه إقرار بالمملكة في قوله: إنا لله، وإقرار بالهلكة في قوله: وإنا إليه راجعون

“Interpreters have several opinions regarding the meaning of the two existing numbers (*istirjā’* sentences): (1) all our souls, possessions, and families belong to Allah. He is not unjust about what he does to us, (2) we leave all matters to Allah and are pleased with His decision (we will return to Him), which means that when we are resurrected, we will receive rewards for those who do good and punishment for those who do evil, and (3) returning to Allah means facing disasters and giving rewards. Fourth, the meaning (we belong to Allah) is recognizing Allah’s complete control” (Al-Andalusy, 1987).

Maqām Tawakal

Tawakal means surrendering oneself and is a form of illustration of human steadfastness in depending on Allah. The Sufis use maqam tawakal as a medium to turn away and purify the

human heart so that it is not tied down and does not want to think about the world and anything other than Allah.

Several articles on *Tafsiralquran.id* and *Tanwir.id* about Tawakal, namely in *Tafsiralquran.id* there is an article with the title “*Tafsir Surat Al-Anfal Ayat 62-63: Pentingnya Tawakkal Saat Berseteru*”. This article, written by Jaka Ghianovan, discusses the importance of being alert by increasing the surrender of all matters to Allah when there is a conflict with an enemy party who wants to attack (Ghianovan, 2020). Then the author of the article quotes surah Al-Anfāl [8]: 62, Allah says:

وَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ ۗ هُوَ الَّذِي آيَّدَكَ
بِنَصْرِهِ وَبِالْمُؤْمِنِينَ (الانفال : ٦٢)

“And if they would deceive thee, then lo! Allah is Sufficient for thee. He it is Who supporteth thee with His help and with the believers” (QS. Al-Anfāl [8]: 62).

The author explains that you should be careful and alert when an enemy wants to enter a peace agreement but there is a hidden intention to deceive and betray the agreement. A believer should truly surrender all his affairs to Allah, which is referred to as *fa inna ḥasbaka Allah*, which means Allah is sufficient (as a protector) for you (Ghianovan, 2020). According to Imam Al-Ṭabarī in his interpretation, the word *wa bi al-mu'minīn* means the Ansar.

Meanwhile, the article on the *Tanwir.id* website is titled “*Konsep Tawakkal menurut Al-Qur'an*”. In his article, Muhammad Bayu Dewantara begins by discussing the word tawakkal according to several scholars, including: (1) According to al-Rāghib al-Asfihānī who explains that the meaning of tawakal contains two meanings, namely representing and handing over and (2) According to Ibnu Ashūr, that tawakal is relying, in the sense of carrying out activities accompanied by high hopes for Allah (Dewantara, 2021b).

According to Imam Abū Qāsim al-Qushairī, a prominent Sufi figure, tawakkal is surrendering all matters to Allah. He also explained that surrendering to Allah means making Allah the Essence who decides the end of all matters experienced by a servant. Imam Qushairi also believes, quoting from Sahal bin Abdullah’s opinion, that the beginning of the degree of trust is when a servant feels surrender of all things to Allah, like a corpse in front of the person who is bathing it which can be turned and turned according to the wishes of the person who is bathing it.

Maqām Ridhā

After performing the state of tawakal, which is surrendering to Allah’s care and mercy and abandoning everything other than God, the next step must be followed immediately to reach the state of ridha. Maqām Ridha is the teaching of responding to and changing all forms of suffering, misery, and distress into joy and enjoyment. Regarding this, the articles on *Tafsiralquran.id* and *Tanwir.id* which discuss the maqām of Ridha, are in the article titled “*Kata Ridha dan Penjelasannya dalam Al-Qur’an*”. This article, written by Faridah, discusses the word ridha. Firstly, explaining the word Ridha in the Al-Munawwir dictionary that the word Ridha comes from *raḍīya-yarḍa-riḍwānan*, which means happy, willing, agreeing, and satisfied (Faridah, 2021). Meanwhile, in the Qur’an, the word Ridha and its derivations appear 73 times, for example, in the QS. Yūnus [10]: 7, Allah says:

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا
بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ (يونس : ٧)

“Lo! those who expect not the meeting with Us but desire the life of the world and feel secure therein, and those who are neglectful of Our revelations” (QS. Yūnus [10]: 7).

In the commentary on Al-Misbah, it is explained that the phrase *radū bi al-haya al-dunya* means the nature of someone satisfied with worldly life, so that all his time is spent in obtaining it, with this decision a servant will not think about the world, in contrast to true believers. Who considers that worldly life is not a perfect life but only a mortal life. In the Risālah al-Qushairiyah quoted from Imam Ruwaim as saying that pleasure, if Allah made hell hell on his right side, would never ask to be moved to his left side.

Conclusion

Tafsiralquran.id and *Tanwir.id* are the most accessible spaces to access various fields of information, especially in interpreting the Qur'an. Both in the national, social, Sufism, and other realms. The interpretations of *Tafsiralquran.id* and *Tanwir.id*, based on Sufism, try to explore the *zahir* and inner meanings of the verses they interpret. In interpreting *maqāmāt* verses, existing authors do not focus on mystical studies that are carried out based on spiritual practices or *mujāhadah* of a Sufi to reach a certain level, so it is not surprising that web interpretation of *maqāmāt* verses sometimes tends more towards The meaning of the *zahir* verse is based on scientific principles and morals in general.

This research on *maqāmāt* certainly leaves many exciting things to study and research. Future researchers are expected to research similar topics, such as what is the experience and practice of *maqāmāt* among kiai, ulama, or society? What is the role of *maqāmāt* in forming *al-akhlāq al-karimah* (good morals)?

Bibliography

Abdurrahman, M. F. (2022). *Membaca Kunci Keberhasilan Dakwah Perspektif Ludwig Wittgenstein*. Tanwir.Id. <https://tanwir.id/membaca-kunci-keberhasilan-dakwah->

perspektif-ludwig-wittgenstein/

- Al-Andalusy, A. H. (1987). *Al-Bahr al-Mubith Fi al-Tafsir*. Dar al-Kutub al-Ilmiah.
- Al-Bāqī, M. F. ‘Abd. (1945). *Al-Mu’jam al-Mufabras li Alfāz al-Qur’an al-Karim*. Matba’ah Dār al-Kutub al-Misriyyah.
- Al-Dhahabi, M. H. (2007). *Al-Tafsir wa al-Mufasssirun*. Maktabah Wahbah.
- Al-Dimasyqi, A. al-F. I. bin U. bin K. al-Q. (2000). *Tafsir al-Qur’an al-Adhim*. Dar Ibnu Hazm.
- Al-Zarqani, M. A. ‘Adzim. (1995). *Manabil al-‘Arfan fi ‘Ulum al-Qur’an*. Dar al-Kutub al-‘Araby.
- Ali, R. (2022). *Ulasan Mengenai Perbedaan Fakir dan Miskin dalam Al-Qur’an*. Tafsiralquran.Id. <https://tafsiralquran.id/ulasan-mengenai-perbedaan-fakir-dan-miskin-dalam-al-quran/>
- Asnawiyah. (2014). Maqam dan Ahwal: Makna dan Hakikatnya Dalam Pendakian Menuju Tuhan. *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 16(1), 79–86.
- Azhar, F. (2021). *Tafsir Surah Al-Baqarah Ayat 160: Dosa dan Cara Taubatnya Orang Alim*. Tafsiralquran.Id. <https://tafsiralquran.id/tafsir-surah-al-baqarah-ayat-160-dosa-dan-cara-taubatnya-orang-alim/>
- Badruzaman, A. (2022a). *Bidadari Surga dan Esensi Ganjaran Ukhrawi*. Tafsiralquran.Id. <https://tafsiralquran.id/bidadari-surga-dan-esensi-ganjaran-ukhrawi/>
- Badruzaman, A. (2022b). *Maulid dan Kelahiran Manusia Baru*. Tafsiralquran.Id. <https://tafsiralquran.id/maulid-nabi-dan-kelahiran-manusia-baru/>
- Badruzaman, A. (2022c). *Tafsir Tartib Nuzul: Fahm al-Qur’an al-Hakim Karya al-Jabiri*. Tafsiralquran.Id. <https://tafsiralquran.id/tafsir-tartib-nuzul-fahm-al-quran-al-hakim-karya-al-jabiri/>

- Baqi, M. F. 'Abdul. (1945). *Mu'jam al-Mufabras Li Alfadzi al-Qur'an al-Karim*. Darul Kutub Al-Mishriyah.
- Dewantara, M. B. (2021a). *Keramahan al-Qur'an Dalam Penetapan Syari'at*. Tanwir.Id. <https://tanwir.id/keramahan-al-quran-dalam-penetapan-syariat/>
- Dewantara, M. B. (2021b). *Konsep Tawakkal Menurut Al-Quran*. Tanwir.Id. <https://tanwir.id/konsep-tawakkal-menurut-al-quran/>
- Dewantara, M. B. (2022a). *Tafsir Al-Hasyr Ayat 21-22: Peringatan Agar Menggunakan Akal*. Tanwir.Id. <https://tanwir.id/tafsir-al-hasyr-ayat-21-22-peringatan-agar-menggunakan-akal/>
- Dewantara, M. B. (2022b). *Tafsir Ekonomi: Bagaimana Al-Qur'an Memandang Kapitalisme?* Tanwir.Id. <https://tanwir.id/tafsir-ekonomi-bagaimana-al-quran-memandang-kapitalisme/>
- Elsya, R. F. (2022). *Buya Husain: Kemerdekaan Perempuan dalam Memilih Pasangan*. Tanwir.Id. <https://tanwir.id/buya-husain-kemerdekaan-perempuan-dalam-memilih-pasangan/>
- Fahrudin. (2021). *Menyelami Paradigma Sufistik Hamka dalam Tafsir Al-Azhar*. Tanwir.Id. <https://tanwir.id/menyelami-paradigma-sufistik-hamka-dalam-tafsir-al-azhar/>
- Falah, M. Z. (2020). *Kajian Tafsir Di Media Online (Analisis Penafsiran Al-Qur'an di Situs muslim.or.id dan islami.co)*. Universitas Islam Negeri Walisongo Semarang.
- Falah, M. Z. N. (2021). *Hikmah Do'a Nabi Ibrahim dalam QS. Al-Baqarah Ayat 128*. Tanwir.Id. <https://tanwir.id/hikmah-doa-nabi-ibrahim-dalam-qs-al-baqarah-ayat-128/>
- Falah, M. Z. N. (2022). *Surat Hud Ayat 7: Fenomena Proses Penciptaan Alam Semesta*. Tanwir.Id. <https://tanwir.id/surat-hud-ayat-7-fenomena-proses-penciptaan-alam-semesta-2/>
- Farida, N. A. (2021). *Suara Moderasi Islam Dari Tafsir Digital: Analisis Tafsiralquran.Id Melalui Escape from Echo*

- Chamber. *Al Itqan: Jurnal Studi Al-Qur'an*, 7(2), 195–220. <https://doi.org/10.47454/itqan.v7i2.755>
- Faridah. (2021). *Kata Ridha dan Penjelasannya dalam al-Qur'an*. Tafsiralquran.Id. <https://tafsiralquran.id/kata-ridha-dan-penjasannya-dalam-al-quran/>
- Fatah, A. (2022). *Minimalis: Kesederhanaan Hidup dalam Al-Qur'an*. Tanwir.Id. <https://tanwir.id/minimalis-kesederhanaan-hidup-dalam-al-quran/>
- Fauzi, M. R. (2022). *Tiga Syarat Taubat Menurut Syekh Abdul Qadir Al Jailani*. NU Online. <https://jabar.nu.or.id/ubudiyah/tiga-syarat-taubat-menurut-syekh-abdul-qadir-al-jailani-w2QOV>
- Fikriyati, U. (2022). Pengarusutamaan Islam Moderat Melalui Penafsiran Al-Qur'an di Media Sosial Indonesia. *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara*, 8(2). <https://doi.org/10.32495/nun.v8i2.330>
- Firdaus, Z. (2021). *Mikrobiologi dalam Perspektif Al-Qur'an dan Sains Modern*. Tanwir.Id. <https://tanwir.id/mikrobiologi-dalam-perspektif-al-quran-dan-sains-modern/>
- Ghianovan, J. (2020). *Tafsir Surat Al-Anfal Ayat 62-63: Pentingnya Tawakkal saat Berseteru*. Tafsiralquran.Id. <https://tafsiralquran.id/tafsir-surat-al-anfal-ayat-62-63-pentingnya-tawakkal-saat-berseteru/>
- Ghofar, U. A. Al. (2021). *Filsafat Analitik Bahasa Bertrand Russell: Aplikasi Terhadap Al-Quran*. Tanwir.Id. <https://tanwir.id/filsafat-analitik-bahasa-bertrand-russell-aplikasi-terhadap-al-quran/>
- Hamdi, S. (2022). *Tafsir Surah Alhadid Ayat 23: Ciri-Ciri Zuhud*. Tafsiralquran.Id. <https://tafsiralquran.id/tafsir-surah-alhadid-ayat-23-ciri-ciri-zuhud/>
- Hidayat, M. R. (2021). *Al-Baqarah Ayat 155-157: Ganjaran Kesabaran Bagi yang Lulus Melewati Musibah*. Tanwir.Id. <https://tanwir.id/al-baqarah-ayat-155-ganjaran-kesabaran->

bagi-yang-lulus-melewati-musibah/

Hidayat, R. (2021). *Membangun Peradaban Profetik: Telaah Tafsir Transformatif Kuntowijoyo Atas Qs. Ali Imron: 110*. Tanwir.Id. <https://tanwir.id/membangun-peradaban-profetik-telaah-tafsir-transformatif-kuntowijoyo-atas-qs-ali-imron-110/>

Hidayatullah, T. (2021). *Islam dan Tradisi dalam Surah Al-A'raf Ayat 199*. Tanwir.Id. <https://tanwir.id/islam-dan-tradisi-dalam-surah-al-araf-ayat-199/>

Hidayatullah, T. (2022). *Peringatan Al-Quran: Jangan Mengolok Sesembahan Agama Lain!* Tanwir.Id. <https://tanwir.id/peringatan-al-quran-jangan-mengolok-sesembahan-agama-lain/>

Kadri, R. M. (2022). *Anjuran Membaca Asmaulhusna dalam Al-Qur'an*. Tanwir.Id. <https://tanwir.id/anjuran-membaca-asmaulhusna-dalam-al-quran/>

Kriswanto, A. (2021). *Cadar: Antara Ajaran Agama Dan Budaya*. Tanwir.Id. <https://tanwir.id/cadar-antara-ajaran-agama-dan-budaya/>

Lazuardy, A. Q. (2021). *Islam Sebagai Pemandu Toleransi*. Tanwir.Id. <https://tanwir.id/islam-sebagai-pemandu-toleransi/>

Maula, S. (2022). Wali Majdzub dalam Al-Qur'an: Sebuah Tinjauan Sufistik. *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 7(01), 139–159. <https://doi.org/10.30868/at.v7i01.2441>

Maulana, L. (2019). Studi Tafsir Sufi: Tafsir Latha'if al-Isyarat Imam al-Qusyairi. *Hermeneutik: Jurnal Ilmu Al Qur'an Dan Tafsir*, 12(1), 01. <https://doi.org/10.21043/hermeneutik.v12i1.5062>

Miftahuddin, M., Faizah, F., & Kurniawan, A. (2020). Moderasi Beragama Dalam Situs Tafsiralquran.Id. *ISLAMIKA INSIDE: Jurnal Keislaman Dan Humaniora*, 6(2), 54–78. <https://doi.org/10.35719/islamikainside.v6i2.106>

- Mubarok, A. F., & Irama, Y. (2022). Islam Dan Media Massa: Pengarusutamaan Moderasi Islam Pada Situs Tafsiralquran.Id. *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin*, 12(1), 26–48. <https://doi.org/10.36781/kaca.v12i1.210>
- Mubarok, M. F., & Muhamad Fanji Romdhoni. (2021). Digitalisasi al-Qur'an dan Tafsir Media Sosial di Indonesia. *Jurnal Iman Dan Spiritualitas*, 1(1), 110–114. <https://doi.org/10.15575/jis.v1i1.11552>
- Muhammad, W. I. (2017). Facebook Sebagai Media Baru Tafsir al-Qur'an di Indonesia (Studi Atas Penafsiran al-Qur'an Salman Harun). *Maghza*, 2(2), 69–80.
- Mulianti, M. (2023). *Menggali Adab Kepada Al-Qur'an Pada QS Sad: 29*. Tanwir.Id. <https://tanwir.id/menggali-adab-kepada-al-quran-pada-qs-sad-29/>
- Muna, M. Y. (2022). *Konsep Keadilan Sosial Perspektif Al-Qur'an*. Tanwir.Id. <https://tanwir.id/konsep-keadilan-sosial-perspektif-al-quran/>
- Muslim, M. B. (2022). *Tolak Kampanye Poligami! Beginilah Tafsir HAMKA Mengenai Poligami*. Tanwir.Id. <https://tanwir.id/tolak-kampanye-poligami-beginilah-tafsir-hamka-mengenai-poligami/>
- Nasif, M. (2021). *Tafsir Ahkam: Pingsan dan Mabuk Juga Membatalkan Wudhu*. Tafsiralquran.Id. <https://tafsiralquran.id/tafsir-ahkam-pingsan-dan-mabuk-sebagai-penyebab-batalnya-wudhu/>
- Qorib, F. (2021a). *Surah Al-Baqarah Ayat 221: Hukum Nikah Beda Agama*. Tafsiralquran.Id. <https://tafsiralquran.id/surah-al-baqarah-ayat-221-hukum-nikah-beda-agama/>
- Qorib, F. (2021b). *Tafsir Surah At-Taubah Ayat 28: Benarkah Non-Muslim Dilarang Masuk Masjid?* Tafsiralquran.Id. <https://tafsiralquran.id/tafsir-surah-at-taubah-ayat-28-benarkah-non-muslim-dilarang-masuk-masjid/>

- Ramadhan, D. (2021). *Ulasan Sederhana Mengenai Tafsir Esoterik*. Tanwir.Id. <https://tanwir.id/ulasan-sederhana-mengenai-tafsir-esoterik/>
- Raya, A. T. (2021). *Berikut ini Ciri Orang-Orang yang Sabar dalam Al-Quran*. Tafsiralquran.Id. <https://tafsiralquran.id/berikut-ini-ciri-orang-orang-yang-sabar-dalam-al-quran/>
- Rifai, A. (2020). Tafsirweb: Digitalization Of Qur'anic Interpretation And Democratization Of Religious Sources In Indonesia. *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir*, 5(2), 152–170. <https://doi.org/10.32505/jurnal>
- Rizqi, A. (2023). *Pernikahan Dini Menurut Psikologi, Benarkah Merusak Mental?* Tanwir.Id. <https://tanwir.id/pernikahan-dini-menurut-psikologi-benarkah-merusak-mental/>
- Rohmawati, Y. (2022). *Tafsir Sainifik: Menelisik Fenomena Tidur Ashabul Kahfi*. Tanwir.Id. <https://tanwir.id/tafsir-sainifik-menelisik-fenomena-tidur-ashabul-kahfi/>
- Salam, A. (2021). *Surah An-Nisa Ayat 59: Larangan Mengudeta Pemerintah Sab*. Tanwir.Id. <https://tanwir.id/surah-an-nisa-ayat-59-larangan-mengudeta-pemerintah-sah/>
- Sari, A. P. (2022). *Pandangan Fatima Mernissi Terhadap Kepemimpinan Perempuan*. Tanwir.Id. <https://tanwir.id/pandangan-fatima-mernissi-terhadap-kepemimpinan-perempuan/>
- Shihab, M. Q. (1998). *Membumikan Al-Qur'an*. Mizan.
- Tafsiralquran.id. (2000a). *Al Quran dan Terjemahnya*. Tafsiralquran.Id. <https://tafsiralquran.id/alquran/>
- Tafsiralquran.id. (2000b). *Cari Ayat Di Sini*. Tafsiralquran.Id. <https://tafsiralquran.id/cari-ayat/>
- Tafsiralquran.id. (2000c). *Tentang Kami*. Tafsiralquran.Id. <https://tafsiralquran.id/tentang-kami/>
- Tanwir.id. (2022). *Tentang Tanwir.id*. Tanwir.Id.

<https://tanwir.id/tentang-tanwir-id/>

Ummam, N. I. (2023). *Makna Kata Islam Dalam Al-Qur'an Perspektif Kaum Plural*. Tanwir.Id. <https://tanwir.id/makna-kata-islam-dalam-al-quran-perspektif-kaum-plural/>

Widayani, H. (2019). Maqamat (Tingkatan Spiritualitas Dalam Proses Bertasawuf). *EL-AFKAR: Jurnal Pemikiran Keislaman Dan Tafsir Hadis*, 8(1), 11. <https://doi.org/10.29300/jpkth.v8i1.2023>