

RATIONALIZATION OF THE NUSANTARA TAFSIR AND THE MIDDLE EAST: A COMPARATIVE STUDY OF THE INTERPRETATION OF AL-FĀTIHAH BY KH. ZAINI MUN'IM AND AHMAD MUSTĀFĀ AL- MARĀGHĪ

Mohammad Mas'ud Ubaidillah

Ma'had Aly Nurul Jadid Probolinggo, Indonesia
masudubaidillah550@gmail.com

Abstract: The interpretation of the Qur'an continues to develop following the social, cultural, and geographical context—the interpretations of KH. Zaini Mun'im and Al-Marāghī have different characteristics and methods for understanding QS. Al-Fātihah. KH. Zaini Mun'im combines the *bi al-ra'yi* and Sufi approaches, while Al-Marāghī is known for his systematic and rational *adabi ijtimā'i* style. Debates have arisen regarding the extent to which the rationality of the interpretations of Nusantara scholars can be compared with Middle Eastern scholars. This study analyzes the rationalization of KH Zaini Mun'im's interpretation of Surah Al-Fātihah in *Tafsir Bi al-Imlā'* and Ahmad Musthafa Al-Marāghī in *Tafsir Al-Marāghī*. Another objective is to identify the uniqueness and characteristics of both interpretations and their relevance to the context of Nusantara society. This study uses a qualitative method with a library research approach. Data were obtained from primary sources in the form of *Tafsir Bi al-Imlā'* by KH. Zaini Mun'im and *Tafsir Al-Marāghī* by Ahmad Musthafa Al-Marāghī, as well as secondary sources in the form of books, journals, articles, and previous research. The analysis technique used is the comparative descriptive-analytical method. The results of the study indicate that both interpretations have similarities in the use of the *tablīhī* method, but differ in approach. *Tafsir Al-Marāghī* uses the *adabi ijtimā'i* style with simple and easy-

to-understand language, while KH. Zaini Mun'im emphasizes the Sufi and contextual approach with a communicative language style—the interpretation of KH. Zaini Mun'im has a stronger relevance to the reality of Nusantara society. Finally, this study confirms the interpretation of Nusantara scholars, such as KH. Zaini Mun'im has rationality and contributions that are equal to the interpretation of Middle Eastern scholars. This can reduce the stigma of inferiority of Nusantara interpretation and add to the treasury of knowledge in the study of the Qur'an interpretation.

Keywords: Tafsir Bi al-Imlā', Tafsir Al-Fātīhah, KH. Zaini Mun'im, Al-Marāghī

Introduction

The interpretation of the Qur'an is an important aspect of Islamic studies which continues to develop along with the social, cultural, and geographical context in which the interpretation appears (Erliyanto, 2024). Tafsir KH. Zaini Mun'im is often thought to refer to *Tafsir Al-Marāghī* by Ahmad Mustāfā Al-Marāghī (A. R. Z. Mun'im & Fadhila, 2021). However, the interpretation of KH. Zaini Mun'im has its characteristics by combining *bi al-ra'yi* and Sufistic interpretation styles, which makes it more critical and inclusive of society's ideology compared to its reference sources. This phenomenon has given rise to a debate regarding the extent to which the interpretive rationality of Indonesian ulama can compete with that of Middle Eastern ulama which are considered more systematic and methodological. Criticism stating that the interpretation of Middle Eastern ulama is more rational than that of Indonesian ulama still often appears—the *Tafsir Bi al-implā'* KH. Zaini Mun'im's interpretation of Surah Al-Fātīhah and Al-Baqarah shows a level of rationality that is not inferior to Tafsir Al-Marāghī. This shows that the work of Nusantara scholars has competence that can be recognized not only in Indonesia but also in the Islamic world globally (Sampurno, 2024).

Seeing the participation and role of KH. Zaini Mun'im in writing the tafsir also argued that the work of Indonesian scholars cannot be denied its competence in the study of religious literature and tafsir. This is also proven by several works of other Indonesian scholars who are very famous and recognized not only in the Indonesian archipelago but also in the Middle East and even become permanent teachers at the al-Haram Mosque in Mecca, namely Shaykh Nawawi al-Bantani and Shaykh Mahfuzh Termas in their hadith studies so that experts and teachers at al-Azhar University in Cairo also consider their books as one of the best works in the science of hadith and *nazham ilmu atsar*. As well as 'Shaykh Abd al-Rauf al-Fanshuri with his monumental work *Tafsir Tarjumān al-Mustafid* which has a place in the hearts of Muslims both in the Indonesian archipelago itself and abroad, with several printed editions that have been published in Singapore, Penang, Jakarta, Bombay and the Middle East (Ridwan et al., 2022).

This research aims to explore and understand how the rationalization of the interpretation of Surah Al-Fātihah and Al-Baqarah was carried out by Ahmad Musthafa Al-Marāghī in Tafsir Al-Marāghī and KH. Zaini Mun'im in his *Tafsir Bi al-implā'*. Apart from that, this research also aims to comparatively analyze the methodology and approaches used by the two commentators in interpreting Surah Al-Fātihah and Al-Baqarah. Through this analysis, the research seeks to identify the uniqueness and distinctive characteristics of KH interpretation. Zaini Mun'im is compared with Tafsir Al-Marāghī, especially in the context of rationality and relevance to the dynamics of Indonesian society. Thus, it is hoped that this research can provide a deeper understanding of the contribution of Indonesian ulama to the tradition of interpreting the Qur'an.

Theoretically, this research is expected to add to the scientific treasury in the field of Al-Quran interpretation, especially regarding Surah Al-Fātihah and Al-Baqarah. In addition, this

research can be a reference in understanding the contribution of Nusantara scholars in the development of interpretation studies in the Islamic world. Practically, this research is also expected to reduce the stigma about the inferiority of Nusantara scholars' interpretation compared to Middle Eastern scholars' interpretation.

Previous research that serves as a reference includes the work of M. As'ad, in "*Keutamaan Surah Al-Fātihah dalam Tafsir Al-Marāghī*" which discusses how Tafsir Al-Marāghī understands Surah Al-Fātihah and its relationship with prayer. Apart from that, there is research by A. Rafiq Zainiul Mun'im in "Tafsir Surah Al-Fātihah KH. Zaini Mun'im" which examines the views of KH. Zaini Mun'im on Surah Al-Fātihah. This research offers novelty by conducting an in-depth comparative analysis between Al-Marāghī's interpretation and Tafsir KH. Zaini Mun'im, especially in the context of the rationality of interpretation. The focus of this research is on the methodology, style, and contribution of both in understanding Surah Al-Fātihah and Al-Baqarah, as well as the rationalization of the interpretation of KH. Zaini Mun'im in the book Tafsīr Bi al-Imlā', which no one has discussed before.

This research uses a qualitative approach with a library research method. The data used in this study comes from various references that are relevant to the research topic. Data sources are divided into two main categories, namely primary data sources and secondary data sources. Primary data sources include the book Tafsīr Bi al-Imlā' by KH. Zaini Mun'im, and Tafsir Al-Marāghī by Ahmad Musthafa Al-Marāghī. Meanwhile, secondary data sources include books, scientific journals, articles, theses, and other documents that support and are relevant to this research. The data collection process is carried out by reading, understanding, and analyzing the references that have been collected. The data analysis technique used in this study is the comparative analysis method (*muqaran*) with a descriptive-analytical approach (*tablīlī*). This method allows researchers to compare the two interpretations in

terms of methodology, rationality, and the style of interpretation used. Through this method, the research is expected to provide a clear picture of the similarities and differences between the interpretations of KH. Zaini Mun'im and Tafsir Al-Marāghī, as well as the contribution of both in understanding Surah Al-Fātihah and Al-Baqarah and the context of their application in society.

Getting to Know the *Tafsir Bi Al-Imlā'* and Tafsir Al-Marāghī

***Tafsir Bi al-Imlā'* By KH. Zaini Mun'im**

Tafsir Bi al-Imlā' by KH. Zaini Mun'im is an interpretation of the Qur'an carried out through an oral delivery process from KH. Zaini Mun'im to the students of Nurul Jadid, which was then recorded or written by KH. Muwafiq. KH. Zaini Mun'im is known as one of the scholars of the Archipelago who succeeded in combining the *bi al-ra'yi* (based on rationality) and *shufy* (based on spirituality) approaches in his interpretation (A. R. Z. Mun'im & Fadhila, 2021; Muttaqin, 2020). This approach makes the Tafsir Bi al-Imlā' of KH. Zaini Mun'im has unique characteristics, namely: 1) This interpretation is delivered in a study session or halaqah where KH. Zaini Mun'im explains the meaning of the verses of the Qur'an to the students, 2) the Tafsir Bi al-Imlā' by KH. Zaini Mun'im not only focuses on the textual and historical aspects of the verses but also emphasizes the spiritual dimension and practical applications in everyday life, 3) KH. Zaini Mun'im interprets the Qur'an by considering the social, and cultural conditions, and needs of the local community, so that his interpretation feels close and relevant to the reality of the lives of Muslims in the archipelago, 4) the delivery in the interpretation of *bi al-implā'* tends to use straightforward and communicative language, so that it can be understood by various groups, including those who do not have a deep academic background in the study of interpretation, and 5) one of the important contributions of the Tafsir Bi al-Imlā' KH. Zaini Mun'im is an in-depth analysis of

Surah Al-Fātihah and Al-Baqarah. He not only discusses the theological and legal aspects of these surahs but also highlights their practical implications in the spiritual life of Muslims.

Overall, the *Tafsīr Bi al-Imlā'* by KH. Zaini Mun'im describes a synthesis between the Middle Eastern interpretation tradition based on systematic methodology with local Nusantara wisdom that is rich in Sufi values and contextual religious practices. This interpretation is real evidence that Nusantara scholars have made a major contribution to the tradition of interpretation of the Qur'an that is universal but remains relevant to the local context. This interpretation was not completed until 30 juz because he first met his God. This interpretation only reached Surah Al-Fātihah and Al-Baqarah (Z. Mun'im, 2004).

One of the texts written in the second generation in the Federspiel typology is *Tafsīr Bi al-Imlā'* by Kyai Zaini Mun'im, which will be discussed in this article. The words *bi al-implā'* are embedded in this manuscript because this manuscript was not written directly by him, but Kyai Zaini Mun'im appointed a chosen student, namely Kyai Muwafiq Amiruddin, to transcribe his recitation into written form. Kyai Muwafiq Amiruddin made an important contribution to compiling this interpretation. He is a figure who painstakingly and thoroughly carries out the task of transcribing Kyai Zaini Mun'im's recitations. Kyai Muwafiq's transcription results were then corrected by Kyai Zaini after the recitation was finished (Basuki & Federspiel, 1996).

This interpretation has its uniqueness that is different from the interpretations that emerged in the 1970s. The *Tafsīr Bi al-Imlā'* by KH. Zaini Mun'im is in the form of a *bi al-Ma'tsur* interpretation. This is because of the interpretation of KH. Zaini Mun'im is explained by justifying it with verses of the Qur'an, the Hadith of the Prophet Muhammad, and the opinions of scholars. For example, KH. Zaini Mun'im explains the first verse of the letter Al-Fātihah *bismillah ar-rahmani ar-rahim*. He mentions a hadith related to this verse to strengthen his explanation. The

hadith reads “Every good work that is not started by mentioning the name of Allah, then the work is interrupted”.

The interpretation method used by KH. Zaini Mun'im uses the *tahlil tafsir* method in his *Tafsīr Bi al-Imlā'*. By using this interpretation, it explains all important aspects, explains the meaning from various points of view according to the order of the letters of the Qur'an, prioritizes the contents of the vocabulary, the relationship between verses, the relationship between letters, *asbab an-Nuzūl*, related to hadith, the opinions of scholars and the opinion of KH. Zaini Mun'im himself (Fawaid, 2019). In interpreting the Qur'an, Kyai Zaini Mun'im uses the *tablīlī* method, by explaining the meaning of the vocabulary (explanation of each *mufradat*), the understanding of the verse as a whole (*ijmali*), *asbab al-Nuzūl*, *munasabah*, the connotation of the sentence, the opinions expressed regarding the interpretation of these verses, whether conveyed by the Prophet, Companions, Tabi'in, or other exegetes. This procedure is carried out by following the composition of the mushaf, verse by verse, letter by letter. His interpretations sometimes also included the cultural developments of the Prophet's generation (Fawaid, 2019).

Tafsir Al-Marāghī By Ahmad Mustafā Al-Marāghī

Tafsir Al-Marāghī is a monumental work of interpretation composed by Ahmad Musthafa Al-Marāghī, a scholar from Egypt. This tafsir uses the *tablīlī* (analytical) method which emphasizes systematic and rational explanation of verses. Ahmad Musthafa Al-Marāghī pays special attention to the meaning of vocabulary, the historical context of verses (*asbabun nuzūl*), and the relationship between one verse and another (*munāsabah*). He also tried to explain the relevance of the verse to the social and cultural life of modern society. This Tafsir is known for its simple, clear language and is easy to understand by various groups.

Ahmad Musthafa Al-Marāghī uses the *tablīlī* (analytical) method, where the verses of the Qur'an are explained sequentially

by explaining the meaning of words, historical context (*asbabun nuẓūl*), the correlation between verses (*munāsabah*), and the wisdom contained in them every verse. He also combines rational and contextual approaches so that this interpretation is easily understood by the general public, not just by academics. In interpreting Surah Al-Fātihah, Ahmad Musthafa Al-Marāghī emphasized the importance of understanding the core message of monotheism, ethics, and spirituality contained in the surah. He also highlighted the role of Surah Al-Fātihah in prayer and its relevance in shaping the character and personality of a Muslim. Tafsir This is an important reference in modern interpretation studies and continues to be used today as a guide to understanding the Qur'an with a logical and applicable approach.

In interpreting the verses of the Qur'an, the method used by Al-Marāghī is a combination of the *bil ma'thur* method and the *bil ra'yi* method or the *bil iqtiran* method. According to Al-Marāghī, currently, it is no longer possible to interpret the Al-Quran using *bil ma'thur* alone Because it is impossible to interpret only based on history because it requires an increasingly extensive explanation along with the rapid development of modern science. On the other hand, interpretation based only on reason is also impossible, because the Qur'an cannot be understood only by reason, so of course there must be Sunnah and authentic history that can unite and guide it (Fithrotin, 2018).

Then Al-Marāghī interpreted the verses of the Qur'an based on verses of the Qur'an on the same subject, referring to the hadith of the Prophet, the ideas of salaf al-sālih from the companions and tabi'in later from the commentators of his predecessors. He also uses reason and puts everything into consideration (Al-Dhahabi, 2007). And try and be serious about seeking clarity, namely by investigating the truth of the information through various methods (Al-Marāghī, 2001).

Many commentators see sparks of *Tafsīr al-Manār* in *Tafsīr al-Marāghī*, especially in terms of the modernity of thought, namely

connecting religious teachings with modern life, and proving that Islam is in no way contrary to civilization, modern life, and progress (Prasasti, 2021). Muhammad Husain al-Zahabi revealed that Tafsir Al-Marāghī has the same pattern as Tafsir al-Manar by Muhammad Abduh and Rasyid Ridha, Tafsir al-Qur'an al-Karim by Mahmud Syaltut, Tafsiral-Wadih al-Hijamud so that the model This will be easy to understand and adapt to human conditions and modern thinking, namely using direct and simple language (Ghofur, 2008). Al-Marāghī in explaining a verse also provides methods and solutions on how to take action (Al-Marāghī, 2001).

Rationalization of the Interpretation of Surah Al-Fātihah By Imam Al-Marāghī

The book of Tafsir Al-Marāghī, with its fame as a book of interpretation, has the interpretive style of al-Adabi al-Ijtima'i, this style tries to reveal the rhetoric and i'jaz of the Al-Qur'an and then apply it and respond to social problems. Many scholars have concluded that Al-Marāghī used a new method in interpreting the Qur'an, distinguishing mainly between global explanations (*ijmal*) and detailed explanations (*tablīḡ*). He is also said to be the first mufassir to use this method.

Ahmad Mustafa Al-Marāghī, when writing his tafsir, apparently had his method of writing, namely systematically, and in a language style that was easy to understand, because according to him, people tend to use a simple language style that can understand the intent and purpose. Especially when language is used as a means of communication to create clarity of understanding, because before discussing it, first read all the previous tafsir books with various tendencies in the period in which they were written. So that he can understand the entire contents of the book. Then he tried to digest it and presented it in a language style that was acceptable throughout the ages. That is

the way he compiled the interpretation of the Koran (Al-Marāghī) (Basid & Soleh, 2024).

In interpreting verses, Al-Marāghī often provides interpretations of lafadz or verses presented by scholars, which sometimes strengthens this opinion. Regarding the tafsir used as a reference source for the interpretation of Tafsir Al-Marāghī, as he mentioned in his introduction, among them are Tafsir al-Tabari, Tafsir al-Kashaf al-Zamakhshari, Anwar al-Tanzil wa Asrar al-Ta'wil al-Baidowi, Mafatih al-Ghaib al-Razi, a-Bahr al-Muhit, Tafsir Abi Muslim al-Asfahani, Tafirsir al-Manar al-Jawahir and others (Al-Marāghī, 2001).

Al-Marāghī includes a history that underlies the revelation of the verse. In addition, Al-Marāghī expressed a different opinion from the two scholars (Al-Maraghi, 2001). Then after that Al-Marāghī gave his comments on a verse as tips or solutions in responding to something. For the scope of his explanation, Al-Marāghī used the Tafsil Itnabi method. Namely interpreting the verses of the Qur'an in detail, the explanation is long, so that it is quite clear and can be distinguished. According to the subject and order of sentences to be interpreted in terms of the theme and arrangement of the verses, Al-Marāghī used the Tahlilī method. Namely describing and interpreting the verses of the Qur'an that follow the order of the verses and letters of the mushaf from the beginning to the end of the verses of Surah Al-Fātihah. Judging from the most dominant tendencies or patterns, al-Adabi al-Ijtima'i gives color to his interpretation (Al-Farmawi, 1977). M. Quraish Shihab notes that Al-Marāghī follows the model introduced by Abduh in his interpretation of the Qur'an, namely *al-adabi al-ijtima'i*.

Unlike the tafsir of the Salaf, whose writing system is relatively simple, although the discussion is very in-depth, Al-Marāghī compiled his tafsir more systematically, he explained the system used in the Tafsir of Al-Marāghī and the stages of writing in his tafsir muqaddimah (Al-Maraghi, 2001). Among them: a)

displaying the verses to be interpreted, b) explanation of difficult vocabulary (Sharh al-Mufradat), c) explanation of the verses in general (*ma'na al-ijmalī*), and d) elaboration of the verses in detail (*tafsilī*).

With such a systematic model, it is natural that many people say that this tafsir book is easy to understand and digest, meets the needs of middle-class society in understanding the Qur'an, and is related to problems that arise in modern times (Nasution, 1992). In addition, several other criteria are also found in the Tafsir of Al-Marāghī: a) linguistic terms such as nahwu, sorof, and balaghah are not displayed. Al-Marāghī, on the other hand, argued that these sciences play an important role in interpretation and are mastered by the interpreters, b) when writing a translated book, use a language style that is easy for readers to understand. This is done with the assumption that the minds of the community continue to develop, and c) be selective about the stories of *isra'iliyyat*. Al-Marāghī argued that one of the weaknesses of previous interpretations was the citation of stories from the People of the Book. According to him, they took the stories and included them in their interpretation books without making a critical selection. They accepted all stories, whether they were authentic or *dhaiif* (Al-Maraghi, 2001).

Rationalization of Interpretation of Surah Al-Fātihah *Tafsīr Bi Al-Imlā'* by Kyai Zaini

The interpretation style used by KH. Zaini Mun'im in *Tafsīr Bi al-Imlā'* is the linguistic style (language) and *adabi ijtimā'i* (social society). This is because KH. Zaini Mun'im interprets the Qur'an by studying the narrators of its interpretation, then comparing the verses, explaining its purpose, and connecting it with the sunnatullah that exists in society. The contents of Kiai Zaini Mun'im's Tafsir of the Qur'an *bi al-implā'* include several main topics, namely:

The Oneness of Allah SWT (Tawhid)

Regarding the oneness of Allah SWT, Kiai Zaini Mun'im uses the expression monotheism more often. The content about monotheism is in the second verse about praise only for Allah SWT (Z. Mun'im, 2004). Kiai Zaini Mun'im explained that only Allah SWT has the right to be worshiped with this verse. In several of his tafsir writings, Kiai Zaini Mun'im first established the uluhia (god) of Allah SWT and then abolished all gods except Allah (Z. Mun'im, 2004).

The Promise and Threat of Allah SWT

Allah SWT's promises cover all humans or only some of them. This promise is found in the first verse and is repeated in the third and fourth verses. At the same time, Allah SWT threatened. This is found in the fourth verse which contains the existence of Allah SWT as the determiner and giver of human rewards (Z. Mun'im, 2004). Guidance for Worship is a feeling of self-abasement that is born from an inner feeling of glorifying those who are worshiped (Chodjim, 2003).

For Kiai Zaini Mun'im, the instructions for worship are found in the fifth verse, which is then confirmed in the sixth verse which shows that Allah SWT has determined the worship that must be carried out by His servants. News and stories (stories) that give people an idea. These news and stories are found in the seventh verse.

According to KH. Zaini Mun'im, the previous people received favors from Allah SWT after Allah taught them knowledge. There were also people in the past who denied Allah SWT after knowing Him. Among the previous people, some misguided people associated partners with Allah SWT and were not convinced (Z. Mun'im, 2004). According to him, Allah SWT has repeatedly told His people to mention His name when they want to start something. The first verse of Surah Al-Fātihah confirms this statement (Z. Mun'im, 2004).

Law of Causality

The law of cause and effect is quite difficult to use in a philosophical dictionary. However, usually, the term cause is more related to one type of change, while the effect is something that arises from the cause itself (Kattsoff, 1996). Kiai Zaini Mun'im uses such expressions as a need and obligation to ask for help from Allah SWT.

The Uniqueness of the Rationalization of KH Zaini's Interpretation of Al-Marāghī's Tafsir

The problems raised in this study include two works of interpretation, namely the Al-Marāghī interpretation and the *bi al-implā'* interpretation. Then the focus of this study lies on the rationality of the interpretation of traditional Indonesian scholars, namely the *bi al-implā'* interpretation by KH. Zaini Mun'im on the interpretation of the contemporary tafsir figure, Ahmad Musthafa Al-Marāghī, regarding the interpretation of the Qur'an in the seven verses of Surah Al-Fātihah. There is a perception from interpretation researchers and among Nurul Jadid students who state that the *bi al-implā'* interpretation method is said to be similar to the Almaraghi interpretation method (A. R. Z. Mun'im & Fadhila, 2021), from here the author will dig deeper into the truth of this assumption by comparing the two interpretations using comparative research (comparative study). Both interpretations have their characteristics, in terms of style, systematic interpretation, and others.

Likewise in understanding the verses and letters in the Al-Qur'an, especially in comparing the two interpretations of Surah Al-Fātihah. Tafsir Al-Marāghī and tafsir *bi al-implā'* have similarities and differences in interpreting surah Al-Fātihah. The similarity is that they both use the *tablīlī* method in terms of target and orderly verses, while the difference is in terms of the source of interpretation, the method used by Al-Marāghī's interpretation uses the style of interpretation with *al-adabi al-ijtima'i*, while tafsir

bi al-implā” combines the interpretation is with the *bi al-ra'y* and *shufy* interpretation styles. His interpretation has its characteristics in its interpretive style which interprets KH. Zaini Mun'im became more critical and rational towards society's ideology rather than its factual references (Muttaqin, 2020).

In A. Rafiq Zainiul Mun'im's thesis research, he concluded that Kyai Zaini's work on tafsir drew heavily on the writings and ideas of Ahmad Mustafa Al-Marāghī in his work entitled Tafsir Al-Marāghī. At first glance, there are similarities, although in some respects there are many differences. For example, Al-Marāghī divides the instructions for interpreting the sixth verse of the letter Al-Fātihah into four parts: instructions for al-ilham, instructions for *al-hawas*, instructions for *al-'aql*, and instructions for *al-adyan wa al-shara'i*. This division is also found in Kyai Zaini's interpretation with the same explanation and style of language. Kyai Zaini's style of language in his interpretation is more spoken than written.

The work 'Tafsir bi al-implā' by Kyai Zaini Mun'im is almost not much different from the works of interpretation published in the year 1970s with the systematic *tartib mushafi* (Gusman, 2013). As reported by A. Rafiq, the systematic writing of this interpretation is similar to the work published twenty years earlier, namely Tafsir Al-Marāghī (Z. Mun'im, 2004). Possibly using the Tartib Mushafi systematics because, apart from the fact that Kyai Zaini was greatly influenced by the ideas of Al-Marāghī, the systematics Mawdu'i is not yet popular in Indonesia.

Although there are many similarities between Kyai Zaini's interpretation and Al-Marāghī's interpretation, it must be acknowledged that Kyai Zaini also played a role in criticizing, updating, and adding explanations in Al-Marāghī's interpretation. As with Kyai Zaini's explanation, guidance can be in the form of *al-hidayah al-fi'liyah* in addition to the four guidances explained in Al-Marāghī's interpretation. This division has an impact on the word ihdina al-sirat al-Mustaqim and the word dhalik al-kitab la

rayba fih, hudan li al-Muttaqin. In the word *ibdina*, the request for guidance is called "*hidayah amaliyyah*" and "*hudan li al-muttaqin*" is "*hidayah ilmiyyah*". Through this classification, Kyai Zaini provides an understanding that theories of obtaining guidance are in the Qur'an and can be obtained through knowledge. (Muttaqin, 2020).

Regarding the adoption of Al-Marāghī's interpretation that threatens the originality of Kyai Zaini's work, as concluded by A. Rafiq in his research, it must be seen from several aspects. Quotes with similar language in the Treasury of Islamic Knowledge are often made by scholars. Similarities in scientific works require several possibilities. For example, the author has read previous works, therefore there is a language style that is mixed with his language style. Among the similarities in the results of the author's dialogue with previous works, constructive criticism remains and new ideas are born. Here we critically explain the unique aspects of Kyai Zaini's interpretation that are different from other interpretations:

First, the study of morals and Sufism is a dominant part of Kyai Zaini's interpretation. This study appeared at the beginning of the interpretation of the Qur'an in the Al-Fātihah Letter. Interpreting the verse *Sirat al-ladbi an'amta 'alaibim* (the path that you have bestowed upon them), Kyai Zaini divides the virtues written in the word *an'amta* into two types, namely *al-hisiyyah* and *al-ma'naviyyah*. The pleasure of *al-hisiyyah* is a pleasure that is usually given to all living things in the world, including those who do not believe in God. The pleasure of *al-ma'naviyyah* is a pleasure that is given especially to those who follow the Sunnah of the Prophet and the religion of Allah (Muttaqin, 2020). Of course, there are still many unique features in Kyai Zaini's interpretation that cannot be fully revealed.

Second, Kyai Zaini's focus on social issues. In this context, his main focus is on three topics, namely Islamic preaching, the economy of the people, and Islamic organizations. Kyai Zaini's

socio-social and linguistic tendencies influence his interpretation. His interpretation is also spiced with cultural elements, such as suggestions about preaching for the good of humanity and the economy of the oppressed. This is because the area around Kyai Zaini is still inhabited by many poor and uneducated people who come from the village of Karanganyar. Based on the explanation above, Kyai Zaini pays more attention to reason (*al tafsir bi al-ra'yi*) in interpreting the verses of the Qur'an according to the social context that existed at that time. Kyai Zaini is more dominant in using ratio in interpreting the verses of the Qur'an while still considering the narrations of the prophets who have the status of *hasan* or even *dloif*, even though they are few. However, it should be understood that the interpretation process does not pay attention to context so it requires the revelation of verses (*asbab al-nuzul*) in a certain historical context. So it is possible that the spirit in which this verse was revealed does not fit the current context.

Third, as a linguist, Kyai Zaini tends to interpret verses using a *bayani* approach (Fawaid, 2019). This can be seen in his ability to connect one verse with another (with reason) and his interpretation of *al-abruf al-muqatta'ab*. This nuance is what differentiates Kyai Zaini's interpretation from Al-Marāghī's interpretation. Criticism, updates, and additions to Tafsir Al-Marāghī are also referred to as continuity and change. Kyai Zaini once defended the contents of Al-Marāghī's interpretation as an established interpretation. However, on the other hand, Kyai Zaini omitted the contents of Al-Marāghī's interpretation. Continuity assumes that textual thinking is a product of development and has the authority of truth in the text, so it must be preserved. Meanwhile, change (*al-mutahawwil*) is a dialogical movement between text and reality (Ghozali, 2018). This reading process allows, on the one hand, a new understanding of the tafsir text which interacts with reality, while on the other hand, the interpreter confirms the stability and authority of the truth contained in Al-Marāghī's tafsir.

Analysis of the Rationality of KH Zaini Mun'im's Interpretation and Al-Marāghī's Interpretation Towards Other Classical and Contemporary Interpretations

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

“In the name of Allah, Most Gracious, Most Merciful”.

Ibn Kathir explained that there are differences of opinion among scholars regarding this first verse which is a separator between surahs, but because the wording contains blessings, some scholars recommend reading it in the form of *tabarruk*. Then briefly mentions the wording of the words after it (Al-Dimasyqi, 2000). In the Tafsir Al-Misbah, the word contained in the letter ba' is the word to start or power (Shihab, 2002). According to the interpretation of Al-Misbah, ar-rahman is a temporary grace in the world that encompasses all creatures, while ar-rahim is an eternal grace in the afterlife that is only given to believers (Shihab, 2005). Then Shihab prefers a middle way, namely considering the prayer of someone who believes that a person's prayer is also valid when following the imam who is read and does not read Basmalah in prayer (Shihab, 2005).

The author's analysis in the discussion of the first verse is that the tafsir bi al-implā' is more rational than the Tafsir Al-Misbah because there are similarities in its style and method to the tafsir of Ibn Kathir because this tafsir is more inclined towards *maudu'i* or thematic so that the discussion method is different. However, Maraghi is the opposite, which is more relevant to the tafsir of Ibn Kathir.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

“Praise be to Allah, the Cherisher and Sustainer of the worlds”

Ibn Kathir's opinion explains that gratitude is only offered to Allah. Therefore, all types and varieties of praise are only directed to Him (Al-Dimasyqi, 2000). In Ibn Kathir's Tafsir "The Meaning of al-'Aalamin". Al-'Aalamin is the plural form of al-'alam, namely all existing substances except Allah SWT. Al'Aalam is a plural that does not have the form *mufrad* (Al-Dimasyqi, 2000). According to Shihab in his interpretation of Al-Misbah, Alhamdulillah has two sides of meaning, namely praise to Allah in the form of words and gratitude to Allah in the form of actions. The word a'lam is a group of living creatures characterized by movement, feeling, and knowing. Such as the human realm, the plant realm, the animal realm, and the angelic realm (Shihab, 2005).

Analysis, As in the previous discussion in this verse, Al-Marāghī's interpretation is more objective than Ibn Kathir's interpretation in the application of *tablī* which is inversely proportional to al-Misbah's interpretation which prioritizes *lughawi*. And in this case, the *tafsir bi al-implā*" chooses to quote as stated by Al-Marāghī.

الرَّحْمَنُ الرَّحِيمُ

“Most Gracious, Most Merciful”.

Ibn Kathir has the same view citing the opinion of his predecessor, Al-Qurtubi. The mention of Allah's attribute "*arrahmanirrahim*" after the mention of the attribute "*rabbul a'lamin*" is a form of movement from threats to sweet promises so that readers are not always filled with fear. Next, the word ar-Rabb contains threats, while the word "*arrahmanirrahim*" contains sweet promises (Al-Dimasyqi, 2000). In the interpretation of Al-Misbah surah Al-Fātihah, this third verse cannot be considered a repetition of the first verse. This verse aims to explain that God's education and care, which has been explained in the second verse, is not at

all for God's sake but solely because of God's grace and love poured out on His creatures (Shihab, 2005).

Analysis, from the explanation of these two characteristics of Allah, the interpretations of Al-Marāghī and *bi al-implā*" choose to moderate the interpretation of Ibn Kathir in the *ijmali* or global aspect compared to Al-Misbah which has different and actual ideas.

مَلِكِ يَوْمِ الدِّينِ

“Master of the Day of Judgment”.

Ibnu Kathir, In this verse it is stated that Allah SWT is the ruler of the Day of Judgment. And do not deny His other powers. This is because it was previously mentioned that Allah SWT is the God of all nature which includes all powers in this world and the hereafter. The special mention of the word "Doomsday" is because on the Day of Judgment no one can know anything, no one even has the right to speak except with the permission of Allah SWT (Al-Dimasyqi, 2000). Al-Misbah, Characterizing Allah with this fourth verse illustrates that Allah is the one who has full authority over justice to reward His servants who do good, and give sanctions or punishment to His servants who disobey or make mistakes (Shihab, 2005).

Analysis, from the presentation of the two interpretations of this verse, both of them use explanations that are in harmony, namely thematic, as well as Al-Marāghī and Bi al-implā", there is a similar view which is then complemented by an explanation of linguistic studies from the Ma'ani and I'rab side.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

“Thee do we worship, and Thine aid we seek”

Ibn Kathir, Etymologically, worship means humiliation and submission. According to the Shari'a, worship means

including "love", submission, and fear. In this verse, *maf'ul* (object) takes precedence over *fa'il* (subject) and *fi'il* (predicate) to attract careful attention and limit the predicate to only one substance. It all shows the perfection of obedience. The Islamic religion as a whole can be summarized in two things, namely worship and supplication only to Allah (Al-Dimasyqi, 2000). In Al-Misbah's interpretation, worship is an effort to get closer to Allah. Then the repetition of the word *iyyaka* in this verse is deemed necessary, because the first *iyyaka* (which relates to worship) contains the meaning of absolute dedication to Allah, while the second *iyyaka* (which relates to asking for help) is not absolute because there is no harm in asking for help from anyone else. God. According to Quraish Shihab in his tafsir al-Misbah, explaining "*iyyaka*" and "*na'budu*" this verse indirectly condemns those who deify or worship other than Allah, both in Arab society at that time and other than that (Shihab, 2005).

Analysis, Tafsir bi al-implā" in this verse is more consistent with Ibn Kathir's interpretation with its contextual *tablili*. But, not for Al-Marāghī, this time this interpretation is more relevant to Al-Misbah in the aspect of monotheism which interprets the two pronunciations of "*iyyaka*" with different interpretations.

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

“Show us the straight way”.

Ibn Katsir's interpretation of "Hidayah" seems as if there is a paradox if a Muslim asks for guidance (because a true Muslim must always be under the guidance of guidance) however, in fact, there is no paradox in this case because a Muslim needs to always be under the guidance of guidance, both day and night. Therefore, Allah SWT continues to guide humans to always ask Him for help (Al-Dimasyqi, 2000). In Al-Misbah's interpretation, it is explained that the origin of the word *sirat* itself means to swallow. The wide road is called *sirat* because it is so wide that it seems to swallow

people who pass through it (Shihab, 2005). In this interpretation of Al-Misbah, it is also explained about the distribution of who receives guidance.

Analysis, in this verse *bi al-implā'* apart from rationalizing its predecessor, namely Al-Marāghī, also does not escape Ibn Katsir's interpretation which discusses the concept of guidance. Next, al-Misbah is more objective regarding files or types of guidance practitioners.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

“The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.”.

In the interpretation of Ibn Kathir, it means to show us the straight path, namely the path of those whom You have given the blessing of guidance, steadfastness, and obedience to Allah, and carry out all His commands and avoid all His prohibitions, not the path of those who receive Your wrath, namely those who have corrupt desires because they know the truth, but instead turn away from that greatness (Al-Dimasyqi, 2000). In Al-Misbah it is explained that *ad dhalal* is an action or statement that does not touch the truth. What is meant here is the Jewish Christians (Shihab, 2005). According to Quraish Shihab in interpreting verse Seven, four groups of people have received special blessings from Allah SWT, namely "religious blessings" and the path of these groups is what is requested to be explored by the reader of the seventh verse of the Al-Fātihah surah (Shihab, 2005).

The analysis, just like before, Al-Misbah's interpretation is more objective regarding the types of groupings of perpetrators of the action, in contrast to Ibn Kathir who briefly touched on the lafadz of the interpretation of this verse. So the *tafsir bi al-implā'* is more selective in its presentation which dominates the aspect of Sufism studies in the discussion of the *munasabat al-ayah* in the

lafadz “*sirath*”. Then Maraghi actualized Ibn Kathir's views to be more concrete and objective.

Conclusion

This study concludes that the interpretation of KH. Zaini Mun'im in 'Tafsir Bi al-implā'" and the interpretation of Ahmad Musthafa Al-Marāghī in 'Tafsir Al-Marāghī have similarities in the *tablili* method, but have different approaches. Al-Marāghī's interpretation focuses more on the *adabi ijtimā'i* approach with a systematic, clear, and easily understood language style by various groups. In contrast, KH. Zaini Mun'im combines the bi al-ra'y (rational) and Sufi approaches that are more inclusive of the social and spiritual context of the Nusantara community. Both interpretations have made significant contributions to the study of Al-Qur'an interpretation, with KH. Zaini Mun'im successfully presents a more contextual interpretation that is oriented toward local needs, while Al-Marāghī excels in a more structured and systematic analysis.

Theoretically, this study contributes to the development of the study of Al-Qur'an interpretation by highlighting how Nusantara scholars, such as KH. Zaini Mun'im has succeeded in presenting interpretations that have rationality and depth of thought equivalent to Middle Eastern interpretations. The results of this study also show that Nusantara interpretations are not only local products but also have relevance in a global context. Practically, this study can help reduce the stigma of inferiority that has often been attached to the interpretations of Nusantara scholars—the interpretation of KH. Zaini Mun'im can be used as a reference by Al-Qur'an scholars, especially in understanding social, spiritual, and cultural issues in Indonesian society. Furthermore, this study is expected to open up a wider space for dialogue between traditional and modern interpretation methods in understanding the Al-Qur'an. Socio-culturally, the interpretation of KH. Zaini Mun'im has a significant impact in forming an

inclusive and adaptive understanding of religion to the dynamics of Nusantara society. His Sufi and contextual approach makes him more relevant in facing social and spiritual challenges amidst the complexity of modern life.

This study has several limitations that need to be noted. First, the scope of the study only focuses on Surah Al-Fātihah in two interpretations, so it does not provide a comprehensive picture of the methodology of the two interpreters in interpreting other surahs. Second, this study still relies on literature analysis and has not involved in-depth interviews with interpretation experts or parties directly related to the interpretation tradition of KH. Zaini Mun'im. This limitation can reduce the depth of analysis related to the practical implementation of interpretation in everyday life. In addition, this study has not fully explored how the interpretation of KH. Zaini Mun'im is implemented in religious practices among students or their follower communities. This factor is important to understand the extent to which this interpretation has a direct influence on the practice of religious life in society.

Based on these limitations, it is recommended that further research expand the scope by analyzing the interpretation of KH. Zaini Mun'im on other surahs besides Surah Al-Fātihah and Al-Baqarah. Field studies also need to be carried out to understand the application of KH interpretation. Zaini Mun'im in religious practices and daily life in Islamic boarding schools or certain communities. In addition, comparative research with the tafsir of other Indonesian ulama, such as the work of Syaikh Nawawi al-Bantani or Syaikh Mahfuzh Termas, can provide a broader perspective on the dynamics of tafsir in Indonesia. Thus, it is hoped that this research can become a starting point for the development of a more in-depth and applicable study of Al-Qur'an interpretation, as well as further enriching the scientific knowledge of interpretation in the archipelago.

Bibliography

- 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-Farmawi, A. A.-H. (1977). *Al-Bidayah Fi Al-Tafsir Al-Mawdu'i: Dirasah Manhajiyah Mawdu'iyah*. Al-Hadarat Al-Gharbiyyah.
- Al-Maraghi, A. M. (2001). *Tafsir Al-Maraghi*. Maktabah Musthafa al-Jailani.
- Basid, A., & Soleh, A. K. (2024). Contextualization of the Umminess of the Prophet Muhammad in the Qur'an: An Analysis of The Burhani Epistemology of Muhammad Abed Al-Jabiri. *At-Turas: Jurnal Studi Keislaman*, 11(2), 265–277. <https://doi.org/10.33650/at-turas.v11i2.8355>
- Basuki, D. R., & Federspiel, H. M. (1996). *Kajian al-Quran di Indonesia: dari Mahmud Yunus hingga Quraish Shihab*. Mizan.
- Chodjim, A. (2003). *Al-Fatihah: Membuka Mata Batin Dengan Surah Pembuka*. Serambi.
- Erliyanto, M. (2024). Sejarah Pemikiran Sumber Ajaran Islam Dan Pendidikan Islam. *Cognitive: Jurnal Pendidikan Dan Pembelajaran*, 2(3), 19–42.
- Fawaid, A. (2019). Filologi Naskah Tafsir Bi Al-Imlâ' Surat Al-Baqarah Karya Kyai Zaini Mun'Im. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*, 20(2), 143–162. <https://doi.org/10.14421/qh.2019.2002-02>
- Fithrotin. (2018). Metodologi Dan Karakteristik Penafsiran Ahmad Mustafa Al Maraghi Dalam Kitab Tafsir Al Maraghi (Kajian Atas QS. Al Hujurat Ayat: 9). *Al-Furqon*, 1(2), 107–120.
- Ghofur, S. A. (2008). *Profil Para Musafir Al-Quran*. Pustaka Insan

Madani.

- Ghozali, M. (2018). *Modifikasi Tafsir Nusantara Perspektif al-Thabit wa al-Muthawwil (Studi Tentang Eksistensi Tradisi Ke-Indonesiaan dalam Tafsir al-Ibriz Karya Bisri Mustafa)*. UIN Sunan Ampel Surabaya.
- Gusmian, I. (2013). *Khaṣanah Tafsir di Indonesia*. LKiS.
- Kattsoff, L. O. (1996). *Pengantar Filsafat*. Tiara Wacana.
- Mun'im, A. R. Z., & Fadhila, F. (2021). Concept of Ummatan Wasatan in the Qur'an (Comparative Studies of Tafsir Al-Marāghī and Tafsir Al-Qur'ān Bi Al-Imlā' By Kh. Zaini Abdul Mun'im). *Mushaf: Jurnal Tafsir Berwawasan Keindonesiaan* / *Jurnal Tafsir Berwawasan Keindonesiaan*, 1(2), 50–73. <https://doi.org/10.33650/mushaf.v1i2.2164>
- Mun'im, Z. (2004). *Tafsir Surat Al-Fatihah*. FORSTUDIA.
- Muttaqin, K. (2020). Konsep Hidayah Dalam Tafsir Al-Qur'an Bi Al-Imlā' Karya Kiai Zaini Mun'im. *REVELATIA: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 1(1), 17–32. <https://doi.org/10.19105/revelatia.v1i1.3158>
- Nasution, H. (1992). *Ensiklopedi Islam Indonesia*. Penerbit Djambatan.
- Prasasti, E. N. (2021). *Tabarruj Menurut Ahmad Mustafa al-Maraghi dalam Kitab Tafsir al-Maraghi*. IAIN Bengkulu.
- Ridwan, A., Jannah, F., & Gunawan, G. (2022). Kontribusi Abdur Rauf As-Singkili Terhadap Pendidikan Islam. *EDU-RILIGIA: Jurnal Ilmu Pendidikan Islam Dan Keagamaan*, 6(2), 202–209. <https://doi.org/10.47006/er.v6i2.13217>
- Sampurno, M. (2024). Nahdlatul Turats: Gerakan Filologi Islam dalam Melacak Jaringan Keilmuan Ulama Nusantara. *Muttaqien: Indonesian Journal of Multidisciplinary Islamic Studies*, 5(1), 15–28. <https://doi.org/10.52593/mtq.05.1.02>

- Shihab, M. Q. (2002). *Tafsir Al-Misbab (Pesan, Kesan dan Keserasian Al-Qur'an)* (1st ed.). Lentera Hati.
- Shihab, M. Q. (2005). *Tafsir Al-Misbab: Pesan, Kesan dan Keserasian Al-Qur'an* (5th ed.). Lentera Hati.