



DOI: 10.24014/Jush.v29i2.13113

p-ISSN: 1412-0909

e-ISSN: 2407-8247

Unity of Ummah Mahmud Yunus's Perspective in Tafsir al-Qur'an al-Karim

Hidayatullah Ismail,¹ Nasrul Fatah,² Jani Arni¹

¹Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

²Institut Agama Islam Dar Aswaja Rokan Hilir, Indonesia

hidayatullah.ismail@uin-suska.ac.id

Article Information

Submitted: June, 11, 2021

Revised I: July, 18, 2021

Revised II: Augustus, 31, 2021

Accepted: November, 04, 2021

Keywords

Unity of Ummah, Tafsir al-Qur'an al-Karim, Tarbawi Akhlaqi

Abstract

Tafsir al-Qur'an al-Karim which is the great work of Mahmud Yunus who is known as one of the productive Indonesian scholars has produced written works in various Islamic disciplines. This interpretation is always interesting to study because its style is thick with the nuances of ijtima'i as a form of response to the realities of life that exist in society. Among the descriptions found in many places in this commentary is the importance of maintaining unity and integrity and avoiding disintegrity. So this paper aims to analyze Mahmud Yunus's thoughts on the unity of the people with a descriptive approach to analysis based on library data. The findings of this study found that efforts to realize unity among Muslims must continue to be carried out even though big challenges always exist. Challenges to the union came from external and internal. External, namely from parties outside Islam who do not want the realization of Muslim unity. While internal comes from within the body of Muslims caused by not adhering to the Qur'an and sunnah and the nature of ta'ashub. As a solution offered is to strengthen moral education or tarbawi akhlaqi in social life.

Kata Kunci

Persatuan umat, Tafsir al-Qur'an al-Karim, Tarbawi Akhlaqi

Abstrak

Tafsir al-Qur'an al-Karim merupakan karya besar Mahmud Yunus yang dikenal sebagai salah seorang ulama Indonesia produktif yang menghasilkan karya tulis dalam berbagai disiplin ilmu keislaman. Tafsir ini selalu menarik untuk dikaji karena coraknya yang kental dengan nuansa ijtima'i sebagai bentuk respon atas realitas kehidupan yang ada di tengah masyarakat. Di antara uraian yang banyak ditemui

pada banyak tempat dalam karya tafsir tersebut ialah pentingnya menjaga persatuan dan kesatuan serta menjauhi disintegritas. Tulisan ini bertujuan untuk menganalisis pemikiran Mahmud Yunus tentang persatuan umat dengan pendekatan deksriptif analisis berbasis data kepustakaan. Temuan kajian ini didapati bahwa upaya mewujudkan persatuan di kalangan umat Islam harus terus dilakukan meskipun tantangan besar selalu ada. Tantangan bagi persatuan itu datang dari eksternal dan internal. Tantangan eksternal datang dari pihak di luar Islam yang tidak menginginkan terwujudnya persatuan umat Islam. Sedangkan tantangan internal berasal dari dalam tubuh umat Islam disebabkan oleh tidak berpegang pada al-Qur'an dan sunnah, serta sifat ta'ashub. Sebagai solusi yang ditawarkan ialah dengan penguatan pendidikan akhlak atau tarbawi akhlaqi dalam kehidupan bermasyarakat.

Introduction

Unity is an undoubted requirement of gloriousness in all forms of life together. As mentioned in Arab proverb that:

الإِتِّحَادُ أَسَاسُ النَّجَاحِ¹

“Unity is the principle of success”.

This proverb indicates that unity is the key to success which means however great the dream and goal is, it will be failed if there is no unity.

In linguistic, the word unity or “*persatuan*” is derived from the word “*satu*” which is given the prefix “*per*” and the suffix “*an*”. In the Indonesian Dictionary, the word “*persatuan*” is defined as a combination (bond, assembly, etc.) of several things that have been united.² Meanwhile, in terminology, unity means a union of various kinds of diverse patterns into one unified and harmonious.³ Unity also means unified diverse patterns into one. In other words, after uniting those various things, it will generate harmony, integral, and peace.

The fact shows that unity is not easy to be

done, meanwhile, it confronts many obstacles. Sometimes it occurs because of personal egoism, group interests, and different point of view. Likewise in religious attitudes, where unity and disunity are still a problem that needs to be resolved until now. Moreover, in the era of social media with various access to express opinions and information, it enhances the potential for conflict and provocation that threatens unity. Differences in opinions, organizations and even political choices also can raise conflicts among the community.

Moreover, there is a hadith from the Prophet SAW: “*Jews are divided into 71 or 72 groups, so do the Christians, and my Ummah will be divided into 73 groups*”.⁴ This Hadith explains that the disunity is more confronted by Muslims than Jews and Christians. It is as if the Prophet SAW wanted to convey that the unity of Muslims is very difficult to realize unless firmly adhering to the Qur'an and sunnah.

Here, Mahmud Yunus is one of the figures who commented on the hadith above, a scholar who has produced many works that have been referred to until now. One of his monumental

¹Tim Penyusun, *Al-Mahfuzhat Li Sanah al-Ula* (T.tp: Maktabah Al-'Ilm, n.d), 2.

²Tim Pusat Bahasa, *Kamus Bahasa Indonesia* (Jakarta: DEPDIKBUD, 2008), 1273.

³Syarbaini Syahril, *Implementasi Pancasila Melalui Pendidikan Kewarganegaraan* (Yogyakarta: Graha Ilmu, 2010), 43.

⁴Muhammad bin 'Isa al-Tirmidzi, *Sunan al-Timidzi* (Beirut: Dar al-Gharb al-Islamiy, 1996), 2564. See also, Abu Daud Sulaiman al-Sijistani, *Sunan Abi Daud* (Beirut: Dar al-Risalah al-Alamiyah, 2009), 3980.

works in the field of interpretation is *Tafsir al-Qur'an al-Karim* which is considered as one of the most popular works of interpretation by Indonesian scholars and the pioneer of complete Indonesian-language interpretations of the Qur'an.⁵ His commentary works have proven their position in the world of Indonesian exegesis with extraordinary print intensity.⁶ In his commentary, Mahmud Yunus expresses his opinion and interpretation of the Qur'an with brief explanations that considered adequately represent the content.

The topic of the unity of the ummah seems to be one of the prominent studies in Mahmud Yunus's interpretation which is different from other discussions. It is proven by the long explanation if compared to other topics. Besides, his opinion is expressed in several parts of the interpretation and leaves messages regarding the importance of maintaining unity and avoiding *disintegrate*.⁷ Here, this paper aims to analyze the thoughts of Mahmud Yunus regarding the unity of ummah build upon his work *Tafsir al-Qur'an al-Karim* to generate unity issue concept by Mahmud Yunus.

Biography of Mahmud Yunus

Mahmud Yunus was born on February 10, 1899 AD, coincided with 30 Ramadan 1316 H, in Sungayang Batusangkar village, Tanah Datar Regency, West Sumatra and died on Saturday, January 16, 1982 AD, coincided with 20 Rabi'ul Awal 1402 H. Mahmud Yunus's father is a farmer named Yunus bin Incek from the Mandailing tribe, served as *Imam Nagari* and his mother named Hafsa bint M. Thahir from the Chaniago tribe, a weaver.⁸

⁵Howard M. Federspiel, *Populer Indonesian Literature of the Qur'an* (Bandung: Mizan, 1996), 130.

⁶In 2004, this work of interpretation by Mahmud Yunus has been reprinted for the 73rd time.

⁷Abdul Rouf, *Mozaik Tafsir Indonesia* (Depok: Sahifa Publishing, 2020), 167. See also Sulaiman Ibrahim, "Karakteristik Tafsir al-Qur'an al-Karim Karya Mahmud Yunus," *Jurnal Al-Ulum* 11, no. 2 (2011): 403.

⁸Abdul Rouf, *Mozaik Tafsir Indonesia*, 153–63.

Mahmud Yunus started learning religion with his grandfather, Muhammad Thaher bin Muhammad Ali with the title *Engku Gadang*. At the same time, Sheikh Haji Muhammad Thaib Umar (a *mujaddid* figure from Minangkabau and included as a Youth/Reformist) opened a Madrasah (*Surau* School) in *Surau* Tanjung Pauh Sungayang.⁹ His ambition to study brought him to register as an Indonesian student studying at Al-Azhar University in 1924 and get the *Shahadah 'Alimiyah* as the highest diploma at the university at that time.¹⁰ Then, with this diploma, he entered Darul 'Ulum 'Ulya Mesir.¹¹ In 1925, he managed to enter an educational institution which was a religious Madrasah 'Ulya (university level) which also studied general knowledge. After completing up to level IV in Darul 'Ulum, he returned to his homeland in 1931.

After returning from Egypt, Mahmud Yunus devoted almost the rest of his life to education. Islamic education was the path he chose and solidified every step in his career with the provision and application of the knowledge he got while in Egypt. Among his careers, Mahmud Yunus was leading several Islamic educational institutions and universities.¹² Besides, he began to interpret al-Qur'an after his return from Egypt which had been stopped previously along with the interpretation of the verses that were considered important which were named: *Tafsir al-Qur'an al-Karim*. After Indonesia's independence, in 1950, by the recommendation of the Minister of

⁹M. Sanusi Latif, *Riwayat Hidup Perjuangan 20 Ulama Besar Sumatera Barat* (Sumatera Barat: Islamic Center Sumatera Barat, 1981), 90. See also Sulaiman Ibrahim, *Pendidikan dan Tafsir; Kiprah Mahmud Yunus dalam Pembaruan Islam* (Jakarta: LEKAS, 2011), 7–8.

¹⁰Mahmud Yunus, *Riwayat Hidup Prof. Dr. Mahmud Yunus* (Jakarta: Hidakarya Agung, 1982), 28.

¹¹Darul 'Ulum 'Ulya is the Egyptian government College to produce religious and Arabic teachers who will teach in government schools. See Mahmud Yunus, *Tafsir al-Qur'an al-Karim* (Jakarta: Hidakarya Agung, 2004), iii.

¹²Firdaus, *Sifat-sifat Guru dalam Pandangan Mahmud Yunus; (Tinjauan Psikologis-Pedagogis)*, (Pekanbaru: Pasca Sarjana UIN SUSKA Riau, 2011), 52–60.

Religion, Wahid Hasyim, one of the Indonesian publishers wanted to publish this *Tafsir al-Qur'an al-Karim* by obtaining paper facilities from the Minister of Religion and printing as many as 200,000 copies.

This work is one of the pioneers of the new form of Qur'an studies which is seen by his bravery to present the interpretation of the Qur'an in the midst of people who still considered it taboo to interpret the Qur'an to a language other than Arabic.¹³ The reason back then was because it was considered impossible to interpret or translate the true meaning of the Qur'an according to the view of the majority idea in Islamic orthodoxy. This idea was mainly based on the *i'jaz* (unique) character of the Qur'an which cannot be imitated or matched by humans in any way. Therefore, the interpretation of the Qur'an will deprive that characteristic because it was interpreted or translated by human.¹⁴

In the early 1970s, Mahmud Yunus' health was worsening, and went back and forth to the hospital. In 1982, he obtained the title of *Doctor Honoris Causa* in the field of *Tarbiyah* from IAIN Jakarta for his works and services in the development of Islamic education in Indonesia. In 1982, Mahmud Yunus died. In his private life, Mahmud Yunus was recorded to have been married to five wives and he had 18 children.¹⁵ During his life, he was considered productive in writing various works which were later published both in Indonesian and in Arabic, at least not less than 43 works in various disciplines, such as education, Arabic, *fiqh*, and *ushul fiqh*, interpretation, history, comparative religion, monotheism, morality, and others.

The Characteristic of *Tafsir al-Qur'an al-Karim*

1. The Method and Patterns of the Interpretation

Tafsir al-Qur'an al-Karim emphasizes the aspects of the *ijmali method*.¹⁶ It indicates an interpretation of the verses of the Qur'an with a brief and global explanation. In other words, this method tries to explain the verses of the Qur'an succinctly but by using popular language, and is easy to understand and read. Meanwhile, *mufassir* are expected to be able to present Qur'anic interpretation.¹⁷ It means that the presentation of the interpretation is not too far from the language style of the Qur'an itself so that listeners and readers seem to still hear the Qur'an.¹⁸ Therefore, this method has similar impression to the translation in interpretation (*al-Tarjamah al-Tafsiriyah*).¹⁹

This method is beneficial for Muslim readers who do not have the opportunity to learn the Qur'an from the aspects of *nahwu*, *balaghah*, and various other disciplines related to the Qur'an in detail. This method is also suitable for beginners who are just learning the interpretation because of the concise language use. This is in accordance with the purpose of writing this commentary, which is to make it easier for readers with a concise and appropriate presentation for people who want to quickly and understand the content of the Qur'an.

In interpreting each verse of the Qur'an, Mahmud Yunus seems to have a tendency to use the power of reason (*ra'yi*). However, he also tried to present the narrations relating to the explanation of the meaning of a verse, although

¹³Yulia Rahmi, "Konstruksi Manhaj Akademisi terhadap Kitab Tafsir Al-Fatihah Karya Mahmud Yunus," *Islam Transformatif: Journal of Islamic Studies* 4, no. 2 (2020): 169.

¹⁴Taufik Adnan Kamal, *Rekonstruksi Sejarah al-Qur'an* (Jakarta: Yayasan Abad Demokrasi, 2011), 395.

¹⁵Malta Rina, *Pemikiran dan Karya-karya Prof. Dr. Mahmud Yunus Tentang Pendidikan Islam* (Padang: Ilmu Sejarah Pasca Sarjana UNAND, 2011), 6.

¹⁶This is if you follow the theory classified by al-Farmawi which divides it into four methods of interpretation, namely: *tahlili*, *ijmali*, *muqaran* and *maudhu'i*. See Abu Hayy al-Farmawi, *Bidayah Fi al-Tafsir al-Maudhu'i. Dirasah Manhajiyah Maudhu'iyah* (T.tp.: Tp, 1976), 17.

¹⁷M. Quraish Shihab, *Kaidah Tafsir* (Tangerang: Lentera Hati, 2013), 381.

¹⁸Fahd Ibn Abdurrahman al-Rumi, *Buhuts Fi Ushul al-Tafsir Wa Manahijuhu* (Riyadh: Maktabah Al-Taubah, tt), 59.

¹⁹TIM FKI RADEN, *Al-Qur'an Kita; Studi Ilmu, Sejarah dan Tafsir Kalamullah* (Lirboyo: Lirboyo Press, 2011), 228.

relatively few.

In terms of patterns,²⁰ the thoughts in the commentary work tend to relate to social aspects (*ijtimâ'i*), which is a tendency to interpret the Qur'an with the social conditions of the people around the interpreter.²¹ Then, according to Muhammad Amin Suma's classification, Mahmud Yunus is more oriented towards his field of expertise, education, and morals (*tarbawi akhlaqi* pattern).²² Moreover, Mahmud Yunus seems to present education aspects and moral-ethical messages as what is contained in each verse he interprets.

2. The Opinion toward Tafsir Mahmud Yunus

Many Indonesian *ulama* state that the book by Mahmud Yunus is the pioneer of Tafsir in Indonesia which is in the Indonesian language of 30 *juz* complete and followed by the next book of commentary. Nashruddin Baidan considered this book as excellent, because it was different from five other books of his time, namely: *Al-Furqan fi Tafsir al-Qur'an* by A. Hasan Bandung (1928 AD), *Al-Qur'an Indonesia* by Syarikat Kweek School Muhammadiyah in the coral section (1932 AD), *Tafsir Hibarna* by Iskandar Idris (1934 AD), *Tafsir al-Syamsiyah* by KH. Sanusi (1935 AD) and *Tafsir Qur'an Bahasa Indonesia* by Mahmud Aziz (1942 AD). According to Nashruddin Baidan, only Mahmud Yunus contains a relatively complete description.²³

One of the predominances of the interpretation compiled by Mahmud Yunus is the presence of Indonesian insight throughout the explanation.²⁴

²⁰The pattern of interpretation is the instructional goal of an interpretation. See Nashiruddin Baidan, *Metodologi Penafsiran Al-Qur'an* (Yogyakarta: Pustaka Pelajar, 1998), 10.

²¹TIM FKI RADEN, *Al-Qur'an Kita; Studi Ilmu, Sejarah dan Tafsir Kalamullah*, 250.

²²Muhammad Amin Suma, *Ulumul Qur'an* (Jakarta: PT Rajawali Press, 2014), 386.

²³Nashiruddin Baidan dan Erwati Aziz, *Perkembangan Tafsir al-Qur'an di Asia Tenggara* (Yogyakarta: Pustaka Pelajar, 2019), 93.

²⁴Khairunnas Jamal, "Wawasan Keindonesiaan dalam Tafsir al-Qur'an al-Karim Karya Mahmud Yunus," *Al-Fikra: Jurnal Ilmiah Keislaman* 16, no. 1 (2017): 41.

For example, when explaining the QS: al-Nur verse 31:

"Say to the believing women, that they lower their sights and guard their honor, and do not expose their adornments, except what is normally born of them, and let them cover their kudung around their necks. They should not show their adornments, except to their husbands, their fathers, their husbands' fathers, their children, their husbands' children, their brothers, their brothers' children, their sister's daughters, Muslim women, their slaves, those who follow them among the men, who There is no desire (desire) for women or children who have not (wanted) to see a woman's nakedness. Let them not walk while shaking their feet, so that people may know their hidden ornaments (ankle bracelets). Repent all of you to Allah, O you who believe, hopefully, you will win"

It is said that the woman should cover her chest and neck with her *kudung* (veil). *Ulama* have agreed that covering the head, neck and chest is obligatory, and it is a sin to reveal it to men who are not relatives. As for the close relatives (families) who may reveal their bodies to him are husbands, women may open their entire bodies to their husbands, fathers and grandmothers, husbands' fathers, children, husband's children (stepchildren), and brothers and sisters.

Likewise, women may reveal their bodies to Muslim women or to their slaves and those who have no lust for women. For example, parents, children who don't know women's genitals. Then, it is permissible to reveal the body to these people, except the area between the navel and the knees.

However, there are the thoughts of Indonesian *alim* people, the order to cover their heads is order about the civilization of women's clothing which is common in Arab lands. Therefore, the messenger is a sunnah messenger, not an obligatory order because no order stipulated if concerned with civilization is

a sunnah messenger in the *ushul fiqh* knowledge. For example, before this verse (i.e. 27-29 Surah al-Nur) there is an order regarding civilization that entering into a house must ask for permission first and say greetings. *Ulama* has agreed that greeting is not obligatory, but sunnah. Likewise, after this verse (ie verse 32), there are also orders to marry, while the *ulama* has determined that the orders are sunnah as well. However, generally, the scholars stipulate that the orders are obligatory.²⁵

Besides the Indonesian point of view, Mahmud's pattern of interpretation is relatively more detailed than others in that time. However, if it is compared with Middle Eastern commentaries, *Tafsir al-Qur'an al-Karim* is still considered a mere translation, not an interpretation.

Nevertheless, Mahmud Yunus is still one of the pioneers of Indonesian translation and interpretation, because there has never been a complete translation from scientists for comparison.²⁶

Furthermore, Mahmud Yunus's commentaries have shown extraordinary knowledge, as *Tafsir al-Qur'an al-Karim* is still being used up to thirty years from its first launch. The popularity of this work can be seen from its repeated printing, reaching 23 prints.²⁷ Even this research was using the 73rd edition. Thus the interpretation written by Mahmud Yunus remains very popular literature in Indonesia, even though there are more profound and more scientific commentaries have been established.

The Unity of Ummah Mahmud Yunus's Perspective

Every work in any field cannot be separated from the purpose behind it, as well as works of interpretation. This also shows and confirms that the work of interpretation does not arise from the emptiness that is free from the influence

of *locus* and *tempus* such as (social, economic, and even political),²⁸ no exception to the interpretation written by Mahmud Yunus.

Tafsir al-Qur'an al-Karim, as stated above, the writing is a response to the lack of references to the interpretation of the Qur'an in Indonesian which is easy to understand and concise. This work is also a response to social phenomena appearing in society at the time this interpretation was written, in the pre-independence era of Indonesia. Therefore, all the thought seems like refers to the development in that era,²⁹ as well as a marker of the existence of reading activities, understanding, of the Qur'an for the Indonesian context.³⁰

One of the issues that have been chosen is related to the unity of Muslims, especially in Indonesia, where the majority of the population being Muslim, unity is also one of the principles of the state foundation, namely Pancasila.³¹ The concept of the unity of the *ummah* was explained by Mahmud Yunus in various aspects, and written in many of his commentaries. Here, it can be conceptualized as follows:

1. The Unity of Ummah Order

Many commands of Allah in the Qur'an regarding the unity of the *ummah*, and among the most resolute in Surah Ali Imran: 103:

“And hold fast, all of you together, to the cable of Allah, and do not separate. And remember Allah's favor unto you: How ye were enemies and He made friendship between your hearts so that ye became as

²⁸Islah Gusmian, *Khazanah Tafsir Indonesia: Dari Hermeneutika Hingga Ideologi* (Yogyakarta: LKIS, 2013), 8.

²⁹Zulyadain, “Kerangka Paradigmatik Tafsir al-Qur'an al-Karim Karya Mahmud Yunus,” *Al-A'raf: Jurnal Pemikiran Islam dan Filsafat* 15, no. 1 (2018): 138.

³⁰Anwar Mujahidin, “Hubungan Kebudayaan Tafsir Indonesia,” *Jurnal Nun* 3, no. 1 (2017): 92.

³¹Pancasila is an idealism where the concept of unity in the Qur'an is very relevant to the third precept of Pancasila. See Siti Nazlatul Ukhra, “Konsep Persatuan dalam Al-Qur'an dan Relevansinya Dengan Pancasila Sila Ketiga,” *Tafse': Journal of Qur'anic Studies* 6, no. 1 (2021): 123–24.

²⁵Yunus, *Tafsir al-Qur'an al-Karim*, 516–17.

²⁶Federspiel, *Populer Indonesian Literature of the Qur'an*, 39.

²⁷*Ibid.*, 130.

*brothers by His grace...*³²

According to Mahmud Yunus, this verse is a sign of the obligatory unity of the *ummah*, because the previous *ummah* (especially Arabs) before the arrival of Islam were in a condition where conflict was everywhere, division, a war between one group and another. After the presence of the Prophet preached Islam, gradually they were changed, and peace was created.³³

Also in the next verse, namely Ali Imran: 105: “*And do not be like those who split ‘into sects’ and differed after clear proofs had come to them. It is they who will suffer a tremendous punishment.*”

Even in this verse, threats are directed at those who always start conflict and always argue which leads to division. Furthermore, Mahmud Yunus emphasized that in fact, the *ummah* is one and united people, as cited in surah al-Anbiya’: 92: “*Indeed this, your religion, is one religion, I and I am your Lord, so worship Me.*” By this verse, it is clear that Muslims were once a united people, as what realized the Prophet Muhammad SAW and the *khalifah rasyidin* era, which in Mahmud Yunus term is called <unified>.³⁴

According to Mahmud Yunus, the unity of Muslims is a must and necessary because according to the fact, Islam is defined as unity. It is proven in Surah al-Baqarah: 208: “*O you who believe, enter into Islam perfectly [and perfectly] and do not follow in the footsteps of Satan. Verily he is a real enemy to you.*” He explained that one of the accepted interpretations of this verse is: “O you who have believed, create peace. Do not be enemies among yourselves, because the believers are brothers. Therefore, it is obligatory for you to live in peace among yourselves.”³⁵

Then, Surah al-Hujurat: 10 explain that: “*The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.*” It is clear that fellow believers are brothers and the bonds of brotherhood are like those of siblings. It’s a must for siblings to get along well. It is not proper for them to insult each other, berate, be rude, and be suspicious of each other. The main point is that Muslims should maintain peace and brotherhood with each other because that is the way to strengthen unity.

Unity is one the manifestation of *iman* or faith. The faith is in the form of *ubudiyah* or adherence to Allah in good deeds, and a good attitude with fellow Muslims in particular and society. The guidance of attitude and steps when confronting *duniawiyah* and *ubudiyah* problem is under the faith of Allah and Prophet SAW. Faith that places the guidance of Allah and the Messenger as a guide in determining attitudes and steps, in dealing with every worldly and *ubudiyah* problem. Faith is the key to control the lust of people and send it back to Allah and the Prophet, a place to return all disputed issues.

So, when we want to realize the unity of the *ummah*, our first task is how to make the Muslims into people who have perfect faith to create *ukhuwah* and a sense of brotherhood. The essence of the unity of the *Ummah* is the unity of the hearts of the believers, not merely physical unity.

2. The Urgency and Benefit of Unity of Ummah

As mentioned in the introduction that “unity is the principle of success”, this statement is in accordance with the opinion of Mahmud Yunus regarding the importance of unity among the Muslims. According to him, unity becomes a necessity when *ummah* wants goodness and improvement. This can be seen in many explanations of the verses of the Qur’an in the *Tafsir al-Qur’an al-Karim*, for example when explaining surah al-Mu’minun: 52: “*And indeed this, your religion, is one religion, I and I am your*

³²The translation of the verse in this paper refers to the translation of the Qur’an Mahmud Yunus. See Mahmud Yunus, *Tarjamah al-Qur’an al-Karim* (Bandung: PT Al-Ma’arif, 1975). Compare with the Indonesian Ministry of Religion’s translation.

³³Mahmud Yunus, *Tafsir al-Qur’an al-Karim*, 84 dan 206.

³⁴Ibid., 478.

³⁵Ibid., 44.

Lord, so fear Me.”

Regarding the surah above, Mahmud Yunus stated that currently, Muslims is left behind in term of various things, such as in education, economics, and politics, due to the lack of unity among Muslims.³⁶ Here becomes the weak point of the ummah that leads to being defeated.³⁷

3. The Challenge of Unity of Ummah

The challenge for the unity of *ummah* according to Mahmud Yunus is derived from two aspects, namely:

a. External

The challenge is coming from parties outside Islam. The existence of people who do not agree with the unity of the Muslim Ummah is a fact, both in physical and ideological forms. Therefore, Mahmud Yunus stated when explaining Surah al-Nisa: 71, that Muslims must be alert and ready to face the enemy by knowing about the enemy which is the preparation and strategy they will use. Hence, Muslims need to learn knowledge to counterbalance the attacks given by the enemy. However, the Prophet and his companions also not only depended on praying and tawakkal when facing the enemy.³⁸ Here, it has been hinted at in the Qur'an Surah al-Baqarah verse 120:

“And never will the Jews and the Christians approve of you until you follow their religion. Say, “Indeed, the guidance of Allah is the [only] guidance.” If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper.”

b. Internal

Internal factors are challenges that come from within the body of Muslims themselves. Mahmud Yunus explained that some of the internal factors can be seen in the surah al-An'âm: 159:

“Indeed those who divide their religion

and become sects, you [Muhammad], are not [associated] with them in anything. Their affairs are only [submitted] to Allah, then He will inform them of what they used to do.”

Mahmud Yunus said that this verse described people who are divided in their religion and take sides, then you (O Muhammad) are not among them, even they are separated from you and their affairs are left to Allah. So that his punishment will be commensurate with his iniquity.³⁹

Furthermore, this verse forbids the Muslims to divide and conflict with each other, as what happened to the Jews and Christians. In a hadith the Prophet SAW said:

“The Jews have been divided into 71 groups, all of them will go to hell, except for one group; that's the free one. Christians have been divided into 72 groups, all of them will go to hell, except for one group. And my ummah will be divided into 73 groups, all of them will go to hell, except for one group. The free group are those who follow the prophet and his companions, or according to the way of Allah as stated in the Qur'an and the sunnah of His prophet.”

Although it is not stated explicitly, according to Mahmud Yunus, there are at least two main problems for the unity of the Ummah, both of which are interrelated with one another:

1) Lack of adherence to the Qur'an and Sunnah, is what is suspected to be the main problem of the unity of the *ummah*. The root is because the Qur'an is the guidance of life for humans (هدى للناس), while the Qur'an is *syumul* (comprehensive) and complete. So turning away from it has an impact on the emergence of negative excesses in life.

Mahmud Yunus presents some jurisprudence regarding this matter. He mentioned that in the era of Prophet SAW

³⁶Ibid., 502.

³⁷Ibid., 478.

³⁸Ibid., 121.

³⁹Ibid., 204.

and his companions, the unity was very strong because they held fast to the instructions of the Qur'an and Sunnah. Although there was a dispute between Ali and Mu'awiyah because they had been educated to make peace and follow the will of the Qur'an, the dispute was quickly extinguished and the progress of Islam was not disturbed.⁴⁰

- 2) Fanaticism (*ta'ashub*), an excessive tendency to a particular and considered the other side as wrong.⁴¹ This attitude of fanaticism is identical to the act of truth claims which means that the truth only exists in themselves and groups. Regarding this fanaticism, Mahmud Yunus mentioned it on several occasions, for example when interpreting the letters of Ali Imran: 103, al-An'am: 159, and al-Mu'minun: 52. This indicates that in his view this fanaticism is a serious problem in unity. Muslims. And it is clear that the main mission of the Qur'an in social life is to uphold the principle of equality (egalitarianism) and eliminate all forms of group and group fanaticism.⁴² This factor was also recognized by another Nusantara Ulama, KH. Hasyim Asy'ari, as the biggest obstacle to the unity of the people.⁴³

Among the fanaticism attitudes that often infect Muslims expressed by Mahmud Yunus is fanaticism in following the opinions of scholars or schools of thought. In fact, he pointed out several cases that have occurred related to the fanaticism of this school, including the dispute that occurred in Baghdad between people from the Shafi'i and Hanbali schools, between Shi'ites and Sunnis. The cause is the difference in *jahar* or not *basmalah* in prayer.⁴⁴

Another case is the existence of educational institutions that do not want to take teaching staff but come from the same group or organization, even though he is a Muslim and an expert in the field.⁴⁵

Looking at the two directions of challenges above, external and internal, it can be seen that internal factors are the more dominant factors in determining the strength or weakness of Muslim unity. If the internal factor is strong, then the external factor can be minimized, while if the internal factor is weak then it can be utilized by outsiders.

The Problem Solving of The Mahmud Yunus's Perspective Unity

Every problem required efforts and ideas as problem-solving. Here, the solution offered by Mahmud Yunus for the problem of unified the *ummah* was to strengthen moral *tarbiyah*, namely moral-based education which the majority was an education for strengthening knowledge about Islam.⁴⁶ Mahmud Yunus was known as a figure who devoted his concern to the field of Islamic education. Furthermore, Mahmud Yunus divided Islamic education into three parts, namely the education of reason, morality, and society.⁴⁷ Whereas in Islam, the purpose of education that he developed was to educate character. Therefore, character and moral education were the souls of Islamic education.⁴⁸ Mahmud Yunus considered the attitude of *ta'ashub* and not adhering to the Qur'an and sunnah as the root of imperfect understanding and knowledge and a form of despicable morals.

The term *tarbiyah* according to its believer was

⁴⁰Ibid., 84, 478 and 502.

⁴¹Ibid., 502.

⁴²Ali Nurdin, "Wawasan Al-Qur'an Tentang Kebhinekaan dan Persatuan," *Al-Burhan* 16, no. 2 (2016): 242.

⁴³Ahmad Khoirul Fata dan M. Ainun Najib, "Kontektualisasi Pemikiran KH. Hayim Asy'ari Tentang Persatuan Umat Islam," *Miqot* 38, no. 2 (2014): 330.

⁴⁴Yunus, *Tafsir al-Qur'an al-Karim*, 184.

⁴⁵Ibid., 502.

⁴⁶Ibid., 84.

⁴⁷Muhammad Abdullah, "Pembaharuan Pemikiran Mahmud Yunus Tentang Pendidikan Islam dan Relevansinya dengan Pendidikan Modern," *Al-Murabbi* 5, no. 2 (2020): 28.

⁴⁸A. Gani, "Pendidikan Akhlak Mewujudkan Masyarakat Madani," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 6, no. 2 (2015): 128.

derived from three words. First, the word *raba-yarbu* which meant to increase and grow. Second, the word *rabba-rabiya-yarba* which meant to grow and develop. Third, the word *rabba-yarubbu* which meant to improve, control, lead, guard, and maintain.⁴⁹ The word *al-Rab* which had the same root as the word *tarbiyah* meant to grow or make something perfect gradually.⁵⁰

In the Qur'an itself as the main source of Islamic teachings, the word *tarbiyah* was not found explicitly as a form of education. However, according to experts the understanding of *tarbiyah* as education in the Qur'an in the word *Rabb* and its various derivations, including the 2nd verse of Surah al-Fatihah: "*Praise be to Allah, Lord (rabb) of the worlds.*"

According to Shaykh Wahbah al-Zuhaili, the word *rabb* in the verse above meant God, the owner, the master, who repaired, regulated, and took care of. Furthermore, this word also contained the meaning of coaching and protection.⁵¹ Thus in this verse, it could be interpreted, especially concerning education, that Allah was the educator and the main builder of this nature. The reason because Allah was the All-Knowing of all the needs of the creatures that Allah educated and nurtured because Allah was the Creator (*al-Khaliq*).⁵²

The word *rabb* itself was repeated 806 times in the Qur'an with various forms of word derivation.⁵³ Some experts also argued with the use of the derivation of the word *rabb* in Surah al-Isra 'verse 24: "*And be humble with them out of mercy, and pray, "My Lord! Be merciful to them as they raised me when I was young.*" Imam Ibn

Kathir in his commentary explained that the word *rabbayani* in the verse above meant to educate.⁵⁴

From the explanation above, it seems that experts who tend to use the term *tarbiyah* viewed this term as covering all aspects of education, namely cognitive, affective and psychomotor. Both covered physical and spiritual aspects integrally.⁵⁵ So the education meant to fortify Muslims from division was to equip the people with knowledge. Both sciences were related to social life, and especially science related to Islam which included *aqidah*, *sharia* and morals. Not only at the theoretical level, but also practically.

While morals or what was often referred to as character or behavior can be interpreted as basic traits that had been buried deep within and appeared to the surface through will or behavior and were carried out without being compelled by one reason or another.⁵⁶

Noble character were needed by every human being as a form of necessity as social beings. Moral values, apart from being a person's personal adornment and perfection, were also needed by society for the perfection of communal life. The higher a person's morals, the more stable his happiness, as well as members of his community; more compact and unified.

Although a human being was essentially a social being, by nature, individuals also had egos and interests that might differ or even conflicted with others. From here, humans were required to make sacrifices by putting aside their egos for the sake of establishing harmonious and peaceful relations in society. This was where the importance of noble character is important to have.

For this reason, Mahmud Yunus emphasized the efforts of *tarbawi akhlaqi* with all components of the community taking part. For scholars,

⁴⁹Direktorat PENMAD, *Wawasan Pendidikan Karakter dalam Islam* (Jakarta: Direktorat Pendidikan Madrasah Kementerian Agama RI, 2010), 37.

⁵⁰Raghib al-Asfahaniy, *Mu'jam al-Mufradat Li Alfazh al-Qur'an* (Damaskus: Dar al-Qalam, 1997), 336.

⁵¹Wahbah al-Zuhaili, *Tafsir Al-Munir*; vol. 1 (Jakarta: Gema Insani, 2013), 33.

⁵²Abdul Rahman Shalih Abdullah, *Educational Theory a Quranic Outlook* (Makkah al-Mukarramah: Ummul Qurra', 1982), 24.

⁵³Ali Audah, *Konkordansi al-Qur'an*; *Panduan Kata dalam Mencari Ayat Qur'an* (Jakarta: Litera Antarnusa, 1997), 532.

⁵⁴Abu al-Fida Ibnu Katsir, *Tafsir Ibnu Katsir* (Jakarta: Pustaka Imam al-Syafi'i, 2015), 297.

⁵⁵Samsul Nizar, *Hakekat Manusia dalam Perpektif Pendidikan Islam* (Pekanbaru: UIN SUSKA Press, 2009), 39.

⁵⁶M. Quraish Shihab, *Yang Hilang Dari Kita; Akhlak* (Ciputat: Lentera Hati, 2016), 4.

educators, scholars, traditional leaders and policy makers to provide understanding to the wider community about the problems that occurred in the community so that they were wise in responding to differences. For the people in general (laymen) was to be able to seek information by asking scholars who were considered qualified and trustworthy.⁵⁷

In addition, examples of educators and scholars were also needed in dealing with different views and opinions, both in religious and other matters. Hence, without examples, or even endless debates between scholars, it meant nothing was taught. Here, Mahmud Yunus concluded that the purpose of Islamic education was to prepare a generation that would later be able and capable of doing the work of the world and the practice of the hereafter, to create happiness.⁵⁸ For this reason, educators should have good personality and competencies, in addition to pedagogic and professional competencies.⁵⁹

Furthermore, Muslims were required to be wise and prioritize unity in carrying out the Islamic religion, namely doing what was obligatory and leaving what was forbidden, which had been agreed (*ijma'*) by Islamic scholars about the law. As for the problem of *khilafiyah* (which scholars disagree about the law, because of different *ijtihad*), then every Muslim who was free to do good deeds should obey the strong opinion he received by not forcing his opinion on others.⁶⁰ This meant that here it was seen how important the moderate/*waṣathiyah* attitude in religion was to erode the attitude of *ta'ashub*.⁶¹

⁵⁷Yunus, *Tafsir al-Qur'an al-Karim*, 85.

⁵⁸Biltiser Bachtiar Manti et al., "Konsep Pendidikan Modern Mahmud Yunus dan Kontribusinya Bagi Lembaga Pendidikan Islam di Indonesia," *Ta'dibuna: International Journal of Islamic Education* 5, no. 2 (2016): 173.

⁵⁹Abdulloh Safiq and Umi Salamah, *Relevansi* "Pemikiran Mahmud Yunus dalam Kitab At-Tarbiyah Wa At-Ta'lim dengan Kompetensi Guru (Undang-Undang Nomor 14 Tahun 2005)," *Al-Mudaris; Journal of Education* 2, no. 3 (2019): 233.

⁶⁰Mahmud Yunus, *Tafsir al-Qur'an al-Karim*, 86.

⁶¹Agus Akhmadi, "Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation In Indonesia's Diversity," *Jurnal Diklat Keagamaan* 13, no. 2 (2019): 49.

Policies in responding to differences in religious matters would not be implemented without proper knowledge. Short sightedness in thinking and understanding various textual information would be the beginning of the birth of shortsightedness in attitude. It was the narrow understanding that comes from limited or even minimal information that could ignite sentiments for different people. Both were different in interpretation and practice. Though differences did not always contradict or negate each other.

Thus the broad knowledge and deep exploration of sources of information on the value of religious teachings was very important and becomes a necessity. The addition of new edicts should be pursued in various ways and approached as well as *tarbiyah* models. The broader one's religious knowledge, the broader the mindset that would have an impact on flexibility in attitude. Hereafter, unity would take precedence, while differences would be put aside. This was what according to Ibn Khaldun that religion should be the glue that glues people together to achieve a dignified life.⁶²

A person with broad knowledge should also have noble character. They would be more tolerant and open minded to the differences that exist in society. Seeing differences as a natural thing could even be a form of intellectual property. Then, they did not feel if they were right one or other than him self were wrong. The nobility of morality that was born from the broad knowledge could also be seen from the ability to control emotions, restrain oneself and be willing to sacrifice. The point was Mahmud Yunus considered that noble character was the key of the main goal of Islamic education.⁶³

History recorded many examples of behavior promoting unity practiced by the Prophet

⁶²Muji Mulia, "Teori 'Asabiyyah Ibn Khaldun dalam Perspektif Hukum Islam," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 3, no. 2 (2019): 408.

⁶³Ashfira Nurza, Munawar Rahmat, Fahrudin, "Konsep Pendidikan Islam Perspektif Mahmud Yunus dan Implikasinya Terhadap Pembelajaran PAI di Sekolah," *Tarbawy: Indonesian Journal of Islamic Education* 5, no. 2 (2018): 178.

Muhammad. For example, when the Black Stone moved from its place, where the tribal leaders clashed because they felt they had the most right to return it to its original place. However, Muhammad saw appeared with the spirit of uniting, so that all the leaders could return the black stone to its place together. Muhammad SAW defeated his ego and sacrificed his opportunity to become the most honorable person at that time, even though he was the rightful one because he fulfilled the agreed conditions.⁶⁴

Shaykh Shafiyurrahman al-Mubarakfuri also noted that among other real examples was when the Messenger of Allah tried to bring brotherhood between the Muslims from the Muhajirin and the Ansar. These efforts are also bound in the form of an agreement, each item of which was a bond that was deliberately designed to get rid of the shackles of fanaticism.⁶⁵

The attitude of fanaticism or *ta'ashub* was born from the strong sectoral ego that was entrenched in a person's heart. Here, if a person already had an attitude of wanting to win himself (selfish) then his sense or attitude of humanity would disappear and he would have a sense of wanting to control others, then there would be a damage grew on him and the damage would continue to grow, so that the damage would cause him to be trapped in space. Narrow scope, and people need to realize that if all of that had happened, then people would have no more brothers but ourselves.

Islam eradicated selfishness, and teaches humans that life was not only for oneself but for mutual cooperation, mutual assistance and mutual support in our daily lives. Therefore, people needed to realize together that humans were social beings who could not live alone without the help of others.

It should be understood carefully, that the unity of the people also did not mean the absence of differences of opinion. As a being who had

reason, differences of opinion were normal. What people needed to do if there was a difference of opinion was to return the difference of opinion to Allah SWT. and Prophet SAQ. The reason because the instructions in the verses of the Qur'an were basically preventive in nature where Allah commanded people to avoid the causes of the division.⁶⁶

In a brotherly relationship, it did not mean that there would be no possibility of conflict. If there was conflict, it did not mean that one's faith has been lost, but what was needed was a party who was able to reduce reconciliation and enforce the law on the basis of justice. Allah confirmed:

"If two groups of believers fight, then make peace between them. So if one of them oppresses the other, then fight the wrongdoer, so that he returns to the commandment of Allah. When he returns, reconcile the two with justice, and act justly. Indeed, Allah loves the just people."

Therefore, it was obligatory for the Muslims to unite in practicing matters that were agreed upon by the scholars regarding the law and be gentle and tolerant of *khilafiyah* problems. So in the case of *khilafiyah*, we should forgive our brothers and sisters. In this way, the unity of all Muslims throughout the world could be maintained. Then, it should be noted, that *ikhtilaf* (difference of opinion) did not mean *iftiraq* (split).

Conclusion

According to the description above, it can be concluded that the unity of the *ummah* by Mahmud Yunus's perspective is something that should be fighting for to gain. Even though the biggest challenges come from internal Muslims, which is the lack of firmness in adhering to the Qur'an and *sunnah* and the emergence of fanaticism towards groups and *madzhab*. One

⁶⁴Shafiyurrahman al-Mubarakfuri, *Sirah Nabawiyah* (Jakarta: Pustaka Al-Kautsar, 2008), 58.

⁶⁵Ibid., 212-13.

⁶⁶Taufik Hidayat, "Membangun Model Persatuan Ummat Melalui Perspektif Ilmu Komunikasi Dakwah," *Jurnal Dakwah* 1, no. 1 (2018): 71.

of the solutions that are considered effective in eradicating fanaticism is by upholding the values of moral education. Especially morality in dealing with differences in religious views and practices. Unity cannot be upheld if there is still arrogance in the midst of one another. The feelings of being better and higher than others, just create the unity that is impossible to happen. Pride is a poison that will numb the nerves of brotherhood.

References

- Abdullah, Abdul Rahman Shalih. *Educational Theory a Quranic Outlook*. Makkah al-Mukarramah: Ummul Qurra', 1982.
- Abdullah, Muhammad. "Pembaharuan Pemikiran Mahmud Yunus Tentang Pendidikan Islam Dan Relevansinya Dengan Pendidikan Modern." *Al-Murabbi: Jurnal Pendidikan Islam* 5. no. 2 (2020).
- Akhmadi, Agus. "Moderasi Beragama dalam Keragaman Indonesia Religious Moderation in Indonesia's Diversity." *Jurnal Diklat Keagamaan* 13. no. 2 (2019): 11.
- al-Asfahaniy, Raghīb. *Mu'jam al-Mufradat Li Alfazh al-Qur'an*. Damaskus: Dar al-Qalam, 1997.
- al-Farmawi, Abu Hayy. *Bidayah Fi al-Tafsir al-Maudhu'i Dirasah Manhajiyah Maudhu'iyah*. T.tp.: Tp, 1976.
- al-Mubarakafuri, Shafiyurrahman. *Sirah Nabawiyah*. Jakarta: Pustaka Al-Kautsar, 2008.
- al-Rumi, Fahd Ibn Abdurrahman. *Buhuts Fi Ushul al-Tafsir Wa Manahijuhu*. Riyadh: Maktabah al-Taubah, n.d.
- al-Sijistani, Abu Daud Sulaiman. *Sunan Abi Daud*. Beirut: Dar al-Risalah al-Alamiyah, 2009.
- al-Tirmidzi, Muhammad bin 'Isa. *Sunan al-Timidzi*. Beirut: Dar al-Gharb al-Islamiy, 1996.
- al-Zuhaili, Wahbah. *Tafsir Al-Munir*. Vol. 1. Jakarta: Gema Insani, 2013.
- Audah, Ali. *Konkordansi Al-Qur'an; Panduan Kata dalam Mencari Ayat Qur'an*. Jakarta: Litera Antarnusa, 1997.
- Baidan, Nashruddin. *Metodologi Penafsiran Al-Qur'an*. Yogyakarta: Pustaka Pelajar, 1998.
- Baidan, Nashruddin, and Erwati Aziz. *Perkembangan Tafsir Al-Qur'an di Asia Tenggara*. Yogyakarta: Pustaka Pelajar, 2019.
- Direktorat PENMAD. *Wawasan Pendidikan Karakter Dalam Islam*. Jakarta: Direktorat Pendidikan Madrasah Kementerian Agama RI, 2010.
- Fata, Ahmad Khoirul, and M. Ainun Najib. "Kontektualisasi Pemikiran KH. Hasyim Asy'ari Tentang Persatuan Umat Islam." *Miqot* 38, no. 2 (2014).
- Federspiel, Howard M. *Populer Indonesian Literature of the Qur'an*. Bandung: Mizan, 1996.
- Firdaus. *Sifat-sifat Guru dalam Pandangan Mahmud Yunus; (Tinjauan Psikologis-Pedagogis)*. Pekanbaru: Pasca Sarjana UIN SUSKA Riau, 2011.
- Gani, A. "Pendidikan Akhlak Mewujudkan Masyarakat Madani." *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 6. no. 2 (2015).
- Gusmian, Islah. *Khazanah Tafsir Indonesia; Dari Hermeneutika Hingga Ideologi*. Yogyakarta: LKIS, 2013.
- Hidayat, Taufik. "Membangun Model Persatuan Ummat Melalui Perspektif Ilmu Komunikasi Dakwah." *Jurnal Dakwah* 1. no. 1 (2018).
- Ibrahim, Sulaiman. "Karakteristik Tafsir Al-Qur'an Al-Karim Karya Mahmud Yunus." *Jurnal Al-Ulum* 11. no. 2 (2011): 24.
- . *Pendidikan dan Tafsir; Kiprah Mahmud Yunus dalam Pembaruan Islam*. Jakarta: LEKAS, 2011.
- Jamal, Khairunnas. "Wawasan Keindonesiaan

- dalam Tafsir al Qur'an al-Karim Karya Mahmud Yunus." *Al-Fikra: Jurnal Ilmiah Keislaman* 16. no. 1 (2017).
- Kamal, Taufik Adnan. *Rekonstruksi Sejarah al-Qur'an*. Jakarta: Yayasan Abad Demokrasi, 2011.
- Katsir, Abu al-Fida Ibnu. *Tafsir Ibnu Katsir*. Jakarta: Pustaka Imam al-Syafi'i, 2015.
- Latif, M. Sanusi. *Riwayat Hidup Perjuangan 20 Ulama Besar Sumatera Barat*. Sumatera Barat: Islamic Center Sumatera Barat, 1981.
- Manti, Biltiser Bachtiar, Adian Husaini, Endin Mujahidin, and Didin Hafidhuddin. "Konsep Pendidikan Modern Mahmud Yunus Dan Kontribusinya Bagi Lembaga Pendidikan Islam di Indonesia." *Ta'dibuna: International Journal of Islamic Education* 5. no. 2 (2016).
- Mujahidin, Anwar. *Hubungan Kebudayaan Tafsir Indonesia*. *Jurnal Nun* 3, no. 1 (2017).
- Mulia, Muji. "Teori 'Asabiyyah Ibn Khaldun dalam Perspektif Hukum Islam." *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 3, no. 2 (2019).
- Nizar, Samsul. *Hakekat Manusia dalam Perpektif Pendidikan Islam*. Pekanbaru: UIN SUSKA Press, 2009.
- Nurdin, Ali. "Wawasan al-Qur'an Tentang Kebhinekaan dan Persatuan." *Al-Burhan* 16. no. 2 (2016).
- Nurza, Ashfira, Munawar Rahmat, and Fahrudin. "Konsep Pendidikan Islam Perspektif Mahmud Yunus dan Implikasinya Terhadap Pembelajaran PAI di Sekolah." *Tarbawy: Indonesian Journal of Islamic Education* 5. no. 2 (2018).
- Rahmi, Yulia. "Konstruksi Manhaj Akademisi terhadap Kitab Tafsir Al-Fatihah Karya Mahmud Yunus." *Islam Transformatif: Journal of Islamic Studies* 4, no. 2 (2020).
- Rina, Malta. *Pemikiran dan Karya-Karya Prof. Dr. Mahmud Yunus Tentang Pendidikan Islam*. Padang: Ilmu Sejarah Pasca Sarjana UNAND, 2011.
- Rouf, Abdul. *Mozaik Tafsir Indonesia*. Depok: Sahifa Publishing, 2020.
- Safiq, Abdulloh, and Umi Salamah. *Relevansi Pemikiran Mahmud Yunus dalam Kitab at-Tarbiyah Wa at-Ta'lim dengan Kompetensi Guru (Undang-undang Nomor 14 Tahun 2005)*. *Al-Mudaris: Journal of Education* 2. no. 3 (2019).
- Shihab, M. Quraish. *Kaidah Tafsir*. Tangerang: Lentera Hati, 2013.
- . *Yang Hilang Dari Kita; Akhlak*. Ciputat: Lentera Hati, 2016.
- Suma, Muhammad Amin. *Ulumul Qur'an*. Jakarta: PT Rajawali Press, 2014.
- Syahrial, Syarbaini. *Implementasi Pancasila Melalui Pendidikan Kewarganegaraan*. Yogyakarta: Garaha Ilmu, 2010.
- TIM FKI RADEN. *Al-Qur'an Kita; Studi Ilmu, Sejarah dan Tafsir Kalamullah*. Lirboyo: Lirboyo Press, 2011.
- Tim Penyusun. *Al-Mahfuzhat Li Sanah Al-Ula*. T.tp: Maktabah al-'Ilm, n.d.
- Tim Pusat Bahasa. *Kamus Bahasa Indonesia*. Jakarta: DEPDIKBUD, 2008.
- Ukhra, Siti Nazlatul. "Konsep Persatuan dalam al-Qur'an dan Relevansinya dengan Pancasila Sila Ketiga." *Journal of Qur'anic Studies* 6, no. 1 (2021): 15.
- Yunus, Mahmud. *Riwayat Hidup Prof. Dr. Mahmud Yunus*. Jakarta: Hidakarya Agung, 1982.
- . *Tafsir al-Qur'an al-Karim*. Jakarta: Hidakarya Agung, 2004.
- . *Tarjamah al-Qur'an al-Karim*. Bandung: PT al-Ma'arif, 1975.
- Zulyadain. "Kerangka Paradigmatik Tafsir al-Qur'an al-Karim Karya Mahmud Yunus." *Al-A'raf: Jurnal Pemikiran Islam dan Filsafat* 15, no. 1 (2018).