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Authoritative Sources of Qur'anic Interpretation by the *Tafsir* Study Community in the Batak Angkola Society

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Authoritative Source of Al-
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Tafsir Study Community,
Batak Angkola

Abstract

This study examines the authoritative sources utilized by the Tafsir study community within the Batak Angkola society in Padangsidimpuan City for interpreting the verses of the Qur'an. The objective is to identify and analyze the primary references employed by this community to understand and convey Qur'anic interpretations. A qualitative research method with an ethnographic approach was used. Data were collected through participatory observation, in-depth interviews, and a literature review relevant to the study. The findings reveal that the Tafsir study community relies on a combination of classical and modern tafsir as their main sources for Qur'anic interpretation. Additionally, local culture influences distinctive interpretive patterns among the Batak Angkola society, although some community members face challenges in integrating local cultural elements into their interpretations. The study concludes that the authoritative sources used by the Tafsir community reflect a dynamic adaptation between Islamic teachings and local culture; however, not all members incorporate local culture into their interpretations. Ultimately, this interpretive study produces a unique and contextual approach to Qur'anic exegesis.

Introduction

The Qur'an, as the holy book of Muslims, comprises guidance and teachings that serve as a guide for every Muslim. Understanding the text of the Qur'an requires the ability to interpret it, as the verses of the Qur'an were revealed in specific historical, cultural, and social contexts that differ from present conditions. Qur'anic *tafsir* is the science that studies the methods of interpreting the

verses of the Qur'an, including explaining the meanings, laws, and wisdom contained within them¹. *Tafsir* plays an important role in understanding the text of the Qur'an. Through *tafsir*, Muslims gain an understanding of the Qur'an. In interpreting the verses of the Qur'an, several *tafsir* books are required as the main references, including *Tafsir Jalalain*, *Ibn Kathir*, *Tafsir al-Qur'an al-'Azhim*, *al-Qurtubi*, and other *tafsir* works.

The role of the *tafsir* study community is crucial in disseminating the interpretation of the Qur'an. *Tafsir* communities are usually led by scholars, intellectuals, and individuals knowledgeable about the Qur'an and *tafsir*. Through their interpretive expertise, these communities educate Muslims about the Qur'an. The tradition of *tafsir* study activities within the community sometimes takes the form of reading verses of the Qur'an, memorizing them, writing them on paper, reading their word-for-word meanings, and interpreting them. This interpretive activity can be carried out through several methods, including *tafsir* study community sessions², *tafsir* classes³, Qur'anic verse writing training⁴, online *tafsir* studies⁵, Qur'an reading activities⁶, translation⁷, and memorization⁸, dissemination of *tafsir* books and articles⁹, hymns,¹⁰ and others.

One of the communities engaged in studying and interpreting the Qur'an is the *tafsir* study community within the Batak Angkola society in Padangsidempuan City. It can be observed from the community's daily interactions with the Qur'an. They gather in a specific place where an *ustadz* recites the verses of the Qur'an according to their proper *makhraj*, translates them in his own style, writes them on the board, and explains their meaning and purpose. Meanwhile, some members of the congregation repeat the recitation of the Qur'anic verses as read by the *ustad*, write them in their notebooks, and read the translation word by word in a literal manner. They carry out this interpretive activity from dawn (*Subuh*) until night (*Isya*), taking place in mosques, homes, and even offices. This is how the *tafsir* study community brings the Qur'an to life amid society. This *tafsir* study community consists of four groups, each led by an *ustad*. These *ustad* are Amsir Saleh Siregar, Muhammad Idris Nasution, Sufrin, and Desri Ari Enghariano. These four figures of interpretation interpret the verses of the Qur'an using *tafsir* books as their references¹¹.

This study focuses on identifying and analyzing the authoritative sources used by the Batak Angkola *Tafsir* Study Community in interpreting the Qur'an. What are the authoritative sources

¹ Az-Zarkashi, *Al-Burhān fī 'Ulūm al-Qur'ān* (Beirut: Dār Kutub, 1957).

² Taufikurrahman, "Kajian *tafsir* di Indonesia," *Mutawatir: Jurnal Keilmuan Tafsir Hadis* 2, no. 1 (2012): 1–26.

³ Ainal Mardhiah, "Reorientasi Metodologi Pembelajaran *Tafsir* Di Madrasah Dan Pesantren," *Jurnal Ilmiah Didaktika* 13, no. 2 (2013): 283–95, <https://doi.org/10.22373/jid.v13i2.479>.

⁴ Mustolehudin, "Tradisi Baca Tulis Dalam Islam Surah Al 'Alaq Ayat 1 - 5," *Jurnal Analisa* XVIII, no. 01 (2011): 145–54.

⁵ Azka Zahro Nafiza dan Zaenal Muttaqin, "*Tafsir* Al-Qur'an di Media Sosial (Penafsiran Surah Al-Humazah dalam Youtube 'Habib dan Cing')," *Mashdar: Jurnal Studi Al-Qur'an dan Hadis* 4, no. 2 (2022): 231–42, <https://doi.org/10.15548/mashdar.v4i2.4188>.

⁶ Muhammad Aminullah, "Haflah Tilawat al-Qur'ân dalam Tradisi Masyarakat Kota Bima," *Mutawatir* 5, no. 1 (2015): 158, <https://doi.org/10.15642/mutawatir.2015.5.1.158-178>.

⁷ Solehodin dan Musyarrofah, "Struktur Sintaksis Bahasa Madura Pada al-Qur'an Tarjamah Basa Madura Karya Jamaah Pengajian Suranaya," *Mutawatir: Jurnal Keilmuan Tafsir Hadis* 13 (2023): 258–85.

⁸ Aminullah, "Haflah Tilawat al-Qur'ân dalam Tradisi Masyarakat Kota Bima."

⁹ Jajang A Rohmana dan Muhamad Zuldin, "Print Culture and Local Islamic Identity in West Java : Qur ' ā nic Commentaries In Sundanese Islamic Magazines (1930-2015)," *AlTahrir* 18 (2015): 1–28.

¹⁰ Miftakhur Ridlo, "*Tafsir* Moral Dalam Kidung Pangiling Karya Kiai Imam Malik," *Nazhruna: Jurnal Pendidikan Islam* 2, no. 1 (2019): 68–86, <https://doi.org/10.31538/nzh.v2i1.231>.

¹¹ Ali Sati and Anhar Anhar, "Community's Response Toward The Study Program Of Al-Qur'an Science And Tafsir," *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman* 6, no. 1 (2020), <https://doi.org/10.24952/fitrah.v6i1.2485>.

used by the Batak Angkola *Tafsir* Study Community in interpreting the Qur'an? How is the interpretation process carried out in this community? This research generally aims to identify and analyze authoritative sources used by the Angkola Batak Tafsir Study Community in interpreting the Qur'an and understanding its interpretation process. In particular, this study is intended to compare the use of authoritative sources referred to by this community with other interpretive learning communities, examine the methodologies applied in their interpretation process, and identify distinctive characteristics that distinguish the interpretation patterns of the Angkola Batak Tafsir Study Community, both in terms of approach, socio-cultural background, and religious traditions that influence it. In addition, this study also aims to map the extent to which the source authority used influences the results of interpretation produced by the community and formulate the implications of these findings for the development of community-based interpretation studies in other local contexts.

Previous literature shows that studies on the sources of interpretive authority among *mufassir* have been widely conducted by scholars. One study examines the response of K.H. Ahmad Sanusi (1888–1950) in *Tafsir Malja' at-Ṭālibīn* to the Islamic religious polemics in Priangan during the 1930s. *Malja' at-Ṭālibīn* is a Qur'anic *tafsir* in the Sundanese language written in Pegon script. Sanusi stated that his *tafsir* was taken from standard (*mu'tamad*) *tafsir* sources, but he did not specify the references. However, from the explanation in *Tafsir Malja' at-Ṭālibīn*, it can be seen that he cited *Tafsir Kabīr Mafātih al-Ghayb* by Fakhruddin ar-Rāzī, *Ma'ālim al-Tanzīl* by al-Baghawī, *al-Kashf wa al-Bayān* by al-Tha'labī, *al-Burhān fī 'Ulūm al-Qur'ān* by al-Zarkashī, and others¹². A study on Sundanese-language Qur'anic interpretation framed within the interests of reformist Islam examines a Sundanese *tafsir* entitled *Sababaraha Naséhat Tina Qur'an Surat al-Hudjurot* (1971) (*Several Advice from the Qur'an, Surah al-Hujurat/49*), authored by K.H.E. Abdurrahman (1912–1983). E. Abdurrahman mentions two references on the last page of this *tafsir*, namely *Tafsīr al-Marāghī* and *Tafsīr Aḥmad Muḥzir A'ḏamah* (or 'Uḏmah)¹³. A study on *Tafsir al-Qur'an al-Karim* by the *Ulama Tiga Serangkai* shows that this *tafsir* has lost scholarly attention, as the original text written in 1937 has become rare. In this *tafsir* by the *Ulama Tiga Serangkai*, numerous *tafsir* works are referenced, including *Jāmi' al-Bayān fī Tafsīr al-Qur'ān*, *Mafātih al-Ghaib*, *al-Kashshâf*, *Gharâib al-Qur'ān wa Raghâib al-Furqân*, *Anwâr al-Tanzîl wa Asrâr al-Ta'wîl*, *Lubâb al-Ta'wîl*, *Ma'âlim al-Tanzîl*, *al-Irsyâd al-'Aql al-Salîm*, *al-Futuhât Ilâhiyah*, *Tanwîr al-Miqbâs*, *Tafsīr al-Qur'ān al-'Azhîm*, *Fath al-Qadîr*, *Tafsir Jalalayn*, *Tafsir al-Manâr*, *Tafsir al-Jawâhir*, *Tafsir al-Marâghî*, *al-Mufradât fī Gharîb al-Qur'ān*, *Tafsir al-Furqon*, *al-Mushaf al-Qur'ān*, *al-Wajaz fī Tafsīr al-Qur'ān al-'Azîz*, *Tafsir Marah Labid*, *Fath al-Bârî fī Syarh al-Bukhârî*, *Siratun Nabi*, *al-Qamūs al-Muhîṭ*, *Târîkh al-Umam wa al-Mulûk*, *Mu'jam al-Qur'ān*, *Mu'jam Gharîb al-Qur'ān*, and *Tafâshil Ayât al-Qur'ān*¹⁴. However, there has been little research that specifically examines how local communities within the Batak Angkola society integrate these authoritative sources into their *tafsir* practices and how local cultural interactions influence the interpretation of the Qur'an.

¹² Jajang A Rohmana, "Polemik Keagamaan dalam *Tafsir* Malja' at-Thalibin Karya K.H. Ahmad Sanusi," *Suhuf*, 2017.

¹³ Roni Nugraha and Jajang A Rohmana, "Reformist Muslim Discourse in the Sundanese Commentary of the Qur'an: E. Abdurrahman's Commentary on QS. Al-Hujurat," *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis* 22, no. 2 (2021): 345, <https://doi.org/10.14421/qh.2021.2202-04>.

¹⁴ Muhammad Reza Fadil and Suparwany Suparwany, "Ulama Tiga Serangkai's Tafsir Al-Quranul Karim: Source, Method, and Profiles of the Interpreters," *Journal of Contemporary Islam and Muslim Societies* 6, no. 2 (2022), <https://doi.org/10.30821/jcims.v6i2.12644>

The scientific novelty of this study lies in the identification and analysis of the combination of authoritative sources used by the *tafsir* study community in the Batak Angkola society. This study offers a new perspective by combining the study of classical and modern *tafsir* texts. Furthermore, it examines how all communities interact with local culture to form unique interpretive patterns. However, some communities struggle to interpret these patterns within the Batak Angkola local culture.

Method

This research focuses on the community of interpretation studies in the Batak Angkola community as an analysis unit. The focus of the research is on the way in which the community uses and integrates various authoritative sources in the interpretation of the Qur'an as well as the influence of local culture on the process and results of interpretation. The determination of this focus is based on the relevance of this phenomenon to the development of community-based interpretation studies that are increasingly prominent in various regions in Indonesia. Thus, this research is expected to provide a deeper understanding of how local factors and authoritative sources synergize to form distinctive interpretive models.

This research uses a qualitative approach with ethnographic design¹⁵. The data collected includes primary and secondary data. Primary data were obtained through participatory observation and in-depth interviews with members of the interpretation study community. The number of informants is planned to be around 15–20 people representing the administrators, members, and key figures of each community studied. Secondary data were obtained from relevant literature, such as textbooks, academic articles, internal community documents, and activity records. Participatory observation is carried out by regularly attending interpretation study activities to record dynamics, discussion patterns, the use of authoritative sources, and participant interaction. The data collection process was carried out for ±3–4 months so that researchers could gain a deep understanding of cultural practices and phenomena in the community of interpretation studies.

Data analysis was carried out with an ethnographic approach that was interpretive. The first stage is the transcription and organization of interview data, observation notes, and supporting documents. The next stage is to perform thematic coding to identify patterns of authoritative source use, local cultural influences, and the characteristics of the resulting interpretation. Interpretation is carried out iteratively by combining relevant field findings and theories. This approach allows researchers to present an in-depth picture of the practice of interpreting the Qur'an in the Batak Angkola interpretation study community, as well as showing the relationship between authoritative sources and the local cultural context that shapes their interpretation.

Results and Discussion

Overview of the Batak Angkola Society

The Batak Angkola people originally developed from the Portibi area, Padang Lawas (Padang Bolak), South Tapanuli. Padang Bolak is the place of origin of the Batak Angkola people. In the Portibi area, there is a temple called Biara Temple, a relic of Hinduism and Buddhism. This influence is also evident in the *Gurat Angkola* script, astrology, chess games, and Sanskrit vocabulary. These are evidence of contact with India and Java. The Batak Angkola society

¹⁵ Ahmad Rijali, "QUALITATIVE DATA ANALYSIS," *Alhadharah: Journal of Da'wah Science* 17, no. 33 (2019), <https://doi.org/10.18592/alhadharah.v17i33.2374>; Lexy J. Meleong, *Qualitative Research Methodology* (Bandung: Remaja Rosdakarya, 2014).

constitutes one of the Batak ethnic groups. The *tanah ulayat* of the Batak Angkola is located in the southern region of Tapanuli, covering South Tapanuli Regency, Padang Sidempuan City, North Padang Lawas Regency, Padang Lawas Regency, and part of Mandailing Natal Regency¹⁶. The Batak Angkola ethnic group has familial relations (*tarombo*) with the Batak Toba and Batak Mandailing clans. In addition, the three groups share several linguistic and cultural similarities that are practiced by the majority of their communities. The areas where the Batak Angkola language is spoken include Angkola Julu, Angkola Jae, Marancar, Batang Toru, Sipirok, Saipar Dolok Hole, Padang Lawas, and Barumon¹⁷. In the 19th century, Dutch colonial influence began to spread to the South Tapanuli region. This colonization not only affected the political and economic structure, but also affected the cultural and religious aspects. Islamization, which had been going on since the 16th century, became stronger under colonial influence, encouraging the Angkola Batak people to further deepen their understanding of Islam as their religious identity¹⁸.

The social structure of the Batak Angkola society is strongly influenced by a lineage system known as the *marga*. The *marga* is a patrilineal lineage group that plays an important role in social and cultural life. Each *marga* has specific rights and obligations, as well as particular rituals that must be observed. Batak Angkola families are generally patrilocal, in which, after marriage, the husband and wife live with the husband's family¹⁹. This creates an extended family system that is tightly bound and mutually dependent in daily life. The culture of the Batak Angkola society is rich in customs and traditional ceremonies that rule various aspects of life. One important ceremony is *Mangupa*, a welcoming and blessing ritual performed on various occasions, such as weddings, births, and other traditional ceremonies. This ceremony involves the use of symbolic objects, traditional foods, and prayers led by customary leaders. In addition, the Batak Angkola society also has a rich artistic tradition, including traditional dances and music. The *Tor-Tor* dance and the *Gondang* musical instrument are examples of art forms that are frequently performed in traditional ceremonies and community celebrations²⁰.

The majority of the Batak Angkola society adheres to Islam, which plays a central role in their daily life. Islamization in this region took place gradually, beginning with the influence of Muslim traders from Aceh and Minangkabau and continuing with the spread of Islam by local scholars. However, elements of traditional beliefs and customs still persevere and are often harmonized with Islamic teachings. Along with the development of the times, the Batak Angkola society has not been exempt from the influence of modernization and globalization. Education, technology, and migration to major cities have brought significant changes to their way of life and mindset. However, amid these currents of change, the Batak Angkola society continues to strive to preserve its cultural identity and traditions through various means, including the preservation of the Batak Angkola language, arts, and traditional ceremonies²¹.

¹⁶ Hadiani Fitri dan Nina Suryana, "The Social Dynamics of The Batak Angkola Traditional Communities," *Jupii: Jurnal Pendidikan Ilmu-Ilmu Sosial* 14, no. 2 (2022): 184, <https://doi.org/10.24114/jupii.v14i2.41339>.

¹⁷ CH Sutan Tinggi Barani Perkasa Alam, *Surat Tumbaga Holing-1* (IKAPI, 2012).

¹⁸ Harisan Boni Firmando, "Sistem Kepemimpinan Tradisional Dalam Masyarakat Batak Toba Dan Relevansinya Di Tapanuli Bagian Utara (Analisis Sosiologis)," *JISA: Jurnal Ilmiah Sosioologi Agama Prodi Sosiologi Agama Fakultas Ilmu Sosial UIN SU Medan* 3, no. 2 (2020).

¹⁹ Ikhwanuddin Harahap, "Pluralisme Hukum Perkawinan Di Tapanuli Selatan," *MIQOT: Jurnal Ilmu-ilmu Keislaman* 43, no. 1 (2019): 64, <https://doi.org/10.30821/miqot.v43i1.656>.

²⁰ Sumper Mulia Harahap, "Islam dan Budaya Lokal : Studi terhadap Pemahaman, Keyakinan, dan Praktik Keberagamaan Masyarakat Batak Angkola di Padangsidempuan Perspektif Antropologi," *Toleransi* 7, no. 2 (2015): 154-76.

²¹ Alam, *Surat Tumbaga Holing-1*.

Authoritative Sources in the Interpretation of the Qur'an

The interpretation of the Qur'an is a highly important process in understanding and applying the teachings of Islam. To ensure that the interpretation is accurate and consistent with its original context, authoritative sources are required as references. These sources provide the foundation for *mufasssir* (interpreters) to interpret the verses of the Qur'an correctly. The authoritative sources in the interpretation of the Qur'an are the Qur'an itself, *hadith*, *qaul sahabat* (statements of the companions), *tabi'in* (followers of the companions), *ijma* (consensus of scholars), and *qiyas* (analogy).

The Qur'an as the Primary Source

The Qur'an, as the primary and most authoritative source in interpretation, is undoubtedly indispensable. Correct interpretation always begins by referring directly to the text of the Qur'an. The verses in the Qur'an often explain one another, making the method of *tafsir al-Qur'an bi al-Qur'an* (interpreting the Qur'an with the Qur'an) the first and most fundamental approach. Interpreting a Qur'anic verse with other verses within the Qur'an is essential because the Qur'an, in essence, interprets itself. General verses in the Qur'an are explained by verses found elsewhere, and concise verses in the Qur'an are also interpreted in detail by other verses²². For example, Q.S. ar-Rahman: 19–30 is interpreted by Q.S. al-Furqan: 53.

"He released the two seas, meeting [side by side]. (19) Between them is a barrier which they do not transgress. (20) So which of the favors of your Lord will you deny? (21) From both of them emerge pearl and coral. (22) So which of the favors of your Lord will you deny? (23) And His are the ships raised high in the sea like mountains. (24) So which of the favors of your Lord will you deny? (25) Everyone upon it [the earth] will perish. (26) But the Face of your Lord full of Majesty and Honor will remain. (27) So which of the favors of your Lord will you deny? (28) All who are in the heavens and the earth ask of Him. Every day He is bringing about a matter. (29) So which of the favors of your Lord will you deny?" (30)

This verse is interpreted by Q.S. al-Furqan: 53:

"And it is He who released the two seas, one fresh and sweet and one salty and bitter, and He placed between them a barrier and an impassable partition." (53)

Hadith as a Supporting Source

In addition to the Qur'an, *hadith* or the *sunnah* of Prophet Muhammad (peace be upon him) constitute the second authoritative source. *Hadith* serves as an explanation, complement, and sometimes a reinforcement of the verses of the Qur'an. *Hadith* provides historical, social, and practical contexts on how a verse should be understood and applied²³. However, in its use, a *mufasssir* must exercise caution regarding the authenticity of the *hadith* being referenced, considering the existence of weak (*dha'if*) and even fabricated (*maudhu'*) *hadith*. Among the verses explained by *hadith* are Q.S. al-Nahl: 44 and Q.S. al-Jumu'ah: 22. These two verses are interpreted by the *hadith* of the Prophet (peace be upon him). From Miqdam bin Ma'di Karib, the Prophet (peace be upon him) said;

²² Abu Bakar Adanan Siregar, "*Tafsir* Bil Ma'tsur (Konsep, Jenis, Status, Dan Kelebihan Serta Kekurangannya)," *Hikmah* 15 (2018): 160–65.

²³ Intan Zakiyyah, "*Tafsir* Al-Qur'an Dengan Al-Sunnah (Studi Historis-Sosiologis Al-Quran)," *Al Burhan: Jurnal Kajian Ilmu dan Pengembangan Budaya Al-Qur'an* 21, no. 01 (2021): 1–21, <https://doi.org/10.53828/alburhan.v21i01.218>.

Which means, "Know that indeed I have been given revelation in the form of a Book (the Qur'an) and something similar to it (the sunnah or hadith)"²⁴.

Statements of the Companions of the Prophet

The opinions of the Companions of Prophet Muhammad (peace be upon him) are considered as an authoritative source in the interpretation of the Qur'an. *Atsar* (statements or actions of the Companions) provide insights into the meaning and application of the verses of the Qur'an. As individuals who lived and interacted directly with Prophet Muhammad (peace be upon him) and witnessed the circumstances and conditions of the Qur'an's revelation, the Companions possessed an understanding of the context of revelation and the interpretations conveyed by the Prophet (peace be upon him). When encountering complex or ambiguous verses, the opinions of the Companions are often used as a reference to obtain a more precise understanding. Their interpretations were based on direct experience and knowledge acquired through interaction with the Prophet (peace be upon him). Examples include the four caliphs, Abdullah ibn Mas'ud, Ubay ibn Ka'b, Zaid ibn Thabit, Abdullah ibn Abbas, and others. For instance, as narrated by al-Bukhari, Ibn Abbas stated that Allah (Glorified and Exalted be He) said in Q.S. al-Baqarah, verse 184, that it is permissible for elderly individuals who are advanced in age to break their fast, provided that they feed one poor person each day²⁵.

Statements of the *Tabi'in*

The statements of the *tabi'in* are also considered an authoritative source in the interpretation of the Qur'an. As the generation that followed the Companions of Prophet Muhammad (peace be upon him), the *tabi'in* hold an important position in the chain of transmission of Islamic knowledge. They acquired knowledge directly from the Companions, who in turn had received it directly from the Prophet. The *tabi'in*, consisting of scholars such as Said ibn Jubayr, Mujahid, and Ikrimah, played a significant role in studying and disseminating the science of *tafsir*. Due to their closeness to the Companions, their interpretations are regarded as a continuation of the interpretive tradition initiated by the Prophet and carried on by the Companions. For example, Mujahid ibn Jabr, a well-known *tabi'i*, was known for frequently studying the Qur'an under the guidance of Abdullah ibn Abbas. Mujahid's interpretations are often cited in classical *tafsir* works for their depth and accuracy. The existence of the statements of the *tabi'in* provides additional insights into the meaning and application of the verses of the Qur'an, particularly in matters not directly explained by the Prophet or the Companions. In the tradition of *tafsir*, the use of the statements of the *tabi'in* assists in understanding how the teachings of the Qur'an were applied in the daily lives of the early Muslim generation. This offers an important historical and sociocultural dimension in comprehending the text of the Qur'an. Although not equal in authority to the Companions, the interpretations of the *tabi'in* are still considered highly valuable. They often serve as important references in *tafsir* works such as *Tafsir al-Tabari* and *Tafsir al-Qurtubi*, where their commentaries are used to enrich and expand the understanding of the Qur'anic verses²⁶.

²⁴ Abu Bakar Adanan Siregar, "*Tafsir* Bil Ma'tsur (Konsep, Jenis, Status, Dan Kelebihan Serta Kekurangannya)."

²⁵ Abu Bakar Adanan Siregar.

²⁶ Asnin Syafiuddin, "*Tafsir* Tabi'in (Tokoh, Metode, Sumber dan Corak)," *Jurnal Asy-Syukriyyah* 14, no. 1 (2015): 11-23.

Batak Angkola *Tafsir* Study Community – Amsir Saleh Siregar

Biography and Academic Role of Amsir Saleh Siregar

Amsir Saleh Siregar, commonly known as Ustad Amsir, was born in the village of Siundol Julu on December 11, 1958. He is the first child of Ahmad Juhairi Siregar and Tioloan Marbun, both of whom worked as farmers. Although Ustad Amsir's parents lived in a rural area and lacked higher education, they consistently provided full support for his pursuit of knowledge, particularly in religious education²⁷. Ustad Amsir's grandfather was a respected figure in his village and one of the community leaders. It was from his grandfather's example that Ustad Amsir drew inspiration to become a knowledgeable person in conveying religious teachings²⁸.

Ustad Amsir's initial education began with his parents. He then received instruction from a local *ustad* in his village through learning to read the Qur'an. His formal education started in 1967 at the elementary school in his village, followed by three years of study at *Madrasah Diniyah Awaliyah*. While still in elementary school, Ustad Amsir had already memorized Juz 30²⁹. In 1973, he continued his studies at the four-year *Religious Teacher Education* (Pendidikan Guru Agama) at the Nahdlatul Ulama (NU) Paringgonan Islamic Boarding School. After completing the four-year PGA, he proceeded to the six-year PGA program from 1977 to 1978³⁰. In 1980, Ustad Amsir continued his education in Makkah. There, he did not enroll in a university program but studied in *halaqah* sessions at Darul 'Ulum for two semesters. At Darul 'Ulum, Ustad Amsir studied *Tafsir Jalalain*. His teachers at Darul 'Ulum included Sheikh Jabir, an expert in *qira'at* and the Arabic language, and Ustad Maghfir from Java, Indonesia³¹. In addition, he studied with scholars and sheikhs in the Masjid al-Haram through study *halaqahs*. Among these was a *halaqah* on the book *Shafwah al-Tafasir*, conducted with three *tafsir* lecturers from Umm al-Qura University in three different *halaqah* sessions. Ustad Amsir also studied with Sheikh Thaha al-Yamani, focusing on *Hadith Abu Dawud* and *Aqidah Thahawiyah*. He also attended the *halaqah* of Sheikh Sa'id al-Ithofy. With Sheikh Sa'id, he studied *Sahih al-Bukhari*, *Sahih Muslim*, *Sunan al-Tirmidhi*, as well as *nahwu* and *sharaf*. In 1985, Ustad Amsir returned to his hometown in the village of Siundol Julu. Subsequently, in June 1987, he married Tatta Herawati from Paringgonan. Ustad Amsir remained in his hometown until early 1988. At the end of January 1988, he moved with his wife to the city of Padangsidempuan³².

From 1985 to 1988, Ustad Amsir began teaching at the NU Paringgonan Islamic Boarding School. Subsequently, from 1987 to 1998, he also taught at the Darul Ikhlas Islamic Boarding School in Dalan Lidang. There, Ustad Amsir taught various subjects, such as *sharaf*, *tafsir*, and, at one time, the Indonesian language³³. In 1993, and continuing to the present, Ustad Amsir was entrusted with the position of head of the foundation at the Darul Ikhlas Islamic Boarding School. In addition to teaching, Ustad Amsir has also been active in Islamic organizations, including the Indonesian Ulema Council (*Majelis Ulama Indonesia*; MUI), where he served as Chairman of the MUI

²⁷ Wawancara dengan ustad Amsir dikediamannya tanggal 4-12-2023; pukul 11:30 (2023).

²⁸ Wawancara dengan Amsir Saleh Siregar [Ustad] di rumahnya Jl. Mawar Kota Padangsidempuan (2024).

²⁹ Wawancara dengan ustad Amsir dikediamannya tanggal 4-12-2023; pukul 11:30, 4 Desember.

³⁰ Wawancara dengan Amsir Saleh Siregar [Ustad] di rumahnya Jl. Mawar Kota Padangsidempuan, 22 Januari.

³¹ Wawancara dengan Amsir Saleh Siregar [Ustad] di rumahnya Jl. Mawar Kota Padangsidempuan, 22 Januari.

³² Wawancara dengan Amsir Saleh Siregar [Ustad] di rumahnya Jl. Mawar Kota Padangsidempuan, 22 Januari.

³³ Wawancara dengan Amsir Saleh Siregar [Ustad] di rumahnya Jl. Mawar Kota Padangsidempuan, 22 Januari.

in South Tapanuli from 2000 to 2010. After that, from 2008 to 2023, he served as Chairman of the National Zakat Board (*Badan Amil Zakat Nasional*) of South Tapanuli Regency³⁴.

History of the *Tafsir* Study of Amsir Saleh Siregar

Ustad Amsir's *tafsir* study began in his hometown at his parents' house in Siundol Julu, precisely when he had just returned from studying in Makkah in 1985. In 1988, he moved to the city of Padangsidempuan and settled there. His *tafsir* study continued at the Darul Falah Mosque in Ujung Padang until 1998. Nevertheless, his *tafsir* sessions in his hometown continued once every two weeks. In 1989, Ustad Amsir's *tafsir* study expanded to Kampung Bukit and Kampung Tobu, with the sessions in Kampung Bukit lasting until 2001. In the same year, Ustad Amsir's *tafsir* study was opened in two locations, namely at the Al-Abror Grand Mosque and the homes of ten entrepreneurs in the city of Padangsidempuan every Saturday. The study at the Al-Abror Mosque was conducted after Maghrib until the time for Isha, and then continued after Isha at the homes of the ten entrepreneurs, held in rotation. The study at the Al-Abror Mosque ended in 2010, with the final session covering Surah al-Jathiyah. Meanwhile, the study involving the ten families from the entrepreneurial community in Padangsidempuan became the starting point of Ustad Amsir's study sessions held at the homes of congregation members³⁵.

Over time, the passing of many congregation members resulted in the absence of a venue for the *tafsir* study. However, the congregation of Ustad Amsir's *tafsir* sessions hoped that the study would not cease. On the initiative of the congregation, they requested that the *tafsir* study be held at his residence. In 2004, the *tafsir* study was opened at his home on Mawar Street. The *tafsir* sessions delivered by Ustad Amsir grew increasingly popular and attracted many participants so that he was requested to conduct *tafsir* studies in various locations, such as in Kampung Tobu year 1998 until now every week, Topi Street year 2000 until now every week, Patricelumumba Street year 2000 until now every week, Cut Nyak Dien Street year 2000 until now every week, Mawar Street year 2004 until now every week, Siborang Aisyiyah year 2002 until now twice a month on the first and second weeks, Mawar Street at Baiturrahman Mosque year 2010 until now twice a month, Bakti Abri Street Padangmatinggi Idola Alley year 2015 until now twice a month, Sudirman Street year 2015 until now, Sigulang Sopo Indah Housing Complex year 2014 until now twice a month, Goti Village year 2018 until now every week, Darmawanita UIN Padangsidempuan year 2020 every Ramadan, Ade Irma Suryani Street year 2022 once a month until now. Ustad Amsir's *tafsir* study experienced a change in schedule due to health reasons. Therefore, it was moved to be held before the Zuhr prayer from 11.00 to 12.00 at the residence of Mr. Martua Raja Harahap on Merdeka Street, North Padangsidempuan District, every Thursday³⁶.

Sources of Amsir Saleh Siregar's *Tafsir* Studies

Initially, Ustad Amsir began his *tafsir* study by referring to a *tafsir* book entitled *Safwah al-Tafasir* by Muhammad Ali al-Sabuni. Perhaps because it was his first time and due to his strong desire to deliver *tafsir* studies, Ustad Amsir was motivated to refer to a *tafsir* work that extensively presents the opinions of scholars. According to Ustad Amsir, he found all of these in *Tafsir Shafwah*

³⁴Wawancara dengan ustad Amsir tanggal 5-8-2024 pukul: 11: 58 di kediamannya Jl. Mawar Padangsidempuan (2024).

³⁵ Wawancara dengan ustad Amsir dikediamannya tgl 29-4-2024 Pukul 11:54 (2024).

³⁶ Wawancara dengan ustad Amsir dikediamannya tanggal 4-12-2023; pukul 11:30, 4 Desember.

*al-Tafasir*³⁷. In addition, this *tafsir* book provides comprehensive discussions, including the translation of *mufradat*, *asbab al-nuzul*, *balaghah*, *'ilm al-bayan*, and *'ilm al-nahw*³⁸.

Around 2015, Ustad Amsir replaced his *tafsir* reference with the *Al-Qur'an dan Terjemah Ma'aniyah ke Bahasa Indonesia* published by the Ministry of Religious Affairs. The change in the *tafsir* book he used was due to time constraints and because the congregation sometimes felt that the explanations in *Safwah al-Tafasir* were tedious, considering that his congregation consisted of laypeople rather than academics or pesantren graduates³⁹. In addition, since he had read *Shafwah al-Tafasir* for a long time, he still remembered the discussions contained in it, and he also wished to present a simpler *tafsir* study⁴⁰.

Muhammad Idris Nasution

Biography

The full name of Ustad Idris is Muhammad Idris Nasution (commonly known as Ustad Idris). He was born on April 6, 1947, in the village of Pagaran Bira, Sosopan District, Padang Lawas Regency, North Sumatra Province, Indonesia. He is the first of six children. In 1971, he married Maria Moncot Hasibuan. His education began with his parents, as his family placed a high value on knowledge. From childhood until the present, he has enjoyed sharing knowledge with the people around him. He pursued his first formal education in his village at Pagaran Bira Elementary School, graduating in 1962. After completing elementary school, he continued his education at the private *Madrasah Tsanawiyah* Al-Hakimiyah Paringgonan, from which he graduated in 1965. He then continued his education at the private *Madrasah Aliyah* Nahdlatul Ulama Paringgonan, graduating in 1968. His education did not stop at the senior high school level; he pursued undergraduate studies at UNUSU (Universitas Nahdlatul Ulama Sumatera Utara), majoring in *Ahwal Syakhshiyah* (Family Law), and earned the degree of *Sarjana Muda* (undergraduate diploma) with the title Bachelor of Arts (BA) in 1972. He continued his education at the Faculty of Tarbiyah, State Institute of Islamic Studies (IAIN) Imam Bonjol Padang Branch, formerly known as UNUSU. At this institution, he obtained the degree of *Doktorandus* (Drs.), a title awarded by universities to graduates of undergraduate programs, which was only conferred until the end of 1990⁴¹.

History of the *Tafsir* Study of Muhammad Idris Nasution

Ustad Idris began his *tafsir* study around 1972 when he was still a university student. The first *tafsir* session was held in Sitamiang at the house of one of the congregation members next to a hotel, but this session did not continue. Instead, the *tafsir* study was opened at the Paringgonan Islamic Boarding School at the request of the congregation. At that time, Ustad Idris, still a student, explained verses of the Qur'an, which encouraged people to request him to become a speaker in Qur'anic study sessions. His *tafsir* sessions took place both in mosques and in homes, for example, on Tuesdays after Zuhr in Pangkal Dolok, Karya Alley, and in the mornings in Kampung Baru, Sawo Alley, at the home of Midwife Lamsari. The development of Ustad Idris's *tafsir* studies occurred through interaction among the congregation, as he never offered himself to be a speaker in such sessions. In 2011, his *tafsir* studies were held in Kampung Baru, Sawo Alley on Tuesdays at 09:00 at a congregation member's home, in Losung Batu at TK Gusnita on Tuesdays at 16:15, in Setia

³⁷ Wawancara dengan ustad Amsir tanggal 5-8-2024 pukul: 11: 58 di kediamannya Jl. Mawar Padangsidimpuan.

³⁸ Wawancara dengan ustad Amsir di kediamannya tgl 29-4-2024 Pukul 11:54.

³⁹ Wawancara dengan ustad Amsir di kediamannya tgl 29-4-2024 Pukul 11:54.

⁴⁰ Wawancara dengan ustad Amsir tanggal 5-8-2024 pukul: 11: 58 di kediamannya Jl. Mawar Padangsidimpuan.

⁴¹ "Wawancara dengan ustad Idris tanggal 5 Juni 2024 di rumah jema'ah," 2024.

Alley on Tuesdays at 19:00 at a congregation member's home, in Sawo Alley on Fridays at 09:00 at a congregation member's home, on Cempaka Street, Kebun Kelapa on Fridays at 13:30 at a congregation member's home, in Idola Alley, Padangmatinggi on Fridays at 16:15 at a congregation member's home, and in Sihitang on Fridays at 19:00 at a congregation member's home. In 2012, they were held in PUD Alley, Sadabuan on Wednesdays at 08:00 at a congregation member's home, in Wek V on Wednesdays at 10:00 at a congregation member's home, in BS Alley, Padangmatinggi on Wednesdays at 16:15 at a congregation member's home, in Jatongga Alley on Wednesdays at 19:00 at a congregation member's home, in Bengkel Alley on Thursdays at 08:00 at a congregation member's home, on M. Nawawi Harahap Street on Thursdays at 10:00 at a congregation member's home, in Kampung Malancar on Thursdays at 13:30 at a congregation member's home, in Padangsidimpunan Baru on Thursdays at 16:15 at a congregation member's home, and in Lestari Alley on Thursdays at 19:30 at a congregation member's home. In 2013, his *tafsir* studies took place in Kantin on Saturdays at 13:30 at a congregation member's home and on Mobil Street on Saturdays at 16:15 at a congregation member's home. In 2014, they were held in Serasi Alley on Mondays at 08:00 at a congregation member's home, in Sadabuan on Mondays at 13:30 at a congregation member's home, and on Bakti Abri I Street, Padangsidimpunan on Mondays at 16:15 at a congregation member's home. In 2024, his *tafsir* studies were held in Benteng Huraba on Sundays at 10:00 at a congregation member's home⁴².

Sources of *Tafsir* Studies of Muhammad Idris Nasution

In delivering his *tafsir* studies, Ustad Idris refers to several *tafsir* books, namely *Tafsir al-Baidhawi*, *Tafsir Ibn Kathir*, *Miracle*, *Tafsir Jalalain*, and *Mu'jam al-Qur'an*. These five *tafsir* books are highly useful in interpreting the verses of the Qur'an. Ustad Idris collaborates with the use of each *tafsir* book so that his interpretations are not focused on only one source. He explains that *Tafsir al-Baidhawi* is a *tafsir* written in the Malay language. However, this book is somewhat difficult to read and understand because it uses classical Malay, which may no longer be relevant today. Therefore, Ustad Idris reads it with great care and precision to avoid errors in understanding. In addition, he also uses *Tafsir Ibn Kathir*, which contains many narratives and hadiths. When translating verses, he uses *Tafsir Jalalain*, although its interpretation is less extensive. For broader interpretations, he refers to *Tafsir Ibn Kathir* and *Miracle*. To find the meaning of words and to locate specific verses, Ustad Idris uses the *Mu'jam al-Qur'an* dictionary. For example, to find words such as "firar" or "syubhat," he searches for them in the *Mu'jam al-Qur'an*. Among these five reference books, Ustad Idris finds it easier to understand *tafsir* written in Arabic, possibly because he has a stronger command of the Arabic language⁴³.

Sufrin Efendi Lubis

Biography and Academic Role of Sufrin Efendi Lubis

Sufrin Efendi Lubis, known as Ustad Sufrin, was born on December 5, 1986, in Padanglawas, North Sumatra. He is the third child of Lobi Lubis and Nur Hayani Siregar⁴⁴. His first formal education was at the elementary school level from 1992 to 1999 in Padanglawas. He also attended *Madrasah Diniyah Awaliyah* for three years. In addition, Ustad Sufrin participated in non-formal education in the form of Qur'an recitation at various homes. From 1999 to 2002, he continued his

⁴² Wawancara dengan ustad Idris tanggal 23-4-2024 pukul 18:13 di kediamannya Padangmatinggi Padangsidimpunan (2024).

⁴³ wawancara dengan ustad Idris tanggal 8-5-2024 pukul 20:21 (2024).

⁴⁴ Wawancara dengan ustad Sufrin tanggal 8-8-2024 pukul 10:43 di Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary (2024).

education at the Syekh Ahmad Daud Islamic Boarding School in North Padanglawas Regency. Ustad Sufrin did not complete the seventh grade because, in the sixth grade, he transferred to the modern Islamic boarding school Al-Mukhlisin in Padanglawas in 2005⁴⁵.

In 2005, Ustad Sufrin continued his studies at a higher education institution located on Seha Street, Kebayoran Lama, South Jakarta. This campus, a branch from Kuwait, was named An-Nu'aيمي and originated from Riyadh. At An-Nu'aيمي, he studied *Dirasah Masain*, which focused on *tafsir* and hadith studies. These studies referred to the books *Riyad al-Salihin* and *Tafsir fi Zilal al-Qur'an* by Sayyid Qutb. The *tafsir* classes were taught by the late Dr. Mun'indinillah, while *Riyad al-Salihin* was taught by Dr. Bagrun Syafi'i⁴⁶. An-Nu'aيمي campus, which was in the process of obtaining accreditation, facilitated its students to enroll in Indonesian-based study programs. This was due to the relatively lengthy academic process at the campus, with the consideration that if students completed their studies at a private institution, they could use their private institution diploma first. Ustad Sufrin chose the Islamic Education (PAI) program because, at that time, it offered promising prospects for becoming a teacher. He completed his studies at both An-Nu'aيمي and in the PAI program around 2008⁴⁷.

In 2008, Ustad Sufrin took the entrance examination to Egypt again and was accepted, but he enrolled once more in an undergraduate program because, at the time of registration, his bachelor's degree certificate had not yet been issued. For the examination in Egypt, Ustad Sufrin used his *Aliyah* certificate and chose the Shariah Islamiyah major at Al-Azhar University. By 2009, Ustad Sufrin was already in the second year at Al-Azhar or the third semester. In the same year, Ustad Sufrin enrolled in a master's program at Ma'had Dirasat al-'Arabiyah. He took *Tahqiq Turath*, but for his final project, he focused on *fiqh*⁴⁸. Ustad Sufrin returned to his hometown in Indonesia in 2012. In 2013, he married Dr. Riem Malini Pane. Ustad Sufrin settled in the city of Padangsidempuan in 2015. Then, in 2019, Ustad Sufrin pursued his doctoral studies at UIN Bandung⁴⁹.

Ustad Sufrin was active in the Indonesian Ulema Council (Majelis Ulama Indonesia) in the Fatwa Commission in 2015. He was also involved in several discussion forums, including at Al-Azhar, and served as a speaker in international discussions, such as at ICIS. Ustad Sufrin won awards for Arabic-language papers at AICIS in Manado in 2015, in Lampung in 2016, and for several national-level Arabic-language papers⁵⁰. Since 2015, Ustad Sufrin has been actively teaching at the UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan (State Islamic University of Syekh Ali Hasan Ahmad Addary Padangsidempuan)⁵¹. In addition, Ustad Sufrin has been active in writing scholarly works, including: *Portrait of Salafi Religion in Indonesia*; *Al-Lughatu wa*

⁴⁵ Wawancara dengan ustad Sufrin Tanggal 22-5-2024 pukul 17:33 di Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan (2024).

⁴⁶ Wawancara dengan ustad Sufrin Tanggal 22-5-2024 pukul 17:33 di Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan.

⁴⁷ Wawancara dengan ustad Sufrin Tanggal 22-5-2024 pukul 17:33 di Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan.

⁴⁸ Wawancara dengan ustad Sufrin Tanggal 22-5-2024 pukul 17:33 di Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan.

⁴⁹ Wawancara dengan ustad Sufrin Tanggal 22-5-2024 pukul 17:33 di Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan.

⁵⁰ Wawancara dengan ustad Sufrin Tanggal 22-5-2024 pukul 17:33 di Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan.

⁵¹ Wawancara dengan ustad Sufrin tanggal 8-8-2024 pukul 10:43 di Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary.

'Allaqtuha⁵², *The Existence Of The Dhiddul Bathil Beliefs In Aek Tapus Sihepeng Village, Siabu Subdistrict, Mandailing Natal District*⁵³, *Religion and Culture: The Dynamics of Traditional Marriage Practices of the Angkola Community in the City of Padangsidempuan*⁵⁴, *Anwa'u Ma wa Dilalatuha fi Surat al-Lahab*⁵⁵, *Maharatu al-Istima' wa Dhawabithuha fi al-Lughati al-'Arabiyah*⁵⁶, *Customer Service and Customer Care*⁵⁷, *Ma as a Particle and Its Semantic Changes in Arabic; Islamic Educational Values in the Story of Prophet Nuh (peace be upon him)*⁵⁸, *The Wisdom of the Qur'anic Verse on the Prohibition of Khamr*⁵⁹, *Orientalists and the Arabic Language*⁶⁰, and *Research Methodology in Religious Studies*⁶¹.

History of the Tafsir Study of Sufrin Efendi Lubis

Ustad Sufrin first delivered a *tafsir* study at the Al-Abror Grand Mosque in 2016. He continued the *tafsir* study that had previously been conducted by Ustad Amsir at the Al-Abror Grand Mosque. Due to health reasons, Ustad Amsir appointed Ustad Sufrin to replace him in delivering the *tafsir* study at the Al-Abror Grand Mosque, which was held weekly in the evenings. This transition coincided with Ustad Sufrin's return from Egypt in 2016. In addition to the Al-Abror Grand Mosque, Ustad Sufrin also continued Ustad Amsir's *tafsir* studies at several Muhammadiyah mosques in the city of Padangsidempuan. However, due to several considerations, one of which was that Ustad Sufrin was not from Muhammadiyah, the management replaced him with a Ustad whose background was from Muhammadiyah⁶².

Ustad Sufrin's *tafsir* study at the Al-Abror Grand Mosque began on Tuesday after Maghrib prayer. The congregation attending the Al-Abror Grand Mosque included people from Al-Ikhlas Mosque in Samora, Hutaimmanis, and Nurul Iman Mosque in Sitamiang. At Nurul Iman Mosque in Sitamiang, the study began in 2018 but was discontinued because Ustad Sufrin pursued his doctoral studies in Bandung. Subsequently, due to compatibility in both the material and how the speaker delivered the study, mosque administrators began, one by one, to invite Ustad Sufrin to deliver the same *tafsir* study with different verses. These included Al-Ikhlas Mosque in Samora in 2017, Al-Manar Mosque in 2017, Al-Hikmah Mosque in 2016, and Al-'Ubudiyah Mosque on Sundays after Maghrib. However, at present, the study at Al-'Ubudiyah Mosque has been replaced with a *Bulughul Maram* study at the request of the congregation so that the topic would be

⁵² Sufrin Efendi Lubis, "Al-Lughatu wa 'Allaqtuha," *Ilmu ilmu Kependidikan dan Bahasa Arab* 11, no. 2 (2023): 255–70.

⁵³ Sufrin Efendi Lubis, "The Existence of the Dhiddul Bathil Beliefs in Aek Tapus Sihepeng Village, Siabu Subdistrict, Mandailing Natal District," *Jurnal Studi Agama dan Masyarakat* 19, no. 2 (2024): 116–27, <https://doi.org/10.23971/jsam.v19i2.6397>.

⁵⁴ Sufrin Efendi Lubis, *Agama dan budaya : Dinamika pelaksanaan perkawinan adat masyarakat Angkola di Kota Padangsidempuan*, 2022.

⁵⁵ Sufrin Efendi Lubis, "Anwa'u ma wa Dilalatuha fi Surat al-Lahab," *Ilmu-Ilmu Kependidikan dan Bahasa Arab* 8, no. 2 (2020): 83–99.

⁵⁶ Sufrin Efendi Lubis, "Maharatu al-Istima' wa Dhawabithuha fi al-Lughati al-'Arabiyah," *Thariqah Ilmiah: Jurnal ilmu-ilmu kependidikan dan Bahasa Arab* 8, no. 1 (2020): 52–66, <https://doi.org/10.24952/thariqahilmiah.v8i1.2615>.

⁵⁷ Sufrin Efendi Lubis, "Layanan Pelanggan dan Layanan Pelanggan," 2019.

⁵⁸ Sufrin Efendi Lubis, "Nilai-Nilai Pendidikan Islam Dalam Kisah Nabi Nuh As," *FITRAH: Jurnal Kajian Ilmu-ilmu Keislaman* 3, no. 1 (2017): 21, <https://doi.org/10.24952/fitrah.v3i1.628>.

⁵⁹ Sufrin Efendi Lubis, "Hikmah Ayat Pengharaman Khamr (Studi atas Penetapan Hukum Khamr dalam Alquran)," *Jurnal Darul 'Ilmi* 03, no. 02 (2015): 134–50.

⁶⁰ Sufrin Efendi Lubis, "Orientalis dan Bahasa Arab," *Forum Paedagogik* 07, no. 02 (2015): 92–108.

⁶¹ Adi Iqbal et al., *Metodologi Penelitian Agama. Kumpulan Proposal Penelitian untuk Bahan Disertasi*, 2019.

⁶² "Wawancara dengan ustad Sufrin tanggal 23-4-2024 pukul 09:54 di kampus UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan," n.d.

different, since many of the Al-'Ubudiyah congregation also attended the *tafsir* study at Al-Ikhlas Mosque in Samora. The congregation from the Grand Mosque also attended Al-Ikhlas Mosque in Samora. Similarly, the congregation at Al-Ikhlas Mosque in Samora, although not all of them, also attended at Al-Manar Mosque. Thus, some members of the congregation followed every study delivered by Ustad Sufrin and did not limit themselves to only one location. Therefore, Ustad Sufrin proposed that the verses to be understood or examined should not be the same from one mosque to another or from one congregation's house to another. The purpose was to prevent the congregation from becoming bored. If the verses were repeated, there was concern that the congregation might become reluctant to attend the study again. For this reason, Ustad Sufrin presented different verses in each mosque⁶³.

At Al-Abror Grand Mosque, the *tafsir* study on Tuesdays after Maghrib previously started from the last chapters of the Qur'an, but now Juz 30 and Juz 1 of Al-Baqarah have been completed, and it is currently on Al-Imran. At Al-Manar Mosque, on Mondays after Maghrib, the *tafsir* study is held three times and the *fiqh* study once, at the request of the congregation. At Al-Manar Mosque, the *tafsir* study started from the last chapter, namely An-Nas, and is currently on Al-Buruj. At Al-Ikhlas Mosque in Samora, on Wednesdays after Maghrib, the chapter studied is selected based on the request of the congregation and the agreement of the mosque management. Chapters such as Al-Kahfi, Luqman, Tabarak, Al-Mulk, and Yasin, among many others, have been covered. Furthermore, at Al-Hikmah Mosque in MAN Alley, on Saturdays after Fajr, the chapters are studied starting from the end; Juz 30 has been completed and is now on Juz 29. This study began from the last chapter at the request of the congregation. Meanwhile, in Al-Ikhlas Samora, the approach is based on suggestions or agreements. Since Samora is a study group that started later, its congregation is currently larger. Therefore, Samora seeks to accommodate attendees coming from outside. If the approach remains the same as that of Al-Abror Grand Mosque, they might not attend. Thus, after discussions with the mosque management (PKM), it was agreed to focus the interpretation sessions on selected chapters⁶⁴.

In addition to delivering study sessions in mosques, Ustad Sufrin also conducts study sessions in private homes. For example, in 2017, he led a *tafsir* session in Sarasi 8 Alley every Sunday after *Asr*, focusing on selected chapters as requested by the congregation. In Kampung Darek, he used to lead sessions but no longer does so, ending around 2016 or 2017⁶⁵. In Kampung Teleng in 2016, every Tuesday after *Isha*, he conducted two study sessions: *tafsir* and *fiqh*. Usually, the congregation requested the type of study they preferred, even though Ustad Sufrin had already brought a *tafsir* book. The chapters interpreted were from Juz 30, starting from the last chapter. In MAN Alley, on Thursdays after *Asr*, the chapters studied were based on the congregation's requests.

Ustad Sufrin's congregation consists of people from diverse ethnic backgrounds, community organizations, and the general public, ranging from the elderly to adults and teenagers. Although some members of the congregation are of Batak ethnicity, there are still those who do

⁶³ "Wawancara dengan ustad Sufrin tanggal 23-4-2024 pukul 09:54 di kampus UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan."

⁶⁴ "Wawancara dengan ustad Sufrin tanggal 23-4-2024 pukul 09:54 di kampus UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan."

⁶⁵ "Wawancara dengan ustad Sufrin tanggal 23-4-2024 pukul 09:54 di kampus UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan."

not understand the Angkola Batak language; however, they continue to attend Ustad Sufrin's *tafsir* sessions⁶⁶.

Sources of *Tafsir* Study of Sufrin Efendi Lubis

Ustad Sufrin, in developing his *tafsir* studies, refers to several *tafsir* books, namely *Tafsir* Ibn Kathir, as-Sais, al-Qurthubi, al-Mawardi, Ibn Ashur, as-Sa'di, and al-Munir. He integrates all of these *tafsir* books when discussing the verses he interprets. Ustad Sufrin states that *Tafsir* Ibn Kathir is a work that interprets verses with other verses, verses with *hadith*, and verses with the sayings of the Companions. For Ustad Sufrin, reading this *tafsir* book provides a variety of explanations because it presents a comprehensive elucidation. Sometimes, explaining verses with other verses serves as enrichment, explaining verses with *hadith* provides elaboration, while explaining them with the sayings of scholars offers more detailed clarification. Thus, some verses provide explanation, then *hadith* elaborates or clarifies them, followed by the sayings of the Companions as well as the opinions of the *Salaf*. *Tafsir* Ibn Kathir presents a very systematic and broader discussion. In addition to Ibn Kathir, he also uses the works of as-Sais and al-Qurthubi, but specifically for verses that contain sayings and opinions, such as those related to law or legal interpretation. However, because al-Qurthubi sometimes presents lengthy explanations, focusing on linguistic aspects and sometimes on legal aspects, it can become less focused. Furthermore, Ustad Sufrin also uses al-Mawardi as a reference. Since al-Mawardi is more detailed but not as extensive as al-Qurthubi, it is considered more flexible. For example, when explaining the meaning of a particular word that has three scholarly opinions, to explore these three opinions in depth, Ustad Sufrin refers more to al-Qurthubi. Ustad Sufrin also refers to the work of Ibn Ashur. Ibn Ashur's *tafsir* takes the form of *tahlili* or analytical interpretation, in which the references used in his book mostly refer to the *tafsir* of az-Zamakhshari, *al-Kasysyaf*. In addition, Ibn Ashur also refers to the *tafsir* of Ibn Kathir. Thus, for linguistic aspects, he refers to az-Zamakhshari, and for explanatory aspects, he refers to Ibn Kathir. Ustad Sufrin also uses the *tafsir* of as-Sa'di, although not very frequently or only rarely. Compared to as-Sa'di, Ustad Sufrin more often uses *tafsir* al-Munir as his reference. *Tafsir* al-Munir is a thematic (*maudhu'i*) interpretation in which the verses are arranged from a particular verse to another, for example, verses on a particular topic. Sometimes Ustad Sufrin reads the *tafsir* by first reviewing a set of verses, noting that these verses discuss a particular subject. How Ustad Sufrin knows the topic of a specific range of verses is through the assistance of *tafsir* al-Munir. Therefore, *Tafsir* al-Munir is used to identify thematic content, as its topics are systematically arranged by az-Zuhaili⁶⁷.

Desri Ari Enghariano

Biography and Academic Role

Desri Ari Enghariano is known by the name Ustad Ari. He was born on December 22, 1988, in Tuik Village, Batang Kapas District, Pesisir Selatan Regency, West Sumatra. He is the fifth child of the late Darman and Sarmaini. Ustad Ari began his formal education in 1994 at the Elementary School in his hometown. After that, in 2000, he continued at Tawalib Islamic Boarding School in Padang at the junior high school level. After completing junior high school at the boarding school, he continued to the Special Program Madrasah Aliyah in 2003 in Koto Baru, Padangpanjang, West Sumatra. In 2007, he pursued his undergraduate studies (S1) at Al-Azhar University, Cairo, Egypt,

⁶⁶ Wawancara dengan ustad Sufrin tanggal 7-5-2024 pukul 09:24 di UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan (n.d.).

⁶⁷ Wawancara dengan ustad Sufrin tanggal 7-5-2024 pukul 09:24 di UIN Syekh Ali Hasan Ahmad Addary Padangsidempuan.

majoring in Qur'anic Sciences and *Tafsir*. After completing his undergraduate degree, he continued his postgraduate studies (S2) in 2012 at the Universitas Islam Negeri (UIN) Imam Bonjol (State Islamic University of Imam Bonjol), majoring in Qur'anic Sciences and *Tafsir*. Ustad Ari married Ihdi Aini in 2016. He has resided in Padangsidimpuan City since 2019⁶⁸

Ustad Ari has taught at several pesantren (Islamic boarding schools) in Padang City. In 2012, he taught at Pesantren Madinah al-Munawarah (Madinah al-Munawarah Islamic Boarding School). In 2014, he taught at Pesantren Tawalib Padang (Tawalib Islamic Boarding School, Padang). In 2016, he taught at Pesantren Batang Kabung (Batang Kabung Islamic Boarding School) in Tabing. In 2017, he taught at Ma'had Zubair bin Awwam Padang (Zubair bin Awwam Institute, Padang), where he also served as Deputy Director of the institution. In 2016, he also taught at Sekolah Tinggi Agama Islam Negeri (STAIN) Batu Sangkar (State Islamic College of Batu Sangkar), which has now become a university. From 2019 to the present, he has served as a permanent lecturer (civil servant) at Institut Agama Islam Negeri (IAIN) Padangsidimpuan (State Islamic Institute of Padangsidimpuan), which has since been upgraded to Universitas Islam Negeri (UIN) Syekh Ali Hasan Ahmad Addari Padangsidimpuan (State Islamic University Syekh Ali Hasan Ahmad Addari Padangsidimpuan). In 2020, he was appointed as Secretary of the Qur'anic and *Tafsir* Studies Program at the Faculty of Sharia and Law, Universitas Islam Negeri (UIN) Syekh Ali Hasan Ahmad Addari Padangsidimpuan. In 2023, he was entrusted with the position of Head of the Qur'anic and *Tafsir* Studies Program at the same faculty and university⁶⁹.

In addition, Ustad Ari has authored several scientific works, namely: *Thematic Study: The Trait of Complaining from a Qur'anic Perspective* KNN⁷⁰, *Qur'anic Norms in the Interpretation of Production Verses*⁷¹, *Consumer Principles in the Perspective of Islamic Economics: A Study of Qur'anic Interpretation of Surah Al-Isra*⁷², *The Polemic of the Practice of Giving Tips (Saweran) to Qur'an Reciters (A Study of the Ethics of Interaction with the Qur'an)*⁷³, *Wahbah Az-Zuhaili's Reading of the Term Mubazir in Al-Tafsir Al-Munir*⁷⁴, *Ali as-Shobuni's Legal View on Divorce*⁷⁵, *Qalbun Salim According to Ahmad Musthafa Al-Maraghi*⁷⁶, *The Qur'anic Paradigm on the Narrative of Punishment*⁷⁷, *Living Qur'an: Reading Surah Al-Waqi'ah and Al-Mulk*⁷⁸, *The Narrative of the Term*

⁶⁸ Wawancara dengan ustad Ari tanggal 7-8-2024 pukul 09:32 di Fakultas Syariah dan Ilmu Hukum UIN Syahada (2024).

⁶⁹ Wawancara dengan ustad Ari tanggal 7-8-2024 pukul 09:32 di Fakultas Syariah dan Ilmu Hukum UIN Syahada.

⁷⁰ Kifayatun Nisa Nautir Harahap dan Desri Ari Enghariano, "Kajian Tematik: Sifat Berkeluh Kesah Perspektif Qur'ani," *EL-THAWALIB* 5, no. 1 (2024).

⁷¹ Desri Ari Enghariano dan Ihdi Aini, "Norma Qur'ani dalam Interpretasi Ayat Produksi," *AL-FAWATIH* 5, no. 1 (2024).

⁷² Ihdi Aini dan Azhari Akmal Tarigan, "Prinsip Konsumen dalam Perspektif Ekonomi Islam : Tela'ah *Tafsir* Quran Surat Al-Isra'," *Yurisprudential : Jurnal Hukum Ekonomi* 10, no. Juni (2024).

⁷³ Desri Ari Enghariano, "Polemik Praktik Saweran kepada Pembaca al-Qur'an," *AL-FAWATIH* 4, no. 1 (2023): 1-23.

⁷⁴ Desri Ari Enghariano, "Pembacaan Wahbah Az-Zuhaili terhadap Term Mubazir dalam Kitab *Al-Tafsir* al-Munir," *Al-Falah* 3, no. 1 (2022): 1-15.

⁷⁵ Desri Ari Enghariano, "Pandangan Hukum Ali As-Shobuni Tentang Perceraian," *Jurnal AL-MAQASID: Jurnal Ilmu Kesyariahan dan Keperdataan* 7, no. 2 (2021): 262-75, <https://doi.org/10.24952/almaqasid.v7i2.4732>.

⁷⁶ Rahmadani Siregar dan Desri Ari Enghariano, "Qalbun Salim Menurut Ahmad Musthafa Al-Maraghi," *Jurnal El-Thawalib* 3, no. 1 (2022): 93-104, <https://doi.org/10.24952/el-thawalib.v3i1.5087>.

⁷⁷ Desri Ari Enghariano, "Paradigma al-Qur'an tentang Narasi Siksaan," *AL-FAWATIH* 3, no. 2 (2022): 245-55.

⁷⁸ Suci Rahmadhani Siregar, Hasiah Hasiah, dan Desri Ari Enghariano, "Living Qur'an: Pembacaan Surat Al-Waqi'ah dan Al-Mulk," *Jurnal El-Thawalib* 2, no. 4 (2021): 279-92, <https://doi.org/10.24952/el-thawalib.v2i4.4237>.

*Zholim in Al-Wasith Tafsir by Wahbah Al-Zuhaili*⁷⁹, *Muhammad Imarah's Counter Arguments on Abid al-Jabiri's Concept of the Qur'anic Structure*⁸⁰, *The Concept of Infak in the Qur'an*⁸¹, *Interpretation of Verses on Marriage between Muslim Women and Non-Muslim Men from the Perspectives of Rasyid Ridha and Al-Maraghi*⁸², *Analysis of Hadith on Tarawih Prayer*⁸³, *Tafakkur in the Perspective of the Qur'an*⁸⁴, *Gratitude in the Perspective of the Qur'an*⁸⁵, and *Interpretation of Legal Verses on Interfaith Marriage According to Rasyid Ridha and Al-Maraghi*⁸⁶.

History of Tafsir Studies by Desri Ari Enghariano

Ustad Ari's *tafsir* study began within the campus environment of Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidimpuan in 2020. This *tafsir* study was held every Wednesday at 8:00 a.m.⁸⁷ and was attended by campus leaders such as the Rector and Vice Rectors. One of the Vice Rectors was a board member of Muhammadiyah in Padangsidimpuan. He recommended Ustad Ari as a presenter for the *tafsir* study at the Muhammadiyah Mosque in Siborang. At that time, the *tafsir* study at the mosque was vacant and had previously been filled, but the presenter did not have a background in *tafsir*. Therefore, it was agreed that the schedule would be once a month. The Mosque Prosperity Council (BKM) of Masjid Taqwa Muhammadiyah Siborang determined the arrangement for one year. This *tafsir* study began in early January and continued for the entire year. In the first year, it was scheduled for the second week, and in the second year, for the third week of each month. Thus, the schedule depended on the Mosque Prosperity Council (BKM), but it was fixed once a month, either in the first or third week. It was held on Tuesday in the second or third week at Masjid Taqwa Muhammadiyah after Maghrib prayer. The study began from the beginning of the chapters according to the order of the Qur'anic mushaf, with *Tafsir as-Sa'di* as the reference, which interprets the verses starting from the beginning of the chapter. Ustad Ari's congregation consisted of diverse ethnic backgrounds, including the elderly, adults, and even teenagers, with various professions such as housewives, traders, civil servants, and university students⁸⁸.

Sources of Tafsir Studies by Desri Ari Enghariano

Ustad Ari interprets Qur'anic verses using two *tafsir* books, one in Arabic and the other in Indonesian. The Arabic book is titled *Taisir al-Karim al-Rahman fi Tafsir Kalam al-Mannan*, more popularly known as *Tafsir as-Sa'di*. The author of this book is Sheikh Abdul Rahman bin Nasir as-

⁷⁹ Desri Ari Enghariano, "Narasi Term Zholim Dalam *Tafsir* al-Wasith Karya Wahbah al-Zuhaili," *Al FAWATI'H: Jurnal Kajian Al Quran dan Hadis* 2, no. 1 (2021): 1–18, <https://doi.org/10.24952/alfawatih.v2i1.4802>.

⁸⁰ Desri Ari Enghariano, "Argumen Kontra Muhammad Imarah Atas Konsep Susunan Al- Qur'an Ala Abid Al-Jabiri," *Al Fawatih: Jurnal Kajian Alqur'an dan Hadis IAIN Padangsidimpuan* 2, no. 2 (2021): 17–29.

⁸¹ Desri Ari Enghariano, "Konsep Infak dalam al-Qur'an," *jurnal Al-Maqasid: Jurnal Ilmu-Ilmu Kesyariahan dan Keperdataan* volume 6, no. 1 (2020): 101.

⁸² Desri Ari Engariano, "Interpretasi Ayat-Ayat Pernikahan Wanita Muslima dengan Pria Non Muslim Perspektif Rasyid Rida dan Al-Maragi," *Jurnal Kajian Al-Qur'an dan Hadis* 1, no. 2 (2020): 1–20.

⁸³ Dame Siregar dan Desri Ari Enghariano, "Analisis Hadis tentang Shalat Tarawih," *Al Fawatih Jurnal Kajian Al Qur'an Dan hadis : Analisis hadis Tentang Shalat Tarwih* 1, no. 1 (2020): 59.

⁸⁴ Desri Ari Enghariano, "Tafakkur Dalam Perspektif Al-Qur'an," *Jurnal el-Qanuniy: Jurnal Ilmu-Ilmu Kesyariahan dan Pranata Sosial* 5, no. 1 (2019): 134–48, <https://doi.org/10.24952/el-qonuniy.v5i1.1769>.

⁸⁵ Desri Ari Enghariano, "Syukur dalam Prespektif Al-Qur'an," *JURNAL EL-QANUNIY: Jurnal Ilmu-Ilmu Kesyariahan dan Pranata Sosial* 5, no. 2 (2019): 270–83.

⁸⁶ D A Enghariano dan A Asra, "*Tafsir* Ayat-Ayat Hukum Tentang Pernikahan Beda Agama Menurut Rasyid Ridha dan al-Maraghi," *SYAHADAH: Jurnal Ilmu al-Qur'an ...* V, no. 1 (2017): 71–106.

⁸⁷ Wawancara dengan ustad Ari tanggal 7-8-2024 pukul 09:32 di Fakultas Syariah dan Ilmu Hukum UIN Syahada.

⁸⁸ Wawancara dengan Ustad Ari tanggal 22-04-2024 pukul 11:21 di kampus UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan (2024).

Sa'di, a scholar from Saudi Arabia. The second book is *Tafsir al-Ma'rifah* by Musthafa, a scholar from Riau. He is an alumnus of the University of Madinah and holds a doctoral degree. He is recognized as one of the prominent scholars from the Riau region of the Malay Archipelago⁸⁹.

Methodology of Qur'anic Interpretation by the Community of Amsir Saleh Siregar

Ustad Amsir delivers *tafsir* sessions in various places, including mosques, homes, and offices. The congregation of Ustad Amsir generally consists of laypeople who are relatively unfamiliar with the contents of the Qur'an. His congregation comprises elderly individuals, adults, a small number of men, and is predominantly women. Some of them work as traders, civil servants, retirees, and housewives. Considering this condition, Ustad Amsir does not apply a uniform approach in presenting the chapters for interpretation. His *tafsir* sessions sometimes begin from the start of a chapter, sometimes from the end, and sometimes based on the congregation's request for selected verses. The reason for this approach is to prevent the congregation from becoming bored with the *tafsir* sessions⁹⁰.

The systematics used by Ustad Amsir in developing his *tafsir* sessions are as follows: First, he explains the chapter to be interpreted, for example, Surah Al-Imran, from its naming to its virtues. Second, he recites the verse to be interpreted. Third, he translates the recited verse word by word. Fourth, he interprets the verse. The interpretation includes, among others, connecting the verse with other verses, the verse with hadith, the verse with the opinions of the companions, the verse with the views of scholars, and finally with the rules of the Arabic language, including grammar (*nahu*), morphology (*saraf*), and rhetoric (*balaghah*). In his interpretations, Ustad Amsir uses examples that frequently occur within the community. For instance, patience in facing the mischief of neighbors, as explained in the previously elaborated verse. Ustad Amsir, in his interpretation, always incorporates the local culture of the Batak Angkola Society, such as the use of the local language. According to him, in delivering *tafsir* sessions, it is sometimes possible that the community may better understand when the explanation is conveyed in their own language. Although not all members of the congregation are of Batak ethnicity, most of them are, and the Ustad himself is also of Batak origin. Therefore, the use of the language occurs naturally. Fifth, question and answer. Ustad Amsir interprets the verses using the local Batak Angkola language⁹¹.

Ustad Muhammad Idris Nasution

Ustad Idris, in developing his *tafsir* sessions, uses several methods. When conducting a *tafsir* session for the first time, he begins as follows: First, he reads the verse to be discussed and writes it on the whiteboard. It is his habit to write verses covering up to two chapters (from *al-Fatihah* to *al-Baqarah*). Second, the Ustad reads the word-for-word translation of the verse. Third, the congregation is required to write in their notebooks the verse that the Ustad has written on the whiteboard and to write its translation as recited by the Ustad. Fourth, the congregation reads the verse and its word-for-word translation. Fifth, the Ustad explains the verse along with its *i'rab* (grammatical analysis). However, if the session has reached *Surah Al-Imran* and beyond, the Ustad no longer writes the verse to be studied on the whiteboard. Instead, the congregation continues writing the Qur'anic verses along with their translations themselves. Furthermore, in each meeting, the congregation is required to review the recitation of the Qur'anic verses and

⁸⁹ Wawancara dengan Ustad Ari tanggal 22-04-2024 pukul 11:21) di kampus UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan (n.d.).

⁹⁰ Wawancara dengan ustad Amsir dikediamannya tgl 29-4-2024 Pukul 11:54.

⁹¹ Wawancara dengan ustad Amsir tanggal 5-8-2024 pukul: 11: 58 di kediamannya Jl. Mawar Padangsidimpuan.

translations from the previous week. The *tafsir* session begins from the opening chapter, *Surah Al-Fatihah*, following the arrangement of the mushaf⁹². Ustad Idris, in his interpretation, always incorporates local culture, such as the use of the Batak Angkola local language. According to him, in delivering *tafsir* sessions, it is sometimes possible that people understand better when the explanation is given in their native language. Although not all members of the congregation are of Batak ethnicity, most of them are, and the Ustad himself is also from Batak. Therefore, the use of the local language occurs naturally.

Ustad Sufrin Efendi Lubis

Ustad Sufrin uses several methods in interpreting Qur'anic verses. When a *tafsir* session begins with a new surah or topic, he proceeds as follows: First, he provides an explanation about the surah to be discussed, including the reason for its name, its virtues, and other relevant information. Second, he recites one verse in its entirety. Third, he translates the verse word by word, followed by a more practical and easily understood translation. Fourth, he presents the *asbabun nuzul* (occasion of revelation), if available. Fifth, he explains the *munasabah* (contextual relationship), if applicable. Sixth, he interprets the verse under discussion, incorporating other verses as explanatory references, hadiths for elaboration, the opinions of the Companions for further clarification, and scholarly views. However, suppose the *tafsir* session continues from the previous verse. In that case, Ustad Sufrin will first explain the verse from the previous week; thus, the congregation understands the connection between the verse to be recited and the preceding verse. In his interpretation, Ustad Sufrin always incorporates local culture, such as using the local Batak Angkola language. According to him, delivering a *tafsir* session in this manner may enhance the congregation's understanding, as it is sometimes better conveyed in the language they commonly use. Although not all members of the congregation are from the Batak ethnic group, the majority are, and the ustad himself is also of Batak origin, making the use of the language a natural reflex. Ustad Sufrin's sessions generally begin at the end of a surah or upon the congregation's request⁹³.

Desri Ari Enghariano

In interpreting the verses of the Qur'an, Ustad Ari applies several methods. First, if starting from Surah al-Fatiha, he first explains the naming of the surah (and similarly for other surahs)⁹⁴. Second, if continuing from the previous verse, Ustad Ari will review the verse from the previous week. Third, he recites the verse to be interpreted, usually a maximum of two verses. Fourth, he explains that in this meeting, he will interpret Surah al-Baqarah verse such-and-such, and then he recites it. Fifth, he reads the word-by-word translation. Sixth, he explains the general meaning. Seventh, after explaining it generally, he proceeds to explain it in more detail. Eighth, if there is a *sabab nuzul*, he mentions it, and the explanation is carried out verse by verse. Ninth, the verse is recited in segments and then explained until the end of the verse. Tenth, after completing the explanation of the verse, a question-and-answer session is opened for the congregation if there are questions related to the verse. Eleventh, the context of the verse is explained in response to the questions. Twelfth, after that, the study for that night is concluded, and then it is closed. In his interpretation, Ustad Ari does not include local culture, such as the use of the Batak Angkola

⁹² wawancara dengan ustad Idris tanggal 8-5-2024 pukul 20:21.

⁹³ Wawancara dengan ustad Sufrin tanggal 8-8-2024 pukul 10:43 di Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary.

⁹⁴ Wawancara dengan ustad Ari tanggal 7-8-2024 pukul 09:32 di Fakultas Syariah dan Ilmu Hukum UIN Syahada.

language. Since he is not originally from Batak, he does not have sufficient understanding of the local language in Batak Angkola. Therefore, he delivers his *tafsir* study in Indonesian. The surahs discussed start from the beginning of the surah (al-Fatiha), following the order of the Qur'anic *mushaf*⁹⁵.

The Influence of Local Culture on Interpretation

This study shows that not all Batak Angkola *tafsir* study communities incorporate their interpretations into the existing local culture. However, local culture has a significant effect on the method of interpreting the Qur'an. Language is the most practical tool for expressing meaning and intent, especially when delivered in a language understood by the listener. Similarly, *tafsir* studies will be more easily accepted if delivered in the language of the audience. This is certainly not different from the Batak Angkola Society, who will undoubtedly understand more quickly if the *tafsir* is delivered in their local language. The use of local culture in Qur'anic interpretation is reflected in the *tafsir* studies of Ustad Amsir, Ustad Idris, and Ustad Sufrin, in addition to the fact that these three communities indeed originate from the Batak ethnic group and have a deeper understanding of their own culture.

In addition to using the local language, these three *tafsir* study communities sometimes incorporate analogies from Batak Angkola traditions. For example, when discussing verses about charity or mutual assistance, they draw analogies from a tradition practiced in the Batak Angkola community known as *marpege-pege*. The *marpege-pege* tradition is a form of social cooperation that helps fellow members of the Batak Angkola Society in organizing wedding ceremonies. The values contained in the *marpege-pege* tradition include religious values, social values, and economic values⁹⁶. Or, when discussing verses about death, examples are drawn from customary practices as evidenced in *andung* within funeral traditions. The *andung* tradition is a form of lamentation for a deceased person. In general, *andung* contains expressions of sorrow or the hardships of life. The manifestation of this misfortune is grief and mourning, for instance, upon the death of parents or other family members. The words in *andung* recount the life story of the deceased and are sung (*diandung-kan*) in their presence. During the performance of *andung*, those who attend the funeral can learn about and become familiar with the characteristics of the deceased⁹⁷.

It is different from Ustad Ari, who does not include local culture in his interpretation of the Qur'an. In addition to not being of Batak origin, he has not yet mastered the language and traditions present within the Batak Angkola Society. Therefore, in his interpretation of the Qur'an, he delivers the explanation in Indonesian⁹⁸.

Table Schedule of studies from each figure

Character	Location & Schedule of Tafsir Study	Additional Details
Amsir Saleh Siregar	• Siundol Julu (1985) old people's house	Now the schedule is to move to Martua Raja Harahap's

⁹⁵ Wawancara dengan Ustad Ari tanggal 22-04-2024 pukul 11:21 di kampus UIN Syekh Ali Hasan Ahmad Addary Padangsidimpuan.

⁹⁶ D Andarini, H Hidayat, dan I Hajar, "Tradisi Marpege-Pege Dalam Upacara Adat Perkawinan Batak Angkola Padangsidimpuan," *Jurnal Antropologi Sumatera* 17, no. 1 (2019): 56–58.

⁹⁷ Sumper Mulia Harahap, "Akomodasi Hukum Islam terhadap Kebudayaan Lokal (Studi terhadap Masyarakat Muslim Padangsidimpuan)," *Istinbath* 15, no. 2 (2016): 320–34.

⁹⁸ Wawancara dengan ustad Ari tanggal 7-8-2024 pukul 09:32 di Fakultas Syariah dan Ilmu Hukum UIN Syahada.

Character	Location & Schedule of Tafsir Study	Additional Details
	<ul style="list-style-type: none"> • Darul Falah Mosque Ujung Padang (1988–1998) • Kampung Bukit (1989–2001) • Al-Abror Grand Mosque + house of 10 businessmen (2001–2010, Saturday night Maghrib–Isha) • Rose Street (2004, weekly) • Kampung Tobu (1998, weekly) • E-Mail, etc. (as the name suggests) 	house (Merdeka St.) Thursday 11.00–12.00
Muhammad Idris Nasution	<ul style="list-style-type: none"> • Sitamiang (early 1972, house of worship) • Paringgonan Islamic Boarding School (lanjutan) • Year 2011–2014 • 2024 Huraba Fortress (Sunday 10.00 am) 	The study is spread in the houses of the pilgrims according to the daily/annual schedule
Sufrin Efendi Lubis	<ul style="list-style-type: none"> • Al-Abror Grand Mosque (2016, Tuesday Maghrib, continuing the study of Ustad Amsir) • Al-Ikhlas Mosque Samora (2017, Wednesday Maghrib, verses on request) • Al-Manar Mosque (Monday Maghrib, 3x tafsir, 1x fiqh)- Al-Hikmah Mosque (Saturday Fajr) • Al-'Ubudiyah Mosque (Sunday Maghrib, now replaced by Bulughul Maram) • Private house of pilgrims (Minggu Asar, Kampung Teleng Tuesday Isya, MAN Alley) 	Pilgrims across ethnicities and organizations, the material is different from location to avoid boredom
Desri Ari Enghariano	<ul style="list-style-type: none"> • Sheikh Ali Hasan Ahmad Addary State Islamic University Padangsidempuan (2020, Wednesday 08.00) • Muhammadiyah Taqwa Mosque Siborang (2020, once a month on Tuesday Maghrib in the 2nd or 3rd week) 	The study begins from the beginning of the surah according to the mushaf with Tafsir as-Sa'di

Table of Study Kitab Used

Character	The Book of Tafsir Used	Information
Amsir Saleh Siregar	<ul style="list-style-type: none"> • Safwah al-Tafasir (Muhammad Ali al-Sabuni) (1985–2015) • Al-Qur'an and Ma'aniyah Translation of the Ministry of Religion (2015–present) 	Initially, he chose Safwah al-Tafasir because it was complete (mufradat, asbab al-nuzul, balaghah, nahwu); then replaced to make it simpler and suitable for the public congregation
Muhammad Idris Nasution	<ul style="list-style-type: none"> • Tafsir al-Baidhawi • Tafsir Ibn Kathir • Tafsir Jalalain 	Combining the five books; al-Baidhawi in classical Malay; Jalalain for a brief

Character	The Book of Tafsir Used	Information
	<ul style="list-style-type: none"> • Mu'jam al-Qur'an 	translation; Ibn Kathir & Miracle for a broad explanation; Mu'jam to find a word
Sufrin Efendi Lubis	<ul style="list-style-type: none"> • Tafsir Ibn Kathir • as-sais • al-Qurthubi • al-Mawardi • Ibn Ashur • As-Sa'di • al-Munir 	Combining the seven books according to aspects: Ibn Kathir (verses, hadiths, companions), al-Qurthubi (law/lughah), al-Mawardi (more concise), Ibn Ashur (analytical), al-Munir (thematic)
Desri Ari Enghariano	<ul style="list-style-type: none"> • Tafsir as-Sa'di 	Following the order of mushaf, simple and practical interpretation according to the congregation

Conclusion

This study identifies and analyzes the authoritative sources in the interpretation of the Qur'an by *pengajian tafsir* communities within the Batak Angkola Society. The *pengajian tafsir* communities in Batak Angkola adapt various authoritative sources to create a unique interpretive approach. In this context, not all of these communities incorporate local culture into their interpretations, as not all of them are familiar with the Batak Angkola local culture because they are not of Batak origin. Nevertheless, local culture is, in fact, one of the best media for delivering *tafsir* studies, as the community will comprehend more quickly when the study is presented in a way that resonates with their culture. This proves that the interpretation of the Qur'an in this region is a dynamic process that not only relies on classical or modern sources but also aims to produce interpretations that are relevant and contextual.

In addition, this study concludes that the authoritative sources used by the Angkola Batak interpretation community are diverse, including classical interpretation, modern interpretation, and local cultural integration. Three out of four communities adapted local culture (language and traditions) in the delivery of interpretation, while one community preferred to use Indonesian without associating it with local traditions. This shows the dynamics of adaptation between Islamic texts and the local cultural context.

The scientific contribution of this research lies in the enrichment of the study of local culture-based interpretation, especially how interpretation is practiced in non academic communities. Methodologically, this study offers an ethnographic-interpretive model that can be applied to the study of interpretation in other regions. The limitation of this study is that it focuses on four communities in one city, so that further research can expand the scope of the area and compare with interpretive communities in other areas.

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