

Contributions of “Tafsir Ayat Suci dalam Renungan” for West Java (Methodological Analysis of “Tafsir Ayat Suci dalam Renungan” by Moh. E. Hasyim)

Irwan Evarial^{1✉}, Muhammad Azwar²

Pendidikan Agama Islam IAIN Kendari, Kota Kendari, Indonesia ^(1,2)

DOI: 10.31332/ijtk.v3i2.29

✉ Corresponding author:
[evarialirwan@gmail.com]

Article Info

Abstract

Keywords:
Tafsir Ayat Suci Dalam Renungan;
Methodology;
Moh.E.Hasyim.

Moh. E. Hasyim is a *mufasssir* born in Ciamis Regency, West Java Province, on August 15, 1916 AD. The outstanding work of *Tafsir Ayat Suci Lenyepaneun*, later translated into Indonesian, namely *Tafsir Ayat Suci dalam Renungan*, explores the breadth of the author's knowledge by using straightforward Indonesian language so that almost no words or sentences are difficult for people to understand. Presented in the form of *Tafsir Tahlili*, it provides several alternative solutions to various problems in the modern era. *Tafsir Ayat Suci Dalam Renungan* uses the method of thought because the intended readers are Indonesian people who are less familiar with Arabic and majas, so anonymous words that are easily understood by the audience.

1. INTRODUCTION

The Qur'an serves as a corrective to the errors of the previous scriptures, which humans have changed based on their lusts and interests. For example, QS al_maidah/5:19.

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ □

O people of the Book! Indeed, Our Messenger had come to you, explaining (Our laws) to you when the messengers were interrupted so that you may not say, "No one has come to us either a herald or a warner." Indeed, the bearer of glad tidings and the warner has come to you. Moreover, Allah is almighty over all things.

The meaning of a verse can not only be displayed from one aspect of the point of view. However, with various forms of understanding methods, one verse can give birth to multiple meanings. This is why in the discourse of TafsirTafsir, various forms of interpretation appear in the books of TafsirTafsir. According to J.G. Jansen, the accumulation of books of interpretation in the world of interpretation is like a pile of archaeologists.

The language of the Qur'ān is enchanting, and the redactions and pearls of its messages are so significant that it has led the hearts of the people it meets to be amazed, even though the reasoning of some of them rejects it. Against those who reject it, the Qur'an appears as a miracle, while its function as a guide is addressed to all mankind but only to those who function correctly.

When the Qur'an was revealed, the Messenger of Allah, who functioned as a *mubayyin*, explained the meaning and content of the Qur'an to his companions. However, it must be admitted that we only know some of this explanation due to the absence of narrations about it or because Messenger himself needed to explain all the contents of the Qur'an.

Through a historical search of the map of tafsir thought, it will be found in several regions such as the Middle East, the West, and even Indonesia, particularly tafsir figures who have contributed to TafsirTafsir thought.

In Indonesia, for example, several local figures are quite representative regarding the development of tafsir methods. One of these *mujtahids* is a local son born in the Kawali area of Cieurih Village, Ciamis Regency, West Java Province.

2. METHODS

This research includes library research, which focuses on literary or library discussions, whose studies are carried out by tracing and examining literature or literature materials of tafsir science, especially the work of Moh. E. Hasim.

a. Data Source

The data used in this research is data obtained from written sources and interviews. Written data sources include books, books, journals, and articles. At the same time, the data source with the interview method is carried out by communication or conversation, which aims to obtain information. In this case, information was obtained from interviews with people closest to Moh. E. Hasim in order to obtain detailed data.

Then to facilitate this research, reference sources are used that can be used as a foundation in research, namely primary and secondary sources. Primary data is the Book of interpretation of *Ayat Suci Dalam Renungan* by Moh. E. Hasim. In comparison, secondary data is written works that discuss this study.

b. Data Collection Technique

To obtain accurate data, this research uses data collection techniques with the following steps:

- a) Collection of primary data and secondary data.
- b) After the data is collected, then the data is reviewed.
- c) The third step is a study to see and compare the data with the object of the problem.
- d) Furthermore, data processing and data analysis are carried out.

c. Data Analysis

This data analysis includes qualitative analysis. Therefore, the data analysis relies on an analysis that leads to a complete interpretation of the facts and views related to the object of discussion in this writing.

Operationally, the researchers collected primary data and secondary data. Then they looked for the background of the problem in the interpretation book of *Ayat Suci Dalam Renungan*. After getting the background of the problem from the Book, they formulated what contributions there are in the Book to the people of West Java. After that, the researchers interviewed the interpreter of the *Ayat Suci dalam Renungan*. Because of Moh. E. Hasim has passed away, and the researchers interviewed one of his closest relatives, Ir. Halimah, to get a biography, thoughts, organizations he participated in, and Moh. E. Hasim's personality in his household and socializing with the community, finding a biography of Moh. E. Hasim is important because in understanding the text, we must know about the interpreter and everything surrounding him. After getting a biography of Moh. E. Hasim, the next step is the researchers look for the definition of tafsir, methods, and nuances of TafsirTafsir in secondary books.

After obtaining the biography of Moh, E. Hasim, and knowing about the definition of TafsirTafsir, the form, method, and nuances of TafsirTafsir, the researchers examined the interpretation of *Ayat Suci dalam Renungan* by using two aspects, namely external aspects consisting of the background of writing TafsirTafsir, the nature of the mufassir and the origin of tafsir literature and internal aspects that cover the systematic presentation of TafsirTafsir, the form of presentation of TafsirTafsir, the language of writing TafsirTafsir, the form of writing TafsirTafsir, and the source of interpretation. All this is done by the researchers in order to understand the text and everything that surrounds it.

After analyzing the Book of interpretation of *Ayat Suci dalam Renungan*, both with internal and external aspects, the researchers examined the form, method, and nuances used by Moh. E. Hasim in interpreting the Qur'an and then provides conclusions from the research.

3. RESULT AND DISCUSSION

The dynamics of Quranic studies will continue to develop along with the emergence of various life problems. To solve these problems, a mufassir needs a method to explain the verses of the Qur'an based on the rules. The method is a procedure that the interpreter must go through to understand the meaning of the Qur'an to achieve the proper meaning. There is a diversity of methods in the interpretation of the Qur'an. The diversity of interpretation methods is due to the social and scientific background of each mufassir.

In the map of the development of Qur'anic interpretation, many works of mufassirs have specific methods. The interpretation of *Ayat Suci dalam Renungan* used the method of thought because the intended readers are Indonesian people who are less familiar with Arabic and less familiar with the majas, so anonymous words that are easily understood by the audience are sought.

Profile of Moh. E. Hasyim

Moh. E. Hasyim was born on August 15, 1916 AD, in the Kawali area, Cieurih Village, Ciamis Regency, West Java Province. Moh. E. Hasim's father was H. Sultoni, and his mother was Awiti. Moh. E. Hasim was the first of four children. His first sister is named Eman Sulaiman; his second sister is named Siti Khadijah, and his youngest sister Anah Hasanah.

In his childhood, Moh. E. Hasim went to a village school for three years. After he attended the village school for three years, Moh. E. Hasim continued his education to a higher level, namely Schakelschool and HIS. After he completed his education at HIS, Moh. E. Hasim continued his education at MULO school. After graduating from MULO, Moh. E. Hasim intended to continue his education at the AMS education center, but his good intentions were not achieved because, on his way to AMS, he was blocked by the Malaise (around 1930 AD).

Although his holy intention to continue his education at the AMS school still needs to be achieved, Moh. E. Hasim was not discouraged and gave up hope of becoming a scientist who mastered several languages and other sciences. He taught himself at home for several years. After studying for several years and feeling that his knowledge was sufficient to be practiced, he applied to be a teacher at HIS Pasundan, where he went to school, and his application was accepted. After Moh. E. Hasim taught at HIS Pasundan for some time and was transferred to the Miftahul Huda Islamic *Schkekschool*.

With his intelligence and intelligence, he was able to master several foreign languages, including Japanese, English, Dutch, and Arabic. These were all self-taught, and because of his proficiency in foreign languages, he was appointed a Japanese translator during the colonial era.

After Moh. E. Hasim emigrated to Bandung and taught at Parki Junior High School while serving as secretary. At the same time, he was given the mandate to lead the Student Mobilization Department Office. Amid his busy schedule, he learned English independently, then taught it in various schools, such as junior high school and high school, and several other universities, such as IKIP, SATKA (Pka), Secretarial Academy, Academy of Industry and Manganese, UIN Bandung. He also taught English courses for children preparing for the London Pitman College exams.

Moh. E. Hasim also established a kindergarten and TPA in his village and currently (September 7, 2010) has 180 students. Children attending the kindergarten and TPA are provided with free school clothes. The teachers are graduates of UIN Bandung.

Identity of Moh. E. Hashim's Tafsir.

a) Background of its Writing.

The efforts to interpret the Qur'an have existed since the time of the Prophet until today. One of the main factors that encourage the effort is the Qur'an itself. The Qur'an is believed to be full of meaning that continues to radiate the light of truth. Based on this, there was an effort to explore and reveal the content of the Qur'an, which included two activities. *First*, maintenance activities around interpretation products are carried out by previous generations. *Second*, the activity of interpreting the Qur'an.

Referring to the work of Moh. E. Hasyim, *Tafsir Ayat Suci Dalam Renungan*, which began to be written in Cimahi, West Java, was first printed in 1989 using Sundanese. The Book of interpretation of the *Ayat Suci Lenyepaneun* on August 15, 1997, when he was 81 years old, was translated into Indonesian with the title of interpretation of the *Ayat Suci Dalam Renungan*.

Interpretation of the *Ayat Suci Dalam Renungan*, which was previously written in Sundanese, was written by Moh. E. Hasim because since several hundred years ago, in mosques and surau-surau, it has been taught to read the verses of the Qur'an, but in general, it is just reading without writing and understanding the content of the Qur'an.

According to Moh. E. Hasim, what needs to be a concern is that learning to read continues to be encouraged, then added to learning to write and improved to understanding the meaning of the verses to be genuinely effective. We need to understand the meaning of the verses broadly and correctly to do righteous deeds. The only thing that is certain to be true is Allah's knowledge. Allah says in Surah Ali'Imran verse 60 which reads:

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ الْمُمْتَرِينَ

"The Haq (truth) is from your Lord, so do not doubt."

The perception of reciting the Qur'an stops at getting the reward of reading. It needs to be corrected. We should have the courage to conduct self-criticism. Is it right to rely on human works without delving into the content of the Qur'an and Hadith?

Allah says in Surah Ali'Imran verse 103 which reads:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

"And hold fast to the rope of Allah together, do not scatter."

if we want to follow honestly, Muslims worldwide are scattered, and there are different schools of thought both in the creed of monotheism and the Shari'a. This results from being proud of human work while not caring about the content of the Qur'an and Hadith. We are allowed to follow someone's madhhab but must be selective. If we do not master the contents of the Qur'an and Hadith, how is it possible to know the right and wrong schools.

The Book (Book) "*Ayat Suci dalam Renungan* " attempts to express an understanding of the Qur'an. An understanding of the Qur'an is an organic

understanding in the sense that it continues to develop according to the progress of life. However, the Qur'an itself is something that remains and does not change.

Moh. E. Hasim, in the opening of the Book of interpretation of *Ayat Suci dalam Renungan*, explains that the contents of the holy Book of the Qur'an explain a lot of knowledge. The Qur'an is guidance, mercy, and good news for all of us. The Qur'an was revealed to be explained to humans so that they are always in the way of Allah. We invite mankind, of course, in a good and wise way.

In compiling the Book of interpretation of *Ayat Suci dalam Renungan*, it seems that Moh. E. Hasim was driven by the number of people who needed interpretation and requests from the closest people, relatives, and relatives, so he compiled a book of interpretations of the *Ayat Suci Lenyepaneun*. This interpretation is then translated into Indonesian because the interpretation written in Sundanese is limited to certain circles, namely the people of West Java.

Moh. E. Hasim published the Book of interpretation of *Ayat Suci dalam Renungan* in collaboration with Publisher Pustaka, Bandung, located on Jl. Penghulu Haji Hasan Mustafa No. 121. The Book of interpretations of *Ayat Suci dalam Renungan* has only been published in 18 chapters, namely chapters 1-17 and 30, while chapters 18-29 have yet to be published but have been translated into Indonesian. This interpretation has been translated, and the results are listed on each chapter's last sheet.

Nature of the Mufassir

In the context of the nature of the mufassir, the work of interpretation in Indonesia is broadly divided into two types: (1) Individual and (2) collective or team. The individual is used to show a work of interpretation born and written by one person. While the collective here is to show that more than one person compiles the work of interpretation.

This collective nature is divided into two parts: (1) official collective and (2) unofficial collective. The first is a collective officially formed by certain institutions as a team or special committee to write TafsirTafsir. The second form of collective is informal; collectivity only consists of two compilers.

As mentioned in the background of the writing of the interpretation, the interpretation of *Ayat Suci dalam Renungan* was first printed using Sundanese, then translated into Indonesian because of the many requests of his close relatives who did not understand Sundanese. With the above review, *Ayat Suci dalam Renungan* is classified as an individual interpretation, written by one mufassir only, Moh. E. Hasim.

Origin and Knowledge of the Mufassir

The interpretation of *Ayat Suci dalam Renungan* is written by Moh. E. Hasim has a formal educational background, namely schooling in village schools, Schakelschool, and HIS, and the rest he studied by himself. Moh. E. Hasim's scientific specification differs from the science of TafsirTafsir, but he is more specific in language, literature, and Islamic law (*fiqh*).

Origin of Tafsir Literature

The TafsirTafsir of *Ayat Suci dalam Renungan* was written upon the demands of the needy. In the bookkeeping and translation of the interpretation of *Ayat Suci Lenyepaneun* into the interpretation of *Ayat Suci dalam Renungan*, it is explained that because there are still many who need interpretation and many non-Sundanese

people who cannot understand the interpretation, Moh. E. Hasim translated it into Indonesian.

The interpretation of *Ayat Suci Dalam Renungan* was not written for academic purposes, while according to Islah Gusman, there are at least three models of the origin of non-academic literature:

First, the literature of interpretation comes from previously published writings in newspapers, magazines, journals, religious lectures, and various other media.

Second, literature of interpretation written by teams compiled by certain institutions, such as "*Tafsir Tematik Al-Qur'an tentang Hubungan Sosial Antarumat Beragama*," written by the *Tarjih Assembly Team* and the Development of Islamic Thought PP. Muhammadiyah is a form of concern for Muhammadiyah institutions in contributing ideas to the Indonesian nation that is being entangled in the issue of interfaith relations that are of concern.

Third, literature of interpretation initially came from lectures delivered by the author to the public.

The literature of the Book of interpretation of *Ayat Suci dalam Renungan* does not come from writings that have previously been published and are also not included as written by a team compiled by certain institutions, but rather a deliberate interpretation written individually, namely by Moh. E. Hasim himself, not on the institution's initiative or the interests of mass media publications.

In the Book of the interpretation of *Ayat Suci dalam Renungan* of Moh. E. Hasim was first written using Sundanese. Because many need help understanding Sundanese, the Book of interpretation of *Ayat Suci Lenyepaneun* is translated into Indonesian.

Systematic Presentation of Interpretation

A work of interpretation can technically be presented in various presentation systematics. In terms of systematics, according to Islah Gusman, it can be grouped into two main parts: (1) coherent presentation systematics and (2) thematic presentation systematics.

Coherent presentation systematics is a model of systematic presentation of TafsirTafsir writing whose presentation series refers to (1) the order of letters in the standard Mushaf model and (2) refers to the order of revelation. In comparison, the systematic presentation of thematic is a form of a series of writing tafsir works whose exposure structure is referred to a particular theme in certain verses, letters, and juz, determined by the author of TafsirTafsir.

The Book of interpretation of *Ayat Suci dalam Renungan* uses a coherent systematic presentation that refers to the sequence of letters in the standard Mushaf, starting from *Makhôrijul Hurûf*, table of contents, and letter al-Fâtihah and ending with letter An-Nâs then continued with the writing of vocabulary and continued with the writing of revisions for errors in the writing of verses in the Book.

Each interpreted verse is written in its Arabic text in one entire verse. After that, Moh. E. Hasim writes the reading of the verse in Latin so that Muslims who are illiterate in Arabic can read it through the writing of the reading of the verse. Then the verse is written word by word, and under it is written the meaning of the words, then under the meaning of the word is the interpretation of the verse. In interpreting the verse of the Qur'an, he interprets per sentence, not per verse. In interpreting the verse of the Qur'an, he does *munâsabah* verse and is equipped with hadiths and scholarly opinions as support or reinforcement. The interpretation contained in the interpretation of *Ayat Suci dalam Renungan* is obvious and explained in detail.

Form of Interpretation Presentation

The form of interpretation referred to is a form of description in the presentation of interpretation taken by the mufassir in interpreting the Qur'an. There are two parts to this form of presentation: (1) the form of global presence and (2) the form of detailed presentation, each of which has its characteristics.

The global form of presentation is a form of description in the presentation of the work of interpretation in which the explanation is relatively brief and global. Usually, this form focuses more on the essence and purpose of the verses of the Qur'an being studied. This form of global presentation can be defined through the model of interpretation analysis used, which only displays part of the translation, occasional *asbâb al-nuzûl*, Hadith, and the formulation of the main content of the verses studied.

The detailed form of presentation emphasizes interpretative descriptions in detail, depth, and comprehensively. The key themes in each verse are analyzed to find the right and appropriate meaning in a verse context. After that, the interpreter concludes the verse previously examined aspects of *asbâb al-nuzûl* with various analytical frameworks, such as sociological analysis, anthropological, and others.

The interpretation of *Ayat Suci dalam Renungan* is included in the form of presenting the interpretation globally because the interpretation of *Ayat Suci dalam Renungan* in each interpretation that is parsed is given a word-for-word translation so that the reader will know the meaning of the word in the verse. However, it does not analyze the meaning of the word in the context of the text and the socio-cultural context of the community as language users at that time. What can be captured from this tafsir book, as in the global model, is the orientation to facilitate the reader in capturing the meaning of a verse. Furthermore, in its presentation, the interpretation of Holy Verses in Reflection is very different from that of other interpretations. When describing verse 59 of Surah Al-Nisa, for example, he writes:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

"Yaa-ayyuhalladziina aamanu athii'ullaaha wa athii'urrasuuula wa ulil amri mingkum. Fa-inn tanaaza'tum fii syai-imm farudduhu ilallaahi warrasuuli ing kunntum tu'minuuna billaahi walyaumil-aakhir. Dzaa-lika khairuwwa ahsanu ta'wiila."

"O you who believe, obey Allah, obey the Messenger and the ulil amri among you. So, if you disagree about something, return the matter to Allah and the Messenger if you believe in Allah and the hereafter. That is better, and the consequences are better for you."

أَطِيعُوا athii'u obey	آمَنُوا aamanuu who believe	الَّذِينَ alladziina people	يَا أَيُّهَا yaa-ayyuha O
الرَّسُولَ ar-rasuula Prophet	أَطِيعُوا athi'u obey	وَ wa and	اللَّهُ allahu Allah
فَإِنْ fa-in then if	مِنْكُمْ mingkum from you	أُولَى الْأَمْرِ ulil-amri ulil Amri	وَ wa and
فَرُدُّوْهُ farudduu then return	شَيْءٍ syai-in something	فِي fii in	تَنَازَعْتُمْ tanaza'tum you have a different opinion
	وَ	اللَّهُ	هُ
		إِلَى	

	wa and	allahi Allah	ilaa to	hu her/him
تُؤْمِنُونَ tu'minuuna believe	كُنْتُمْ kunntum it is you	إِنْ in if	الرَّسُولِ ar-Rasuuli Prophet	
الْآخِرِ al-Akhiri thereafter	الْيَوْمِ al-yaumi day	وَ wa and	بِاللَّهِ billahi to Allah	
أَحْسَنَ ahsanu better	وَ wa and	خَيْرٍ khairun better	ذَلِكَ dzaalika it	
تَأْوِيلًا ta'wiilan consequence				

After describing the text of the verse and writing the translation of the word under it, the sentence is written word by word and given the meaning under it, and after that, rewrite the verse per sentence. After writing the verse per sentence, this TafsirTafsir directly gives essential points related to the meaning of the verse. In the presentation of TafsirTafsir, there are often foreign languages. An example of its presentation is as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ

“O you who believe, obey Allah and the Messenger and the ulil amri among you.”

In this verse, Moh. E. Hasim first interprets *min* as the same as *a van* (Dutch) and *of* (English), which literally or *leterlijk* means *of*. However, *lughawiyah*, that is, in language translation, means *belonging to*, which does not need to be mentioned. For example, *Het Boek van jou*, or *The Book of you* = *The Book that belongs to you*. In everyday language, it becomes *Your Book* or *your Book*.

The second is *Ūil Amri*. *Ūil amri minkum* = *De autoriteit van Julie* = *The authority of you* = *The ruler of you (among you)*. In colloquial use, it is translated as *The authority of you* or *the ruler of you*. This call is addressed to those who believe, so naturally, what is meant by your ruler is the ruler of you who believe. Your ruler must be added to the attributive adjective who believes.

According to Moh. E. Hasim, in his interpretation, that obeying Allah is obeying His commands and staying away from His prohibitions. Obeying the Messenger is obeying the rules of God conveyed by the Messenger of Allah SAW, which is commonly said to obey *sunnatullâh* dan *sunnaturrasûl*.

After the Prophet died, the task of leadership was handed over in relay to the companions, *tabi'in*, *tâbi'ittâbi'in*, *salaf* scholars, and *khalaf* scholars called *warâsatul-anbiyâ*. Among the *warâsatul-anbiyâ* there is a mandate to become head of State called caliph. This is the *ûlil-amri* or *amirul-mu'minîn* who executes the law according to *sunnatullâh* and *sunnaturrasûl*, which all believers must obey. This verse also refutes the secular understanding used as a guide by the scholars of *fashluddin 'aniddaulah*, which separates the State from religion and rejects the essence of God's law to be used as state law. Secularism is entirely contrary to the words of Allah below.

فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

“So, if you disagree about something, return the matter to Allah and the Messenger if you believe in Allah and the Last Day.”

In this verse, Moh. E. Hasim explains that in the matter of *ubudiah*, namely *mahdhah* worship, there is no need for disagreement because the sharia regarding this issue is perfect as long as Muslims really adhere to *sunnatullâh* and *sunnaturrasûl* and stay away from *bid'ah*.

According to him, what is meant by differences of opinion here is mainly about *muamalah* issues. These problems develop in society, for example, the problem of PORKAS or SDSB, pollution, emergency measures without going through legal procedures, and so on. These issues that are often disputed must be considered to produce *shârih ijma* based on *sunnatullâh* and *sunnaturrasûl*, not merely on individual *ra'yu*. *Ijma shârih* is the agreement of the mujtahids on the law of something similar to *ijma haqîqi*.

What causes the contradiction is *ta'ashshub*, a group fanaticism that causes *taklid*, so that over-estimation of each madzhab arises. This should be discarded, and *ijma* should be made with sincerity *lillâhi ta'âla*, if we truly believe in Allah and the Hereafter.

ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

“That is better and better for you.”

In verse above, Moh. E. Hasim explains that *ijtihad*, returning the disputed matter to the Qur'an and Hadith, is a better solution. Only sometimes use *ra'yu* as is commonly done by secular people.

His word in Surah al-Baqarah verse 147 reads:

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

“The right is from your Lord, so there is no need for you to doubt.”

In this verse Moh. E. Hasim did not explain its meaning, but he only quoted that faith in angels means faith in the word of the Almighty.

The form of presentation in the interpretation of *Ayat Suci dalam Renungan* is, to some extent, useful for Muslim readers who do not have much time to study the Qur'an in detail, detail, and depth, from aspects of grammar, *balâghah*, changes in semantic words from various keywords. Contained in the Qur'an, as well as various scientific disciplines related to the study of the Qur'an.

Tafsir Writing Language

The analysis of the language style of writing here is oriented to see the forms of language used in the work of interpretation. The categories used in this context are similar to those in journalism. In general, there are at least four different styles of writing: column, reportage, scientific, and popular writing styles.

What is meant by column style is a style of writing TafsirTafsir by using short, straightforward, and firm sentences. Meanwhile, the reportage language style is characterized by using simple, illegal, communicative sentences and emphasizes more on reporting and *human interest*.

Scientific writing is a style of writing in which the communication process feels formal and dry; the reader is less involved in the discourse of the events described. The popular writing style is a model of interpretive writing style that places language as a medium of communication with a simple character. Words and sentences are chosen that are simple and easy but less powerful in the process of involving readers.

The style of writing the interpretation of *Ayat Suci dalam Renungan* can be categorized into popular writing style because the sentences are simple and light, and the sentences are easy for ordinary readers to understand. As in Surah Al-Baqarah verse 262.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَدَىٰ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

"Those who spend their wealth in the way of Allah, and then it is not accompanied by rambles or murmurs, then for them, their reward is from their Lord. They will not feel restless and restless, nor will they grieve."

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبَعُونَ مِمَّا انْفَقَوْا مَنًّا وَلَا أَدَى

"People who invest their wealth in the way of Allah, then it is not accompanied by profanity nor by murmuring."

Moh. E. Hasim, in this verse, explains that the infusion of wealth in the way of Allah is truly sincere *lillâhi ta'ala*. When we give money to poor people who beg, commonly called beggars, accompanied by the words: "do not come here often," this is a sign that the gift is not really from a pure heart, not worshipping for the sake of Allah, but so that the person leaves quickly.

The infused property must be ours; it will be more perfect if given without being asked. For example, we come ourselves or send people to deliver donations to orphanages, to administrators of institutions that manage hospitals, madrassas, and so on.

Infak fiisabilillâh not only be accompanied by bad words but also should not be accompanied by sickness or because there are particular intentions.

There is also damage to infaq or donations due to coercion. For example, people pay electricity or water to know suddenly plus pay for stickers. The person who pays it grumbles, so it cannot be included in *infaq fiisabilillâh*, the one who collects it is sinful because his actions are contrary to religious norms.

Whereas if we are consistent with the confession of the Almighty God, halal and haram considerations should be prioritized.

لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

"So for them, the reward is from their Lord. They will not feel restless and restless, nor will they grieve."

Moh. E. Hasim, in this verse, explains that there is a rich man who does not care about the call of the DKM to work together to rehabilitate the mosque. However, when the local authorities asked for donations for natural disasters, he immediately reached into his pocket and handed over a large amount of money while showing a happy face. He even promised to donate labor if needed. There was a shrimp behind the stone, and he hoped to become a partner to get a project in regional development. Unfortunately, his hopes were not granted because he needed to meet the requirements. As a result, he suffered from stress and frustration, money lost, dreams unfulfilled, scorched without fire, and shipwrecked without water.

It is different for a person who comes from a village. He wanders to the city. The person is honest, has noble aspirations, is enterprising and passionate, sits mining mines, stands up to review the distance, his star gets brighter and brighter and finally becomes a wealthy merchant. Because his faith was strong, he remained devoted to Allah SWT. In his village, he bought about three hectares of land on the side of the road and then built a mosque equipped with a parking lot and a garden complete with ponds. Every day many vehicles of thugs enter the courtyard of the mosque. After praying, he rests for a while in the Multipurpose Hall. The guests were very grateful and prayed that the man would be one of the muqarrabun, happy in this world and the hereafter.

Insha Allah, he will not feel restless and uneasy, nor will he grieve as long as he lives. People who are not greedy, not selfish, not greedy to accumulate wealth, not hoarding billions of dollars abroad, but ihsan towards fellow humans, like to spend their wealth *fiisabilillâh*, if there is chaos in the community will not be restless and restless because many people love him.

Suppose you look at the interpretation of Moh. E. Hasim above, it is evident that the writing style is popular because the sentences are simple and light, and the sentences are easy for lay readers to understand.

Form of Writing Tafsir

What is meant here is the writing mechanism that concerns the technical rules in the preparation of the editorial of interpretation literature, the procedure for citing sources, writing footnotes, mentioning the books used as references, as well as matters relating to the construction of the editorial.

In this case, two points are analyzed: (1) scientific writing form and (2) non-scientific writing form. Scientific writing is a form of writing that is very strict in treating the mechanism of editorial arrangement. In this form, sentences and definitions obtained from other literature are given footnotes or abdominal notes to show the reader the source of the referenced understanding.

The non-scientific form of writing is a form of interpretive writing that does not use the rules of scientific writing that requires *footnotes*, *endnotes*, or belly notes, in providing explanations of the referenced literature. In this case, it has nothing to do with the content. This category is only used in mapping the form of writing, not the content of a tafsir.

From the above understanding, the interpretation of *Ayat Suci dalam Renungan* includes a non-scientific form of writing because the interpretation does not use scientific writing rules that require *footnotes*, *endnotes*, or belly notes, in explaining the referenced literature.

Islah Gusmian, in his Book *Khazanah Tafsir Indonesia from Hermeneutika to Ideology*, says that there are seven works of interpretation that use non-scientific forms of writing, including the interpretation of *Ayat Suci dalam Renungan*.

Source of Interpretation

The literature that is used as a source of reference by the interpretation of the Holy Verse in Reflection is:

- 1) *Tafsir Al-Azhar*, by Prof. Dr. Hamka, is very popular among students of Islamic Universities, especially the Ushuludin Department, because this book is often used as a reference in making papers. As in Surah al-Maidah verse 119, this verse, the interpretation of *Ayat Suci Dalam Renungan* Reflection interprets:

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ

"Allah says: This is a day that will benefit truthful people."

Interpretation

Prophet Jesus taught the right, which is the truth. He invited his people to worship Allah, the One True God. He forbade his people from worshipping Allah while worshipping anyone else. Similarly, all the Prophets and Messengers invited their people to worship Allah alone.

Also, those who truly believe in Allah and His Messenger, from the time of the Prophet Adam until the end of time, only worship Allah. If, after he died, there were Christians who worshiped him and his mother, it was clear that it was not his teaching.

The Messenger of Allah (SAW) and the truly believing Muslims invite us to fight for His word, which reads:

إِلَيْكَ نَعْبُدُ وَإِلَيْكَ نَسْتَعِينُ

"To You alone we worship, and to You alone, we pray."

Nevertheless, unfortunately, many people use the catapult of Islam who worship and pray to others other than Allah SWT. In the interpretation of Al-Azhar, Prof. Dr. Hamka mentioned: that Muslims worship the grave of Sayid Abdulkadir Jailani in Baghdad, Shiites worship Husain bin Ali's grave in Karbala, Egyptian laymen worship Imam Syafi'i's grave and Javanese Jakartans worship Alaidrus' grave outside Batang.

All of the Bani Adam, later on, *Yaumil-hisâb* will be brought before the court under the leadership of the Supreme Judge. On this day, the Apostles and all those who believe who have established their rights in truth will benefit.

In verse above, Moh. E. Hasim explains idolatry, namely people who worship graves such as Sayid Abdulkadir, Husain bin Ali, and the people of Jakarta who worship the grave of Alaidrus in Luar Batang by referring to the Al-Azhar interpretation book by Prof. Dr. Hamka.

- 2) The Holy Qur'an by A. Yusuf Ali, which is very popular in the world of Islamic higher education. As in Surah Al-An'am verse 140, in this verse Moh. E. Hasim interprets:

وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ

"Dan mengharamkan rezki pemberian Allah bagi mereka akibat dari aturan yang dibuat-buatnya untuk menentang Allah."

Interpretation

Several kinds of food are forbidden to the Jews based on laws concocted by their priests in the name of Allah.

In *The Holy Qur'an*, A. Yusuf Ali, there is a sentence that reads: *The ceremonial law of the Jews forbade the eating of the flesh of the camel, rabbit, and hare, and the fat of oxen, sheep, and goats, and was in other respects very strict.* (Official Jewish law forbade the eating of the flesh of camels, domesticated rabbits and wild hares, the fat of oxen, sheep, and goats; and was very strict in other matters). An-Nisa verse 160 juz 6.

As for what the Quraysh of the pre-Islamic era forbade, it is some kinds of livestock and crops, as mentioned in verse 138. They say that this is the law of Allah, but it is a law that they have made up. It is not only the Jews and the Quraysh of the jahiliyyah who make false laws in the name of Allah. There are also people labeled as Muslims. In Manonjaya, TDI Manonjaya, Tasikmalaya, West Java, there was once a pervert shaman who liked to rape beautiful female patients by saying: obeying the orders of the Almighty.

In the explanation above, Moh. E. Hasim uses The Holy Qur'an as a reference in taking an example of a people who make rules to oppose God.

- 3) *Encyclopedia of Islam*, by Cyril Glasse, translation of The Concise Encyclopaedia of Islam, Management of PT Raja Grafindo Persada, Jakarta. In this book, he explains the meaning of *Ilal-haqq* found in Surah An-Nisa verse 171.

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ

"O People of the Book, do not transgress in your religion, and do not declare above Allah except the truth."

This verse sermon is addressed to the Christian scribes, now called Catholics and Christians or Protestants. Allah SWT warned them not to transgress in religion, such as glorifying a Prophet 'Isa al-Masih as the Lord Jesus Christ, which some of his followers said he was under God the Father, and some told the highest angel who was appointed as the Son of God and sent to the natural world to educate humans.

It is said that there are three kinds of sins, namely 1. Inherited sins, 2. Major sins, and 3. Minor sins. Inherited sins are blotted out on the cross; mortal sins are blotted out in the sacrament of forgiveness of sins performed by the priest in the name of God. Sacramentals and relics remove minor sins.

There are also many excessive behaviors like this in the Muslim community, such as sacrificing the graves of people who are considered sacred, which can provide supernatural powers and salvation.

Here is Moh. E. Hasim quotes some of the contents of the Encyclopedia of Islam, Cyril Glasse, a translation of The Concise Encyclopaedia of Islam, and Management of PT Raja Grafindo Persada, Jakarta. an

Ilâl-haqq. One of several sects collectively called 'Ali Illahiyy (who deity Ali).

Their doctrine teaches that there are seven forms of manifestation of God. Starting from a character named Khawandagar, they believe that the cousin of the Prophet named Ali ibn Abi Talib is one of several manifestations of God, and several people who managed to reach the peak of worshiping God and a leader named sultan Ishaq who lived in the 9th century / 15th century AD.

Ahmadiyya. A heterodox sect founded by Mirza Ghulam Ahmad (1251-1326/1835-1908).

It is said that Prophet Isa did not die but is in his original form. In that State, he would return to fight the *Dajjâl* and lead the world until the end. Mirza Ghulam Ahmad eventually claimed to be the *Mahdi* and also claimed to be the second return of 'Isa, and he claimed to be the avatara of Vishnu.

Interpretation of *Ayat Suci dalam Renungan* in interpreting the word *Ilal-haq* uses the book *Encyclopaedia of Islam* as a reference.

- 4) Magazines, in interpreting the Qur'an Moh. E. Hasim uses newspapers or magazines as a reference. In interpreting Surah An-Nisa verse 171 about the Trinity, for example:

انْتَهُوا خَيْرًا لَّكُمْ

"Stop! it is better for you".

Interpretation

Discussions on the Trinity have occurred in several councils, such as the Council of Nikea, the Council of Constantinople, the Council of Ephesus, and the Council of Chalcedon. Still, no consensus was reached.

In the Sower magazine of March 16, 1969, Dr. c. Groenen of the Catholic Church mentioned that the idea of an eternal son of God who descended from heaven to become Jesus Christ was an absurd Greek myth.

"Stop!" God commands above. You should not quarrel with me. It will be better for you to be quiet."

Desit! It will be better for you. This is the English translation in The Holy Quran, Yusuf Ali.

سَلَامَةُ الْإِنْسَانِ فِي حِفْظِ اللِّسَانِ

"The salvation of man is in guarding the tongue."

This means it is useless to speak much if it is not based on sound evidence (*hujjah nash naqli* dan *nash aqli*) because it will only lead to arguments. The English say: *Speech is silver, but silence is golden = Speaking is silver, but silence is golden.* Moh. E. Hasim,

In interpreting the verse about the Trinity, Moh. E. Hasim used *Penabur* magazine as a reference so that the explanation of the Trinity is more detailed.

- 5) *Sahih Muslim*. In interpreting the Qur'an, Moh. E. Hasim often uses the *Sahih Muslim* book as a reference and strengthens his opinion in understanding the verse he is interpreting. The Book of *Sahih Muslim* is very popular among students who board at boarding schools, both salaf and khalaf schools. In interpreting Surah Al-Maidah verse 101 about Hajj, he uses the Hadith narrated by Muslim:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْؤُكُمْ

"O you who believe, do not ask about matters which, if explained to you, would trouble you."

In a hadith narrated by Muslim from Abu Hurairah, the Prophet said: "Verily, Allah has made Hajj obligatory for you, so perform it."

Someone asked: "O Messenger of Allah, is it obligatory every year?"

Because his question was not answered immediately, he insisted on repeating the question three times.

Then he said: "If I answer 'yes' then you are obliged to observe it every year, which will be burdensome for you. You should not ask what I did not say."

Moh. E. Hasim uses Sahih Muslim as a reference in explaining the obligation of Muslims to perform Hajj for those who can afford it. Hajj is not obligatory every year because it can burden Muslims, especially in the material field.

- 6) *Sahih Bukhari*. In interpreting the holy verses of the Qur'an, Moh. E. Hasim often uses the *Sahih Bukhari* book as a reference in understanding the verse being interpreted and used as reinforcement in his explanation. The Book of *Sahih Bukhari* is familiar to students and students of Islamic colleges, especially the Hadith Interpretation Study Program. This Book is often used as a reference in making papers and as an object of research. In interpreting Surah Al-An'am verse 31 about the signs of the apocalypse, he refers to the Hadith narrated by Bukhari.

حَتَّىٰ إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ مَا فَرَّطْنَا فِيهَا

"So that when we suddenly arrived at the Day of Resurrection, they said: "Oh, we are sorry that we neglected this day."

Interpretation

There are two types of doomsday: the Hour of the world and the Hour of the Hereafter. The world's apocalypse consists of the *sugra* apocalypse, which is death, and the *kubra* apocalypse, which is the destruction of the world. Those who will meet death are botanical and animal creatures and human beings who will meet the *kubra* apocalypse.

The word of Allah SWT in Surah Ali 'Imran verse 185 juz 4 reads:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

"Every soul must meet death."

And His words in Surah an-Nisa verse 78 juz 4 reads:

أَيُّمَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ

"Whatever you are, death will surely come to you, even if you are in a strong fortress."

The Hour referred to in verse 31 is the Hour of the Hereafter.

Suddenly, Angel Israfil sounds the siren for the second time, and the earth of the departed shakes violently, as stated in Surah az-Zalzalah verse 1 of Juz 30.

When shown all the evil they have done in this world, they are hit by an incomparable peak of regret. Only then will they believe that the Last Day exists. However, unfortunately, it was too late.

Many screamed to the sky, and their hearts ached as if a sharp razor had slashed them, but their complaints of pain and regret were useless. This is the result of defiance against the Almighty. We should contemplate these divine words seriously, so they sink into our hearts' depths. However, let alone in the hereafter, many people neglect the Hour of Judgment. Even though they are old Bangka, they still follow the *thagut*. Even though the signs of the Angel of Death coming to pick them up have appeared, the skin is wrinkled; the eyes are gloomy, and the hands tremble and walk staggeringly.

These are all warnings from the Almighty so that we get ready to complete the supplies to meet the day of the fall of the verdict from the Greatest.

The signs of the *kubra* apocalypse have also begun to appear if we want to reflect on natural phenomena and we relate it to the following hadith narrated by Bukhari:

إِذَا وَلَدَتْ أَلَمَةٌ رَبَّهَا وَإِذَا تَطَوَّلَ رِعَاةُ الْأَيْلِ الْبَهْمِ فِي الْبَنِيَانِ

"If a slave gives birth to his enslaver, the camel harders compete to build luxurious buildings."

This is one of the signs that the Hour is near.

Moh. E. Hasim uses Sahih Bukhari to explain the signs of the Day of Judgment and the types of the Day of Judgment.

- 7) *Sunan Abu Dawud*. In interpreting the verses of the Qur'an, Moh. E. Hasim often uses *Sunan Abu Dawud* as a reference to clarify and strengthen his explanation in interpreting the verses of the Qur'an. This Book is well known among santri and university students and is often used as a reference. For example, in interpreting Surah Al-Maidah verse 89:

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ

"Allah does not punish you for your playful oaths, but He does punish you for your willful oaths."

Sometimes in the banter between friends and acquaintances, one hears people making fun of oaths, for example: "I swear that I will never borrow money from you again." At the time of the oath, the person concerned did not look angry. His face looked bright, and he even seemed to smile a little. In the word of Allah SWT above, this kind of playful oath does not have a negative impact. Namely, the person concerned will not be sentenced. However, is our behavior good if we get into the habit of making playful oaths, even to friends? In our religion, there are ethics and aesthetics or morals and beauty. It would be nice if we maintained our self-respect.

An oath that is genuinely from the heart has its penalties. If we swear falsely, then we will be wrathful to the Almighty... If there is a dispute between the accused and the accuser and there are no witnesses or evidence, the accused can reject the accusation or charge by taking an oath. According to Islamic teachings, a valid oath must mention Allah's name. The Hadith narrated by Abu Daud and an-Nasai from Ibn Abbas states:

إِنْ نَبِيَّ اللَّهِ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ حَلَفَ بِاللهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ مَا لَهُ عِنْدَكَ شَيْءٌ

"The Messenger of Allah (SAW) said to those who swear: "Take an oath in the name of Allah, there is no God worthy of worship except Him, that your opponent has no right over him at all."

If a man cannot contain his anger towards his wife and swears, "By Allah, I swear that I will never mix with you again," but a few days later he feels very sorry and wants to have relations with her again, then the continuation of this verse will explain.

In explaining the word oath, Moh. E. Hasim uses *Sunan Abu Daud* as a reference and a form of munasabah between the verse of the Qur'an and the Hadith.

- 8) *Futuh al-Ghaib*. In interpreting the verses of the Qur'an, Moh. E. Hasim often uses *Futuh al-Ghaib* as a reference for his interpretation.

In interpreting Surat Al-Baqarah verse 269 for example:

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

"And whoever is given wisdom, indeed, he has been given much virtue. Moreover, no one learns that wisdom except ulul al-bab."

Interpretation

Ulul-albâb are scientists in the fields of *ukhrâwiyah* and *duniawiyah*. They are given very many virtues. But if we observe today's scientists, it seems like no one can be categorized as *ulul-albâb*.

There are scientists who do not practice their knowledge, so they do not get any virtue:

الْعِلْمُ بِلَا عَمَلٍ كَشَجَرٍ بِلَا ثَمَرٍ

"Knowledge that is not practiced is like a tree that does not bear fruit."

Some worldly practice knowledge but contradict *ukhrâwiyah* knowledge. All scholars who practice their knowledge without the dhikr of Allah will not gain virtue but curse and destruction.

His word in verse 61 of Surah al-Baqarah reads:

أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

"They will be cursed by Allah, from the angels, and all mankind."

The science of physics produced the atomic bomb, which was used to destroy the islands of Hiroshima and Nagasaki by unbelievers, resulting in tens of thousands of deaths. The people who destroyed their fellow human beings in this horrible way are cursed by Allah SWT, angels, and people worldwide.

People who are only concerned with ukhrawiyah affairs, not a few who are indifferent to worldly matters. Some are even entirely anti-worldly.

Perhaps everyone has heard the name Abdul Qadir Zailani. He was from the Qadariyyah tariqat. His words contained in *Futuh al-Ghaibah* read: leave this worldly affair with the permission of Allah and turn off your desires (lust) with the permission of Allah as well until you reach the position of God's knowledge (ma'rifat). The sign of your death from worldly affairs is if you have detached yourself from them.

Moh. E. Hasim uses the Book *Futuh al-Ghaib* as a reference in interpreting the verse relating to *Ūlul-albâb* above.

Thought Interpretation Method

What is built in this method of thought interpretation, according to Islah Gusmian is the theoretical aspect of interpretation, that understanding the text of the Qur'an actually cannot be separated from the awareness of scientific knowledge to place it in the structure as a language that has a historic structure with the discourses used and the culture of the people who become its audience. Because the text of the Qur'an, in the context of language, is a form of representation and representation of the culture of the society in which the text is produced.

The process of shifting the meaning of a term in the language (Arabic) must also be understood in the context of the culture of the society in which a term is used. Thus, understanding the text of the Qur'an must be distinct from the cultural, geographical, and psychological issues of the society with which the Qur'an was revealed and dialogued.

The preparation of the Book of interpretation of the *Ayat Suci dalam Renungan* seems to be driven by the factor of the number of people who need interpretation and the requests of the closest people, relatives, and relatives, so he compiled the Book of interpretation of *Ayat Suci dalam Lenyepaneun* written using Sundanese and then translated into Indonesian because interpretation using Sundanese is limited to certain circles, namely the people of West Java.

Interpretation of *Ayat Suci dalam Renungan* appears amid Indonesian society with various traditions and cultures; because the intended audience is Indonesian society, the interpretation of the Holy Verses in Renungan is all packaged and delivered thickly using Indonesian.

Interpretation of *Ayat Suci dalam Renungan* was born from Moh. E. Hasim, who is an expert in literature and language. Moh. E. Hasim sometimes includes his scientific discipline of language and literature in interpreting the Qur'an as in Surah Al-Anbiyaa' verse 28 below:

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ

Ya'lamu maa baina aidiihim wa maa khalfahum wa laa yasyfa'uun, illa limanirtadhaa wa hummin khasyyatihii musyfiqun.

"Allah knows what is before them and behind them, and they do not intercede except for those whom He pleases, and they are always cautious out of fear of Him."

Moh. E. Hasim, in this verse, explains that it should be noted that sometimes there are words or groups of words that contain majasi meanings, for example:

- Figuratively: losing face = getting embarrassed,
- Proverb: feet up, head down = working very busy,
- Metaphor: youth is the backbone of the country = youth is the strength of the State, and
- Simile: his cheeks are like pauh in the sky = his cheeks are gorgeous.

In this verse there is a group of words:

مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

Which means: "what is between their hands and what is behind them."

However, in majasi it means: "what is before them and what is behind them."

Moh. E. Hasim explains the majasi in the above verse so that the public, as readers, can understand it clearly.

The Indonesian people are the target audience for the interpretation of *Ayat Suci dalam Renungan*. Thus, Moh. E. Hasim provides synonyms or terms that are difficult to understand by the Indonesian people, especially the ordinary people, then looks for word equivalents that are easily understood by the community, especially the ordinary Indonesian people, and the word equivalents are listed on the last page of each juz or volume. As in Surah An-Nisa's verse 171, namely:

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ وَلَا تَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ

"O people of the book, do not transgress in your religion, and do not speak of Allah except the truth."

Interpretation:

According to Moh. E. Hasim, the *Khithâb* of this verse, is addressed to the Christian People of the Book, called Catholics or Protestants. Allah SWT warns them not to cross the boundaries of religion, such as glorifying a Prophet excessively. The Christians consider the Prophet Isa al-Masih as the Lord Jesus Christ. Some of his followers say he ranks below God the Father, and some say the highest angel who was appointed as the Son of God and sent to the world to educate humans. It is said that there are three kinds of sins, namely 1. Inherited sins, 2. Major sins, 3. Minor sins.

Inherited sins are removed at the cross; major sins are removed at the sacrament of absolution performed by the priest on behalf of God. As for venial sins, they are removed by sacramentals and relics.

Moh. E. Hasim, in this verse, explains the meaning of relics and sacramentals. He explains that sacramentals are statues of saints, the sign of the cross, and the Rosary (a kind of prayer beads). Meanwhile, *reklawi* are heirlooms left by saints, which are efficacious. This is all done so the target audience can understand clearly and easily.

Another example is when he interprets the word *kafir* in Surah An-Nisa' verse 9 as follows:

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ

"Verily, those who disbelieve in Allah and His Messenger."

In verse above, Moh. E. Hasim explains that there are seven kinds of disbelievers, namely:

- Kafir Inkar: atheists who do not believe in Allah at all and automatically do not believe in His Angels, His Messengers, His Book, the last day, and His destiny.
- Kafir Juhud: a group that believes in Allah but disobeys Him. They follow the devil.
- Kafir Ahlul Kitab: Jews and Christians who adhere to man-made books.
- Kafir Nifaq: people who label themselves Muslims, believing on their lips but disbelieving in their hearts.
- Kufu Shirk: polytheists who, in addition to worshiping and praying to Allah, also worship and pray to idols.
- Kufu Ni'am: People who are not grateful for divine favors. They betray their trust.
- Kufu Ridah: People who convert from Islam to another religion.

In verse above, Moh. E. Hasim explains the meaning of disbelief based on its categories. This is all done so that readers can better understand the content of the verse.

The above shows that the interpretation of *Ayat Suci dalam Renungan* uses the method of thought because the intended audience is Indonesian people who are less familiar with Arabic and less familiar with *majas*, so anonymous words are easily understood by the audience.

Influence of Tafsir Ayat Suci Dalam Renungan on West Java Society

Tafsir Ayat Suci Dalam Renungan has an influence, either directly or indirectly, on the people of West Java. The indication is the use of this interpretation book as a scientific reference in educational institutions, especially those in West Java, and a reference for the general public.

4. CONCLUSION

Moh. E. Hasyim is a mufassir who was born on August 15, 1916 AD, in the Kawali area, Cieurih Village, Ciamis Regency, West Java Province, In his major work *Tafsir Ayat Suci Dalam Renungan*, he explores the breadth of his knowledge for Muslims in West Java, admittedly not only the result of his *ijtihad*, but he is also in some views of prominent scholars. This tafsir work initially used Sundanese, which was then translated into Indonesian using straightforward language so that almost no words or sentences were found difficult to understand by the public. Presented in the Tafsir method of thought provides several alternative solutions to face various problems in modern times so that it has a good position and becomes a reference for observers of TafsirTafsir both in the Islamic world and especially for the Muslim community of West Java.

5. ACKNOWLEDGMENTS

This research was supported by the son of the commentator himself. We thank fellow Lecturers who provide insight and expertise that are very helpful in research, even though they may not agree with all interpretations/conclusions of this paper.

6. REFERENCES

- Al-Farmawi, Hayy Abdul, (202). *Metode Tafsir Maudhui*. Bandung: PUSTAKA SETIA.
- Al-Khulli, Amin. *Manahij al-Tajdid*. Bariut: Dar al-Ma'rifat, T.th.
- Amal, Adnan, Taufiq, (2000). *Rekonstruksi Sejarah Al-Qur'an*. Yogyakarta: Pustaka Pelajar,.
- Ash-Shaabuuniy, Ali, Muhammad. *Studi Ilmu Alqur'an*. Bandung: PUSTAKA SETIA, 1998.
- Baidan, Nasrudin, 2005. *Wawasan Baru Ilmu Tafsir*. Yogyakarta: Pustaka Pelajar.
- _____, (2000). *Metodologi Penafsiran Al-Qur'an*. Yogyakarta: Pustaka Pelajar, 2000.
- Ekadjati, Edi. *Ensiklopedi Sunda, Alam, Manusia dan Budaya*, Cet. I. Jakarta, PT Dunia Pustaka Jaya.
- Gusmian, Islah, (2003). *Khazanah Tafsir Indonesia Dari Hermeneutika Hingga Ideologi*. Jakarta: Teraju.
- Hakim, Abd Atang. dan Mubarak, Jaih, (2002). *Metodologi Studi Islam*. Bandung: Remaja Rosdakarya.
- Hasim, E, Moh, (1997). *Rupa-rupa Upacara Adat Sunda Jaman Ayeuna*. Bandung: Penerbit Pustaka.
- _____, (2007). *Ayat Suci dalam Renungan*. Bandung: Penerbit Pustaka,.
- _____, (2007) *Ayat Suci Lenyepaneun*. Bandung: Penerbit Pustaka,.
- Jansen, J.J.G. *The Interpretasi of The koranin Modern diterjemahIlkan oleh Hairussalim, Syarif Hidayatullah dalam*

- Jumiyati, Diah Nur Fitri (2020) *Metodologi tafsir ayat suci dalam renungan karya Moh. E. Hasim dan kontribusinya terhadap budaya lokal*. Undergraduate thesis, UIN Sunan Ampel Surabaya.
- Nata, Abuddin,(1999). *Metodologi Studi Islam*. Cet. II; Jakarta: PT. Raja Grafindo Persada, 1999.
- Rina, (2021) *Penafsiran A Hassan dan Moh E Hasim terhadap ayat-ayat tauhid: Studi komparatif atas tafsir Al-Furqan dan tafsir ayat suci Lenyepaneun*. Diploma thesis, UIN SUNAN GUNUNG DJATI BANDUNG