



**ORTHODOXY IN ISLMAIC BOARDING SCHOOL
INTERPRETATION**

(Tradisonalist Discorse In The Interpretation Of Al-Bayan Fi Ma'rifati

Ma'ani Al-Qur'an By KH. Shidiq Hamzah)

oleh

Saichul Anam¹ & Nur Imam Akhmad Yani²

Abstrak;Tujuan tulisan ini adalah untuk melihat wacana ortodoksi dalam tafsir Al-Bayan Fi Ma'rifati Ma'ani Alquran yang ditulis oleh KH Shodiq Hamzah dari Semarang. Shodiq Hamzah merupakan tokoh intelektual di kalangan pesantren dengan memegang posisi penting dalam sistem sosial. Kesimpulan ini didasarkan pada fakta bahwa tafsir ini ditulis atas permintaan jamaah haji yang beliau pimpin, dan posisinya sebagai pembimbing spiritual (mursyid) dalam tarekat. Sebagai seorang ulama pesantren, tradisi dalam pendidikan pesantren, yang senantiasa berupaya menjaga keotentikan ajaran agama melalui jaringan intelektual (sanad), terabstraksi dalam tafsirnya. Tafsir "Al-Bayan" mencerminkan tradisi ortodoksi pesantren, dimana pemahaman agama ortodoks dipertahankan untuk menghindari pandangan heterodoks. Dengan memanfaatkan konseptualisasi John B. Henderson tentang ortodoksi, penelitian ini menyimpulkan bahwa tafsir Al-Bayan cenderung pada pandangan ortodoks. Hal ini ditunjukkan melalui berbagai rujukan karya ulama salaf yang beliau masukkan sebagai sumber penafsirannya. Latar belakang beliau sebagai intelektual pesantren, yang terhubung dengan para ulama Haramain, sangat mempengaruhi gaya penafsirannya. Namun, ortodoksi dalam penafsiran Shodiq tidaklah ekstrim; tampak toleran dan moderat, menghindari kritik atau mendiskreditkan pendapat yang berbeda.

Kata Kunci: Tafsir Al-Bayan, Ortodoksi, Tafsir Pesantren, Shodiq Hamzah

Abstract:he purpose of this writing is to examine the orthodoxy perspective in the Al-Bayan Fi Ma'rifati Ma'ani Alquran commentary written by KH Shodiq Hamzah from Semarang. Shodiq Hamzah is an intellectual figure in the pesantren community, holding a prominent position within the societal system. The conclusion is based on the fact that this commentary was written

at the request of the hajj congregation he led, and his position as a spiritual guide (mursyid) in the Thariqah order. As a pesantren scholar, the tradition in pesantren education, which consistently strives to maintain the orthodoxy of religious teachings through an intellectual network (sanad), is abstracted in his commentary. The "Al-Bayan" commentary reflects the pesantren's orthodox tradition, where orthodox religious understanding is maintained to avoid heterodox views. By utilizing John B. Henderson's conceptualization of orthodoxy, this study concludes that the "Al-Bayan" commentary tends to orthodox views. This is demonstrated through various references to the works of Salaf scholars that he incorporates as sources for his interpretation. His background as a pesantren intellectual, connected with the scholars of the Haramain, significantly influences his interpretive style. However, the orthodoxy in Shodiq's interpretations is not extreme; it appears tolerant and moderate, avoiding criticism or discrediting differing opinions.

Keywords: Al-Bayan Commentary, Orthodoxy, Pesantren Commentary, Shodiq Hamzah.

¹ anamsaichul18@gmail.com ,UIN Sunan Kalijaga Yogyakarta

² 22205031078@student.uin-suka.ac.id UIN Sunan Kalijaga Yogyakarta

A. Introduction

The transmission of thought in the pesantren tradition is placed in a sacred position. The relationship between teacher and student, and the continuity of intellectual networks (sanad) are the most important loci that must be maintained¹. This transmission process is one of the many ways to maintain the authenticity of the religious knowledge taught. It includes the transmission of books by previous scholars that cover various forms of scientific studies, such as books on the interpretation of the Qur'an. This situation is because the works of interpretation in the previous period are considered a safe reference for subsequent interpretations. Even the works of interpretation in the previous period are considered the most authoritative references after the Qur'an and the prophetic stories². This tradition, from the beginning of its introduction by scholars until now, is still maintained by traditional pesantren³. Thus, the position of the sanad of knowledge or sanad of teacher is as important as the sanad of hadith, namely to prove the truth of the source of acquisition and explanation of both the Qur'an and the Sunnah⁴.

Kurdi Fadal said that the connection of this network of scholars is to maintain the authoritativeness of orthodox religious understanding, so that it can avoid deviant (heterodox) views⁵. Orthodoxy is understood as a dogmatic

¹Kurdi Fadal, "Genealogi Dan Transformasi Ideologi Tafsir Pesantren Abad XIX Hingga Awal Abad XX." *Jurnal Bimas Islam* 11. No. 1. 2018. hal. 73–104.

²Johana Pink, "Tradition, Authority and Innovation in Contemporary Sunnī Tafsīr: Towards a Typology of Qur'an Commentaries from the Arab World, Indonesia and Turkey." *Journal of Qur'anic Studies* 12(1–2) 2010. Hal. 56–82. doi: 10.3366/E1465359110000963.

³Sufyan Syafi'i, "Urgensitas Sanad Sebagai Modal Sosial Pesantren Dalam Deradikalisasi Islam." *The International Journal of Pegon: Islam Nusantara Civilization* 3(02) 2020. Hal. 161–90. doi: 10.51925/inc.v3i02.25.

⁴Zainul Milal Bizawie, *Masterpiece Islam Nusantara Sanad Dan Jejaring Ulama-Santri*. (Tangerang Selatan: Yayasan Compass Indosiatama, 2016).

⁵Kurdi Fadal, "Ortodoksi Tafsir Indonesia: Analisis Kitab Firdaus Al-Na'im Karya Thaifur Ali Wafa." *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 8:. Hal. 1–19.

teaching and doctrine of a religious teaching that is considered final. According to Fazlurrahman, this situation has caused the decline of Muslims, because basically a religious teaching is temporary and in accordance with historical needs, not a permanent orthodox dogma⁶. It's just that in Indonesia itself, especially in Islamic boarding schools, the orthodox system has formed a tradition and become the basis of religion⁷. In this context, the position of religious leaders - in the context of society - and kyai in Islamic boarding schools have an important position⁸. The reason is that kyai or religious leaders are agents of change as managers of the religious system⁹. They have a dominant space in providing teachings with this system, especially in Islamic boarding schools. One of the kyai who has this control is Kyai Shodiq Hamzah (1954-present). He has a significant position in the religious system of the Mranggen community, Semarang and its surroundings or in the Islamic boarding school he leads. This is shown in his commentary, *Tafsir Al-Bāyan Fī Ma'rifat Ma'āni Al-Tanzīl* which was written at the request of the community and the hajj group gathered in KBIH Asshodiqiyah¹⁰. The authority he has gives him a wide space to provide orthodox dogmas.

This study is intended to trace the value of orthodoxy in the interpretation of *Tafsir Al-Bāyan Fī Ma'rifat Ma'āni Al-Tanzīl* by KH Shoqid Hamzah (1954-present) in relation to the concept of 'iddah as a discussion

⁶ Fazlur Rahman, *Islam* (Bandung: Pustaka. 2003)

⁷ Martin Van Bruinessen, *Rakyat Kecil, Islam, Dan Politik* (Yogyakarta: Penerbit Gading. 2013).

⁸ Yanwar Pribadi, "Religious Networks in Madura Pesantren, Nahdlatul Ulama and Kiai as the Core of Santri Culture." *Al-Jami'ah* 51(1). 2013. Hal 1–32. doi: 10.14421/ajis.2013.511.1-32.

⁹ N. N. Arafah, "KH Maimun Zubair Gagasan Dan Kiprahnya Dalam Politik Islam Di Indonesia." *Journal on Education* 05(01). 2022. Hal. 609–26. doi: <https://doi.org/10.31004/joe.v5i1>.

¹⁰ Shodiq Hamzah, *Tafsir Al-Bāyan Fī Ma'rifat Ma'āni Al-Tanzīl*. (Sleman: Asnaliterasi. 2020).

theme. Shodiq Hamzah himself is a productive pesantren intellectual in writing. At least until now the works he has written are no less than 20 works from various scientific disciplines. To see the orthodoxy in this interpretation, this study will borrow John B. Henderson's orthodoxy theory which is summarized in five aspects, namely unity, true transmission, primacy, tolerant and moderate attitudes (Henderson 1998)¹¹. This study departs from one argument that the work of pesantren interpretation is in the shadow of the pesantren tradition which is closely related to the tradition of orthodoxy as a process of transmitting knowledge. This tradition, whether realized or not, will shape and be shaped by the interpreter who is abstracted in his interpretation.

B. Research Methods

This study uses a qualitative approach with a hermeneutics-based content analysis method, which is directed to examine the construction of orthodoxy in the Tafsir al-Bayan Fi Ma'rifati Ma'ani Alquran by KH Shodiq Hamzah. The hermeneutic approach was chosen to trace the dynamics of the meaning of the interpretation text within the framework of the pesantren tradition which is intertextual and historical. The material object of the study is the al-Bayan interpretation text, while the formal object is the discourse of orthodoxy which is analyzed using John B. Henderson's conceptual framework, which includes five main indicators: primacy, true transmission, unity, tolerance, and moderation. The data collection technique was carried out through literature study, namely the search and documentation of primary texts (al-Bayan interpretation) and secondary texts (classical interpretations such as Jāmi' al-Bayān al-Ṭabarī, Anwār al-Tanzīl al-Baiḍāwī, Jalālayn, Rūḥ al-Ma'ānī

¹¹ John B Henderson, *The Construction of Orthodoxy and Heresy: Neo-Confucian, Islamic, Jewish, and Early Christian Patterns*. (Albany: State University of New York Press. 1998).

al-Ālūsī, and others), as well as conceptual literature and previous research on pesantren interpretation and Islamic orthodoxy. The data analysis technique was carried out through three stages: data reduction, thematic categorization based on orthodoxy indicators, and critical interpretation of Shodiq Hamzah's thought tendencies in interpreting legal verses, especially QS. al-Bāqarah verses 228, 234, and 235. The validity of the findings is maintained by triangulating sources and theories, as well as in-depth reading of the relationship between the structure of interpretation, the ideology of the pesantren, and the orthodoxy tendencies adopted by the interpreters.

C. Results And Discussion

1. Setting Historis KH Shodiq Hamzah

It is important to see to gain an ideal understanding of an interpretation is to see the context of its emergence. This part should not be denied its existence because hermeneutically leaving the context will result in failure in thinking. How could it not be, the same text will have a different understanding if read in a different space and time. Departing from this assumption, before looking at the orthodoxy in the operational system of Shodiq Hamzah's interpretation, the first step is to look at the historical setting of Shodiq Hamzah's thoughts and the emergence of the al-Bayan interpretation.

Shodiq Hamzah is a 21st century Islamic boarding school scholar who has recently been involved in the development of Islamic boarding school interpretation studies through his work, the Al-Bayan interpretation of the Quran. In fact, the Al-Bayan interpretation is only one of his many works in the study of the Quran and interpretation. Long before that, he had written the books *Qalbu al-Qur'an*, *Dhilal Al-Manazil Fi Tarjamati Yasin* and *Tahli and Zubdah al-Bayān fī Bayān Faḍāil al-Suwār*, all three

of which discuss the study of the Quran¹². So the Al-Bayan interpretation is a collection of studies of the Quran and interpretation in his career as an intellectual in Islamic boarding schools. This portrait is not strange considering the genealogy of his knowledge which is associated with the scholars of the haramainn who are known to be productive in writing. In addition, he is also one of the holders of the scientific sanad of Sheikh Yasin bin 'Isa al-Fādaniy and the intellectual network of the Mranggen Islamic boarding school. His struggle with these two poles of knowledge ultimately made him a kyai who has an adaptive attitude towards the culture and local wisdom around him.

Shodiq Hamzah was born on January 1, 1954 to Hamzah Ustman and Rohanah, a religious figure (kyai) in Sayung, Demak, Central Java. He is the second child of seven siblings. Little Shodiq was educated in a religious educational circle. Since childhood, he has studied various religious disciplines under the guidance of his father. From his father he had begun to learn about the Qur'an and basic religious sciences, such as Arabic grammar and basic jurisprudence. Even so, he grew up in a slightly tense historical context. The reason is that when he was in elementary school, the teaching and learning process did not take place conducive and safely. Where when he was nine years old and in grade 6, the September 30 PKI Movement occurred. Because the situation was tense and the teaching and learning process could not be carried out, in 1981 his father sent him to study at the Futuhiyah Mranggen Islamic Boarding School under the care of KH Muslih Abdurrohman. Under the tutelage of Kyai Muslih, he then studied many scientific disciplines until when he was

¹² Abdul Mughis, "Sosok Shodiq Hamzah, Menulis 37 Kitab Dan Risalah Hasil Karya." *Jateng Today*. Retrieved July 27, 2024 (<https://jatengtoday.com/sosok-shodiq-hamzah-menulis-37-kitab-dan-risalah-hasil-karya>).

in Madrasah Aliyah in 1972 he was trusted to teach the book 'uqūd al-Lujain and Alfiah Ibn Mālik. His perseverance in studying finally produced satisfactory results. This was marked by his success in obtaining a Bachelor of Art degree at Nahdlatul Ulama University Surakarta in 1980.

His educational journey as above shows that he was a progressive young man. Although he was educated in a pesantren environment, he did not confine himself to the pesantren tradition which at that time tended to be traditional. But this also does not deny that the shadow of the pesantren still sticks to him. This is proven after his association with education and spending time in the land of Haramain he actively participated in social activities and became a member of various organizations. His activeness in various aspects of community life helped strengthen his involvement in the social and cultural dynamics of the city. He was also a mursyid tariqah with the verse above Shaikh Al-Alim Al-Allamah Muhammad Mahmud Al-Hajar, a prominent Naqsabandiyah tarekat teacher, in 1933 while in Medina.¹³

Shodiq Hamzah has a number of significant roles in various organizations in Central Java. He serves as an advisor to the Central Java Grand Mosque and also serves as an advisor to the Indonesian Ulema Council (MUI) in Central Java province. In addition, his role extends as an advisor to the Central Java National Electricity Company (PLN) and the Al-Khidmah Foundation. Shodiq Hamzah is also active as Deputy Chairperson of al-Tarbiyyat al-Islamiyyah and has served as Deputy Secretary of the Rabithah Ma'ahid Islamiyah (RMI) in Central Java. At the national level, he is involved in the Sharia Council of the Hajj

¹³Taftazani Ahmad, "Analisis Metodologi Tafsir al-Bayān fī Ma'rifati Ma'āni al-Qur'ān karya KH. Shodiq Hamzah Usman Semarang. *Skripsi* di STAI Al-Anwar Sarang Rembang. 2023.

Guidance Group Forum (FKBIH) and as an administrator of the Jami'iyah ahl al-Tariqah al-Mu'tabarrah al-Nahdliyah (JATMAN), Idarah Wusto Rais Syuriah¹⁴, administrator of the Nahdlatul Ulama (PCNU) branch in Semarang City. In addition, Shodiq Hamzah is also known as the founder of the Al-Fattah Sayung foundation in Demak. The founder of KBHI Asshodihiyah Semarang, as well as an activist and initiator of the establishment of Wahid Hasim University Semarang, then he was once a Member of the Syuro Council of the Semarang Branch Representative Council (DPC) of the National Awakening Party (PKB) and was the founder and caretaker of the Asshodihiyyah Islamic Boarding School in Semarang, through these roles, Shodiq Hamzah has made a great contribution to the development of education, social and religious in Central Java.¹⁵

2. Characteristics of Tafsir Al-Bayan fi Ma'rifati Ma'ani Al-Quran

Departing from the excerpt of Prof. Dr. Imam Taufiq's opinion in his introduction that the current era of the task of interpretive activities is to contextualize the Qur'an with contemporary reality¹⁶. This hermeneutical task seems to be another factor in compiling the Al-Bayan interpretation, where in this interpretation he summarizes several local elements with various phenomena that occur. Shodiq not only sees the Qur'an as a past text with all its dogmas, but he carries out a complete interpretive task, namely seeing the text, context, and contextualization.

¹⁴UIN Walisongi Semarang. n.d. "UIN Walisongo Akan Berikan Gelar Doktor HC Pada K.H. Shodiq Hamzah." 2022. Retrieved July 24, 2024 (<https://fuhum.walisongo.ac.id/uin-walisongo-akan-berikan-gelar-doktor-hc-pada-k-h-shodiq-hamzah/>).

¹⁵Umi Kultsum, "Lokalitas Dalam Tafsir Al-Bayan Fi Ma'rifati Ma'ani Al-Qur'an Karya Kh. Shodiq Hamzah." *Skripsi* di STAI Al-Anwar Sarang Rembang. 2023.

¹⁶Shodiq Hamzah, *Tafsir Al-Bāyan Fī Ma'rifat Ma'āni Al-Tanzīl* (Sleman: Asnaliterasi. 2020).

These three elements are what in Fahrudin Faiz's view are called the main hermeneutical instruments.¹⁷ This claim does not seem to overlook the local nuances brought into his interpretation. The use of language and choice of diction make the articulation given expected to be understood by the audience. That way, this interpretation is a reflection of the historical and psychological conditions of the surrounding community.

This interpretation is the result of a request from the hajj guidance group under his care¹⁸. They are people with various different backgrounds. Based on this reason, the Al-Bayan interpretation is written in easy language. Shodiq chose to use Javanese with Latin script. In addition, this interpretation is written with a typical pesantren meaning that interprets it per sentence. He also provides an explanation of *asbāb al-nuzūl* in several verses that have a reason for being revealed, and provides a global explanation of the parts that are considered important. This means that he does not provide an explanation for all the verses in the Qur'an except to give meaning to each sentence with a meaning that is typical of the pesantren tradition.

The book Al-Bayan as written by its author refers to many previous tafsir books, both early period tafsirs and tafsirs born in the modern century. The tafsirs that he uses as references are at least 31 tafsirs as he mentioned. These include the tafsir *Jāmi' al-ṭabarīy* by Abu Ja'far Al-Ṭabarī, tafsir *Al-Baiḍāwī* by Imām Al-Baiḍāwī, tafsir *Jalālain* by Jalāl al-Dīn al-Maḥallī and Jalāl al-Dīn al-Suyūṭī, tafsir *Rūh al-Ma'āni* by Al-Alūsi, tafsir *al-Kasyāf* by Al-Zamaḥṣyarī, tafsir *Al-Wajīz* by Ibn 'Aṭīyah,

¹⁷Fakhrudin Faiz, *Hermenutika Qur'ani: Antara Teks, Konteks, Dan Kontekstualisasi*. Yogyakarta: Qalam. 2003).

¹⁸ Shodiq Hamzah, *Tafsir Al-Bāyan Fī Ma'rifat Ma'āni Al-Tanzīl* (Sleman: Asnaliterasi. 2020).

tafsir Marāh Labīd by Nawawī al-Bantanī, tafsir al-Iklīl fi Ma'āni al-Tanzīl Misbah Musthofa's work, Bisri Musthofa's tafsir al-Ibrīz, and a number of other tafsirs.¹⁹

3. Orthodoxy in Tafsir al-Bayan fi Ma'rifat Ma'ani al-Qur'an

The dominance of orthodox thought shown by Shodiq in his interpretation is commonplace and closely related to the ideology that built it. This ideological map can be concretely read from the name of the interpretation book he wrote. The name Al-Bayan fi Ma'rifati Ma'ani Alquran is a phrase that he summarized from several interpretation names. The morpheme Al-Bayan he took as the name of the book is a form of tafā'ul or hope for goodness from Abi Ṭayyīb Ṣiddīq al-Qonuji with his work Fathul Bayān, and Muhammad Al-Amīn Al-Syinkity who wrote the book Aḍwā' Al-Bayān. The name Al-Bayan as the name of his interpretation is an adoption of these two works. The morpheme Al-Ma'rifah is taken from the name of the tafsir book by Mustofa Bisri who wrote the book Al-Ibrīz fi Ma'rifati Al-Qur'an Al-'Azīz. While the last part of the name of the book Al-Bayan is Ma'āni Al-Qur'an he took from Ma'āni Al-Qur'ān Al-Karīm by Abu Ja'far Al-Nakhāsi.²⁰ Basically, the name of each work contains a subjective meaning chosen by the author, and this is legitimate to do, including adopting the names of previously existing works that are considered special according to the author. The naming as done by Shodiq for his work is closely related to the pesantren tradition, which uses the names of previous works that are considered good. This can be seen from the tafsir book Safīnah Kallā Saya'lamūn fi Tafsīri

¹⁹Shodiq Hamzah, *Tafsir Al-Bāyan Fī Ma'rifat Ma'āni Al-Tanzīl* (Sleman: Asnaliterasi. 2020).

²⁰Shodiq Hamzah, *Tafsir Al-Bāyan Fī Ma'rifat Ma'āni Al-Tanzīl* (Sleman: Asnaliterasi. 2020).

Syaikhina Maimun, which is based on the work of Habib Salīm bin Abdillāh Al-Syaṭirī²¹ and other works that are not mentioned explicitly but have similar tendencies.

Shodiq's commitment to the traditionalist discourse that is close to the nuances of orthodoxy is demonstrated by various references to the works of early scholars as he wrote in his interpretation. It is not explicit why he took references to the works of interpretation written by early scholars, but he brought in at least 32 works of interpretation to help him in his interpretation. However, in the tradition of Islamic boarding schools, such a situation is an effort to maintain the authority of religion with its various derivatives, including in the field of interpretation of the Qur'an. Not only in the sources of interpretation, he also shows the nuances of orthodoxy in the results of his interpretation. These two things will be explored in this article from Shodiq's Interpretation.

The link between previous texts and later texts cannot be denied. One of the ways this link can be seen is the ideology conveyed in his work. This situation covers all areas of thought, including in the realm of al-Qur'an and Tafsir studies. Shodiq, in his interpretation, as mentioned in the interpretation sources section, refers to several works of interpretation that existed in the previous period. This reference inevitably influences Shodiq's way of reading and thought products. This style is called interpretive orthodoxy. The closest example to seeing this map is by looking at the interpretations made by Shodiq in his interpretation. Shodiq's style of orthodoxy can be seen when interpreting the 'iddah verses in QS. al-Bāqarah verse 234. The understanding developed by Shoqid in

²¹Muḥammad 'Ismā'il al-Aschī, *Tafsīr Safīnah Kallā Saya 'lamūn Fī Tafsīri Shaikhinā Maimūn*,. (Bangkalan: Nahzah al-Turāth.2023).

his interpretation cannot be separated from the opinions contained in the previous interpretation. Shodiq Hamzah's interpretation of this verse begins with a major theme that he wrote before QS. al-Bāqarah [2]: 234, *idahe wong wadon kang ditinggal mati bojone* (idahnya perempuan yang ditinggal mati suaminya). The understanding built by Shodiq on this verse is the existing mainstream patterns and has been put forward by previous scholars. Shodiq sees this verse as talking about the iddah period of women (wives) whose husbands have died. According to Shodiq, a woman who is not pregnant if her husband dies and wants to get married, then her waiting period ('iddah) is 4 months and 10 days. If this waiting period is over, then she is allowed to accept proposals and decorate herself. Shodiq's interpretation is closed with a conclusion that a woman who is pregnant and has been left by her husband, then her waiting period is until she gives birth²².

Such an interpretive view is no longer new in the views of previous commentators. Opinions that overlap with Shodiq's interpretation can be found in the interpretation of Ibn Kathīr²³ the interpretation of al-Baiḍāwī²⁴ the interpretation of al-Dur al-Manthūr fī Tafsīr bi al-Ma'thur by Jalāl al-Dīn al-Suyūṭī²⁵ and other interpretations. The only difference between Shodiq's interpretation and the interpretations in the previous period is how he does not present several narrations related to the topic of discussion. It does not mean that there are no narrations that he includes

²²Shodiq Hamzah, *Tafsir Al-Bāyan Fī Ma'rifat Ma'āni Al-Tanzīl* (Sleman: Asnaliterasi. 2020).

²³al-Dimsyaqī, Abū Al-Fidā Ismā'īl al-Dimsyaqī, *Tafsīr Al-Qur'ān Al-'Adzīm*. Dār al-Ṭaibah Linnasyr wa Al-Tauzī'.

²⁴Nāṣir Al-Dīn Abū Sa'īd Al-Baiḍāwī, *Anwār Al-Tanzīl Wa Asrār Al-Ta'wīl*. (Beirut: Dār Iḥyā' al-Turāth al-'Arabī).

²⁵Jalāl al-Dīn al-Suyūṭī, *Dur Al-Manthūr Fī Tafsīr Bi Al-Ma'thur* (Beirut: Dār al-Fikr).

in his interpretation, but he uses narrations only when necessary, such as *asbāb al-Nuzūl*. This is because Shodiq's interpretation is a concise interpretation and only provides a global explanation of a verse and discussion theme.²⁶

The dominance of orthodoxy in Shodiq's interpretation seems to be a discourse that is committedly displayed in his interpretation. Other nuances of orthodoxy are also illustrated in his interpretation of Q.S Al-Baqarah [2]: 235. The theme of the discussion given by Shodiq on this verse is *nglamar wadon kang ditinggal bojone kanti bahasa satire lan waktune akad* (melamar perempuan yang ditinggal meninggal suaminya dengan bahasa sindirian dan waktu akadnya). I general description of the verse can be obtained when reading the title. Shodiq does not go into detail by bringing up several opinions and narrations when reading this verse. The interpretation he offers is in the form of a fundamentalist content of the verse. It is quite concise for an interpretation of a verse, but it provides a populist bright spot for lay readers, and this factor is basically Shodiq's goal. In relation to QS. al-Bāqarah [2]: 235, according to him this verse confirms the position of women who are undergoing 'iddah or waiting period may be married with satire. This means that women in this situation cannot be proposed to openly in clear language²⁷. Shodiq interpretation is an offer of understanding of verses as well as an adaptation of exegetical texts or opinions from jurisprudence experts who are familiar to hear. Referring to the opinion of fiqh experts, Shodiq's interpretation is the opinion shared by four madzhab imams. (al-Zuḥailī n.d.)²⁸ Apart from the

²⁶al-Dzahabīy, Muḥammad Ḥusain. 1431. *Al-Tafsīr Wa Al-Mufasssīrūn*. Kairo: Maktabah Wahbah.

²⁷Shodiq Hamzah, *Tafsir Al-Bāyan Fī Ma'rifat Ma'āni Al-Tanzīl* (Sleman: Asnaliterasi. 2020).

²⁸Wahbah al-Zuḥailī, *Al-Fiqh Al-Islāmī Wa Adillatuhu*. Damaskud: Dār Al-Fikr).

opinions in fiqh literature, Shodiq's interpretation of this verse can be seen in the references he wrote in his tafsir, such as Al-Ṭabarī's tafsir, (Muhammad bin Jarīr al-Ṭabarī n.d.) tafsir Muḥarrār Al-Wajīz (Abū Muḥammad ‘Abdu al-Ḥaḡ bin Ghālib bin ‘Abdu al-Raḡman bin Tamām bin ‘Aṭīyah al-Andalusīy 1422)²⁹ and other commentaries.

The orthodoxy view of Shodiq Hamzah expressed in his interpretation is in a mainstream position. His interpretation shows a dominant association and connection with previous opinions or works of interpretation. Shodiq's opinion on the issue of 'iddah is also in a safe position. This means that he does not try to criticize views that deviate from the opinions agreed upon by the four schools of thought. For example, the opinion that positions; iddah only applies in addition to a marriage that is fasakh (broken). This opinion takes the position that 'iddah is only required in three circumstances, divorce, khuluk, and divorce by death. So except in these three conditions 'iddah is not enforced. (al-Andalusiy 1352)³⁰ Likewise, he is not in the capacity to provide several views on the meaning of a verse. He does not try to see other opinions outside of that, either in order to criticize or affirm. In this context, he tries to avoid polyvalence which results in confusing the audience, as is characteristic of interpretations that emerged in the modern era³¹. (Coppens 2021) Where interpretations in this era focus on providing solutions and making it easier for society to read the text of the Qur'an³².

²⁹ Abū Muḥammad ‘Abdu al-Ḥaḡ bin Ghālib bin ‘Abdu al-Raḡman bin Tamām bin ‘Aṭīyah al-Andalusīy *Al-Muḥarrar Al-Wajīz*. (Beirut: Dār al-Kutub Al-Ālamīyah. 1422).

³⁰ Abu Muhammad ‘Ali bin Muhammad bin Ahmad bin Sa’id bin Hazm al-Andalusiy, *Al-Muhalla Bi Al-Athar*. (Mesir: Idarah Al-Tiba’iyah Al-Munirah. 1352).

³¹Pieter Coppens, “Did Modernity End Polyvalence? Some Observations on Tolerance for Ambiguity in Sunni Tafsir.” *Journal Of Qur’anic Studies* 23(1), 2021. Hal.36–70. doi: 10.3366/jqs.2021.0450.

³²Johanna Pink, *Modern and Contemporary Interpretation of the Qur’ān*. New York:

Shodiq's interpretation of the 'iddah issue does not look in detail at the various opposing opinions. This situation is seen when he interprets Q.S Al-Baqarah [2]: 228. The debate that arises in this verse is the morpheme Qurū', whether it is purity that is meant, or menstruation, he does not show it, he only chooses one meaning and does not show discussions from the Imams of the Madzhab. The point of emphasis in this section is the selection of the meaning of the Qurū' only stops at the literal explanation that what is meant is purity. So the meaning that emerges from this verse is the waiting period for a woman who is divorced by her husband is 3 times purification. It is well known that this opinion is the opinion of the Shafi'iyah³³ as the madzhab he follows.

The interpretation above shows that Shodiq's orthodoxy interpretation is based on opinions expressed in a written work. Shodiq's scientific genealogy is also an important horizon in shaping his ideology. Borrowing Gadamer's words, a person is always in a certain hermeneutical situation which can influence him, both in terms of culture, culture, geopolitics and the interpreter's own life experience³⁴. The experience here includes the interpreter's intellectual experience which is largely formed from various instruments, such as his struggle with texts. This situation was experienced by Shodiq Hamzah. In his interpretation, he gives the authority of turath or Islamic books to help him read the text of the Koran. Apart from that, he also uses history as a source for his interpretation. Shodiq's interpretation which uses history as a source of interpretation can

John Wley & Sons Ltd. 2017).

³³Abū 'Abdillah Muḥammad bin Idrīs al-Shāfi'ī, *Al-Um* (Beirut: Dār al-Fikr. 1983).

³⁴Hans-Georg Gadamer, *Truth and Method*, Terj. Ahmad Sahidah. (Yogyakarta: Pustaka Pelajar. 2020).

be seen when he interprets Q.S Al-Baqarah [2]: 228 regarding the idah of a woman who is being retaliated against. Where he quoted a narration from Asmā' binti Yazid Al-Anshoriy which emphasized the reason for the revelation of this verse.

The interpretation model that makes narration a component of interpretation in the conceptual framework of the science of the Qur'an and interpretation can be called interpretation bil ma'thūr. Interpretation bi al-Ma'thūr is in a position where the Qur'an is read with narration, athar, or qoul, either to emphasize the meaning or to show the context of the revelation of the verse (asbāb al-Nuzūl). Kurdi Fadal suspects that such an interpretation model is one of the characteristics of orthodox interpretation, namely placing the opinions of the early generation as a reference for truth in an interpretation activity.³⁵

On the other hand, an indication of orthodox interpretation is the large number of references to early period interpretations in its interpretation activities. The references to the early period interpretations are specifically to interpretations that are considered valid in their truth with indications of ideological similarities. This can be seen from Shodiq's references, all of which are Sunni and Shafi'iyah ideologies. He did not use interpretations outside his ideology and understanding as sources of reference, so that his interpretation works seem to be a concise encyclopedia of interpretations that agree with him. Among the interpretations that he used as sources of his interpretations are, the interpretation of Jāmi' al-Bayān by Abu Ja'far Al-Ṭabarī, the interpretation of Al-Baiḍāwī by Imām Al-Baiḍāwī, the interpretation of Jalālain by Jalāl

³⁵Kurdi Fadal, "Ortodoksi Tafsir Indonesia: Analisis Kitab Firdaus Al-Na'im Karya Thaifur Ali Wafa." *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 8. 2023. Hal. 1–19.

al-Dīn al-Maḥallī and Jalāl al-Dīn al-Suyūṭī, the interpretation of Rūh al-Ma'āni by Al-Alūsi, the interpretation of Al-Wajīz by Ibn 'Aṭīyah. These works of interpretation are considered to have high validity and authoritativeness in pesantren interpretations. The use of sources whose authority is agreed upon in the quotations is solely an effort to maintain the authenticity of the meaning of the text of the Qur'an.

The description above shows that there is an orthodoxy understanding that encompasses the interpretation of Al-Bayan, namely first from the interpretation product and reference source. The reference source is an important aspect in forming the orthodoxy understanding in Shodiq's interpretation as evidenced by interpretations that refer to the interpretations of the early generations. Jhon B Henderson, said that the reference source is an indicator of the orthodoxy understanding in a thought. To see the validity of orthodoxy in this thought, he made five criteria as a conceptual framework for an orthodoxy thought, first, primacy or purity of teachings, dogma, and understanding of religion whose truth has been known since the early generations of Islam. Second, True transmission, the validity of genealogy and transmission, or in the pesantren tradition known as sanad. Third, unity or association of ideas that are consistent and built with a complete concept, fourth, a tolerant attitude towards opposing doctrines, fifth, a moderate attitude between two opposing poles. The juxtaposition of Al-Bayan's interpretation with these criteria is an effort and tendency to see how the autodoxy in Al-Bayan's interpretation as an interpretation born from the pesantren tradition that is close to orthodoxy and traditional understandings. The first criterion in Henderson's view is the existence of primacy, or the purity of religious teachings whose truth has been known and recognized since the early Islamic generation. Tracing the Al-Bayan interpretation, leads us to know

that Shodiq is truly committed to maintaining the freshness of religious understanding contained in his interpretation. He proves this with an interpretation that does not stand alone. He refers to a number of interpretations that are considered authoritative and have an authentic understanding of religion. Not only to the previous books of interpretation, but he also maintains the narrations that he takes as *asbāb al-nuzūl*. Shodiq does not add *isra'iliyat* narrations in his interpretation. These reasons prove that Shodiq maintains the consistency of the truth of the dogma and teachings of Islam that have been agreed upon by early generation scholars which can be seen in his interpretation as in his interpretation of Q.S al-Bāqarah [2]: 228, 234, and 235 regarding the 'iddah or waiting period for a wife because she is divorced or abandoned by her husband.

Second, True Transmission or the validity of the genealogy and transmission used as a reference for interpretation. It has been explained in the previous section that the reference sources used by Shodiq are interpretations that in the *pesantren* tradition are considered valid interpretations. Borrowing the terminology and classification of Ḥusein Al-Dzahabī that the interpretations used by Shodiq are interpretations that are praised or accepted (*al-Jāiz*)³⁶. Shodiq's affiliation with these interpretation works is the result of his intellectual journey in Islamic boarding schools and scholars of the land of Haramain. His affiliation with the scholars of the Islamic boarding school when he was studying and these scholars of Haramain who held control over the values of orthodoxy that he understood. He then spread this transmission in teaching religious sciences to students and the wider community in his interpretations. Thus,

³⁶Muḥammad Ḥusain al-Dzahabī, *Al-Tafsīr Wa Al-Mufasssīrūn*. (Kairo: Maktabah Wahbah. 1431).

the pattern of true transmission as an effort to maintain the purity of religious teachings through reference to authoritative sources carried out by Shodiq is within the scope of Henderson's true transmission.

Third, Unity, namely an understanding that is built in its entirety with consistent teaching patterns. Shodiq's consistency in maintaining the unity pattern in his interpretation is seen when explaining several verses in QS. al-Bāqarah verses 228, 234, and 235 related to the issue of *'iddah*. His explanation of the *'iddah* contained in this verse is built completely in the big theme of *'iddah* and its scope, such as his explanation of the *'iddah* of a woman who is divorced by her husband, left by her husband who dies with detailed derivatives. His interpretation of one verse with another verse can finally build a comprehensive concept of *'iddah*.

The fourth and fifth are the tolerant and moderate attitudes between two different poles of understanding. Shodiq's interpretation is not an interpretation with the *taḥlīlī* method that accommodates various aspects related to the text. This aspect includes various opinions related to the theme of discussion, differences in *Qirā'ah*, *I'rab al-Qur'ān*, *balaghah*, and others³⁷. So in this category, he only presents one opinion that he believes is true. He refers this opinion to the Shafi'i school of thought in the theme of legal verses as seen in his interpretation of Q.S al-Bāqarah verses 228, 234, and 235. This claim is not excessive considering that the opinion that Shodiq presents can be traced in Shafi'i *fiqh* literature or in Shafi'iyah interpretations. This means that Shodiq's position is not in the capacity of providing criticism or in a certain position by presenting opposing opinions. Shodiq only tries to provide a concise understanding

³⁷Abu 'Abdurrahmah 'Irfah bin Tantawiy, *Al-Manhaj Al-Ta'siliy Lidirasah Al-Tasfir Al-Tahlili*.

of the verse according to his needs. In short, Shodiq's tolerant and moderate attitude between these two opposing perspectives is demonstrated by not intervening, cornering, disturbing and disturbing teachings that differ from his. Shodiq's attitude is in accordance with the criteria of orthodoxy, which chooses silence to reduce conflict rather than to condemn, by choosing a safe and non-extreme position³⁸. This makes Shodiq Hamzah's interpretation easily accepted because he is not in a position to strengthen a certain opinion by discrediting opinions outside it. So his interpretation is more populist, practical, and can be accepted by all groups.

4. Traditional Discourse in Modern Century Interpretation

The interpretive discourse contained in his interpretation products tends to be a repetition of previous interpretations. His enrichment of early period interpretations is abstracted in many of his interpretations such as in the verses of 'iddah which are closely associated with dogmatic nuances. He prefers to be in the shadow of previous interpretations rather than providing an offer that is closer to the current context. Shodiq tends to be in the position and capacity of interpreting texts textually and literally rather than considering other things outside the text. In the modern contemporary context with all its technological advances, the concept of 'iddah which was originally an effort to empty the uterus can now be checked through USG (Ultra Sonography). The question of whether the 'iddah period in order to wait for the uterus to be empty can be replaced with an USG check is an issue that in the current context has an important position to discuss. It's just that in the Al-Bayan interpretation this issue is

³⁸Akhmad Arif Junaidi, *Penafsiran Al-Qur'an Penghulu Kraton Surakarta Interteks Dan Ortodoksi*. (Semarang: Program Sarjana IAIN Walisongo Semarang. 2012).

left behind and missing from its discussion. Tafsir Al-Bayan has a more classical flavor even though it was born in the modern era. The fanaticism of the school of thought is seen from the way it views a verse from its own perspective only. Its emphasis on the Shafi'i school of thought in fiqh and the Ahlussunnah wal Jama'ah school of thought occupy a dominant position. Its references to legal verses are only in these two dimensions, whereas outside of that there are several differences that may have relevance to the various dichotomies that surround modern society.

The position of this article is not in the capacity of criticizing Shodiq's interpretation of the 'iddah verses, but the reasoning of his interpretation narrows down to these two things, namely fanaticism in Shafi'i fiqh and the Ahlussunnah wal Jama'ah school of thought. These two variables are basically important in maintaining the authenticity of Islamic teachings as is the sanad tradition in Islamic boarding schools. This ideology has from the beginning been the point of emphasis of Shodiq Hamzah's interpretation in order to provide enlightenment to the people. The transmission pattern and its tendency to move away from the modern context lead this paper to claim that this interpretation is a traditional interpretation with an orthodox understanding, even though it was born in a modern space.

The al-Bayan interpretation by KH Shodiq Hamzah represents the continuity of the traditional pesantren interpretation pattern that has survived into the contemporary era. Although written in the 21st century, this interpretation maintains a strong orientation towards the classical scientific heritage, especially in terms of the sanad of science, references to the interpretations of the salaf, and the fiqh of the Syafi'i school. This interpretation does not show an explicit effort to integrate the contemporary social context, either in terms of methodology or

interpretation content. The explanation of legal verses such as QS. al-Baqarah verses 228, 234, and 235 is carried out with a literal approach and refers directly to the classical fiqh view, without opening up the possibility of reinterpretation based on modern social conditions or technology. This shows that Al-Bayan emphasizes more on the reproduction of established meanings rather than the exploration of new contextual meanings. This tendency strengthens Al-Bayan's position as a medium for transmitting orthodoxy, not as a dialogical instrument between text and the dynamics of the times. From here it can be seen that this interpretation remains bound to the horizon of tradition, even though it was written in a time and space laden with the challenges of modernity.

This kind of interpretation pattern is in line with what Johanna Pink put forward through the concept of “continuity without transformation”³⁹. This concept refers to the tendency to preserve the form and content of classical interpretations without being accompanied by efforts at methodological renewal that are relevant to the historical changes of the Muslim community. In this case, KH Shodiq Hamzah prefers to affirm the continuity of tradition, rather than building a new synthesis between text and context. In fact, the current social reality has experienced many changes - including in issues such as reproductive technology, gender equality, and family law mobility - which should receive attention in the interpretation of sacred texts. However, Al-Bayan remains committed to the classical construction and does not make socio-cultural developments a consideration of interpretation. This reflects that KH Shodiq's scientific project emphasizes the stability and authority of tradition rather than

³⁹Johanna Pink, *Modern and Contemporary Interpretation of the Qur'ān*. (New York: John Wiley & Sons Ltd. 2017).

openness to the complexities of the times. Thus, this interpretation functions as a means of preserving the values of pesantren orthodoxy, but with very limited adaptability to the dynamics of contemporary Muslims.

Furthermore, Al-Bayan's tendency to maintain tradition without opening up space for renewal can also be understood through Talal Asad's framework of discursive tradition⁴⁰. In Asad's view, tradition is not only inherited, but also actively managed and reproduced through structures of authority, discourse, and practices that are considered legitimate. Al-Bayan's interpretation reflects this by making the salaf scholars and the books of mu'tabarah interpretations the main sources that are not challenged, but repeated and strengthened. This attitude produces a kind of epistemic stability that prioritizes continuity over innovation. Tradition is not seen as an arena open to new interpretations, but rather as an authoritative source that must be maintained in a form that is almost unchanged. In this context, Al-Bayan represents a discursive tradition that seeks to maintain the meaning of religion within the boundaries of discourse that has been socially and historically confirmed. This explains why this interpretation does not show a tendency to respond to the plurality of interpretations or alternative discourses that emerge in contemporary discourse.

This situation is further strengthened when examined from the perspective of Hans-Georg Gadamer's philosophical hermeneutics, especially through the concept of fusion of horizons. According to Gadamer, understanding a text will be meaningful if there is a meeting between the historical horizon of the text and the actual horizon of the

⁴⁰Talal Asad, 2017. "The Idea of an Anthropology of Islam." *Archives de Sciences Sociales Des Religions* 180(4). 2017. Hal. 117–37. doi: 10.4000/assr.29724.

reader⁴¹. However, in the case of Al-Bayan, the horizon of the past - namely the views of classical scholars - dominates completely and closes off the possibility of meeting with a new horizon born from the social conditions of the 21st century. There is no dialogue or dialectic between text and context; instead, meaning is constructed solely based on the authority of the past. This results in a condition that can be called hermeneutic closure, namely the closed possibility of renewing meaning due to the dominance of tradition. In this interpretation, the text is treated as a static entity, which only needs to be maintained and explained, not reinterpreted contextually. Thus, Al-Bayan plays a greater role as a product of orthodoxy that maintains the order of meaning rather than as a reflective field that is open to changes in meaning in history.

Nevertheless, it cannot be ignored that al-Bayan has an important contribution in preserving the epistemological heritage of pesantren. KH Shodiq Hamzah shows a strong commitment in maintaining the sanad of knowledge and the integrity of the turāth inherited by classical scholars. The simple and communicative style of interpretation, the use of Javanese with Latin script, and the literal approach per word make this interpretation very effective in the context of pesantren da'wah and the development of lay congregations. Moreover, Shodiq does not show an exclusive or polemical attitude towards other views; he prefers to present one opinion without blaming those who differ. This moderate and non-confrontational attitude shows a form of inclusive and non-aggressive orthodoxy, a traditional interpretation model that still prioritizes social harmony within the framework of religious authority. However, in order to be able to answer the challenges of the times, epistemic courage is

⁴¹ Hans-Georg Gadamer, *Truth And Method*. Cet. 3. (London: Continuum. 2004).

needed from the next generation of pesantren interpreters to present interpretations-santri that are not only loyal to tradition, but also open to the new horizons of the modern era.

D. Conclusion

Tafsir Al-Bayan Fi Ma'rifati Ma'ani Alquran by KH Shodiq Hamzah is an example of the application of orthodoxy in the pesantren tradition, with an emphasis on authoritative understanding of religion. This interpretation shows a strong attachment to the pesantren tradition and the salaf scholars, with references taken from various previous tafsir works. Through this interpretation, KH Shodiq Hamzah conveys religious teachings that are in accordance with the understanding of orthodoxy. This orthodoxy tendency is strongly demonstrated by Shodiq in his interpretation. This is proven by five indicators conceptualized by Jhon B Henderson which include, (1) Primacy or religious truth known since the early era of Islam, (2) True Transmisione which is seen from Shodiq's references and genealogical paths which color his interpretation, (3) Unity, ideas which are built comprehensively which are proven in the verses of iddah, (4) The tolerant attitude which Shodiq shows in his interpretation by not claiming that his view is correct so as to blame opinions outside it, (5) The moderate attitude which Shodiq shows through his interpretation which is not between two extremist poles. Shodiq's thoughts and ideas are built on two main foundations, namely the pesantren tradition and the genealogy of science. These two aspects are the horizon of Shodiq Hamzah's thoughts which are contained in his interpretation.

Bibliography

- Abū Muḥammad ‘Abdu al-Ḥaq bin Ghālib bin ‘Abdu al-Raḥman bin Tamām bin ‘Aṭīyah al-Andalusīy. 1422. *Al-Muḥarrar Al-Wajīz*. Beirut: Dār al-Kutub Al-Ālamīyah.
- Ahmad Baidowi, and Yuni Ma’rufah. 2022. “Dinamika Karya Tafsir Al-Qur’an Pesantren Jawa.” *AL ITQAN: Jurnal Studi Al-Qur’an* 8(2):251–74. doi: 10.47454/alitqan.v8i2.814.
- Ahmad, Taftazani. 2023. *ANALISIS METODOLOGI TAFSIR AL-BAYĀN FĪ MA’RIFATI MA’ĀNI AL-QURĀN KARYA KH. SHODIQ HAMZAH USMAN SEMARANG*. Skripsi di STAI Al-Anwar Sarang Rebang.
- Al-Andalusiy, Abu Muhammad ‘Ali bin Muhammad bin Ahmad bin Sa’id bin Hazm. 1352. *Al-Muhalla Bi Al-Athar*. Mesir: Idarah Al-Tiba’iyah Al-Munirah.
- Al-Ascholī, Muḥammad ‘Ismāīl. 2023. *Tafsīr Safinah Kallā Saya ‘lamūn Fī Tafsīri Shaikhinā Maimūn*,. Bangkalan: Nahzah al-Turāth.
- Al-Baiḍāwī, Nāṣir Al-Dīn Abū Sa’īd. 1418. *Anwār Al-Tanzīl Wa Asrār Al-Ta’wīl*. Beirut: Dār Iḥyā’ al-Turāth al-‘Arabī.
- Al-Dimsyaqī, Abū Al-Fidā Ismā’īl. n.d. *Tafsīr Al-Qur’ān Al-‘Aḍīm*. Dār Al-Ṭaibah Linnasyr wa Al-Tauzī’.
- Al-Dzahabīy, Muḥammad Ḥusain. 1431. *Al-Tafsīr Wa Al-Mufasssirūn*. Kairo: Maktabah Wahbah.
- Al-Shāfi’ī, Abū ‘Abdillah Muḥammad bin Idrīs. 1983. *Al-Um*. Beirut: Dār al-Fikr.
- Al-Suyūṭī, Jalāl al-Dīn. n.d. *Dur Al-Manthūr Fī Tafsīr Bi Al-Ma’tḥur*. Beirut: Dār al-Fikr.
- Al-Zuhailī, Wahbah. n.d. *Al-Fiqh Al-Islāmī Wa Adillatuhu*. Damaskud: Dār Al-Fikr.
- Arafah, N. N. 2022. “KH Maimun Zubair Gagasan Dan Kiprahnya Dalam Politik Islam Di Indonesia.” *Journal on Education* 05(01):609–26. doi: <https://doi.org/10.31004/joe.v5i1>.
- Asad, Talal. 2017. “The Idea of an Anthropology of Islam.” *Archives de Sciences Sociales Des Religions* 180(4):117–37. doi: 10.4000/assr.29724.
- Bizawie, Zainul Milal. 2016. *Masterpiece Islam Nusantara Sanad Dan Jejaring Ulama-Santri*. Tangerang Selatan: Yayasan Compass Indosiatama.
- Bruinessen, Martin Van. 2013. *Rakyat Kecil, Islam, Dan Politik*. Yogyakarta:

- Penerbut Gading.
- Coppens, Pieter. 2021. "Did Modernity End Polyvalence? Some Observations on Tolerance for Ambiguity in Sunni Tafsīr." *Journal OfQur'anic Studies* 23(1):36–70. doi: 10.3366/jqs.2021.0450.
- Fadal, Kurdi. 2018. "Genealogi Dan Transformasi Ideologi Tafsir Pesantren Abad XIX Hingga Awal Abad XX." *Bimas Islam* 11(1):73–104.
- Fadal, Kurdi. 2023. "Ortodoksi Tafsir Indonesia: Analisis Kitab Firdaus Al-Na'im Karya Thaifur Ali Wafa." *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 8:1–19.
- Faiz, Fakhruddin. 2003. *Hermenutika Qur'ani: Antara Teks, Konteks, Dan Kontekstualisasi*. Yogyakarta: Qalam.
- Hamzah, Shodiq. 2020. *Tafsir Al-Bāyan Fī Ma'rifat Ma'āni Al-Tanzīl*. Sleman: Asnaliterasi.
- Hans-Georg Gadamer. 2004. *Truth And Method*. Cet. 3. London: Continuum.
- Hans-Georg Gadamer. 2020. *Truth and Method, Terj. Ahmad Sahidah*. Yogyakarta: Pustaka Pelajar.
- Henderson, John B. 1998. *The Construction of Orthodoxy and Heresy: Neo-Confucian, Islamic, Jewish, and Early Christian Patterns*. Albany: State University of New York Press.
- Islam. 2003. *Fazlur Rahman*. Bandung: Pustaka.
- Junaidi, Akhmad Arif. 2012. *Penafsiran Al-Qur'an Penghulu Kraton Surakarta Interteks Dan Ortodoksi*. Semarang: Program Sarjana IAIN Walisongo Semarang.
- Kultsum, Umi. 2023. "Lokalitas Dalam Tafsir Al-Bayan Fi Ma'rifati Ma'ani Al-Qur'an Karya Kh. Shodiq Hamzah." Skripsi di STAI Al-Anwar Sarang Rembang.
- Mughis, Abdul. 2022. "Sosok Shodiq Hamzah, Menulis 37 Kitab Dan Risalah Hasil Karya." *Jateng Today*. Retrieved July 27, 2024 (<https://jatengtoday.com/sosok-shodiq-hamzah-menulis-37-kitab-dan-risalah-hasil-karya>).
- Muhammad bin Jarīr al-Tabarī. n.d. *Jāmi' Al-Bayān 'an Ta'wīl Al-Qur'ān*. Mekah: Dar al-Tarbiyah wa al-Turath.
- Ngaisah, Zulaikha Fitri Nur. 2023. "Karakteristik Tafsir Pesantren: Studi Tafsir Al-Bayan Fi Ma'rifati Ma'ani Al-Qur'an Karya Kh. Shodiq Hamzah." *Mozaic: Islam Nusantara* 9(1). doi: <https://doi.org/10.47776/mozaic.v9i1.646>.

- Pink, Johanna. 2010. "Tradition, Authority and Innovation in Contemporary Sunnī Tafṣīr: Towards a Typology of Qur'an Commentaries from the Arab World, Indonesia and Turkey." *Journal of Qur'anic Studies* 12(1–2):56–82. doi: 10.3366/E1465359110000963.
- Pink, Johanna. 2017. *Modern and Contemporary Interpretation of the Qur'ān*. New York: John Wiley & Sons Ltd.
- Pribadi, Yanwar. 2013. "Religious Networks in Madura Pesantren, Nahdlatul Ulama and Kiai as the Core of Santri Culture." *Al-Jami'ah* 51(1):1–32. doi: 10.14421/ajis.2013.511.1-32.
- Syafi'i, Sufyan. 2020. "Urgensitas Sanad Sebagai Modal Sosial Pesantren Dalam Deradikalisasi Islam." *The International Journal of Pegon : Islam Nusantara Civilization* 3(02):161–90. doi: 10.51925/inc.v3i02.25.
- Tantawiy, Abu 'Abdurrahmah 'Irfah bin. n.d. *Al-Manhaj Al-Ta'siliy Lidirasah Al-Tafṣīr Al-Tahlili*.
- UIN Walisongi Semarang. n.d. "UIN Walisongo Akan Berikan Gelar Doktor HC Pada K.H. Shodiq Hamzah." 2022. Retrieved July 24, 2024 (<https://fuhum.walisongo.ac.id/uin-walisongo-akan-berikan-gelar-doktor-hc-pada-k-h-shodiq-hamzah/>).