

LOCAL INTERPRETATION OF THE QUR'AN IN MINANGKABAU WITHIN THE FRAMEWORK OF TARTIB AL-NUZUL (A STUDY OF THE SINAR TAFSIR BY BUYA A. MALIK AHMAD)

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ABSTRACT: This study aims to analyse the diversity of Nusantara (Indonesian/Malay Archipelago) interpretation in the context of Minangkabau, as written by Buya A. Malik Ahmad (1912-1993), using the *tartīb al-nuzūl* model, and to demonstrate the local elements in his interpretation. This research is a library-based study employing qualitative methods. The data analysed comes from primary and secondary sources. The primary source is the *Sinar Tafsir* by Buya A. Malik Ahmad, while the secondary sources include other tafsir books and related literature. This research shows that Buya A. Malik Ahmad was an Islamic reformer active in religious and political affairs, writing *Sinar* as a spiritual legacy that seeks to deeply understand the Qur'an. His work is well-organised, following the *tartīb nuzuli* (chronological order of revelation) of the surahs, and incorporates various sources of interpretation, including the Qur'an, Hadith, and *ijtihad* (independent reasoning). The Minangkabau Qur'anic interpretation written by Buya A. Malik Ahmad in the *tartīb al-nuzūl* model reflects the diversity of Qur'anic interpretations produced by Minangkabau scholars in particular. Additionally, this study proves that Buya A. Malik Ahmad's *Sinar tafsir* also reveals a local dimension, framed within the concept of "Nusantara."

Keywords: Tafsir, *tartīb al-Nuzūl*, Minangkabau, Buya A. Malik Ahmad, Nusantara

I. INTRODUCTION

The writing of Qur'anic tafsir (interpretation) books usually follows the *tartīb al-mushāf* (the order of the Qur'an as found in the mushaf, from Surah al-Fatihah to an-Nas). However, some exegetes begin their tafsir writing by following the order of revelation (*tartīb al-Nuzūl*), such as Muhammad Izzat Darwazah (1888-1984) with his work *at-Tafsir al-Hadits* [1], Abdurrahman Hasan Hambakah al-Maidani (1345 H-1425 H) with *Ma'arij al-Tafakkur wa Daqaiq al-Tadabbur* [2], and Muhammad Abid al-Jabiri (1935-2010) with *Fahmul Qur'an al-Hakim*. [3] In addition to these writers, a scholar from the Nusantara region, Buya A. Malik Ahmad, [4] also wrote a tafsir in the *tartīb al-Nuzūl* model, titled *Tafsir Sinar*.

In the academic tradition, discussions on tafsir nuzuli (interpretation based on the chronological order of revelation) began with a prominent orientalist, Theodore Noldeke (1836-1930), whose contributions to the field of Qur'anic studies influenced the effort to explain the Qur'an to the public, especially the academic audience. His ideas sought to understand the Qur'an by considering its historical context (*tartīb al-Nuzūl*). However, there were both proponents and opponents of Noldeke's approach. One Muslim scholar who opposed Noldeke's ideas was Bahauddin Husen in *al-Mustasyriqun wa al-Qur'an al-Karim*. Additionally, some scholars accepted parts of Noldeke's ideas and rejected others, even incorporating the *tartīb al-Nuzūl* approach in their interpretations, such as Muhammad Izzat Darwazah, Sayyid Qutb, Aisyah Abdurrahman, and Abid al-Jabiri. Aksin Wijaya even provided a dedicated analysis of Muhammad Izzat Darwazah's work.

The book is written with a tahlili approach, combining tafsir bi al-Ma'tsur and tafsir bi al-Ra'yi. The book is printed in 12 volumes [1], this book is written based on the principles of tafsir that he formulated, titled *al-Qawa'id al-Amtsal litadabburi Kitabillah*. His tafsir is structured in 15 volumes, which address several aspects, including language, qira'at, and the various narrations of interpretations [2].

The tafsir is written using a *ijmali* (concise) approach. In its writing, he attempts to categorise his tafsir into three sections: the introduction (*muqaddima*), the opening and reference (*istihlal & istihdrad*), and the footnotes (*catatan-catatan kaki*). The tafsir consists of 3 volumes [3].

Buya A. Malik Ahmad [4] was born on July 7, 1912, coinciding with 29 Rajab 1331 H, in Nagari Sumaniak, Salimpaung District, Tanah Datar Regency. He was the son of Ahmad bin Abdul Murid and Siti 'Aisyah. His father, Haji Ahmad al-Muridi, was a prominent figure who introduced the Syarikat Islam movement for the first time in Sumaniak in 1918. See Desri Arwen, *Corak Pemikiran Tafsir Sinar Buya Malik Ahmad*, Ciputat: al-Wasat Publishing House, 2017, pp. 5-9.

Wijaya [28] explains two forms of tafsir nuzuli: tafsir nuzūli tajzi'i and tafsir nuzūli maudu'i. Tafsir nuzūli tajzi'i is an interpretation that begins with the first verse and surah revealed and continues to the last verse and surah revealed [28]. Examples include Muhammad Izzat Darwazah's *al-Tafsir al-Hadith* and Abid al-Jabiri's *Fahm al-Qur'an*. On the other hand, tafsir nuzūli maudu'i is an interpretation based on a specific theme, analyzing that theme using the Qur'an in *tartib nuzuli* (chronological order of revelation). Examples of this approach include Sayyid Qutb's *Masyahid al-Qiyamah fi Al-Qur'an*, Ibnu Qarnas's *Ahsan al-Qasas*, and Quraish Shihab's *Tafsir Al-Qur'an al-Karim: Tafsir Atas Surat-Surat Pendek Berdasarkan Urutan Wahyu* [13].

Qur'anic interpretation studies in the Nusantara region, including Minangkabau, have produced a variety of tafsir works. In his research, "Tafsir al-Qur'an Minangkabau," Aldomi Putra mentions that since the early 20th century, Minangkabau has produced many works of tafsir, identifying at least 11 tafsir books by Minangkabau scholars. However, one tafsir book that was overlooked in this study is the *Kitab Tafsir* (Makhthuthat), which is believed to have been written by Inyia Biaro according to preliminary information. Aldomi Putra classified the tafsir works he found into three language groups: Arabic, such as *Tafsir al-Munir* by Djalaluddin Thaib; Arabic-Malay, such as *Risalah al-Qaul al-Bayan fi Tafsir al-*

Qur'an by Sheikh Sulaiman Arrasuli; and Indonesian, such as Tafsir al-Azhar by Buya Hamka and Tafsir Sinar by Buya Malik Ahmad [25].

The Qur'anic interpretations written by Minangkabau scholars exhibit a variety of interpretive models, ranging from different types and methods of exegesis to interpreting specific verses or chapters, as well as collectively interpreting the Qur'an, as seen with Buya Hamka and Mahmud Yunus. In these works, most authors begin according to the order of the Qur'anic mushaf, even if they focus only on Juz Amma. However, Buya A. Malik Ahmad takes a different approach from other Qur'anic interpreters in Minangkabau and even across the wider Nusantara. He chooses the tartīb al-Nuzūl (chronological order of revelation) instead of the tartīb mushafī (order of the mushaf), embedding this concept into the title of his interpretation, presented as Tafsir Sinar arranged according to the revelation order of the surahs [1].

The Tartīb al-Nuzūl presented by Buya Malik Ahmad in his interpretation briefly reflects his attention to the historical context of the Qur'an. It seems as if he wants to convey that his interpretation serves as a bridge between the authenticity of the revelation and contemporary reality, enabling the Qur'an to be understood in terms of its text, context, and contextual meaning.

From the background above, it becomes crucial to further explore Buya A. Malik Ahmad's ideas regarding his approach in writing Tafsir Sinar with the Tartīb al-Nuzūl method and to examine the aspects of local culture accommodated in his interpretation.

This study differs from previous research, such as Epistemologi Tafsir Sinar Karya H A. Malik Ahmad by Nur Kholifah Chusna. Chusna concludes that the sources of interpretation used by Buya Malik Ahmad in his tafsir are the Qur'an, Hadith, statements of the Companions and Tabi'in, classical tafsir works, and Buya A. Malik Ahmad's own opinion (ra'yu), classifying it as a tafsir bi al-Ra'yi [11]. Another study, Karakteristik Tafsir Sinar Karya H Abdul Malik Ahmad: Studi atas Kitab Tafsir Sinar by Ruliana Nurul Annisa, arrives at conclusions similar to Chusna's work, though with the added observation that Buya A. Malik Ahmad's method is tahlili and follows an al-Adab wa al-Ijtima'i (literary and social) approach [7]. It appears that these researchers may have been uncertain about their findings, although these studies are only at the undergraduate thesis level.

In Koherensi Surah dalam Penafsiran Buya Malik Ahmad (studi atas kitab tafsir Sinar) by [16], it is concluded that Buya A. Malik Ahmad's approach to constructing surah coherence is not significantly different from that of other scholars. Buya Malik Ahmad divides the surahs into groups and interprets them by emphasizing the correlation between verses or surahs, making his tafsir easier to follow. In grouping verses, Buya Malik Ahmad identifies three indicators: first, grammatical structure; second, thematic content; and third, information about the circumstances of revelation (nuzul) [16].

In his article Tafsir Nuzuli Karya Ulama Nusantara: Studi atas Kitab Tafsir Sinar Karya Abdul Malik Ahmad by Abdul Malik Ahmad, published in Suhuf journal, Khairul Fikri focuses on analyzing the background, characteristics or methodology, and interpretation of Malik Ahmad in Tafsir Sinar. Fikri finds that

Malik Ahmad organizes his tafsir systematically, presenting detailed explanations. Buya A. Malik Ahmad combines insights from various traditions with his own interpretations, and he references other tafsirs for reinforcement [13].

In Koherensi Surah Dalam Tafsir Nusantara Analisis Metode Penafsiran Buya Malik Ahmad dalam Tafsir Sinar, published in the Suhuf journal, Muhammad Alan Juhri identifies three main characteristics of Buya Malik's interpretation. First, Buya Malik builds not only internal coherence within a surah but also external coherence between surahs. Second, he groups verses not only by grammatical structure and thematic content but also based on their context of revelation (nuzul). Lastly, Buya Malik determines the main theme of a surah through its chronological order of revelation (tartīb nuzūl) [16]. These characteristics add a unique dimension to the discourse on surah coherence, especially within the Nusantara region.

From all the studies mentioned above, the position of this research is to focus on Buya A. Malik Ahmad's interpretive framework in Tafsir Sinar and the local elements integrated into his interpretation. This approach clearly distinguishes this research from previous studies.

To examine the structure of Tafsir Sinar within the framework of tartīb nuzūl, as a comparison and to position Buya A. Malik Ahmad within the broader realm of Qur'anic exegesis, this study references Aksin Wijaya's analysis of Izzat Darwazah's formulation in Sejarah Kenabian dalam Perspektif Tafsir Nuzuli Muhammad Izzat Darwazah. Additionally, this research applies Anthony H. Johns' theory of the "Vernacularization of the Qur'an," which asserts that any written work, including Qur'anic exegesis, is naturally influenced by local nuances, whether in the Middle East or Nusantara [8]. This theory is used to explore the local phenomena embedded in Tafsir Sinar by Buya A. Malik Ahmad. Islah Gusmian also notes that Qur'anic interpretation, as a cultural product, inevitably interacts with the traditions, culture, and sociopolitical realities of its context—an observation that also applies to the writing of tafsir in Indonesia [14].

In addition to the Vernacularization theory, another concept relevant to this research is the concept of culture, particularly local culture, through the lens of Quaritch Wales' theory of local wisdom (local genus) from 1948-1949 [21]. This theory aids in identifying and examining the local wisdom embedded in or absorbed by Buya A. Malik Ahmad's Tafsir Sinar.

II. METHOD

This research is a library study using qualitative methods [18]; [19]. The data analyzed in this study comes from both primary and secondary sources. The primary data source is the Tafsir Sinar by Buya A. Malik Ahmad. The secondary sources include other tafsir works and relevant books related to this research.

The interpretation and presentation of data are conducted using a descriptive-analytical method, which involves organizing data in narrative text form, then analyzing it alongside relevant theoretical frameworks for validation [24]. Operationally, this research examines Qur'anic exegesis works from Minangkabau, focusing specifically on Tafsir Sinar by Buya A. Malik Ahmad, while considering the social setting of Minangkabau within a Nusantara context. The data analysis follows a descriptive analysis pattern and uses the inductive

method. This descriptive-analytical approach seeks to present various interpretive methods used by Minangkabau exegetes, particularly those of Buya A. Malik Ahmad.

III.RESULTS

BUYA ABDUL MALIK AHMAD AND TAFSIR SINAR: A PROFILE

A. *Buya Malik Ahmad*

Buya Abdul Malik Ahmad (hereafter referred to as Buya A. Malik Ahmad) was born on 29 Rajab 1331 AH, which corresponds to July 13, 1913, in Sumanik, Salimpaung District, Tanah Datar Regency, West Sumatra Province. His father's name was Haji Ahmad al-Muridi, a prominent figure who brought the first Syarikat Islam movement to Sumanik in 1918. Buya A. Malik Ahmad's education began at the Sekolah Rakyat (SR) located in Tabek Patah.¹ Among his habits and routines was that after returning from SR, in the afternoon, he would continue his studies at the Madrasah Diniyyah Ibtidaiyyah. He studied religious knowledge using the modern system, with a classroom setup, while others during that time traditionally studied religious knowledge, sitting cross-legged in a circle in front of the teacher. In the evening, he would attend Quran recitation sessions and other activities at the Surau from Maghrib until 10 PM [12].

After graduating from SR in 1924, he continued his education at Thawalib Parabek, led by Sheikh Ibrahim Musa. His education at Parabek lasted only one year, from 1924 to 1925, after which he moved to Tawalib Padang Panjang, led by Haji Abdul Karim Amrullah. Buya A. Malik Ahmad completed his studies at Tawalib in 1930 [20].

After graduating from Tawalib Padang Panjang, Buya A. Malik Ahmad continued his education at the Tabligh School Muhammadiyah Padang Panjang.² He studied at Tabligh School for two years, from 1930 to 1932. During his time at Tabligh School, he met Buya HAMKA. For Buya HAMKA, Buya A. Malik Ahmad was an intelligent student with a strong desire to learn and deepen his knowledge of religion [1].

Buya A. Malik Ahmad studied Aqeedah, Tafsir, Fiqh, and the history of the development of Islam in the world from his teachers, including Syekh Abdul Munaf in Batusangkar, Syekh Ibrahim Musa in Parabek, Agam Regency, and Tnk. Muda Abdul Hamid in Padang Panjang.

The teachers of Buya A. Malik Ahmad were scholars from the Kaum Muda (Young Ulama) group, who fought to purify Islamic teachings from superstitions, innovations, and false beliefs.

In addition to his diligent studies, Buya A. Malik Ahmad was also active in organizations. The platform for his involvement

was the Muhammadiyah organization in Kauman, Padang Panjang. In this organization, he was mentored by Buya A. R. Mansur. A. R. Mansur was a great scholar and one of the teachers of both Buya Hamka and Buya A. Malik Ahmad. He was a dynamic trainer of cadres and, aside from serving as the Muhammadiyah consul in West Sumatra, he had also been elected as the highest leader of Muhammadiyah at the national level. In addition to being mentored by A. R. Mansur, Buya Malik Ahmad was also educated by Buya Hamka and others [26].

Buya A. Malik Ahmad's determination to organize was also evident when he was appointed as the leader of Madrasah Niswah in 1932. This was a school specifically for women, which later became known as Madrasah Tsanawiyah Putri. Interestingly, at the time, Buya A. Malik Ahmad had just completed his cadre education at Tabligh School and was only 21 years old. Under his leadership, the school developed in 1935 into Kuliyatul Mubalighat, a level equivalent to the senior high school [20].

1) *The Written Works of Buya Abdul Malik Ahmad:*

Historically, it is known that Buya A. Malik Ahmad began honing his writing skills during his time at the Tabligh Muhammadiyah Academy in Padang Panjang, where his works were published in the magazine Kuliyatul Muballighin. His writings took the form of articles and books. In general, his articles addressed issues related to education and Muhammadiyah organization, reflecting the environment in which he was shaped as an activist [10].

The books written by Buya A. Malik Ahmad are as follows:

1. *Metode Pengetahuan Agama*, Published in 1953 in Padang Panjang, West Sumatra.
2. *Islam Mengadapi Tantangan Zaman* (Sinar Jakarta: 1963)
3. *Sistim Masyarakat Islam* (Jakarta: 1963)
4. *Merebut Kehidupan yang diridhai Allah* (Muhammadiyah Kayu Putih)
5. *Kepemimpinan Islam* (Jakarta: 1964)
6. *Iktisar Ajaran Islam* (Jakarta: 1968)
7. *Akidah Islam; Menurut Qur'an dan Hadis* (Jakarta: 1971)
8. *Shalat Membentuk Pribadi dan Jama'ah* (Jakarta: 1985)
9. *Islam dipanggil Kembali Menjalankan Fungsinya* (Al-Hidayah: 1986)
10. *Tauhid Membina Pribadi dan Masyarakat* (Jakarta: 1980)
11. *Shalat Membina Pribadi Muslim dan Masyarakat* (Jakarta: 1987)
12. *Strategi Dakwah I-IX* (Jakarta: 1984-1989)
13. *Akidah I-III* (Jakarta: 1982)
14. *Tafsir Sinar 1-5* (Jakarta: 1986, 1988, 1994) [26].

B. *Tafsir Sinar*

The Tafsir Sinar written by Buya Malik Ahmad presents a different approach from his predecessors. A notable distinction from other Minangkabau Quranic commentators in particular, and Indonesian Quranic commentators in general, lies in his interpretive method. While most Quranic interpretations in Indonesia and especially in Minangkabau follow the order of

¹ In the notes of the Amanah magazine, Buya Malik Ahmad mentions the Sekolah Rakyat in Sungai Tarab from 1920-1925. Amanah Magazine, March edition, 1989, no. 97, p. 17.

² The Kuliyatul Muballighin school, founded by Buya HAMKA in 1935, played a significant role in the training of religious leaders and activists. The school became a key institution in the educational landscape of the Muhammadiyah movement. During the revolution, its students actively participated as part of the Hizbullah and Sabil Muslimat militia groups, with notable figures like Syamsuddin Ahmad and Syamsiah Syam leading these forces. The school produced prominent alumni such as Prof. Zakiah Drajat, KH. Gazali Syahlan, and M. Sabri Munir, who contributed significantly to the political and social development of Indonesia.

surahs in the Uthmani codex, Buya Malik Ahmad begins with the chronological order of revelation (tartib nuzuli). This tartib nuzuli follows the order in which the Quranic verses were revealed to the Prophet Muhammad SAW, starting with Surah Al-'Alaq verses 1-5 and concluding with the last revealed verse.³

In his interpretive practice, Buya Malik Ahmad chose to interpret the Quran following the chronological order of the surahs (tartib nuzul surah), rather than the chronological order of individual verses (tartib nuzul ayat).⁴ This was because interpreting the Quran by the chronological order of individual verses (tartib nuzul ayat) was far more challenging compared to using the chronological order of the surahs (tartib nuzul surah).

The writing approach used by Buya Malik Ahmad is similar to that of [3]. [3] applied a surah-based chronological order (tartib nuzul) in his work *Fahmu al-Qur'an al-Hakim*. For al-Jabiri, the decision to interpret the Quran following tartib nuzul was an exercise of ijtihad based on the historical context and structural logic of the text [3]. For Buya Malik Ahmad, presenting and studying the Quran according to the chronological order of surahs aims to foster a closer emotional connection and to bring the community back to the spirit of the Quran as it was originally experienced under the guidance of the Prophet Muhammad (PBUH) and his companions [1]. This argument reflects Buya Malik Ahmad's long-standing concern that traditional tafsir works, which follow the tertib suwar (or Uthmanic mushaf order of surahs), seem to strip away the spirit of the Quran. To counter this, he proposed a different approach by presenting his tafsir in the tertib nuzul (chronological order of revelation).

The arrival of *Tafsir Sinar* by Buya Malik Ahmad established him as the first Minangkabau scholar to write a Quranic tafsir arranged according to the chronological order of revelation (tertib nuzul). Moreover, he is recognized as the first person in Indonesia to write a tafsir in Indonesian following this order.

The Tafsir Sinar by Buya Malik Ahmad was projected to comprise 45 volumes; however, only 5 volumes were published. Buya Malik Ahmad himself explained that this was due to financial constraints in publishing the work. The 5 volumes that were printed were self-funded by Buya Malik Ahmad and were not intended for sale. Instead, he distributed them freely to the community, relatives, and libraries [10].

The five published volumes of *Tafsir Sinar* contain a majority of the Makkiyah surahs, which cover much of the struggle of the Prophet Muhammad (SAW) during his time in Mecca. The first volume includes Surah Al-'Alaq, Al-Qalam, Al-Muzammil, and Al-Mudathir [1]. In the second volume, Buya Malik Ahmad begins his interpretation of the Qur'an with

Surah Al-Fatihah, followed by Al-Hijr, Ash-Shura, Al-Masad (also known as Al-Lahab), At-Takwir, Al-A'la, and Al-Lail [1]. The third volume contains the following surahs: Al-Fajr, Ad-Dhuha, Al-Inshirah, Al-Asr, Al-Adiyat, Al-Kawthar, At-Takathur, Al-Ma'un, Al-Kafirun, Al-Fil, Al-Falaq, and An-Nas [1]. The fourth volume begins with the following surahs: An-Najm, Abasa, Al-Qadr, Ash-Shams, Al-Buruj, At-Tin, Al-Quraish, and Al-Qari'ah [1]. In the fifth volume, Buya Malik Ahmad begins with the following surahs: Al-Humazah, Al-Mursalat, Qâf, Al-Balad, At-Thariq, Al-Qamar, and Sad [Ahmad, 1414H].

In the introduction to his tafsir, Buya Malik Ahmad states that he named his tafsir *Tafsir Sinar*, and arranged its order based on the sequence of surahs according to their revelation (nuzul) rather than the order of the verses (ayat) [1]. Buya A. Malik Ahmad reasoned that it would not be achievable in a relatively short time if following the nuzul of verses. What he did was not meant to alter the established order of the Qur'an, but rather, he intended to present and study the Qur'an based on the sequence of surahs' revelation, to bring the feeling closer, and to reconnect the community with the spirit of the Qur'an as it was revealed directly under the guidance of Prophet Muhammad (SAW) and his companions.

After explaining the reason for writing according to the sequence of revealed surahs, Buya A. Malik Ahmad provided further clarification that in his tafsir, the system of translation for the verses of the Qur'an uses the symbol "-.....-" to enclose the explanatory sentences, making it easier for readers to understand the intended meaning of the verses.

The explanations provided by Buya Malik Ahmad in each volume indicate that this tafsir was written in the modern era, following modern writing patterns. He outlines the methods and steps taken in the writing process, reflecting a contemporary approach to tafsir while maintaining a focus on clarity and accessibility for readers.

The five volumes of the *Tafsir Sinar* that have been published each include an introduction by Buya Malik Ahmad. However, the introductions in each volume are nearly identical, with the only difference being the mention of the specific surahs that will be interpreted in that particular volume.

1) *Format of Tafsir Sinar Writing:* The *Tafsir Sinar* book that has been printed or published begins with a preface. In the five volumes that have been published, each volume is provided with a preface. The following are the key points that the author (Buya A. Malik Ahmad) includes in each of his prefaces:

a) Preface of Volume 1 (December 19, 1962 / 8 Rajab 1383 H)

Buya A. Malik Ahmad begins by citing the verse from Surah Ash-Shura, verse 52 of the Qur'an, the purpose is to reveal the spirit (ruh) of the revelation [1]. From the word "ruhan," Buya A. Malik Ahmad expresses his desire to introduce a pattern of understanding the Qur'an based on the order of its surahs' revelation. He is convinced that understanding the Qur'an according to the sequence of its revelation will allow one to grasp the spirit and essence of the Qur'an per the circumstances and events experienced by Prophet Muhammad SAW at the time of the revelation.

³ The last verse to be revealed has become a topic of debate among mufasssirs and scholars of Quranic studies and tafsir. Manna' Khalil al-Qatthân mentions at least 9 opinions regarding the last verse to be revealed, and their views vary. However, it is widely known that the last verse to be revealed is Surah Al-Maidah, verse 3. See Manna' Khalil al-Qatthân, *Mabâhith fi 'Ulûm al-Qur'ân*, Cairo: Maktabah Wahbah, 2000, pp. 64-67.

⁴ The work of interpreting the Qur'an using the pattern of tartib nuzul is an effort to understand the Qur'an and contextualize its understanding. This concept was proposed by Muhammad 'Âbid al-Jâbirî in *al-Madkhal ilâ al-Qur'ân al-Karîm: al-Juz al-Awwal fî al-Ta'îf bi al-Qur'ân*, Beirut: Markaz Dirasat al-Wahbah al-'Arabîyyah, 2006, vol. I, pp. 27-28.

In the introduction to Juz 1, Buya A. Malik Ahmad elaborates on the importance of understanding the Qur'an according to the order of the surahs' revelation. He hopes that this approach will facilitate understanding the sequence of the Prophet Muhammad SAW's efforts and struggles, the growth of spiritual strength to overcome challenges, and the recognition of the development of spiritual quality, knowledge, morality, organization, state structure, the implementation of laws, and the Islamic social system.

After explaining the importance of understanding the Qur'an according to the order of the revelation of surahs, Buya A. Malik Ahmad then explains the naming of this book as Tafsir Sinar. Although Buya A. Malik Ahmad does not explicitly explain the reason behind this title, the researcher believes that the name is based on Surah Ash-Shura, verse 52, which he quotes at the beginning of the introduction. In this verse, there is the phrase *جعلناه نورا* (We made it a light [nur]). Upon examining this fragment and the translation of the verse by Buya A. Malik Ahmad, it becomes clear that he translates the word *nur* as *sinar* (light). The researcher strongly suspects that the title Tafsir Sinar is derived from this verse.

Buya A. Malik Ahmad then provides further argumentation regarding the writing of the Qur'an according to the order of the revelation of surahs (*tertib nuzul surat*) rather than the order of the revelation of verses (*tertib nuzul ayat*). He reasons that there is not enough time to write it based on the order of the verses. He also clarifies that this approach is not meant to alter the existing arrangement of the Qur'an but is simply a way to present and study it according to the order of the revealed surahs. The purpose of this is to bring the reader closer to the feeling and experience that the companions of the Prophet Muhammad (SAW) underwent, aligning the study with the context and spirit of the time when the verses were revealed.

Buya A. Malik Ahmad acknowledged the difficulty of this task, yet he continued striving to bring the ummah closer to the spirit (*ruh*) of the Qur'an, just as the companions of the Prophet Muhammad (SAW) were close to the spirit of the Qur'an. With this in mind, Buya A. Malik Ahmad called upon Allah SWT for help, hoping that Allah would grant guidance and the best path, with the ultimate goal of establishing the message of the Qur'an. He intended to overcome all forms of false practices, improve society as a whole, and address issues related to faith, social matters, and other aspects of life.

In the introduction to Juz 1, Buya A. Malik Ahmad explains his system of translating the verses of the Qur'an by using the symbols "--. —" between which he inserts phrases that clarify the intended meaning of the verses to make them easier to understand. Furthermore, Buya A. Malik Ahmad also explains that the translation of the word (إِنَّ) which means "indeed" at the beginning of a sentence is omitted and replaced with a "+" symbol. For example, "Innaladzina Kafaru" is translated as "+the disbelievers."

b) Introduction to Juz 2 (1986)

In the introduction to Juz 2 of Tafsir Sinar, Buya A. Malik Ahmad begins by drawing closer to Allah SWT and offering prayers for the happiness of the great Prophet Muhammad SAW. In this second volume, Buya A. Malik Ahmad reiterates the same points as in the introduction to Juz 1, particularly introducing the Qur'anic exegesis according to the *nuzul* order

of the surahs, to acquaint the reader with the soul and content of the Qur'an.

Additionally, Buya A. Malik Ahmad emphasizes that this work is not without the support of scholars, ulama, and intellectuals, whose help and guidance he greatly hopes for. What distinguishes the introduction to Juz 2 from the first is the inclusion of explanations regarding the content of Juz 1 and an outline of what will be discussed in Juz 2.

c) Introduction to Juz 3 (March 8, 1988)

In the introduction to Juz 3 of Tafsir Sinar, Buya A. Malik Ahmad does not present new material compared to the introduction in Juz 1. Essentially, the introduction is identical to the one in Juz 1. However, what distinguishes the introduction to Juz 3 is the mention of the specific surahs that will be discussed in this volume. These surahs include: al-Fajr, adh-Dhuha, Asy-Syarh, Al-'Ashr, al-'Adiyat, Al-Kautsar, At-Takatsur, Al-Ma'un, Al-Fiil, Al-Falaq, and An-Nas.

d) Introduction juz 4 (t.th)

In the introduction to Juz 4 of Tafsir Sinar, Buya A. Malik Ahmad begins by praising Allah SWT and sending prayers upon Prophet Muhammad SAW. He then states that he is delivering the tafsir of the Qur'an to the community, introducing the Qur'an according to the order of the surah's revelation (*nuzul surat*), to help people recognize the spirit and essence of the Qur'an. This approach mirrors the spirit of the introduction in Juz 1. The other wording in the introduction is also similar to that of Juz 1, with the primary difference being the expression of hope that the effort to present the tafsir according to *nuzul surat* will be completed successfully until the end.

e) Introduction juz 5 (1414 H)

In Juz 5 of Tafsir Sinar, Buya A. Malik Ahmad, the author of the book, did not provide the introduction. Instead, the introduction was written by Rusjdi Malik, the son of Buya A. Malik Ahmad. This was because Buya A. Malik Ahmad had passed away on October 19, 1993, just a few months before the publication of Juz 5.

Rusjdi Malik begins the introduction by praising Allah SWT and sending salutations upon Prophet Muhammad SAW, opening with the prayer *Rabbana 'alayka tawakkalna wa ilayka anabna wa ilayka al-masir* (Our Lord, upon You we place our trust, to You we turn, and to You is our final return). He then explains the delay in the publication of Juz 5, citing the sad news of Buya A. Malik Ahmad's passing to the mercy of Allah SWT.

In this introduction, Rusjdi Malik also expresses the hope that this tafsir work becomes beneficial knowledge and a continuous act of worship for Buya A. Malik Ahmad. It is also explained that this volume of Tafsir Sinar contains Makkiyah verses, which address various theological issues, including monotheism (*tauhid*), the Day of Judgment, and prophethood.

THE FORMULATION OF BUYA A. MALIK AHMAD IN TAFSIR SINAR WITH THE PATTERN OF TARTIB NUZUL AND LOCAL ASSIMILATION

A. The Formulation of Buya A. Malik Ahmad's Tartib Nuzuli in Tafsir Sinar

Buya A. Malik Ahmad, in writing Tafsir Sinar with the *tartib nuzuli* format, formulated several aspects that became characteristic of his interpretation:

First, following the pattern of nuzul surah. Buya A. Malik Ahmad stated in his introduction, "*We present to the community the interpretation of the Noble Qur'an with the intention of introducing the Qur'an according to the order of its surah's revelation* [1]." It can be understood that Buya A. Malik Ahmad's tafsir presentation follows the order of nuzul surah rather than nuzul ayat. This is evident in the sequential arrangement according to the order of surah revelation. In Juz 1, the sequence begins with Surah al-'Alaq, Surah al-Qalam, Surah al-Muzammil, and Surah al-Mudathir. In Juz 2: Surah al-Fatihah, Surah al-Hijr, Surah al-Masad, Surah at-Takwir, and Surah al-A'la. In Juz 3: Surah al-Fajr, Surah adh-Dhuha, Surah asy-Syarh, Surah al-'Asr, Surah al-'Adiyat, Surah al-Kautsar, Surah at-Takatsur, Surah al-Ma'un, Surah al-Fiil, Surah al-Falaq, and Surah an-Nas. In Juz 4: Surah an-Najm, Surah 'Abasa, Surah al-Qadr, Surah ash-Shams, Surah al-Buruj, Surah at-Tin, Surah Quraysh, Surah al-Qari'ah, and Surah al-Ikhlash; and in Juz 5: Surah al-Humazah, Surah al-Mursalat, Surah Qaf, Surah al-Balad, Surah at-Tariq, Surah al-Qamar, and Surah Sad

Second, Buya A. Malik Ahmad divides each surah he interprets into several sections. For instance, in Juz 1, Surah al-'Alaq is divided into three sections, and Surah al-Qalam into five. Notably, in his treatment of Surah al-Qalam, Buya does not follow a sequential order; instead, he discusses the continuation of the interpretation of Surah al-Qalam's second section after explaining Surah al-Mudathir. Surah al-Muzammil is divided into three sections, and Surah al-Mudathir into five.

Third, Buya A. Malik Ahmad presents each verse and its translation on a single page, with the page divided into two columns. On the right side, each verse is written sequentially, one verse per line, while on the left side, its translation is provided. This layout resembles the following format: [1]

Translation	Verse
I. Read in the name of your Lord who created—from nothing into being.	I. اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ
II. He created man from a clot of congealed blood—attached to the womb of the mother.	II. خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
III. Read! Your Lord is Most Noble and Generous.	III. اقْرَأْ وَرَبُّكَ الْأَكْرَمُ
IV. He is the One who imparts knowledge by means of the pen.	IV. الَّذِي عَلَّمَ بِالْقَلَمِ
V. He taught humanity what they did not know.	V. عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Fourth, explains the revelation of surahs/verses. Explanation related to the revelation of verses is essential, considering that his interpretive approach follows the chronological order of the Qur'an's revelation, which includes accounts of how the Qur'an was revealed. Before interpreting the Qur'anic verses, Buya A. Malik Ahmad first mentions the reasons for the revelation of each verse.

Fifth, explains the relationship (munasabah) between each surah and the preceding one. For example, when Buya A. Malik Ahmad begins interpreting Surah al-Humazah, he starts with an explanation of its revelation, followed by an explanation of its connection to the previous surah [1].

"In Surah al-Qiyamah, Allah describes the events of the Day of Resurrection and the tremendous occurrences of that day. Here, Allah mentions some of the characteristics of those who have gone astray and the punishment they will face. This surah also emphasizes that wealth will provide no help in the sight of Allah."

Sixth, Each surah interpreted has an opening and a closing. This is the structure of the Sinar tafsir based on the tartib nuzul model, where Buya A. Malik Ahmad uses the chronological order of surah revelation. This structure is what Buya A. Malik Ahmad applied in the writing and explanation of his tafsir. This approach has become both a distinguishing feature and a unique aspect of Buya A. Malik Ahmad's tafsir work.

B. The Local Framework in the Tafsir Sinar by Buya A. Malik Ahmad

Several Minangkabau Qur'anic interpretations work carry a local nuance in their interpretations, and the same applies to the Tafsir Sinar by Buya A. Malik Ahmad. The author finds several elements within his tafsir that indicate the presence of this locality, namely:

1) *In Surah Al-Fatihah*: Buya A. Malik Ahmad, in interpreting Surah Al-Fatihah, reveals a local nuance by stating, "Al-Fatihah is like a seed of wood that will grow leaves, branches, flowers, and fruit [1]. The term "wood seed" not only carries a local nuance, but it also introduces a novel metaphor for Surah Al-Fatihah. What is unique about Buya A. Malik Ahmad's explanation of Surah Al-Fatihah is that he does not incorporate the locality of his organization, Muhammadiyah, even though he was a member of it. It is well-known that Muhammadiyah does not consider "Al-Fatihah" as one complete chapter, particularly regarding the Bismillah. In this regard, he differs from the general Muhammadiyah understanding by stating that Bismillah is included as part of Surah Al-Fatihah, based on the consensus of scholars. He even evaluates all the opinions of scholars before concluding that Bismillah is indeed one verse of Surah Al-Fatihah.

2) *In Surah An-Najm*: When Buya A. Malik Ahmad interprets verse 24, he mentions, "Can what humans desire through the intercession of idols, gods, powerful people, sacred figures, and objects turn into a reality? [1]" In this, there is an element of local Indonesian context. The term "powerful people" is a phrase commonly used in Indonesia.

In addition, the element of locality is also evident in verse 33, where Mufassir uses the local term "teler" in his statement: "taking medicines to become teler (intoxicated) and so on [1]." "Teler" is a form of vernacularization that appears in the interpretation of Buya A. Malik Ahmad.

The local context is also evident in verse 39. Buya A. Malik Ahmad criticizes those who are paid to recite the Qur'an, stating that such actions are haram and unacceptable.

Moreover, the term "unacceptable" is used in the context of taking compensation for reciting the Qur'an.

- 3) **in Surah 'Abasa:** The absorption of locality in Surah 'Abasa can be seen when interpreting verses 5-10, where the mufassir states: "While the aristocratic group continuously insults Islam blindly (Ahmad). The term *membutatuli* is not found in the KBBI, and what is meant is *membabibuta* (to act blindly). *Membutatuli* is a term commonly used by the Minangkabau Malay people, which indicates the vernacularization of the context in Minangkabau culture. The local cultural nuance is also visible in the terminology used by the Prophet SAW when establishing equality among humans in terms of status and introducing a new measure that a person's honour lies in their piety (*taqwa*). Here, the mufassir also conveys local expressions, such as the saying about Salman Al-Farisi: "Correct your measurements! The heavenly scale, hope the caliph rides a horse, if you are willing to help me [1]. Kata sukatan dan timbangan langit adalah Bahasa lokal Minangkabau yang memiliki makna menimbang-nimbang atau mengukur diri. Selain pemakaian tersebut ungapan tersebut juga termasuk dalam bagian ungapan adagium atau pepatah dan disebut juga ungkapan hikmah.

The terms *sukatan* (measure) and *timbangan langit* (heavenly scale) are local Minangkabau expressions, which refer to the idea of measuring or weighing oneself. Beyond this literal meaning, these expressions are also part of the local adage or proverb, and they are considered expressions of wisdom (*ungkapan hikmah*). These expressions reflect the cultural and philosophical values embedded within the Minangkabau community, where wisdom is often conveyed through proverbs that emphasize self-reflection and moral values [1].

The local context is also evident in verses 11-15 when explaining the people of Prophet Salih (AS), with the statement: "Hati-hatilah tuan-tuan!!! [1]" The phrase "Hati-hatilah tuan-tuan!!!" (Be careful, gentlemen!!!) reflects a local Minangkabau people and Malays in general.

- 4) **Fourth, in Surah al-Quraisy:** The locality in this surah is evident when the Mufassir draws an analogy between the gratitude of the Quraysh people for the salvation of the Ka'bah from the attack of Abraha and the gratitude of the Indonesian people, as stated in the Constitution (UUD), which affirms this principle. The Mufassir explains it by stating: "This Surah Quraish is universal; for example, we see Indonesia, whose preamble to the Constitution itself begins by thanking Allah, driving out the colonizers, and building independence... Thus, the safety of this nation lies in being grateful for Allah's blessings, dedicating oneself only to Allah, and rejecting the worship of creatures over the Creator [1]."

Here, Buya A. Malik Ahmad attempts to remind the Indonesian people to be grateful to Allah SWT by manifesting gratitude and rejecting the worship of creatures over the Creator. The phrase "rejecting the worship of creatures" also reflects Buya A. Malik Ahmad's concern for maintaining the purity of monotheism (*tawhid*) to Allah SWT, the only true deity to whom all creatures must dedicate their worship.

IV. DISCUSSION

Interpretation of the al-Qur'an Within Tartib Mushaf and Tartib Nuzuli: The study of Nuzul al-Qur'an provides an outline of the stages in which Qur'anic verses were revealed, beginning with the initial verses of Surah al-'Alaq (1-5) and ending with Surah al-Maidah (verse 3) [6]. Despite this structure, there is ongoing debate about which verse was revealed first and which was revealed last. In Qur'anic sciences, this debate is addressed under the theme of *awwalu ma nuzila wa akhiru ma nuzila* (the first and last verses revealed).

The structure of Nuzul al-Qur'an, presented within the historical account of the Qur'an's revelation, indicates that the original arrangement of the Qur'an followed a *tartib nuzuli* (chronological order of revelation). This is authentic historical evidence that cannot be overlooked.

In various studies of Qur'anic sciences and exegesis, the arrangement of the Qur'an following the *nuzul al-Qur'an* (order of revelation) pattern has always been a focal point. This topic generates a compelling dialogue within the field of Qur'anic scholarship and exegesis, enriching the intellectual tradition surrounding the Qur'an.

The presentation of Qur'anic exegesis, like the structure of the Qur'an itself, also follows the two patterns under discussion: the *tartib nuzuli* (chronological order of revelation) and the *tartib mushaf* (order of the written Qur'anic manuscript).

1. Qur'anic interpretation within the framework of the *tartib mushaf* (order of the written Qur'an).

The study of the order of surahs has become a central theme in discussions about the sequence of the Qur'an. Is the arrangement of the surahs in the Qur'an *tauqifi* (divinely determined) or *ijtihadi* (the result of scholarly reasoning)? This question allows for both possible answers, and here are the responses and arguments for each of these answers:

First, the arrangement of the surahs in the Qur'an is *ijtihadi* (based on scholarly reasoning). This view was put forward by Imam Malik, al-Qadhi Abu Bakr, and Ibn Faris, with the following argument: During the process of *jam' al-Qur'an* (the compilation of the Qur'an), Caliph Uthman instructed the collection of all Qur'anic manuscripts via Zaid bin Thabit to ensure uniformity in the writing. From this collection, some of the Prophet's companions had copies of the Qur'an with different arrangements. For example, Ubayy bin Ka'b had a manuscript that began with Surah al-Fatihah, followed by Surah al-Baqarah, an-Nisa, and Ali Imran.

Second, the arrangement of the Qur'anic verses is *tauqifi* (divinely determined) from the Prophet Muhammad (PBUH). This view is presented by al-Zarkashi in his book *al-Burhan* and Abu Ja'far ibn al-Zubair in *Munasabah*. It is stated that the arrangement of verses within a surah is *tauqifi* from the Prophet Muhammad (PBUH), and this was an instruction from the Prophet without any disagreement among the Muslims. This opinion is further supported by al-Suyuti, who affirms that the arrangement of the verses, by consensus, is *tauqifi*, and there is no doubt about it. This is also reinforced by a narration that says that when a verse was revealed, the Angel Jibril would instruct the Prophet Muhammad (PBUH) to place the verse in a particular surah (one that had already been revealed). The Prophet (PBUH) would then instruct the scribes of

revelation to place the verse in the designated surah and verse, saying, "Place this verse in this surah as it has been mentioned," or "Place this verse in this location [6]."

2. Qur'anic interpretation within the framework of tartīb nuzūlī (chronological order of revelation).

Qur'anic interpretation that follows the historical descent of the Qur'an has received special attention from exegesis scholars, and even German-born Orientalists have focused specifically on it, such as Theodore Noldeke (1836-1930). Although Noldeke is noted as an orientalist who claimed that the Qur'an was not a divinely revealed holy book, but rather a text written by Muhammad (PBUH), he suggested that it was influenced by the social, political, and religious realities of the society during Muhammad's lifetime and throughout his prophethood [28].

Noldeke's attention is expressed in his work titled "Die Geschichte des Qorans", which was translated into Arabic by Jurej Tamir under the title *Tarikh al-Qur'an*. He focuses on the narration and compilation of the Qur'an, with particular emphasis on the arrangement of the Qur'an itself.

In his exploration of the Qur'an, Noldeke uses a historical and linguistic (literary) approach to examine historical events directly related to the verses or surahs of the Qur'an. This approach serves as the basis for organizing the Qur'an according to the tartīb nuzūlī (chronological order of revelation).

The goal of Noldeke, as revealed by al-Jabiri, was to find an objective depiction of the development of the Qur'an and the spiritual development of Prophet Muhammad (PBUH) [3]. Jerej Tamir, as quoted by [28], states that Noldeke aimed to historicize the Qur'an and study it within the context of history [28].

Noldeke organized the Qur'an according to tartīb nuzūlī using two indicators: 1) the signs and references made by the Qur'an to historical realities, and 2) the distinctive features of the Qur'an, both in terms of its themes and style. Noldeke's tartīb nuzūlī divides the verses into two categories: Makki Qur'an and Madani Qur'an. Each category contains a different number of surahs. The Makki Qur'an consists of 90 surahs, while the Madani Qur'an consists of 24 surahs.

Among Muslim scholars, [23] has given special attention to the study of al-Qur'an nuzūlī (chronological order of revelation, tartīb al-nuzūl). He explores this in his work *Fahm al-Qur'an al-Karīm*, where he makes the Qur'an the subject of his exegesis. As the basis for his argumentation on the Qur'an nuzūlī, al-Jabiri further elaborates on it in his work *Madkhal ila al-Qur'an al-Karīm*. In his exploration of the *Fahm al-Qur'an*, al-Jabiri classifies the surahs into specific subtopics, following the pattern of Makki and Madani surahs in his categorization. The discussion of the Makki surahs is presented in Juz 1 and Juz 2, while the Madani surahs are covered in Juz 3, with the stipulation that the Makki surahs consist of 90 surahs and the Madani surahs of 24 surahs.

Qur'anic Interpretation in the Nusantara Framework of Tartib Nuzul:

The discussion of Qur'anic exegesis in the Nusantara, which has always enriched the treasure of tafsir, when viewed from the aspects of tartib mushaf and tartib nuzul, reveals that the majority of discussions and studies have focused on tartib

mushafi. However, tafsir studies in the form of tartib nuzuli have begun to gain attention and contribute to the treasure of tafsir in Indonesia.

In academic discussions, the topic of tafsir nuzuli has emerged, beginning with a prominent orientalist, Noldeke. His presence in the field of tafsir studies has contributed to explaining the Qur'an to the public, especially the academic community. His ideas attempted to understand the Qur'an by considering its historical context (tartib nuzuli). However, his approach has sparked both support and opposition. A counter-argument to Noldeke's ideas came from a Muslim scholar such as Bahaiddin Husen in *al-Mustasyriqun wa al-Qur'an al-Karīm*. Additionally, some Muslim scholars have accepted parts of Noldeke's ideas while rejecting others, even using the tartib nuzuli approach in their interpretations, such as Muhammad Izzat Darwazah, Sayyid Qutb, Aisyah Abdurrahman, and Abid al-Jabiri. In the Nusantara region, Buya A. Malik Ahmad is one of the figures who presents his tafsir using the tartib nuzul framework, which will be discussed in this paper.

V. CONCLUSION

This study concludes that Buya A. Malik Ahmad, with his work *Tafsir Sinar*, has contributed to the wealth of tafsir literature in Nusantara and even the broader world of tafsir. The presentation of the tartib nuzul offered by Buya A. Malik Ahmad in his tafsir reminds readers of the spirit of the Qur'an, as he mentioned in the introduction to the *Tafsir Sinar*.

The structure of tafsir according to the tartib nuzul, in this case, was chosen by Buya A. Malik Ahmad to follow the sequence of the surah's nuzul (revelation), rather than the historical tartib nuzul of the verses. This means the tafsir begins with the first surah revealed (al-'Alaq), followed by al-Mudatsir. Although al-'Alaq was revealed in 5 verses initially, Buya A. Malik Ahmad provides a complete explanation of that surah, unlike the account in the *Asbab al-Nuzul*, which explains the historical causes of the revelation of each verse, as written by al-Wahidi.

As for the frame of local context in *Tafsir Sinar*, the author finds that throughout Buya Malik Ahmad's explanations, the presence of local context in a tafsir is inevitable, especially in tafsir works written by Nusantara scholars. Although the local aspect in *Tafsir Sinar* is not as comprehensive as in other Nusantara tafsirs (such as *Tafsir ad-Da'wah wa al-Irsyad* by Sheikh Abdul Lathif Syakur).

VI. SUGGESTION

Based on the results of this research, there are several suggestions to various parties, especially those who wish to study the study of Indonesian interpretation, especially in the Nusantara regions, including Java, Bugis, Aceh and Minangkabau, to carry out the development of this research and/or can be approached in a multidisciplinary manner. science, which aims to reveal sides that have not been touched on in this research.

Various studies regarding the interpretation of the Al-Qur'an in the Indonesian context, especially those involving interpretations written by Minangkabau scholars and various existing manuscripts, are very important and valuable for further research. Apart from that, the philological approach in

further research regarding the interpretation of the Al-Qur'an in Minangkabau is a space that must be filled by future researchers.

The uniqueness of Buya A Malik Ahmad's Tafsir Sinar presentation is certainly a charm in itself when studying it, among those that have not been touched upon is the pattern of comparison with other commentators who took exactly the same path, namely the Tafsir Nuzuli ala Hasb Tarib Nuzul Surah.

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