

Theo-anthropocentric Paradigm of *Tafsir At-Tanwir* by Muhammadiyah and Its Application in the Interpretation of Surah Al-Baqarah/2: 286

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Abstract

This article examines the shift in meaning offered by *Tafsir At-Tanwir* by the Tarjih and Tajdid Council of PP Muhammadiyah towards *surah al-Baqarah/2: 286*. *Tafsir At-Tanwir* understands that the fragment of the verse lahā mā kasabat in that verse does not only mean recompense in the hereafter but also rewards in the world. Through the descriptive-analytical research method, the writer finds that the shift in meaning cannot be separated from the interpretation paradigm used by *Tafsir At-Tanwir*, namely the theo-anthropocentric paradigm. Theo-anthropocentric paradigm is a synthesis of the-centrism and anthropocentric paradigms. With this paradigm, *Tafsir At-Tanwir* carries the theory of corrective distributive justice as a form of correction to the theory of distributive justice proposed by John Rawls with the principle of proportional difference. The basic principle of this theory is that everyone gets rewarded according to their contribution. *Tafsir At-Tanwir* corrects this principle by stating that some people cannot possibly contribute due to special circumstances, such as physical disabilities or old age. For them, there is a wealth distribution mechanism with worldly and hereafter dimensions, such as through zakat, infaq, and alms. The development of the meaning of *surah al-Baqarah/2: 286* is an implication of theo-anthropocentric paradigm.

Keywords: Corrective Distributive Justice, Tafsir At-Tanwir, Theo-anthropocentric.

Introduction

Scholars from the Nusantara have produced many works of Qur'anic exegesis. From the 17th to the 21st century, the practice of interpretation has continuously evolved. Scholars who study Qur'anic exegesis have offered various perspectives and classifications regarding these works in Indonesia. Majid Daneshgar observed that there are at least two categories of exegesis that have developed over this period: those created before the 19th century, which were heavily influenced by classical works of

exegesis from Middle Eastern scholars, and those produced after the 19th century, reflecting a more modern style of interpretation.¹ Islah Gusmian, adopting the view of Howard M. Federspiel, categorized Indonesian Qur'anic exegesis into three periods: (1) the period from the 20th century to the 1960s, (2) the 1970s to the 1980s, and (3) the 1990s to the present (the first and second decades of the 21st century). In this third period, various works of exegesis by Indonesian Muslim intellectuals emerged, characterized by more specific, contemporary, critical, creative, and multi-approach methods.²

In the context of a more specific time and space, given the socio-historical gap between the period of Qur'anic revelation and the modern-contemporary era, Indonesian Muslims have become aware of the importance of rethinking approaches to Qur'anic exegesis that can address contemporary issues.³ This awareness became the driving force behind Muhammadiyah's production of the *Tafsir At-Tanwir*. In addition to being intended as religious reading material and a reference for Muhammadiyah members, this collective exegesis was also designed to respond to issues of the ummah (community), nationality, and humanity and to motivate and inspire Muslims to build a progressive Indonesian civilization.⁴

Since its first publication in 2016, *Tafsir At-Tanwir* has become the subject of several academic studies. Muhammad Syahrul Mubarak (2017) began by examining the contextualization of Surah al-Fatihah,⁵ followed by Muhammad Ridha (2018), who conducted a comparative study between *Tafsir At-Tanwir* and *Tafsir Tematik Al-Qur'an tentang Hubungan Sosial Antarumat Beragama*.⁶ Indah Yuliani Jauhari (2019) traced elements of neo-Sufism in *Tafsir At-Tanwir's* interpretation of Surah al-Fatihah.⁷ Meanwhile, studies conducted by Indal Abror and M. Nurdin Zuhdi (2018),⁸ Arivaie Rahman and Sri Erdawati (2019),⁹ M. Taufiq (2019),¹⁰ and others focused more on the paradigm, approach, methodology, and characteristics of *Tafsir At-Tanwir*. However, one piece of information overlooked by these researchers is the paradigm used by *Tafsir At-Tanwir*. Muhammad Asnajib's conclusion, labeling the paradigm of *Tafsir At-Tanwir* as a "contemporary interpretation paradigm" characterized by minimizing repetitive exegesis, being contextual, and critically scientific,¹¹ can be considered inaccurate. First, in the discourse of interpretation, "contemporary interpretation" is an approach, not a paradigm. Contemporary interpretation, as Abdullah Saeed explains, is an approach that emphasizes understanding of the past context (context of revelation) and the present context (contemporary context). The purpose of this approach is to capture the meaning and significance of a verse to respond to and solve contemporary problems.¹² Second, although Majelis Tarjih and Tajdid PP Muhammadiyah did not include an explicit explanation in the preface of *Tafsir At-Tanwir*, Syamsul Anwar revealed that the paradigm employed by *Tafsir At-Tanwir* is a theo-anthropocentric paradigm, which emphasizes a balance between spiritual (*ukhrawi*) and worldly (*dunyawī*) life.¹³

The application of this theo-anthropocentric paradigm is evident in the interpretation of Surah al-Baqarah/2: 286. The phrase "*lahā mā kasabat*," which is commonly interpreted by exegetes within an eschatological framework, meaning that rewards will be granted by the Almighty to those who perform righteous deeds in this world, is expanded in *Tafsir At-Tanwir* to encompass not only an eschatological but also a worldly context. Based on this expanded interpretation, *Tafsir At-Tanwir* critiques the theory of distributive justice, which is based on the principle that individuals receive rewards according to their level of responsibility and contribution. The theory of distributive justice in Islam is generally derived from the interpretation of Surah al-Hasyr/59: 7, which prohibits the circulation of wealth solely among the wealthy.¹⁴ However, given that *Tafsir At-Tanwir* has only been published in two volumes thus far, this study is limited to the interpretation of Surah al-Baqarah/2: 286.

Research Method

This study employed a qualitative method to analyze the theo-anthropocentric paradigm within *Tafsir At-Tanwir*, a work by Majelis Tarjih and Tajdid of PP Muhammadiyah, along with its application in the interpretation of Surah al-Baqarah/2: 286. Tafsir is constructed based on foundational assumptions, postulates, or paradigms. According to Hamim Ilyas, the Chairperson of Majelis Tarjih and a key figure behind *Tafsir At-Tanwir*, the traditional paradigm employed thus far has been a theo-centric one, emphasizing "religion for God."¹⁵ This theo-centric paradigm has produced anomalies and even crises, marked by interpretations and practices of Islamic law that undermine the core messages of Islam, namely *tahqiq masalih al-'ibad* (realizing human welfare) and *rahmatan lil 'alamin* (mercy for all creation). Moreover, theo-centrism has often led to exclusivism in religious practice and has fueled violence in the name of God. These anomalies and crises have triggered the emergence of an anthropocentric paradigm, which tends to marginalize religion and shift towards liberal and secular perspectives. Using Hegel's dialectical model, theo-centrism represents the thesis, which gave rise to the antithesis of anthropocentrism. The interaction between these two paradigms has resulted in a synthesis: the theo-anthropocentric paradigm. This new paradigm does not view theo-centrism and anthropocentrism as mutually exclusive but rather reconciles them, bringing Islam back to its fundamental relationship between God and His creation.¹⁶ The theo-anthropocentric paradigm is rooted in Surah al-Anbiya'/21: 107, which affirms that the message of Prophet Muhammad is mercy to all creation. Islam originates from Allah and was revealed to manifest mercy for humanity and the universe. Within this paradigm, tafsir becomes proportionally centered on both God and humanity, integrating divine will and human welfare in a balanced theo-anthropocentric framework.¹⁷

The primary source used in this research was *Tafsir At-Tanwir*, while the secondary sources included (a) works that discuss *Tafsir At-Tanwir*, (b) works that explain the paradigmatic dimensions in Qur'anic exegesis, and (c) works that review Surah al-Baqarah/2: 286 and the theory of distributive justice.

Discussion

Background of the *Tafsir At-Tanwir*

Tafsir At-Tanwir is the third collective tafsir produced by the Muhammadiyah organization. Previously, this social-religious organization, founded by Kiai Ahmad Dahlan on November 18, 1912, had produced two institutional tafsirs: (1) *Tafsir Al-Qoer'an: Djoez ke Satoe*, published by the Ladjnah Oelama Tafsir Moehammadijah, and (2) *Tafsir Tematik Al-Qur'an tentang Hubungan Sosial Antarumat Beragama*, written by the Majelis Tarjih and Pengembangan Pemikiran Islam PP Muhammadiyah. The historical inception of Muhammadiyah's institutional tafsir began in 1923, after the death of Kiai Ahmad Dahlan. According to documentation in *Suara Muhammadiyah* from 1923, a meeting at the residence of Raden Wedana Djajengprakoso in Ngabean, Yogyakarta, was the starting point for the proposal to create a tafsir. The forum, which took place from March 30 to April 2, 1923, discussed the HB Muhammadiyah work program for the Taman Pustaka, which involved publication and literacy. During this forum, several Muhammadiyah branch representatives proposed the need to write and publish a Qur'an tafsir. Among the reasons given was to allow Muslims in the Dutch East Indies to understand better and apply the meanings of the Qur'an in daily life.

In the meeting minutes, one *voorstel* (proposal) from the Muhammadiyah Blora branch suggested (number 15): "It is requested that Muhammadiyah create a tafsir of the Qur'an or Hadith of the Prophet, explaining each verse's meaning, and then providing the tafsir." Similarly, the Muhammadiyah Pekalongan branch proposed (number 17): "It is requested that Muhammadiyah should strive to

interpret the Qur'an up to its thirty parts in the local language." A notable proposal from the Probolinggo branch (number 21) stated: "*Muhammadiyah should translate an already selected and verified tafsir, such as the tafsir by Kiai Bisri in Surakarta.*" Responses from HB Muhammadiyah and the forum accepted proposals 15 and 17, while proposal 21 was addressed with: "*Muhammadiyah should translate the Qur'an by consulting the tafsir of Kiai Imam Bisri and Bagoes Arfah.*"¹⁸

The Muhammadiyah organization's interest in producing a tafsir was significant due to the limited availability of translated and tafsir works in Malay at that time. Tafsirs in Arabic were accessible only to certain groups. HB Muhammadiyah welcomed these proposals and quickly acted on them. Consequently, the first institutional tafsir, according to Muhammadiyah's collective memory, was published in the 1930s. To this day, it is the earliest document of institutional tafsir within Muhammadiyah and even the first institutional tafsir in the archipelago.¹⁹ This tafsir was named *Tafsir Al-Qoer'an: Djoez ke Satoe*, published by the Ladjnah Oelama Tafsir Moehammadijah, consisting of KRH Hadjid, KH Mas Mansur, KH Ahmad Badawi, KH Hadikoesoemo, KH Farid, KH Aslam. The tafsir writing team comprised scholars from the Majelis Tarjih structure, established in 1928.²⁰

In the early 21st century, Muhammadiyah produced a new tafsir named *Tafsir Tematik Al-Qur'an tentang Hubungan Sosial Antarumat Beragama*. This tafsir was part of an effort to "mature" religious communities and contribute to Indonesia, which was experiencing issues, especially regarding interfaith relations after the reform era caused various religious conflicts. Through this tafsir, Muhammadiyah hoped to ensure that religious differences in Indonesia would no longer be a cause of conflict.²¹ The *Tafsir Tematik Al-Qur'an* employs approaches from various scientific disciplines, including social sciences (*al-'ulūm al-ijtimā'iyah*), natural sciences (*al-'ulūm at-tabi'iyah*), and humanities (*al-'ulūm al-insāniyyah ats-tsaqāfiyyah*), in addition to divine sciences (*al-'ulūm al-Ilāhiyyah*).²² This diverse approach reflects the spirit advocated by the Majelis Tarjih and Pengembangan Pemikiran Islam, led by Amin Abdullah, who strongly promoted the importance of multidisciplinary, transdisciplinary, and interdisciplinary approaches.²³

The attempt to open a dialogue on contemporary religious and Islamic thought in Indonesia faced significant resistance,²⁴ particularly from within Muhammadiyah itself—referred to by Najib Burhani as conservative groups—because the approach and interpretations in *Tafsir Tematik Al-Qur'an* were seen as reflecting and/or expressing liberal thought. According to this tafsir, the principles of relations with followers of all religions are (1) recognition of the existence of other religious communities, (2) eternal peace, and (3) justice. These principles are historically referenced to the Prophet's establishment of a diverse religious community in Medina, which was considered similar to Indonesia's highly plural context.²⁵

Entering the second century, Muhammadiyah was expected to have a monumental tafsir as a religious reference for Muhammadiyah members and the Muslim community in general. Its purpose was to provide a tafsir reading in line with Muhammadiyah's mission and da'wah duties, to meet the aspirations of Muhammadiyah members desiring a collective tafsir by Muhammadiyah scholars, and to utilize symbolic capital from the Qur'an to inspire the community to build civilization and advance Indonesia.²⁶ Thus, *Tafsir At-Tanwir* was published as a result of the decisions made at the 1st Century Muhammadiyah Congress in Yogyakarta in 2010. The initial draft of this tafsir was serialized in the *Suara Muhammadiyah* magazine. In this magazine, the tafsir rubric "At-Tanwir" replaced the previous rubric "Tafsir Al-Qur'an" written by individual Muhammadiyah scholars. The *Suara Muhammadiyah* magazine editions 1 and 2 of 2009 introduced the new tafsir rubric, showcasing the proposal for the

Muhammadiyah Qur'an tafsir written by Syamsul Anwar, Chairman of Majelis Tarjih and Tajdid. The explanation box stated:

From now on and in the future, the Tafsir Rubric published in *Suara Muhammadiyah* will be the Tafsir Al-Qur'an compiled by Majelis Tarjih and Tajdid PP Muhammadiyah using the *tahlili* method with the sequence of verses and surahs as in the Mushaf Usmani. This tafsir is expected to become the Muhammadiyah Qur'an tafsir. Editorial Team of Suara Muhammadiyah.²⁷

In the following edition, *Suara Muhammadiyah* issue 3 of 2009 featured the interpretation of Surah al-Fatihah under the title "Surat Al-Fatihah (1)" with a subtitle about the author "Tim Majelis Tarjih dan Tajdid PP Muhammadiyah." After presenting the verse and translation, the tafsir *mufradat* discussed language aspects per word. Subsequent magazine editions summarized Surah al-Fatihah and continued with the tafsir of the verses. Tafsir al-Fatihah in *Suara Muhammadiyah* continued for six more editions before pausing.

After a break of over two years, *Suara Muhammadiyah* issue 12 of 2012 resumed the At-Tanwir tafsir with the title "Surah Al-Baqarah 1-5 (1)." The presentation also slightly changed, now including an explanation box and the names of the initial tafsir authors. Later, more specific titles were introduced, such as in *Suara Muhammadiyah* Edition Number 8, April 16-30, 2018, on pages 18-19, with the title "Ketentuan Hukum Talak (4)" and the subtitle "Surat Al-Baqarah [2] Ayat 228-232." At the bottom of the page, it stated, "This *tahliliy* tafsir is compiled by Majelis Tarjih and Tajdid Pimpinan Pusat Muhammadiyah with the initial draft prepared by Prof Dr. Muh Zuhri."²⁸

The tafsir authors prepared initial drafts of the tafsir according to specific themes/verses to be featured in *Suara Muhammadiyah*. These drafts were then reviewed and revised through forums and meetings within Majelis Tarjih. The revised drafts were discussed in more depth in a tafsir halaqah, where each author presented their work to experts according to the theme addressed. In this forum, all details were scrutinized and standardized, including quotes and writing techniques. After this halaqah, each author revised their draft again. The drafts then went through editing and proofreading by a designated team to synchronize all aspects, including technical details, language style, and more. After being edited by a specific team, the manuscript underwent final corrections by an expert reader, namely the Chairman of PP Muhammadiyah, responsible for Tarjih and Tajdid. Then, the tafsir was published in collaboration with Majelis Tarjih, Suara Muhammadiyah Publisher, and Percetakan Grama Surya.

According to Haedar Nashir, the significance and urgency of *Tafsir At-Tanwir* for Muhammadiyah are as follows: First, the slogan *al-rujū' ila al-Qur`ān wa al-sunnah* for Muhammadiyah must be substantiated through tangible efforts, including having a Qur'an tafsir that guides towards a progressive Islamic spirit. Second, Muhammadiyah has yet to have a distinctive tafsir that represents its institutional ideology despite the existence of many tafsir works written by individual Muhammadiyah figures. Third, this official institutional tafsir can serve as a foundation and basis for the orientation of Islamic thought among Muhammadiyah members. Fourth, it provides a basis for Muhammadiyah's tajdid movement in the second century amid numerous challenges and issues, both in terms of thought and practical life.²⁹

Method and Sources of Interpretation

Syamsul Anwar states that *Tafsir At-Tanwir* employs three approaches: *bayani* (exegesis of verses, hadiths, fiqh principles, and scholarly opinions), *burhani* (theoretical knowledge, field data, and empirical experience), and *irfani* (spiritual clarity, inner depth, and moral sensitivity). The understanding of these approaches is detailed in the methodology of the Majelis Tarjih, the institution overseeing the writing of this tafsir.³⁰ Consistent with Anthony Johns' findings, as a tafsir produced by a modernist-reformist group, *Tafsir At-Tanwir* rarely elaborates on linguistic aspects and qiraat. Linguistic aspects are addressed only

as needed in specific discussions.³¹ *Tafsir At-Tanwir* approaches the Qur'an from a scientific perspective.³² Unlike the polyvalent character of classical tafsir works,³³ *Tafsir At-Tanwir* often presents only one selected interpretation. Even when multiple meanings are mentioned, a clear preference for one interpretation is indicated.

Tafsir At-Tanwir was compiled with the involvement of numerous Muhammadiyah scholars and intellectuals. The composition of the team changed when the second volume was published in 2022. Four individuals involved in Volume I of *Tafsir At-Tanwir* had passed away, including three authors and one calligrapher of the "Tafsir At-Tanwir" title on the cover. In Volume II, new names appear among the authors. The complete list of authors includes: Yunahar Ilyas (deceased), Syamsul Anwar, Muh Zuhri, Salman Harun, Dailami, Suparman Syukur, Yunan Yusuf, Hilman Latief, Hamim Ilyas, Muhammad Amin (deceased), M. Khaeruddin Hamsin, Ahmad Hasan Asy'ari Ulama'i, Suhairi Ilyas, Athiyatul Ulya, Isnawati Rais (deceased), Rahmadi Wibowo Suwarno. The editing team consists of Muhammad Amin (deceased), Ustadi Hamsah, Nur Kholis, Jannatul Husna, Aly Aulia, Mohammad Dzikron (deceased), Miiftah Khilmi Hidayatullah, Asep Setiawan, Royan Utsany, Niki Alma Febriana Fauzi, Qaem Aulassyahied, and Alda Kartika Yudha. This composition indicates that the authors are senior figures in Muhammadiyah, reflecting their adherence to the criteria of a *mufasssir*, while the editorial team includes some younger members.³⁴

The process of writing this collective tafsir has its strengths and weaknesses. The advantage is that the involvement of many authors from various academic disciplines allows for a diverse perspective in interpreting or understanding a verse.³⁵ However, the disadvantage is the difficulty the editorial team faces in harmonizing these diverse perspectives. The numerous authors also result in "differences or inconsistencies between sections of the tafsir."³⁶ These differences can be observed in the language style, depth of analysis, and references used by each author.

In general, *Tafsir At-Tanwir* draws from a wide range of sources, including classical tafsir books, scientific theory books, Arabic dictionaries, fiqh texts, history books, and others. Some of the tafsir references include *Tafsir Jāmi' Al-Bayān 'an Tawīl ay Al-Qurān* by At-Thabari, *Rūh Al-Ma'ānī* by Al-Alūsī, *Tafsir Al-Kasasyāf* by Az-Zamakhsyari, *Tafsir Al-Manār* by Rasyid Riḍa, *Tafsir Al-Marāgī* by Ahmad Mustafā Al-Marāgī, *Tafsir At-Taḥrīr wa At-Tanwīr* by ibn 'Āsyūr, *Tafsir Al-Qurān Al-'Azīm* by ibn Katsir, *Tafsir Al-Azhar* by Hamka, *Tafsir Al-Misbah* by Quraish Shihab, and others. For linguistic aspects, references include books such as *Al-Mufradāt fī Garīb Al-Qurān* by Ar-Rāgib Al-Ashfahānī, *Al-Munjid* by Louis Ma'luf, *At-Ta'rīfāt* by Abū Al-Hasan Al-Jurjānī, and others. For verses requiring scientific analysis, *Tafsir At-Tanwir* refers to books like *The God Particle: If Universe is the Answer, What is the Question?* by Leon Lederman and Dick Teresi, *Fungal Biology and the Origin and Emergence of Life* by David Moor, *Shadows of Forgotten Ancestors: A Search for Who We Are* by Carl Sagan and Ann Druyan, *Cosmos* by Carl Sagan, and others. The use of various sources demonstrates that *Tafsir At-Tanwir* has transcended the tension between Islam and science.

The writing of *Tafsir At-Tanwir* is not intended merely to replicate existing tafsir works but rather to (a) address contemporary issues related to the *ummah*, nationality, and humanity; (b) provide ideas that can inspire and motivate the lives of Muslims and (c) stimulate an ethos of worship, economy, social engagement, and scholarship in the context of advancing Indonesian civilization.³⁷ Through this tafsir, Muhammadiyah aims to provide enlightenment specifically for its members and generally for Muslims in Indonesia.³⁸ In line with the spirit of reform, this tafsir is expected to bring a spirit of renewal in Qur'anic exegesis and to be responsive to changing times.

The method used in *Tafsir At-Tanwir* is a combination of *tahlily* (analytical) and *mauḍu'iy* (thematic) approaches. Interpretation is conducted sequentially from the beginning to the end of the Qur'an, but passages are segmented according to thematic groups of verses. This thematic approach is a blend of the traditional (*tahlily*) and modern (*mauḍu'iy*) methods of tafsir writing. Unlike classical thematic tafsir, which focuses on specific themes or chapters, this tafsir employs a pluralistic thematic approach. Various themes are discussed based on the order of verses in the Qur'anic *mushaf*. The authors interpret the verses in their order in the *mushaf* and then categorize them according to specific themes. For example, Volume I of *Tafsir At-Tanwir* includes interpretations of Surah Al-Fatihah 1:1-7 and Al-Baqarah 2:1-141. The discussion of Surah Al-Fatihah is divided into sections: introduction, worldview, way of life, and conclusion. The introduction covers the status of Surah Al-Fatihah, its names, and the ruling on reciting the Basmala. The main content is divided into two major themes: (1) worldview and (2) way of life. The discussion of worldview includes the Qur'an as a mercy (interpretation of verses 1 and 3), the origin of life (interpretation of verse 2), the path of life, human life's purpose, and the end of worldly life and the hereafter (interpretation of verses 2 and 4). The way of life (interpretation of verse 5) includes sub-discussions on living a life of devotion to Allah, the role of living life optimally, and the results of living a life fully devoted to Allah. The interpretation of Al-Baqarah is grouped into verses 1-5 on the Qur'an as guidance for the pious, verses 6-7 on the attitude of disbelievers, verses 8-20 on the attitude of hypocrites, verses 21-22 on worshiping Allah as the guidance of the Qur'an, verses 25-29 on the parable of the faithful and disbelievers, and so on.³⁹

Volume II of *Tafsir At-Tanwir*, as a continuation of the previous volume, interprets Surah Al-Baqarah 2:142-286. This volume consists of four main thematic sections. First, the qibla and the Islamic community explain the *qibla* as an identity, the system and structure of the Islamic community, and the characteristics of the Islamic community (interpretation of verses 142-162). Second, monotheism and obedience to Allah and its legal implications, including monotheism as the basis of actions, monotheism, worship laws, and the consequences of denial (interpretation of verses 163-214). Third, the laws of *muamalat*, with sub-sections related to family rules and the spirit of jihad and charity (interpretation of verses 215-252). Fourth, the truth of Allah's religion, rules on charity, and wealth management (interpretation of verses 253-286). In the final section, the theory of distributive justice is explained as part of the discussion on wealth management and praise for Allah's Prophet and the faithful.⁴⁰

The Development of the Meaning of Surah Al-Baqarah/2:286

In various forums, Syamsul Anwar, the Chairman of PP Muhammadiyah in the field of Tarjih and Tajdid, has stated that the translation principle in *Tafsir At-Tanwir* is to avoid significant differences from other translations, especially the one from the Ministry of Religious Affairs (Kementerian Agama/Kemenag).⁴¹ Quranic translation is a subgenre of tafsir, meaning that even the slightest difference in translation inevitably has interpretative consequences.⁴² Although the authors of *Tafsir At-Tanwir* strive to avoid major differences in translation, there are some verses translated differently, such as in Surah Al-Baqarah/2:286. There is a significant difference between *Tafsir At-Tanwir* and *Al-Qur'an dan Tafsirnya* in translating this verse.

The translation of Surah Al-Baqarah/2:286 by the Indonesian Ministry of Religious Affairs is as follows:

"Allah tidak membebani seseorang melainkan sesuai dengan kesanggupannya. Dia mendapat (pahala) dari (kebajikan) yang dikerjakannya dan dia mendapat (siksa) dari (kejahatan) yang diperbuatnya. (Mereka berdoa), "Ya Tuhan kami, janganlah Engkau hukum kami jika kami lupa atau kami melakukan kesalahan. Ya Tuhan kami, janganlah Engkau bebani kami dengan beban yang berat sebagaimana Engkau bebankan kepada

orang-orang sebelum kami. Ya Tuhan kami, janganlah Engkau pikulkan kepada kami apa yang tidak sanggup kami memikulnya. Maafkanlah kami, ampunilah kami, dan rahmatilah kami. Engkaulah pelindung kami, maka tolonglah kami menghadapi orang-orang kafir."⁴³

(Allah does not burden a soul beyond its capacity. He will receive [the reward of] what [good] he has earned, and he will bear [the punishment of] what [evil] he has committed. (They pray), 'Our Lord, do not impose blame upon us if we forget or make a mistake. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people).

Meanwhile, the *Tafsir At-Tanwir* translation is as follows:

*"Allah tidak membebani seseorang, melainkan sesuai dengan kesanggupannya. Dia mendapat imbalan atas apa yang dia usahakan dan memikul tanggung jawab atas apa yang dia perbuat. (Mereka berdoa), "Ya Tuhan Kami, jangan Engkau hukum kami jika kami lupa atau keliru. Ya Tuhan Kami, jangan pula Engkau pikulkan kepada kami beban sebagaimana Engkau pikulkan kepada orang-orang sebelum kami. Ya Tuhan, kami, jangan Engkau bebani kami dengan sesuatu yang kami berdaya memikulnya. Maafkanlah kami, ampunilah kami, dan rahmatilah kami. Engkau lah pelindung kami, maka tolonglah kami menghadapi orang-orang kafir."*⁴⁴

(Allah does not burden a person except according to his capacity. He will receive compensation for what he strives for and bear responsibility for what he does. (They pray), 'Our Lord, do not punish us if we forget or make mistakes. Our Lord, do not place upon us a burden as You placed upon those before us. Our Lord, do not burden us with what we cannot bear. Forgive us, pardon us, and have mercy upon us. You are our protector, so help us against the disbelievers).

The first difference appears in the phrase *lahā mā kasabat*. In the Kemenag version, it is translated as: *"Dia mendapat (pahala) dari (kebaikan) yang dikerjakannya"* [He receives (reward) from (the good) he has done] while the *Tafsir At-Tanwir* version is: *"Dia mendapat imbalan atas apa yang dia usahakan"* [He will receive compensation for what he strives for]. Although there is a difference in translation, the *Tafsir At-Tanwir* authors do not delve deeply into the grammatical meaning of the word *kasaba*, which is often understood as "reward." According to the Indonesian Dictionary (KBBI), "*pahala*" (reward) refers to "God's recompense for human good deeds," while "*imbalan*" (compensation) means "payment for services rendered." The difference lies in the giver: reward comes from God, while compensation is given by humans. As mentioned earlier, this difference in translation has implications for interpretation.

In this context, the authors of *Tafsir At-Tanwir* developed a meaning that differs from the conclusions of earlier tafsirs, which emphasized the eschatological aspect, namely the reward given by the Almighty to those who perform good deeds in this world and the teaching of prayer (the end of the verse). This can be seen in *Tafsir Al-Manār* by Rashid Ridha,⁴⁵ *Tafsir Al-Azhar* by Hamka,⁴⁶ *Tafsir Al-Mishbah* by Quraish Shihab,⁴⁷ and *Al-Qur'an dan Tafsirnya* by the Indonesian Ministry of Religious Affairs.⁴⁸ Indirectly, this reinforces Syamsul Anwar's statement – as mentioned earlier – that *Tafsir At-Tanwir* was not written merely to repeat existing interpretative products. *Tafsir At-Tanwir* considers that Surah Al-Baqarah/2:286 contains the principle of proportionality and personal responsibility, closely related to the overall content of Surah Al-Baqarah. This principle asserts that any form of responsibility imposed on a person is based on their individual capacity and is personal in nature. This means that, on the one hand, a person will not bear responsibilities beyond their ability, and on the other hand, they will not receive compensation except for what they strive for or accomplish.⁴⁹

The interpretation in *Tafsir At-Tanwir* focuses on explaining the meaning of *lahā mā kasabat* and its implications. Initially, it is stated that this verse emphasizes the reward (eschatological dimension) for those who perform good deeds in this world. However, the interpretation does not stop there. Unlike the general understanding in other tafsirs, *Tafsir At-Tanwir* understands that the word "*mā*" in this verse is general, encompassing not only rewards in the afterlife but also worldly implications. It explains that

the verse also refers to relationships and responsibilities in the context of worldly transactions, including the principle of personal contract and the principle of inheritance.⁵⁰

After explaining the principle of personal contracts, *Tafsir At-Tanwir* further develops the meaning by incorporating the explanation of justice theory. This is a correction by the *Tafsir At-Tanwir* team to the existing justice theory, particularly distributive justice. *Tafsir At-Tanwir* explains that distributive justice theory – referred to in John Rawls' theory as the principle of proportional difference – can be understood as follows: every person will receive compensation based on the extent of their responsibility and contribution (distribution according to contribution). The greater the responsibility and contribution, the smaller the rewards you will get. Conversely, the smaller the responsibility and contribution, the smaller the rewards you will get. This theory suggests that a superior should receive a higher salary than their subordinate.⁵¹ According to the *Tafsir At-Tanwir* team, this theory has weaknesses that require correction. They state:

Teori keadilan distributif ini mendapat banyak kritikan karena tidak bisa menjelaskan hak dari mereka yang karena takdirnya tidak bisa berkontribusi seperti orang cacat yang tidak bisa bekerja, orang tua bangka yang tidak produktif lagi dan banyak yang lainnya. Oleh karena itu, meskipun mengajarkan asas keadilan distributif yang tercermin dengan jelas dalam ayat-ayat yang disebutkan di atas, Islam mengoreksi ajaran keadilan distributif ini, sehingga menjadi keadilan distributif korektif apabila istilah ini bisa dipakai.⁵²

(This theory of distributive justice has faced much criticism because it fails to explain the rights of those who, due to their circumstances, are unable to contribute, such as disabled people who cannot work, elderly people who are no longer productive, and many others. Therefore, although Islam teaches distributive justice, which is clearly reflected in the above verses, Islam corrects this concept into what could be called corrective distributive justice, if such a term may be used).

The correction presented in *Tafsir At-Tanwir* is a continuation of the extensive criticism directed at distributive justice theory. However, it also clarifies that the principle of justice in Islam is still distributive, albeit with a correction. This correction is that Islam pays greater attention to those who cannot contribute due to their circumstances. In simple terms, even those who do not contribute will still receive a distribution. How is this distribution achieved? In Islam, wealth distribution mechanisms include those who are able to contribute more by sharing their wealth with those unable to contribute through obligatory forms like zakat and recommended forms like charity (*infaq*) and alms (*sadaqah*).⁵³ This wealth distribution mechanism ensures that wealth does not circulate only among the rich (Al-Hashr/59:7), as there are rights for the poor in that wealth (Az-Zariyat/51:19, Al-Ma'arij/70:24-25).

Tafsir At-Tanwir emphasizes the importance of wealth distribution, aligning with its mission to foster the social and economic ethos of the Muslim community. This mission reflects Muhammadiyah's commitment to reducing social inequality caused by the accumulation of wealth in certain classes.⁵⁴ For example, when interpreting Surah Al-Baqarah/2:3, *Tafsir At-Tanwir* highlights the lack of attention among Muslims, particularly in Indonesia, towards distributing their wealth to those in need, while many prefer to perform Hajj, which requires significant financial resources.⁵⁵ This theme of wealth distribution is also emphasized in the interpretation of Surah Ali Imran/3:92. Wealth distribution from the rich to the poor is one of the ways to empower the community, as one of the social functions of wealth is to uplift the underprivileged.

Fungsi sosial harta kekayaan dijalankan dalam rangka pemberdayaan kaum duafa dan masyarakat umat secara umum. Agama Islam tidak hanya mengajarkan kesalihan melalui ritual ibadah saja. Bahkan ibadah ritual itu akan kehilangan makna kosmiknya apabila tidak diikuti dengan upaya pemberdayaan sosial melalui upaya mendorong kesejahteraan orang kurang mampu. Agama Islam menggabungkan kesalihan ritual dan kesalihan sosial.⁵⁶

(The social function of wealth is to empower the poor and society in general. Islam does not only teach piety through ritual worship. In fact, ritual worship loses its cosmic significance if not followed by social

empowerment efforts aimed at improving the welfare of the less fortunate. Islam integrates ritual piety with social piety).

After explaining the worldly dimensions of *lahā mā kasabat*, *Tafsir At-Tanwir* emphasizes the Quranic teaching that human life is not only in this world but also in the afterlife. The afterlife is when humans will be recompensed for the good deeds they performed in this world. The explanation of this verse concludes with a brief summary that the Quran praises those who believe, are pious, and constantly seek Allah's forgiveness for their mistakes while also asking for His mercy and help.⁵⁷

Paradigm Shift in Interpretation: From Theo-centric to Theo-anthropocentric

In the socio-economic system, distributive justice is an implication of the assumption in industrial societies that "all citizens have been, are currently, and will be involved in the production of society."⁵⁸ Since all citizens are involved in the production process, they are entitled to rights/compensation for their work. John Rawls, on the one hand, argues that in distributive justice, the state must provide maximum equality to its citizens (principle of liberty/equality of rights). However, he states that not everyone is equally involved so each citizen will receive different outcomes based on their work or contribution (principle of proportional difference).⁵⁹

Meanwhile, some Muslim scholars view distributive justice as a core principle in the Islamic economic system.⁶⁰ Although the term is the same, there are significant differences between the theory of distributive justice developed by Western theorists and that developed by Muslim thinkers.⁶¹ The theory of distributive justice in Islam is based on the interpretation of Surah al-Hasyr/59: 7, which emphasizes the prohibition of wealth circulating only among the wealthy. Although the macro context of this verse is the distribution of war gains (*fa'ī*), Fazlur Rahman, in *Major Themes of the Qur'an*, states that this verse essentially addresses the broader economic policy of the Qur'an, namely the distribution of wealth from the rich to the poor. The Qur'an's reproach of those who hoard wealth and exploit the poor led to the establishment of zakat in Islam.⁶² Zakat is one of the economic systems in Islam aimed at freeing people from poverty and destitution⁶³ and promoting social welfare.⁶⁴ Therefore, paying zakat is a demonstration of the Muslim commitment to both divine and humanitarian obligations.⁶⁵

A similar argument is presented by Quraish Shihab in *Tafsir Al-Misbah*. According to him, Surah al-Hasyr/59: 7 is an Islamic economic principle that emphasizes a balanced circulation and ownership of wealth. This principle does not imply that Islam rejects private ownership, nor does it suggest that Islam advocates for equal distribution of wealth to everyone. Rather, the verse emphasizes the prohibition of monopolizing wealth. Shihab argues, "With this portion of the verse, Islam rejects all forms of monopoly because, from the outset, the Qur'an establishes that wealth has a social function."⁶⁶ Meanwhile, according to Zakiyuddin Baidhaw, unlike the justice theories developed in the West, the Qur'an explicitly commands that a portion of wealth be distributed to those who do not contribute due to inherent limitations, such as physical or social constraints, among others.⁶⁷

From this, it becomes evident that the correction offered by *Tafsir At-Tanwir* on the theory of distributive justice is not a new concept in the discourse of Islamic interpretation or thought. The statement that "*Islam mengoreksi ajaran keadilan distributif*" (Islam corrects the distributive justice theory) is a critique of the theory developed in the West. Meanwhile, the statement "*menjadi keadilan distributif korektif apabila istilah ini bisa dipakai*" (becomes corrective distributive justice if this term can be used) indicates that a consensus term has not yet been established among Muslims. The theory of distributive justice emphasizes that resources or wealth should be allocated based on individual contributions. This principle highlights the importance of effort and productivity in determining one's

share.⁶⁸ However, when applied to real-world social dynamics, this theory reveals its limitations, as not everyone can contribute equally. Groups such as the elderly, orphans, or individuals with disabilities may lack the capacity to contribute on par with others. Recognizing this gap, the theory of corrective distributive justice expands the scope of fairness by considering the specific needs and circumstances of vulnerable individuals. It argues that resource distribution should go beyond mere contributions to include corrective measures that ensure justice for those unable to compete on equal footing. For instance, in the Islamic framework of *zakat*, wealth is directed to marginalized groups like the poor, enslaved individuals seeking freedom, and those burdened by debt, embodying this corrective approach. Corrective distributive justice aligns more closely with the Qur'anic perspective due to its comprehensive view of equity. The Qur'an not only upholds the rights of individuals but also stresses the responsibility to support the vulnerable, fostering a balance between individual and societal obligations. Furthermore, the Qur'an's emphasis on universal mercy is evident in commands to aid the weak through *zakat*, *infaq*, and other charitable acts—principles often overlooked by pure distributive justice, which prioritizes productivity. By addressing structural injustices and social inequalities, corrective distributive justice reflects the Qur'anic vision of harmony, compassion, and empowerment. It is not merely about fairness in material distribution but also about ensuring societal well-being, making it a more suitable framework for interpreting the Qur'an's guidance on justice.

The novelty in this context lies in the application of the meaning of Surah al-Baqarah/2: 286 in relation to the Islamic theory of distributive justice. The development of meaning, which stems from the interpretation of the word "*mā*" in this verse, has not been previously explored by earlier exegetes. Most exegetes focused more on linguistic aspects and the teaching of supplications.⁶⁹ According to Syamsul, this happened because the majority of exegetes used a theo-centric paradigm when interpreting the Qur'anic verses, which led to eschatological implications in their meanings. The basic assumption of the theo-centric paradigm is that "religion is for God."⁷⁰ Meanwhile, although not explicitly mentioned in the preface, according to Anwar, the paradigm of *Tafsir At-Tanwir* is theo-anthropocentric, prioritizing a balance between eschatological and worldly life. The shift in interpretive paradigm from theo-centric to theo-anthropocentric aims to make the interpretation of the Qur'an a source of inspiration to achieve a prosperous, peaceful, and happy human life.⁷¹

The theo-anthropocentric paradigm is a new approach that seeks to integrate revelation and reason as sources of knowledge, thus ensuring that neither God nor humans are marginalized.⁷² In the theo-anthropocentric paradigm, the sacred and the profane, as well as divine interests and human needs, are positioned equally and proportionally. Simply put, the focus is not only on God but also on humanity.⁷³ In the context of Qur'anic interpretation, Rohmanu observes that this paradigm was already used by Fazlur Rahman (to understand the moral ideals of the Qur'an) and by Abdullah Saeed (when interpreting Islamic legal verses). On the one hand, the theo-centric paradigm is seen to be in a state of crisis as it fails to address contemporary issues and tends to foster exclusive religious attitudes. On the other hand, due to its reactive nature towards the theo-centric paradigm, the anthropocentric paradigm tends to distance itself from the sanctity of revelation, the Prophet's Sunnah, and Islamic tradition. This is where the theo-anthropocentric paradigm comes in.⁷⁴ Although it does not explicitly label its interpretive paradigm as theo-anthropocentric, this approach appears to be gaining traction in the global interpretation landscape with the rise of contextual interpretation approaches. Hamim Ilyas, one of the authors and currently the Chairman of the Majelis Tarjih and Tajdid PP Muhammadiyah, explains:

The application of the new paradigm is essential to produce theological doctrines that are adequate for the community, serving as a foundation for building a high civilization culture (*ya'lu wa la yu'la 'alaih*)

in modern times, a culture of ethical religion that honors both God and humanity (rahmatan lil 'alamin); a prophetic knowledge culture that elevates all aspects of life (Qur'an, al-Mujadalah [58]: 11) and enhances human spirituality (Qur'an, Fathir [35]: 28); and a humanistic social culture: a system of egalitarianism, a plural social structure, the identity of a chosen community, a community with a noble spirit, and a community with an exemplary character (Qur'an, al-Baqarah [2]: 143-145).⁷⁵

This theo-anthropocentric paradigm is closely linked to the view of *Tafsir At-Tanwir* that the Qur'an is a heavenly book intended to bring mercy to the world. In fact, at the beginning of the first volume, this tafsir emphasizes that the only attribute of the Qur'an is mercy.⁷⁶ This principle serves as a fundamental view of the Qur'an as the object of interpretation.⁷⁷ Through the Qur'an, Islam brings a humanitarian mission, in line with the creed: *Islām ilāhiy al-maṣḍar, insāniy al-mauḍū'*, meaning that Islam is a religion sourced from God but with a human orientation. One of the humanitarian issues is justice, where some have control over abundant resources while others live in deprivation. Through this paradigm, *Tafsir At-Tanwir* seeks to contribute to shaping the perspective that the Qur'an calls for wealth distribution so that it does not accumulate among a select few.

The interpretive development conducted by the *Tafsir At-Tanwir* writing team regarding Surah al-Baqarah/2: 286 has several consequences. First, the explanation of the sub-sections of the verse becomes very general. The interpretation of this verse is divided into four sub-themes, namely: (a) the principle of proportionality of personal responsibility, (b) the principle of personal agreements, (c) the principle of corrected distributive justice, and (d) prayer and seeking forgiveness from Allah Swt. Especially for the fourth sub-theme, *Tafsir At-Tanwir's* explanation can be considered too brief—even though the writing team attempted to avoid repetition of existing tafsir works—despite the fact that verse 286 predominantly discusses prayer and seeking forgiveness. *Tafsir At-Tanwir* explains as follows:

In the final part of verse 286, the Qur'an portrays and praises the righteous who receive the guidance of the Qur'an, believe in it, and practice religious tenets sincerely, illustrating their inner state, always asking Allah for forgiveness for any errors or shortcomings and for not being burdened with heavy responsibilities. They continuously seek forgiveness and ask for Allah's mercy and assistance. Such a way of life will provide them with deep inner satisfaction and contentment.⁷⁸

Second, although employing the *mauḍu'iy* cum *tahliliy* method, the thematic analysis of the sub-theme of corrected distributive justice seems partial. As previously mentioned, the concept of distributive justice in Islam generally refers to Surah al-Hasyr/59: 7. However, in *Tafsir At-Tanwir* (volumes I and II), this verse is not mentioned at all. This type of thematic interpretation, as noted by Quraish Shihab, tends to prioritize the interpreter's preconceptions over the meaning of the verse.⁷⁹ On the one hand, the correction of the theory of distributive justice demonstrates *Tafsir At-Tanwir's* responsiveness to theories emerging amidst contemporary social issues. However, incorporating this correction within the context of interpreting Surah al-Baqarah/2: 286 seems rather forced. By comparison, when interpreting Surah 'Ali Imran/3: 92, *Tafsir At-Tanwir* does not touch upon this correction at all, even though it references Surah al-Hasyr/59: 7 (and Surah al-Ma'un/107: 1-7), which explains the mechanisms of wealth distribution in Islam and affirms the social function of wealth.⁸⁰ The application of the *mauḍu'iy* cum *tahliliy* method appears to face challenges, especially when addressing verses with recurring themes.

The shift in the tafsir paradigm from theo-centric to theo-anthropocentric is indeed inevitable in light of the current challenges facing the Muslim community, the nation, and humanity. One of the underlying spirits of this tafsir renewal is the effort to address contemporary challenges. The Qur'anic text becomes something that is no longer contextual or relevant when it is unable to solve human problems. On the back cover of *Tafsir At-Tanwir* Volume 2, it is stated that this tafsir "...hendaknya dapat memberi

beberapa kontribusi baru dalam menyahuti berbagai problem umat masa kini yang ditandai dengan responsivitasnya terhadap situasi konkret..." (should contribute new insights in responding to various contemporary problems faced by the Muslim community today, marked by its responsiveness to concrete situations). As part of this contextualization effort, *Tafsir At-Tanwir* shifts from a theo-centric to a theo-anthropocentric paradigm by not only addressing divine matters but also aiming to solve human issues that are immediate and contemporary.

Conclusion

The interpretive development conducted by the *Tafsir At-Tanwir* writing team regarding Surah al-Baqarah/2: 286 has several consequences. First, the explanation of the sub-sections of the verse becomes very general. The interpretation of this verse is divided into four sub-themes, namely: (a) the principle of proportionality of personal responsibility, (b) the principle of personal agreements, (c) the principle of corrected distributive justice, and (d) prayer and seeking forgiveness from Allah Swt. Especially for the fourth sub-theme, *Tafsir At-Tanwir*'s explanation can be considered too brief—even though the writing team attempted to avoid repetition of existing tafsir works—despite the fact that verse 286 predominantly discusses prayer and seeking forgiveness. *Tafsir At-Tanwir* explains as follows:

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Endnotes

- ¹ Majid Daneshgar, "The Study of Qur' Ān Interpretation in the Malay-Indonesian World: A Select Bibliography," in *The Qur'an in the Malay-Indonesian World* (New York: Routledge, 2016), 7.
- ² Islah Gusmian, *Khazanah tafsir Indonesia: dari Hermeneutika hingga ideologi* (Teraju, 2003).
- ³ Izza Rohman, "The Pursuit of New Interpretive Approaches to the Qur' Ān in Contemporary Indonesia," in *The Qur'an in the Malay-Indonesian World* (New York: Routledge, 2016), 83–84.
- ⁴ Syamsul Anwar, "Kata Pengantar," in *Tafsir At-Tanwir*, vol. 1 (Yogyakarta: Suara Muhammadiyah, 2021), ix–x.
- ⁵ Syahrul's research produced findings regarding the inclusiveness of *Tafsir At-Tanwir*. The inclusive character arises because *Tafsir At-Tanwir* not only uses the text of the Qur'an and hadith in the interpretation process, but also science and social-humanities. *Tafsir At-Tanwir* tries to find the relevance of Surah al-Fatihah to answer religious and societal problems that occur today. Muhammad Syahrul Mubarak, "Kontekstualisasi Surah Al-Fatihah Dalam Tafsir At-Tanwir Muhammadiyah" (Tesis, Yogyakarta, UIN Sunan Kalijaga Yogyakarta, 2017), 143–45.
- ⁶ Muhammad Ridha, "Tafsir Kelembagaan Muhammadiyah (studi Terhadap Tafsir Tematik Al-Qur'an tentang Hubungan Sosial Antarumat Beragama dan Tafsir at-Tanwir)" (Magister, UIN Sunan Kalijaga, 2018), <https://digilib.uin-suka.ac.id/id/eprint/34019/>.
- ⁷ Jauhari found three aspects of neo-Sufism contained in *Tafsir At-Tanwir* when interpreting Surah Al-Fatihah, namely: (a) life by serving Allah; (b) the role of humans in living life, and; (c) the results of human devotion to Allah. With these three aspects of neo-Sufism, *Tafsir At-Tanwir* encourages Muslims to strengthen the spiritual-moral and social-human dimensions at once. Indah Yuliani Jauhari, "Aspek Neo-Sufisme Tafsir At-Tanwir QS. Al-Fatihah (Karya Tim Penyusun Pimpinan Pusat Majelis Tarjih Dan Tajdid Muhammadiyah)" (Skripsi, Surabaya, UIN Sunan Ampel Surabaya, 2019), 73–89.
- ⁸ Abror and Zuhdi explained that one of the main differences between *Tafsir At-Tanwir* and previous tafsir products is the use of *tahlily-cum-mauḍu'iy* method. Using this method, *Tafsir At-Tanwir* not only exposes the interpretation based on verse by verse, but also divides it into themes that are in accordance with the discussion of the verse. In addition, *Tafsir At-Tanwir* also combines three approaches when interpreting verses of the Qur'an, namely bayani, burhani, and irfani. These three approaches make *Tafsir At-Tanwir* have a responsive character to actual issues, generate the dynamics of the life of the people and the nation, and generate the ethos of worship, economy, work, social, and science. Indal Abror and Muhammad Nurdin Zuhdi, "Tafsir Al-Qur'an Berkemajuan: Exploring Methodological Contestation and Contextualization of Tafsir At-Tanwir by Tim Majelis Tarjih Dan Tajdid PP Muhammadiyah," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 19, no. 2 (October 23, 2018): 274–75, <https://doi.org/10.14421/esensia.v19i2.1347>.
- ⁹ Rahman and Erdawati look at what is "behind" *Tafsir At-Tanwir*, such as the background of the author (academics and activists; men and women) and the individuality/collectivity of writing tafsir. Rahman and Erdawati also highlighted the strong narrative of purification and dynamization of religious and social life in *Tafsir At-Tanwir*. Unfortunately, Rahman and Erdawati are less observant in reading the interpretive discourse in Muhammadiyah by stating Tafsir At-Tanwir as the first tafsir written collectively. Arivaie Rahman and Sri Erdawati, "Tafsir at-Tanwir Muhammadiyah Dalam Sorotan (telaah Otoritas Hingga Intertekstualitas Tafsir)," *Jurnal Ilmiah Ilmu Ushuluddin* 18, no. 2 (December 30, 2019): 226–27, <https://doi.org/10.18592/jiiu.v18i2.3229>.
- ¹⁰ Continuing the explanation of the previous articles, Taufiq found that the epistemological framework used by *Tafsir At-Tanwir* has implications for the emergence of faith awareness and increasing the religious passion of Muslims. Unfortunately, like Rahman and Erdawati, Taufiq erred by stating that *Tafsir At-Tanwir* is the first collective tafsir written by Muhammadiyah. Muhammad Taufiq, "Epistemologi Tafsir Muhammadiyah Dalam Tafsir At-Tanwir," *Jurnal Ulunnuha* 8, no. 2 (December 2019): 183–84.
- ¹¹ Muhammad Asnajib, "Perkembangan Paradigma Penafsiran Kontemporer Di Indonesia: Studi Kitab Tafsir at-Tanwir," *Diya Al-Afkar: Jurnal Studi al-Quran dan al-Hadis* 8, no. 1 (June 30, 2020): 49–64, <https://doi.org/10.24235/diyaafkar.v8i1.5977>.
- ¹² Abdullah Saeed, *Al-Quran Abad 21: Tafsir Kontekstual*, trans. Ervan Nurtawab (Bandung: Mizan, 2016).
- ¹³ Syamsul Anwar, Interview, April 18, 2023.
- ¹⁴ Fazlur Rahman, *Tema-Tema Pokok Al-Qur'an*, trans. Ervan Nurtawab and Ahmad Baiquni (Bandung: Mizan, 2017), 60.
- ¹⁵ Hamim Ilyas, *Fikih Akbar: Prinsip-Prinsip Teologis Islam Rahmatan Lil 'Alamin* (Tangerang Selatan: Pustaka Alvabet, 2018), 23.
- ¹⁶ Abid Rohmanu, *Paradigma Teoantroposentris Dalam Konstelasi Tafsir Hukum Islam* (Yogyakarta: IRCiSoD, 2019), 216–17.
- ¹⁷ Ilyas, *Fikih Akbar: Prinsip-Prinsip Teologis Islam Rahmatan Lil 'Alamin*, 2018, 23.
- ¹⁸ Suara Muhammadiyah, "Ma'loemat Pengerohan Besar Muhammadiyah Di Djogyakarta," *Suara Muhammadiyah*, June 1923.

- ¹⁹Muhammad Yuanda Zara, "Ide Tentang Tafsir Al-Qur'an Di Muhammadiyah: Sebuah Akar Sejarah," *Majalah Suara Muhammadiyah*, 2018.
- ²⁰Ridha, "Tafsir Kelembagaan Muhammadiyah (studi Terhadap Tafsir Tematik Al-Qur'an tentang Hubungan Sosial Antarumat Beragama dan Tafsir at-Tanwir)."
- ²¹A. Syafi'i Ma'arif, "Sambutan Pimpinan Pusat Muhammadiyah," in *Tafsir Tematik Al-Qur'an Tentang Hubungan Sosial Antarumat Beragama* (Yogyakarta: Pustaka SM, 2000), vi.
- ²²Majelis Tarjih dan Pengembangan Pemikiran Islam, *Tafsir Tematik Al-Qur'an Tentang Hubungan Sosial Antarumat Beragama* (Yogyakarta: Pustaka SM, 2000).
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