

# **The Phenomenon of the Postponing of 1 Muharram Holiday by the Government**

## **Viewed from Tafseer of At-Taubah: Verse 37**

### **(Phenomenological Study of the Postponing of 1 Muharram Holiday by the Government and the Netizens' Responses)**

Shihab Wicaksono Ardhi<sup>1\*</sup> Andri Nirwana<sup>1</sup> Yeti Dahliana<sup>1</sup> Alfiyautul Azizah<sup>1</sup>  
 Ahmad Nurrohim<sup>1</sup>

<sup>1</sup>Al Quran and Tafseer Studies, Universitas Muhammadiyah Surakarta

\*Corresponding author. *Email: g100181054@student.ums.ac.id, andri.nirwana@ums.ac.id, yd669@ums.ac.id, aa650@ums.ac.id, ahmad.nurrohim@ums.ac.id*

#### **ABSTRACT**

Government policies related to joint leave days and the national holiday of 1 Muharram lead to many controversies. Because in the decision, Hijri New Year Holiday or 1 Muharram, which originally coincided on August 10, 2021, was postponed to August 11, 2021. Subsequently, it triggered a response from netizens who attributed the phenomenon as a form of deviation, based on surah At-Taubah: Verse 37. The method in this study was library research. This study aimed to determine whether the postponing phenomenon of 1 Muharram holiday conducted by the government was similar to the tafseer (interpretation) of At-Taubah: Verse 37. The sources of data collection were primary and secondary. Primary sources were obtained from the internet and social media, including Tiktok and Facebook. Secondary sources were obtained from several tafseer books. Tafseer of surah At-Taubah: verse 37 by the *mufassir* (interpreter) were principally different from netizens' understanding. Netizens assumed the government decision regarding 1 Muharram holiday as a deviation. Based on the above-mentioned explanation, it concluded that what happened on social media regarding the postponing of 1 Muharram holiday by the government required a further examination. It was required as many netizens were still mistaken to understand the meaning of surah At-Taubah: Verse 37, which was not following the *mufassir's* tafseer. As a result, the government's decision to postpone 1 Muharram holiday was considered a deviation by netizens. Certainly, it did not only cause uproar in cyberspace and the real world.

**Keywords:** *Qur'an, Tafseer, Muharram, Netizens, At-Taubah: Verse 37.*

#### **1. INTRODUCTION**

Qur'an is the main reference in understanding the various teachings of Islam conveyed by the Prophet Muhammad (PBUH). Thus, ulama's tafseer (Islamic scholar interpretation) to the verses of the Qur'an are required, especially in understanding a phenomenon in life. The verses of the Qur'an refer not only to the afterlife but also to the life in the world, including various aspects such as social, cultural, economic, political, and everything else.

Government policies written in the decree of three ministers, Bureaucracy No. 712, 1, and 3 of

2021, related to its second change based on the joint decision of Minister of Manpower, Ministry of Defense, Minister of Religion, and Bureaucratic Reform Number 642, 4, and 4 of 2020 related to public holidays and joint leave days gained many responses from netizens. In the decision, the Hijri New Year holiday or 1 Muharram, which originally coincided on August 10, 2021, was postponed to August 11, 2021. It later triggered a response from netizens who attributed the phenomenon of tafseer of surah At-Taubah: Verse 37.

First, a TikTok user, Farzana Sabhira, uploaded content on August 13, 2021, related to the

phenomenon of the postponing of 1 Muharram holiday. In the upload, there is the Quranic *mushaf* video containing surah At-Taubah: Verse 37 with the following caption: the postponing of 1 Muharram holiday established by the government was included a deviation.

Second, a TikTok user, Upik Naning, uploaded content on August 13, 2021. In the upload, there is a video with a background of surah At-Taubah: verse 37. She wrote, "*Astaghfirullah, the postponing of 1 Muharram is already written in the Qur'an. What is happening to our country? O Allah forgive your servants, O Allah.*" The expression described the phenomenon of the postponing of 1 Muharram occurred in Indonesia, which as though corresponds to surah At-Taubah: Verse 37.

Third, a Facebook user, Ta'in Komari, uploaded an article entitled "*Where are the Ulama, Kiyai, Ustadz, and Smart People?*", uploaded on August 16, 2021. In the article, he gave satires to the Islamic scholars (Ulama, Kiyai, Ustadz) and people who remained silent and did not protest the postponing of the 1 Muharram holiday. Dr. Egi Sudjana, SH. MH became the only person who criticized and protested. Besides protesting the postponing, he also explained Surah At-Taubah: Verse 37, which made the phenomenon of postponing 1 Muharram holiday considered an evil deed. In the following verse (At-Taubah: 38), there is a call for war against the evil deeds, then connected to the next verse (At-Taubah: 39), that Allah will chastise a person who does not care about the evil deeds. Furthermore, he also attributed the phenomenon of the postponing of 1 Muharram holiday which was considered an evil deed causing several natural disasters such as a flood in South Kalimantan, Nias, North Sumatra; an earthquake in Sulawesi; 4-meter waves in the south sea that swept the southern coast of Java and Bali Island from North Nusa Tenggara, West Nusa Tenggara, Jember, Malang, Blitar, Tulungagung, to Sukabumi; Mount Merapi which had begun to eruption.

Fourth, a Facebook user, Atika Enche, uploaded content on August 14, 2021. In the post, she stated that the phenomenon of the postponing of 1 Muharram had been written in Qur'an as stated therein contained (At-Taubah: 37) to be a reality related to the phenomenon. In the post, she revealed that only the unbelievers could move dates arbitrarily, which only happened in Indonesia. It was closed with the following phrase, "*It's sad to be led by the unbelievers*".

Fifth, on the website suara.com, it was reported that PA 212 (Alumni Fraternity 212) was furious to see the government postponed 1 Muharram 1443 H Holiday. The secretary-general representative of DPP PA 212, Novel Bamukmin, stated that the Minister,

Yaqut, gave rise to a commotion over again. He also mentioned that Yaqut did not understand the Islamic religion. Novel evaluated that 1 Muharram was an important day in Islam. The government was considered to have ruined the sacred celebration of Muslims by the postponing 1 Muharram 1443 H holiday. The government's purpose for postponing 1 Muharram holiday was to control the outbreak of COVID-19. However, it is considered irrelevant because there is no correlation with the postponing of 1 Muharram.

From these several phenomena, an important lesson is drawn that a Muslim must understand indeed that the Qur'an is an *i'jaz* (miracle) in which there is the majesty of Allah SWT (Glory to Him, the Exalted) as the God of the universe, wherein it can weaken and convince its opponents. The Qur'an is also a hint, while the hint is not only obtained just by reading the Qur'an at a glance. However, it is necessary to discover and explore more deeply to attain the hints and guidance.

Noticeably, the instructions contained in the Qur'an are always oriented to *amar ma'ruf nahi munkar* (invitation to goodness), which guides people to be better and achieve more useful things, and it gives people a lesson to be servants whom Allah will save in the world and the afterlife. To be servants whom Allah will save is not merely enough to be a Muslim and study Qur'an and Hadith. It needs further experience in understanding the verses of the Qur'an empirically within the wider community. Thus, people will not misunderstand to respond to a phenomenon. The experience is what latter triggers a positive behavior or commonly called *akhlakul karimah* (good morals). Morals are actions performed unconsciously by someone in response to an event. Morals are divided into two types: the good moral and the bad moral. *Akhlakul karimah* or the good moral will come along as the soul getting positive stimulation, one of which is by living the meaning of the Qur'an and having a practical experience in deeply understanding the content of the verses of the Qur'an.

The progression or regression of a nation does not depend on the quality of its natural resources but depends on its human resources. The foundation of a human's self-quality starts from morals. The worse the person's morals or, the better the person's morals will affect the value of human resources. Thus, the better the morals, the worse the human resources, and conversely.

Islam as a *religion of rahmatan lil' alamin* is a remarkably suitable name to describe the perfect religion. It is because everything contained in the Qur'an is pluralistic. It is not only about metaphysical life but also the life manifestly perceived by the senses. These verses of plurality then give rise to many tafseer of several Quran verses by the ulama.

The rapid development of the science of tafseer cannot be separated from the services of the Prophet's Companions, who continued struggling to maintain the authenticity of the Qur'anic text and its tafseer. In the second century of Hijri, the Prophet's Companions had an idea to make the bookkeeping of Qur'anic text from the first revelation to the final revelation. This process becomes the most important thing for the dynamics of science in Muslim life. The contents collection of the entire text of the Qur'an and the rewriting of all the verses on a *mushaf* are not trivial things. However, Islam can extend its da'wah to various regions due to the success of creating *mushaf*.

The science of tafseer is a very important medium for understanding various sides and things of life, based on the Qur'an point of view. There is an aspect as a significant concern in the science of tafseer, such as the various meanings contained in all verses of the Qur'an can be explained in detail. The depth of meaning in all verses of the Qur'an makes the science of tafseer more progressed from time to time by the conditions of the environment. The number of *mufasssir* spread in various regions with different social conditions makes the science of tafseer has many patterns and thoughts.

The ulama's tafseer of the Qur'an provides many positive sides in life. It proves that the Qur'an not only speaks of the afterlife but speaks of social phenomena that occur in society. Therefore, people need to have awareness in understanding the Qur'an based on science so that they can take the wisdom from every life phenomenon and then respond positively to it.

The number of verses of the Qur'an that respond to various phenomena of people's lives makes the study of phenomenology important to develop. Everyday life phenomena in a society that are connected to the verses of the Qur'an need to have a fundamental tafseer study, to comprehend the verses thoroughly, not merely stuck on the textual meaning.

In this case, the author will present a phenomenological review of the postponing of 1 Muharram holiday established by the government and the public response that relates to the Qur'an surah Al-Taubah: verse 37. And the verse says as follows:

يُجَلِّوْنَهُ كَفَرًا الَّذِيْنَ بِهِ يَضِلُّ الْكُفْرُ فِي زِيَادَةِ النَّسِيِّ إِثْمًا  
مَا فَيَجْلُوا اللَّهَ حَرَمَ مَا عَدَّة لِيُؤَاطِنُوا عَامًا وَيُحَرِّمُونَهُ عَامًا  
الْكَافِرِينَ الْقَوْمَ يَهْدِي لَا وَاللَّهِ أَعْمَالُهُمْ سُوءٌ لَهُمْ زَيْنَ اللَّهِ حَرَمَ

*"Indeed, the postponing [of restriction within sacred months] is an increase in disbelief by which those who have disbelieved are led [further] astray. They make it lawful one year and unlawful another year to correspond to the number made unlawful by Allah and [thus] make lawful what Allah has made unlawful. Made pleasing to them is the evil of their*

*deeds; and Allah does not guide the disbelieving people."* (QS At-Taubah: 37).

The author considers that the study of a phenomenological approach to the postponing of 1 Muharram holiday phenomenon needs to be studied more deeply. Many responses from the social media community are considered too hasty in reviewing At-Taubah: Verse 37 without understanding its tafseer in advance. This research also needs to be carried out to reveal the more profound tafseer of At-Taubah: Verse 37, based on the reviews of the mufasssir.

## 2. METHOD

The research conducted was qualitative, especially library research. Library research is research related to collecting, reviewing, and studying library data, documents or works associated with the research object. The source of data collection used in this study was obtained from several mufasssir works, which were in the form of books, namely *Tafseer al-Qur'an al-Adzim (Juz at-Tsalits)* by Abul Fida' Imaduddin Isma'il bin umar bin Katsir al-Quraysi ad-Damsyiq, *Taiseer al-Karim ar-Rahman fi Tafseer kalam al-Mannan* by Sheikh Abdurrahman bin Nashir as-Sa'di, *Tafseer al-Wasith volume 1* by Wahbah Az-Zuhaili, *Jami'ul Bayan fi Ta'wil al-Qur'an* by Abu Ja'far ath-Thabari, and *Tafseer al-Azhar juz 10* by Prof. DR. Hamka.

The sources of data were secondary and primary data. The primary sources were obtained from the internet and social media, such as Tiktok and Facebook. Secondary sources were from the books of tafseer.

## 3. DISCUSSION

This section contains the mufasssir's tafseer, which are relevant to the research.

1. Abul Fida' Imaduddin Isma'il bin umar bin Kathir al-Quraysi ad-Damsyiq, in his book entitled "*Tafseer al-Qur'an al-Adzim (Juz at-Tsalits)*". In the book, he mentioned the tafseer of At-Taubah: Verse 37. This verse relates to Allah's censure to the mushriks (polytheists) who deviated Allah's Shari'ah and those who changed Allah's law following their desires. When they had power over themselves, they proudly and courageously violated Allah's ordinance from attacking the enemy in the three sacred months. It was their habit to end the month of Muharram to the month of Safar before Islam came. Therefore, they made the sacred month awful and the halal month unlawful. *فِي زِيَادَةِ النَّسِيِّ إِثْمًا*, that is they left (lawful war) Muharram month for 1 year, then made it unlawful (war) in another year. 'Aufi narrated from Ibn Abbas with an example.

Laits bin Abi Salim made a history of *mujahid*. It is said that a man from Bani Kinanah came to the people every year and said, "O human beings, I do not censure, and no one can refuse what I say. We have completely made this the month of Muharram unlawful and postponed it (its lawfulness) to the month of Safar." Therefore, he was included in what was in His word, **لِيُؤَاطِنُوا** **اللَّهُ حَرَّمَ مَا عَدَّةٌ** (to correspond to the number made unlawful by Allah) which is 4 months, and they made them lawful what Allah had made unlawful and postponed them. It was narrated by Abu Wail, Adh-Dhahak, and Qatadah with similar hadiths.

'Abdurrahman bin Zaid bin Aslam conveyed His word **إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ** (Indeed, the postponing [of restriction within sacred months] is an increase in disbelief). It is related to a man from Bani Kinanah, called Al-Muqlas, which occurred during the day of Jahiliyyah (the day of ignorance) (In those days, the sacred month could not change their bad habits one to another. A child who killed his father could not give his hand when it was said to him, "Get it out for us". They said, "This is the sacred month." He said, "We just postpone its sacredness for next year to the month of Safar, so that when it has reached next year, we carry out the sacred month in two months". He said, "So he did it." And when it came to the following year, he said, "do not fight in the month of Safar which has been established its sacredness with the month of Muharram". And this is the strangest postponing of the sacred month. But this story is confusing because they made the months unlawful in a year only three months and made the months lawful as many as five months in the next year, then which is what is meant by the word of Allah **يَجْلُونَهُ عَامًا وَيَحْرَمُونَهُ عَامًا** **لِيُؤَاطِنُوا عَدَّةً مَا حَرَّمَ اللَّهُ**.

Ibn Abi Hatim said, "It has been conveyed to us by Shalih bin Basyar bin Salamah Ath-Rhabrani," in which it has been conveyed to us by Makki bin Ibrahim; It has been conveyed to us by Musa bin 'Ubaidah, narrated from Abdullah ibn Dinar, from Ibn Umar that he said, "The Prophet (Saw) was silent in 'Aqabah then by the will of Allah, gathered the Muslims to him, and then he recited *tahmid* and praised Allah as he deserves. Then he said, **إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ** **يُضِلُّ بِهِ الَّذِينَ كَفَرُوا يَجْلُونَهُ عَامًا وَيَحْرَمُونَهُ عَامًا**. They made the month of Muharram unlawful one year and the month of Safar lawful, then the following year, they made the month of Muharram lawful. And it was the postponing of the sacred month.

Imam Muhammad bin Ishaq said a very interesting, good, and useful phrase; in the book of "Shirah", he said, "the one who first postponed the months over the Arabs, where he made lawful what Allah has made unlawful, was al-Qulmus. That was Hudzaifah bin Abdu Faqim bin Adi bin

Amir bin Tsa'labah bin Al-Harits bin Malik bin Kinanah bin Khuzaimah bin Mudrikah bin Ilyas bin Mudzar bin Nizar bin Ma'd bin Adnan. Following that, it was continued by his son, Abbad, followed by Qal'u bin Abbad. Then it was continued by Umayyad bin Qal'u, then continued by 'Auf bin Umayyad; subsequently, it was carried out by Abu Tsumamah Junadah bin 'Auf, and he was the last. After having finished performing hajj, the Arabs gathered to him. Someone stood up to make a speech, made Rajab, Dzulqo'dah, and Dzulhijah unlawful, and the month of Muharram lawful one year and replaced it with the month of Safar and made the month of Muharram lawful another year to correspond to the number made unlawful by Allah. Furthermore, they made the month lawful, which was made unlawful by Allah, and at the same time, they made the month unlawful, which was made lawful by Allah.

2. Shaykh Abdurrahman bin Nashir as-Sa'in his book *Taisir al-Karim ar-Rahman fi Tafseer kalam al-Mannan*. The book explains the meaning of An-Nasi', a deed usually performed by the *jahiliyyah* community in several sacred months. One of the evil deeds conducted is when they felt they should do war in half of the time of the sacred month, so they think related to that case, it was required to keep the number of days of the sacred month in which there was a prohibition against the war from Allah. Therefore, they postponed or advanced the sacred months and replaced them with the lawful months in purpose. If the sacred months had been replaced by lawful months, they made what contained in it lawful, including war. They replaced it with a month which was made lawful by Allah. That is the statement of Allah in His word that they belonged to the group that increased disbelief and ignorance.

Furthermore, they made things lawful that Allah has made unlawful, and they made things unlawful that Allah has made lawful. They tried to deceive Allah, and cheat on His servants, then ruined His religion. They were deceitful in committing the religion of Allah. In addition, the habit or tradition that they did and opposed to Allah's sharia were constantly committed to causing the bad values of the tradition to disappear. Thus, there was hereditary falsehood and ignorance. Allah says **يُضِلُّ بِهِ الَّذِينَ كَفَرُوا يَجْلُونَهُ عَامًا وَيَحْرَمُونَهُ عَامًا**, it means that they could correspond the number. **فَيَجْلُونَا مَا** **حَرَّمَ اللَّهُ** **رُئِينَهُمْ سَوْءَ أَعْمَالِهِمْ** that is, the devil made the bad deeds they did seem fair. As a result, they saw the bad deeds seem fair, and their belief instilled by the devil into their heart assumed it as so. **وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ** people whose hearts have been instilled with disbelief and the

falsehood, how many of Allah's words approaching them, will still bring them to no faith.

3. Wahbah Az-Zuhaili in his book *Tafseer al-Wasith jiid 1* describes surah At-Taubah: verses 36-37. Abu Malik, conveyed by Ibn Jarir ath-Thabari, expressed the cause of the revelation of this verse; they established 1 year into 13 months. Consequently, they moved the month of Muharram to the month of Safar, then made various things lawful, which was at the same time made unlawful by Allah Swt. Thus, Allah conveys His word *إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ* (Indeed, the postponing [of restriction within sacred months] is an increase in disbelief). Those two verses (At-Taubah: 36-37) relate to the decisions made by the Arabs at the time of the Jahiliyyah. These two verses (At-Taubah: 36-37) relate to the decisions made by the Arabs during the day of Jahiliyyah, namely, turning the lawful months into sacred months and the sacred months into the lawful months, and they made it as Shari'a that they adhered. It was committed because they only received a living by having wars as their usual. If the prohibition of fighting in the months of Dzulqadah, Dzulhijjah, and Muharram are applied in a row, it would be difficult for them to earn a living. Therefore, they adjusted the months, by postponing the prohibition of the month of Muharram to the month of Safar. Accordingly, they had a span of time to attack and get a living from the attack. Following that, they labeled the month of Rabi'ul Awwal to be the month of Safar and the month of Rabi'ul Akhir to be the month of Rabi'ul Awwal. Furthermore, it went on until the whole month.
4. Abu Ja'far ath-Thabari in his book *Jami'ul Bayan fi Ta'wil al-Qur'an* explains the meaning of verse *إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ* that in fact, the month which is postponed to the end would be merely an increase in disbelief. The postponed month was the four months that the mushrik people postponed, which was the month where they made things lawful that Allah had made unlawful, and they made things unlawful that Allah had made lawful. *يُضِلُّ بِهِ الَّذِينَ كَفَرُوا*. The Kuffah people read the verse with the meaning that Allah Swt misled them (the mushrik) due to the sins they committed and made. Consequently, it includes themselves in the unbelievers. Following that, the people of Medina and Bashrah and some of Kuffah read the verse with the meaning that Allah would remove them from the way of those who seek the pleasure of Allah; accordingly, Hasan al-Bashari assumed that Allah misled the unbelievers with the sins they committed.

Abu Ja'far mentioned an actual opinion on this issue that these are two famous readings, each read by several people who understand Qur'an and comprehend it. Both verses have a close meaning because whomsoever Allah causes to err will go astray; whoever goes astray is because Allah intends to cause them to err, and Allah has pinned error on him. Any meaning (of the two meanings above) that the reader comprehends this verse can be justified.

The lafadz of *يُحِلُّونَهُ عَامًا* has the meaning that the unbelievers made the sacred month lawful, then they made it as a custom or tradition. They made the sacred month lawful and postponed its lawfulness for a year. *لِيُؤَاظِنُوا عِدَّةَ مَا حَرَّمَ اللَّهُ* it means that they could adjust whichever month was lawful and whichever month would be unlawful (In their opinion); Thus, it later corresponded to the months that Allah made them unlawful. *زُيِّنَ لَهُمْ سُوءَ أَعْمَالِهِمْ* it means that they used the deeds as truth, and what they loved. *وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ* it means that Allah does not intend the good in the deed committed and also does not please it. Those, who deny the oneness of Allah and deny the prophethood of the Prophet Muhammad (Saw) Allah, are left from His guide, as they do not care about the months that Allah has made them unlawful.

5. Prof. DR. Hamka, in the book of *Tafseer al-Azhar juz 10*, explains that this verse describes bad and despicable deeds committed by the jahiliyyah people in the past time. The usual deeds committed by these mushriks are called *nasi'*, which is to postpone or buy time. The postponed time is related to the four months that Allah has made them unlawful due to the shari'a. Based on the conclusion of the conveyance from al-Hafizh Ibn Hajar in "*Fathul bari*". The deed occurred because the Jahiliyyah people desired to do war in the month of Muharram, while Allah made the month unlawful from war. However, they postponed their sacredness in the next month, wherein it was the month of Safar. The postponing continued from Safar to Rabi'ul Awwal, Rabi'ul Awwal to Rabi'ul Akhir, Shawwal to Dzulqaidah, and Dzulqaidah to Dzulhijjah. They pleased and praised their bad deeds as if what they were doing was a good deed. Ibn Abbas said whosoever would propose bad deeds and self-satisfaction as good things are called Shaitans. When the Shaitans have incited, the soul turns dark. When the soul is dark, Allah's guidance cannot come in it. If Allah's guidance does not come in his soul, he will undoubtedly become a mushrik. Shaitans will control the soul shrouded by darkness through lust and desire. Their error manifestation was what made them dare to change the Shari'a of Allah by postponing

the month that Allah has made unlawful. They replaced the four sacred months with the four lawful months that Allah has determined. It is nothing but meant to confuse the Shari'a of Allah. The time that Allah has designated in a year cannot change, such as the days that have been determined, Sunday, Monday, Tuesday, and everything else. The war which becomes the reason for postponing the sacred month is by no means a war that does not bring the good, such as the war of ethnic or tribe, looting the other opponent tribe's livestock, a war with no purpose except for glory, so their deeds by postponing the sacred month are nothing but an increase in disbelief.

#### 4. CONCLUSION

The Qur'an serves as a hint; however, its conveyance is always relevant to the reality of human life. Therefore, the Qur'an is established as a holy book, that is, clean from all forms of lies, clean from all falsehoods, and clean from all tyranny in a way that the meanings contained in the Qur'an must be comprehended as good as people can.

Mufassir, in interpreting the Qur'an, always refers to the existing provisions, which is a provision that requires them to seek the meaning contained in the Qur'an without deviating from the content of the verse. It is not a wonder if the mufassir has the maturity of knowledge and insight related to the understanding of the Qur'an.

The author concludes that the government's decision to postpone 1 Muharram holiday has nothing to do with what is stated in the tafseer of At-Taubah: verse 37.

#### REFERENCES

- [1]. Abu Ja'far Ath-thabari. 2000. *Jami'ul Bayan fi Ta'wili Qur'an*. Qasim: Mu'assasah Ar-risalah.
- [2]. Ali Ridwan, Nurma. Pendekatan Fenomenologi dalam Kajian Agama. *Jurnal Komunika*. Vol. 7. No. 2. Hal. 1 – 10.
- [3]. Ariyanto, M. Darajat. 2006. Ilmu Perbandingan Agama (Isi, Perkembangan, dan Manfaatnya bagi Serorang Muslim. *Jurnal Suhuf*. Vol 18. No. 2. Hal. 109-123.
- [4]. Azizah, Alfiyatul. 2014. Penafsiran Huruf Muwatha'ah (Telaah Kritis Penafsiran Imam Qusyairi tentang Hamim dalam Latha'if Al-Isyarat. Tesis, IAIN Surakarta.
- [5]. Dahliana, Yeti. 2018. Pengaruh Suara Bacaan Ayat Al-Quran terhadap Pertumbuhan Benih Tanaman Sawi Hijau (*Brassica Juncea L*). Tesis, UIN Sunan Kalijaga.
- [6]. Dany Garjito, Ruth Meliana Dwi Indriani. 2021. PA 212 Geram Libur 1 Muharram Diundur: Menag Bikin Gaduh Tak Pahami Agama. Diakses dari <https://www.suara.com/news/2021/08/11/102357/pa-212-geram-libur-1-muharram-diundur-menag-bikin-gaduh-tak-paham-agama>, pada tanggal 23 Agustus 2021.
- [7]. Hamka. 1985. *Tafsir al-Azhar* Juz 10. Jakarta: Pustaka Panjimas.
- [8]. Hidayat, Syamsul. 2016. *Tafsir Qur'an Indonesia tentang Agama-agama Telaah Kitab "Al-Quran dan Tafsirnya" dan Kitab "Tafsir Al-Mishab"*. *Jurnal Profetika*. Vol. 17. No. 2. Hal 36 – 39.
- [9]. Isma'il bin Katsir al-Qurais ad-Damsyiq. 2008. *Tafsir al-Qur'an al-'Adzim* Juz 3. Kairo: Darul Atsar.
- [10]. Mahmud, Abdullah. 2012. Pluralitas dan Titik Pertemuan Agama (Pandangan Prof. Dr. Nurcholis Madjid). *Jurnal Ishraqi*. Vol. 10. No. 1. Hal. 108 – 119.
- [11]. Nirwana An, Andri, Sayed Akhyar. 2020. *Tafsir Ijtihad Shahabi*. Banyumams : Pena Persada.
- [12]. Nurrohim, Ahmad. 2016. Antara Kesehatan Mental dan Pendidikan Karakter: Pandangan Keislaman Terintegrasi. *Jurnal At-Tarbiyan*. Vol. 1. No. 2. Hal. 273 – 302.
- [13]. Rosi Dewi Ariyanto Saptoyo. 2021. Alasan Pemerintah Geser Tanggal Hari Libur Tahun Baru Islam ke 11 Agustus. Diakses dari <https://www.kompas.com/trend/read/2021/08/09/1227000765/alasam-pemerintah-geser-tanggal-hari-libur-tahun-baru-islam-ke-11-agustus?page=all>, pada tanggal 23 Agustus 2021.
- [14]. Salim, Fahmi. 20120. Kritik terhadap Studi Al-Quran Kaum Liberal. Jakarta: Perspektif.
- [15]. Shobron, Sudarno. 2014. Model Dakwah Hizbut Tahrir Indonesia. *Jurnal Profetika*. Vol. 15. No. 1. Hhal. 44 – 62.
- [16]. Sukmadinata, Nan Syaodih. 2007. *Metode Penelitian Pendidikan*. Bandung: Remaja Rosdakarya.
- [17]. Syaikh Abdurrahman bin Nashir as-Sa'di. 1426 H. *Tafsir al-Karim ar-Rahman fi Tafsir Kalamal Mannan* Jilid 3. Arab Saudi: Dar Ibn al-Jauzi.
- [18]. Wabbah Az-Zuhaili. 2012. *Tafsir al-Wasith* Jilid 1. Jakarta: Gema Insani.
- [19]. Waston. 2016. Pemikiran Epistemologi Amin Abdullah dan Relevansinya bagi Pendidikan Tinggi di Indonesia. *Jurnal Profetika*. Vol 17. No. 1. Hal. 80 – 89.
- [20]. Wibowo, Arief. 2016. Berbagai Hal yang Mempengaruhi Pembentukan Akhlak. *Jurnal SUhuf*. Vol. 28. No. 1. Mei 2016. Hal. 95 – 104.