

Tafseer Study Orientation in Muhammadiyah University: An Enticement

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ABSTRACT

Muhammadiyah has a dynamic treasure of developing commentary studies. However, very few studies on interpretation in Muhammadiyah are carried out at Muhammadiyah Higher Education (MHE). Broadly speaking, the tradition of commentary studies in Muhammadiyah can be classified into two, namely the written tradition (literary) and the oral tradition (orality). From the written tradition, Muhammadiyah published commentary books, while the oral tradition came from the oral interpretation of K.H Ahmad Dahlan which was documented by his students. This paper aims to see the orientation of the study of interpretation of Muhammadiyah in MHE, and MHE whose study program is Al-Qur'an and Tafsir (IQT) is the Universitas Muhammadiyah Surakarta (UMS). This paper is based on library research using qualitative. The data were analyzed using content analysis sourced from the thesis of IQT UMS students. Furthermore, the research mapping of commentary studies of Muhammadiyah in IQT UMS used the accentuation theory by Abdul Mustaqim. The results of this study showed that the study of interpretation in MHE, especially UMS, was still oriented to the study of thematic interpretation with 3 tendencies; figure thematic, figure comparison thematic, and conceptual thematic. The study of the pattern of the living Qur'an was still low. Likewise, there are various studies of other Muhammadiyah commentary that have not been investigated.

Keywords: Universitas Muhammadiyah Surakarta (UMS), Muhammadiyah Commentary Study, Commentary Research

1. INTRODUCTION

Muhammadiyah is one of the moderate Islamic organizations in Indonesia [1]. Muhammadiyah claims and is known as a movement in religious moderation in Indonesia, Muhammadiyah has made many accelerations for this purpose, one of which is the interpretation of the verses of the Qur'an. According to Najib Burhani, the publication of one of Muhammadiyah's commentaries *Hubungan Sosial Antar Umat Beragama* (Inter-religious Social Relations) is an effort by Muhammadiyah to promote the value of religious tolerance and moderation in Islamic teachings [2]

As a religious organization, the interpretation of the Qur'an is inseparable from the Muhammadiyah

association [3]. Since its inception, Muhammadiyah has been a reflection of the interpretation of the verses of the Qur'an [4] by its founder K.H Ahmad Dahlan [5]¹. The spirit of the Muhammadiyah movement also stems from the implementation of the interpretation of the verses into the realm of social practice [6]; [7]². In addition,

¹ The main factor that led to the establishment of Muhammadiyah was the result of an in-depth study of the Qur'an by K.H Ahmad Dahlan in studying, discussing, researching, and reviewing its contents. In Surah Ali Imran verse 104.

² For example, Muhammadiyah takes the surah Al-Ma'un in the Qur'an as a basis for living in the social sphere. Besides, Najib Burhani said al-ma'un theology is the basis for the establishment and development of Muhammadiyah.

Muhammadiyah displays a characteristic as an organization with purification and modernist pattern [8]. The slogan of the movement back to the Qur'an and Sunnah (al-ruju 'ila Al-Qur'an wa al-Sunnah) is a theme in the Muhammadiyah movement [9]. Therefore, efforts to interpret the Qur'an have always been fostered by Muhammadiyah until now. It is not surprising to know that Muhammadiyah has a rich variety of commentary literature [10]³, and it is not remarkable that Muhammadiyah has a broad diversity of Tafseer works of literature. However, it is unfortunate because a study of the interpretation of Muhammadiyah is low [11]⁴.

Several studies on the interpretation of Muhammadiyah have been carried out. As an example, Aly Aulia through the historical and methodological approach divided the periodization of the development of Muhammadiyah's commentary literature which began with the emergence of *Tafsir Al-Qoer'an Djoez to Satoe* in the 1920s and the methodology used in the interpretation of Muhammadiyah [12]. Subsequently, the first periodization proposed by Aly Aulia appeared to pass over the 1920-1960s period. Referring to this, Siti Mariatul Kiptiyah regarded that many works of interpretation of the Qur'an in Muhammadiyah, both individual and collective, are not included, especially the works of Muhammadiyah commentaries which are written in Javanese script or often called *carakan* [13].

The research conducted by Siti Mariatul Kiptiyah seemed to intrigue Muhammadiyah academics to examine the study of Muhammadiyah's interpretation which has not yet been studied. However, her study is implausible since she is an outsider of Muhammadiyah⁵. Similarly, M. Nurdin Zuhdi states that Muhammadiyah has abundant literature on the interpretation of the Qur'an, yet it has not been vigorously investigated, especially by researchers in the field of Qur'anic science and interpretation in Muhammadiyah Higher Education (MHE)⁶.

³Through the work of commentary, Muhammadiyah seeks to address reality in the context of enlightenment *da'wah* as vision.

⁴The study of Muhammadiyah's interpretation is rarely highlighted by enthusiasts of Muhammadiyah studies, so it often seems forgotten and ignored.

⁵In the curriculum vitae listed in her thesis, Siti Mariatul Kiptiyah is probably a *nahdiyyin*, this can be seen in the education she underwent and the PMII organization she followed.

⁶This was conveyed by M. Nurdin Zuhdi in his presentation of the National Interpretation Webinar "*Implikasi Tafsir Qur'an Lokal Terhadap Masyarakat Indonesia*" (The Implications of Local Qur'an

One of the MHEs with a study program in Qur'an and interpretation (IQT) is the Universitas Muhammadiyah Surakarta (UMS). This study program is newly established within the Faculty of Islamic Studies on July 1, 2014, under the Decree of the Directorate General of Islamic Education of the Indonesian Ministry of Religious Affairs No. 3656 of 2014. The IQT study program is important as it produces scholars and research academics in the fields of the Qur'an and commentary. In addition, the need for Muslim scholars and intellectuals who master the knowledge of the Qur'an and interpretation continues to increase along with the development of science and the development of society with various life problems.

The UMS IQT Study Program has graduated scholars in the fields of the Qur'an and interpretation. However, research on the study of the interpretation of Muhammadiyah remains unattractive to students of the UMS IQT study program. This is shown by theses in the 2018-2021 period. As M. Nurdin Zuhdi affirmed, the study of the interpretation of the Muhammadiyah can become the object of a new study of research on the interpretation of the Qur'an, and this topic is largely untouched, especially for researchers in the Qur'an and interpretation studies among MHEs.

Based on this explanation, researchers are interested in examining the practice of the study of Muhammadiyah commentary studies conducted at MHEs, especially in the IQT study program Universitas Muhammadiyah Surakarta. This study aimed to understand the orientation and propensity of the study of interpretation in MHE. Two problems have been formulated in this research: (1) what is the orientation of the interpretation study in the IQT study program Universitas Muhammadiyah Surakarta? (2) what does the study of Muhammadiyah's interpretation offer for new opportunities for interpretation research at MHE?

2. STUDY OF LITERATURE AND THEORY

There are at least two trends that can be shown in the study of the interpretation of Muhammadiyah. The first is a study that observes the interpretation of Muhammadiyah in terms of the method and epistemology. This study is shown in the research conducted by Rohmansyah regarding the style of Muhammadiyah's interpretation. According to him, the style of interpretation of Muhammadiyah is *bil ra'yi* by correlating it with historical sources [14]. The second is

Interpretation for Indonesian Society) at IQT UMS, 5 July 2021.

a study that looks at Muhammadiyah's interpretation in terms of interpretive content. The study that is the most preferable among researchers is the interpretation of *At-Tanwir*. The novelty as a commentary book that emerges in the contemporary era and the uniqueness of its interpretation style are the reasons for research to continue to explore. One of the studies that examine the interpretation of *At-Tanwir* in terms of methodology and the application of its interpretation is the research of Indal Abror and M. Nurdin Zuhdi. In their research on the interpretation methodology used in *At-Tanwir* commentary is tahlili-cum-thematic, which is an interpretation method that elucidates verses coherently but designates certain themes from grouped verses [15].

In addition, there are many studies on the commentary books from Muhammadiyah scholars which are general in the research on the interpretation of the Qur'an. The books of interpretation include the *Tafsir Al-Azhar* which is examined for its method and interpretation. This study was conducted by Mu'in Sirry who discovered that there was a genealogy of interpretation made by Hamka and Muhammad Abduh. In his research, he also stated that an interpretation cannot be separated from the social context surrounding the interpreter [16]. Other studies reveal that *Tafsir Al-Azhar* has an epistemological relationship with *Tafsir Al-Manar* by Muhammad Abduh [17]. Various kinds of research on *Tafsir Al-Azhar* still attracts scholars, especially since most of these studies have been conducted outside Muhammadiyah universities.

The previous research on mapping the study of the Qur'an in a university was carried out by Lilik Umami Kaltsum, Eva Nugraha, and Jauhar Azizy. However, these studies focused on mapping the dissertations of Al-Qur'an studies at the State Islamic Universities in Yogyakarta and Jakarta from 2005 to 2012. One of the discussions in the study found the development of the study of the Qur'an was steady. This is evident from the most popular thematic studies, however, tend to be normative [18]. Among various literature studies that researchers used as a literature review, research that focuses on the orientation of the interpretation of Muhammadiyah at Muhammadiyah universities does not allure the attention of researchers. Therefore, this problem attracts the attention of researchers to investigate.

The theory used to map the orientation of the study of Muhammadiyah's interpretation in the accentuation theory research is the one used by Abdul Mustaqim. He mapped the research on the study of the Qur'an and the interpretation into five domains. First, thematic research (*dirasat al-mawdu'iyah*) emphasizes

topics or issues in the Qur'an. Second, figure research (*dirasat fi rijal al-mufassirin*) emphasizes the thoughts of figures who study the Qur'an or interpretation. Third, area research (*dirasat 'an al-manthiqah*) focuses on aspects of the area that are unique in the study of the Qur'an or interpretation. Fourth, research on the living Qur'an (*dirasat fi Al-Qur'an al-hayy*) focuses on how a community interacts with the Qur'an or public reception of the Qur'an. Fifth, philological research focuses on the study of manuscripts, unpublished old scripts (*makhtutat*) [19]. This theory is used to classify the commentary study of Muhammadiyah at IQT UMS.

3. RESEARCH METHODOLOGY

This study focuses on the orientation of the study of Muhammadiyah interpretation in MHE since it acknowledges the low interest in the study of Muhammadiyah's commentary in MHE. This research is library research [20] with a qualitative style approach [21]. The qualitative approach refers in a broad sense to research that produces descriptive written, oral, and observable behavioral data [22]. In addition, Aulia's research can also be included in this group.

Research data were obtained using two sources, namely primary data sources and secondary data sources. Primary data sources consist of these of IQT UMS students from 2018-2021 gathered from the UMS library repository and are published in journals. The secondary data sources are taken from books, journals, websites, and other references related to the study of Muhammadiyah's interpretation. After the data were collected, then data reduction was carried out. Furthermore, the data were analyzed using content analysis by finding major themes based on the content in each data, classifying the data based on certain criteria, and predicting using predetermined analytical techniques [23].

4. STUDY OF INTERPRETATION AT UNIVERSITAS MUHAMMADIYAH SURAKARTA

The study of interpretation referred to is how the studies on the interpretation of the Qur'an in the IQT UMS study program are carried out. The authors found the study of thematic interpretation (*al-mawdu'iy*) as the most dominating study carried out by students in the IQT study program UMS. The study of thematic interpretation (*al-mawdu'iy*) had become a trend in the study of interpretation in Indonesia which was introduced by Prof. Dr. Quraish Shihab through his work "*Wawasan Al-Qur'an, tafsir tematik atas pelbagai*

persoalan umat” (Insights of the Qur'an, thematic interpretation of various problems of the people). The trend of thematic interpretation studies has succeeded in shaping the mindset of academics about a new interpretation style that is more relatable to modern society. This is evidenced by the continued emergence of thematic commentary works in universities ranging from theses to dissertations in 2005-2010 [24]. Hence, it may still affect the trend of the Qur'anic studies in Indonesia, including the IQT UMS.

The study program of Al-Qur'an and Tafsir is a new study program at the Universitas Muhammadiyah Surakarta. Considering that its existence is still in the

early stages of development, the authors took sample data of 48 samples of interpretation study theses from the UMS Repository Library which consisted of 6 theses in 2018, 5 theses in 2019, 13 theses in 2020, and 25 theses in 2021. A total of 46 theses were related to the study of thematic interpretation and 3 theses related to approaches other than thematic interpretation. The remaining 3 theses are not related to the interpretation of the Qur'an and focus on the study of the Qur'anic *tahfidz* (memorization) learning method. However, the data have not included the theses uploaded in journal publishers outside of UMS.

Table 1. Mapping of interpretation studies other than thematic interpretation at IQT UMS

No	Title	Topic	Analytical Approach
1	Syahrur Rizki Hidayatullah, (2020) <i>Tahfidz Al-Qur'an Learning Methods in Islamic Boarding School IsyKarima Karangpan and Karanganyar (Case Study of Madrasah Aliyah Tahfidzul Qur'an)</i> .	Tahfidz Qur'an	<i>Field research</i>
2	Supatmi, (2021) Implementation of <i>Ta'awun</i> in Surah Al-Maidah (5): 2 (Study case at the Social Welfare Institution of 'Aisyiyah Orphanage Karanganyar in 2021).	Implementation of verse	<i>Field research, living qur'an</i>
3	Riza Tamami, (2021) Trade Characteristics of <i>Madyan</i> People at Sidodadi Kleco Market Merchants, Surakarta (2021). Thesis, Universitas Muhammadiyah Surakarta.	Implementation of verse	<i>Field research, social critic</i>
4	M. Yusuf Yanuri, (2021) Muhammadiyah Student Association Literacy Movement (Understanding and Implementation of the Muhammadiyah Student Association of Surah Al-Qalam Verse 1).	Implementation of verse	<i>Field research, living qur'an</i>
5	(2021) <i>Tayyib in Al-quran (Semantic Study)</i>	Semantics	Semantics
6	(2021) <i>Al-Dakhil in Tafsir Jalalain Surah Al-Kahfi Verses 60-82.</i>	<i>Israiliyat</i>	<i>Tafsir critic</i>

Compared to the thematic interpretation studies which emphasize library research, other research, apart from thematic interpretations, mostly used field research. Especially, in this case, the living Qur'an approach has begun to be implemented by IQT UMS students, albeit only a few. Another research on the living Qur'an was conducted by Muhammad Rahim, discussing the reception of *Fastabiqul Khairat* at the Sukoharjo Muhammadiyah Student Association [25]. The thesis was not published in the UMS Repository but presented at an international conference.

The study of the thematic interpretation of the IQT UMS can be divided into three typologies. The first is the thematic study of figures, which the thematic study is carried out through the interpretation of certain interpreter figures. Second, the thematic study of figure comparison is a thematic study model by comparing the interpretations of two exegete authors. Third, conceptual thematic studies are research that contains certain concepts that are not explicitly mentioned in the Qur'an but substantially the theme of the concept is in the Qur'an.

Table 2. Mapping of thematic interpretation studies at IQT UMS

Year	Figure Thematic	Figure Comparison Thematic	Conceptual Thematic
	Total		
2018	5	0	0
2019	2	2	1
2020	10	3	0
2021	15	5	2

The table above illustrates the distribution of the number of typologies of the thematic interpretation studies of IQT UMS. The study of the thematic interpretation of figures was mostly carried out, totaling 32 studies. In contrast, the figure comparison found 10 studies and the rest is conceptual thematic comprising 3 studies. There was a striking propensity in the study of thematic interpretation at IQT UMS that the interpretation of *Al-Azhar* by Buya Hamka and the interpretation of *Al-Misbah* by Quraish Shihab were often used as objects of research on IQT UMS students. The popularity of the interpretation of Buya Hamka and Quraish Shihab in Indonesia is the reason many scholars of Qur'an commentary refer to these two interpretations [26]. In addition, the interpretation in Indonesian is the basis on why *Tafsir Al-Azhar* and *Al-Misbah* are chosen

to be the object of research and is different from the choice of classical scholars who are native to Arabic.

Mapping the thematic interpretation of *Tafsir Al-Azhar* and *Tafsir Al-Misbah* at IQT UMS can be divided into 3 research scopes. First, the study of the thematic figure interpretation of Buya Hamka was researched more than the interpretation of Quraish Shihab. This happened due to the *Al-Azhar* interpretation factor which can be easily accessed by students in the UMS library. Second, the study of the thematic interpretation of the figure comparison between Quraish Shihab and Buya Hamka was quite significant. The third is the study of the thematic interpretation of the figure comparison between Quraish Shihab's commentary and others or Buya Hamka's commentary with others.

Table 3. Mapping of thematic studies of *Al-Azhar* and *Al-Misbah* interpretations at IQT UMS

No	Tafsir	Figure Thematic	Figure Comparison Thematic
1	<i>Tafsir Al-Azhar</i>	8	-
2	<i>Tafsir Al-Misbah</i>	6	-
3	<i>Tafsir Al-Azhar</i> and <i>Tafsir Al-Misbah</i>	-	2
4	<i>Tafsir Al-Azhar</i> with other tafseer	-	2
5	<i>Tafsir Al-Misbah</i> with other tafseer	-	2

5. STUDY OF INTERPRETATION OF MUHAMMADIYAH AT UNIVERSITAS MUHAMMADIYAH SURAKARTA

The interpretation of Muhammadiyah which is often used as an object at IQT UMS is the *Tafsir Al-Azhar* by Buya Hamka. This interpretation can be classified as the interpretation of Muhammadiyah because Buya Hamka is one of the active figures in the Muhammadiyah Association and served as deputy chairman of Muhammadiyah Central Leadership. Although this interpretation was written individually by Hamka himself and did not involve other people, this

interpretation is identical to personal interpretation [27]. There were 13 studies conducted using *Tafsir Al-Azhar* as the object of research, both thematic research on figures and figure comparison. However, the interesting part is that the study of *Tafsir Al-Azhar* in 2021 increased drastically from previous years shown by 8 studies recorded in 2021, 1 study in 2020, 2 studies in 2019, and 2 studies in 2018.

The interpretations of Muhammadiyah that have been studied by IQT students at UMS certainly cannot be neglected. However, very few are interested in studying the interpretation of *At-Tanwir*. Only three studies have been done by UMS IQT students,

discussing the interpretation of *At-Tanwir*. First, research on the thematic interpretation of *Tafsir At-Tanwir* by Muhammad Faiz Isra in 2018. He discussed “*Konsep Manusia Sebagai Khalifah (Studi Tafsir At-Tanwir Q.S Al-Baqarah Ayat 30-39)*” (The Concept of Humans as Caliphs: Study of Tafsir *At-Tanwir* QS Al-Baqarah Verses 30-39), This research was not published in the Repository UMS Library but in *Islam dan sosial Wahana Akademika* UIN Walisongo Semarang. Second, the thematic interpretation research by the author himself in 2020. The author's research in addition to taking *Tafsir At-Tanwir* as the object of research also compared Tafsir *Al-Qoer'a>n Djoez ke Satoe* in juxtaposing the meaning of *kafir* in Muhammadiyah. This research is the only study of Muhammadiyah commentary that ever attempted to compare the interpretation of the Muhammadiyah commentary in the early days with the current interpretation of

Muhammadiyah using the analysis of meaning changes in semantics [28].

The latest research that examines the interpretation of Muhammadiyah is Muhammad Rifqi Akmal who examined the concept of *shirk* (polytheism) practices in the interpretation of *Tafsir At-Tanwir*. The research approach is similar to other thematic interpretation studies which use conceptual thematic. It can be concluded that the research on the interpretation of Muhammadiyah at IQT UMS can be divided into 3 research areas. The first is the thematic studies that dominate the research on the interpretation of Muhammadiyah. The second is the study of figures, particularly widely studied is the commentary author of Muhammadiyah figure, namely Buya Hamka. The third is a comparative study, which is a research that compares the interpretations in *Tafsir Al-Qoer'a>n Djoez ke Satoe* and *Tafsir At-Tanwir*.

Table 4. Mapping the study of the interpretation of Muhammadiyah at IQT UMS

No	Interpretation of Muhammadiyah	Total of Study	Research Domain
1	Tafsir <i>Al-Azhar</i>	13	Thematic and Figure
2	Tafsir <i>Al-Qoer'a>n Djoez ke Satoe</i> and Tafsir <i>At-Tanwir</i>	1	Comparative
3	Tafsir <i>At-Tanwir</i>	2	Thematic

The table above shows that the interest of IQT UMS students towards the interpretation of Muhammadiyah is still relatively uniform. Of the many books of interpretation of Muhammadiyah, both institutionally and individually, few variants of research have been carried out. In the collection of the UMS

library, there are four available interpretations of Muhammadiyah which had been studied and have not. This will allow the development of the study of interpretation, especially on the interpretations of Muhammadiyah.

Table 5. Collection of Muhammadiyah commentaries in the UMS library

No	Tafsir	Author	Publication
1	Tafsir <i>Al-Azhar</i>	Hamka	1) Jakarta Panji Masyarakat 1966, 1982, 1983, 1984, 1989 2) Jakarta :Pembimbing Masa, 1967 3) Surabaya :Yayasan Latimojong, 1975 4) Jakarta :Yayasan Nurul Islam, 1981 5) Jakarta: Panamadi, 2003 6) Jakarta :Gema Insani Press, 2015
2	Tafsir <i>Al-Qur'anul Majid An-Nuur</i>	Tengku Muhammad Hasbi Ash-Shiddieqy	Semarang : Pustaka Rizki Putra, 2000
3	Tafsir <i>Al-Hidayah</i>	Sa'ad Abdul Wahid	Yogyakarta : Suara Muhammadiyah, 2003

4	Tafsir Al-Qur'an Thematic Relationship between Religions	Council of Tarjih and the Development of Islamic Thought Muhammadiyah Central Leadership	Yogyakarta : Pustaka SM, 2000
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6. OFFER OF THE STUDY OF INTERPRETATION OF MUHAMMADIYAH AT MUHAMMADIYAH UNIVERSITY

The study of Muhammadiyah's commentaries offers a lot of broader research, especially in the discourse on the interpretation of the Qur'an. Islah Gusman observes that Muhammadiyah is one of the Islamic social organizations that contribute to the writing interpretations of the Qur'an in Indonesia [29]. According to Siti Mariatul Kiptiyah, the tradition of writing an interpretation of the Qur'an by Muhammadiyah members can be divided into two genres, Carakan script and Latin script [30]⁷. A sign of the history of Muhammadiyah's commentary that has existed for a long time is the *Carakan* Javanese interpretation of the Qur'an, which is *Qur'an Jawen Muhamma-diyah* and the *Tafsir Kur'an Jawen Pandam lan Pandoming Dumadi* which were published in 1927 and 1928, respectively. [31].

Apart from that, the dynamic development of the interpretation of Muhammadiyah allows the study of the interpretation of Muhammadiyah to be promising. The interpretation of *At-Tanwir* Muhammadiyah, which is currently still in the 30 chapters completion process, allows the interpretation of Muhammadiyah to always develop and establish discourse with the context of the times. In addition to several interpretations of Muhammadiyah which have been mentioned by Aly Aulia and Siti Mariatul Kiptiyah, the authors view that there is a new interpretation model initiated by Muhammadiyah scholars, namely interpretations written in form of a scientific book, namely *Al-Ma'un* Theology [32] by Zakiyyudin Baidhawiy and *Al-Ashr* Theology [33]. The authors assume that the two books can be classified as interpretation products created by Muhammadiyah intellectuals in the contemporary era. In terms of methodology, this interpretation attempted to reflect on the spirit of the movement constructed by K.H Ahmad Dahlan in establishing Muhammadiyah.

Oral tradition (orality) is also the object of research on Muhammadiyah's interpretation. The

interpretation tradition of the Qur'an orally has occurred in the early days of the Prophet Muhammad to the Arab society. This is explained in the verse of the Qur'an and can directly be questioned to the Prophet⁸. Oral interpretation can be understood as an attempt to convey the content or message of the Qur'an in the present context by using the oral discourse of the Qur'an [34]. As in the interpretation by KH Ahmad Dahlan, albeit no documentation of the Qur'an interpretation in written form, his commentary is illustrated through the oral delivery to his students and the practical activities (charity) of KH Ahmad Dahlan in order to advance Muhammadiyah [35].

The interpretation developed by K.H Ahmad Dahlan is the "*tafsir amali*". One time, K.H. Ahmad taught the Qur'an to his students which were Surah al-Ma'un for three months. The interpretation of Al-Ma'un he taught to his students prompted the creation of practical social action in the Muhammadiyah movement. Ahmad Dahlan's central role as a *Kyai* in his recitation allowed him to give every meaning or interpretation beyond the text [36] [37]. K.H. Ahmad Dahlan wished that the understanding of the Qur'an does not conclude at the level of understanding the verse, but should be realized into practice context. Thus, it can be determined that K.H. Ahmad Dahlan did not teach, but a work ethic in practicing knowledge that comes from the Qur'an [38].

Such an oral interpretation by K.H Ahmad Dahlan was summarized by one of his students, K.R.H. Hadjid who wrote 7 philosophies and 17 groups of Qur'anic verses selected by K.H. Ahmad Dahlan [39]. In addition, traces of the oral history of K.H Ahmad Dahlan, can be seen from his other students, namely *Kyai Syuja* 'who wrote his experience, about the process of studying with K.H Ahmadlan Dah and the life history of the teacher. [40].

The study of the interpretation of the Qur'an always develops over time along with the emergence of new study methods, approaches, and models. The challenge ahead is the presence and development of auxiliary sciences other than basic science (ulum Al-

⁷Kiptiyah, Siti. (2018). *Tafsir Al-Qur'an Poestaka Hadi Di Antara Ideologi Muhammadiyah Dan Kebangsaan. SUHUF, 11(2), 257 - 281.*

⁸Goldfeld, Y. (1988). *The Development of Theory on Qur'anic Exegesis in Islamic Scholarship. Studia Islamica, 5-27.*

Qur'an) in interpreting the Qur'an [41]. The inevitability of a collaborative scientific approach will be essential [42]. The plausibility of the interpretation study of the Muhammadiyah model will not only use a thematic approach, which appears to be dormant.

It is also critical to develop new models in the commentary study of Muhammadiyah as currently widely applied, such as living Qur'an research [43]. Based on those explanations, the researchers assume that this research offers a novelty in the field of commentary studies of Muhammadiyah. In addition to understanding the Qur'an in an informative aspect as an understanding of the meaning (tafsir), the Qur'an is also comprehended in performativity as a source of practice and action [44]. Similarly, the current dynamics of Muhammadiyah apply and practice (*tathbiq*) verses of the Qur'an as a source of movement [45].

7. CONCLUSION

The dynamics of the study of the interpretation of Muhammadiyah have significant development. Broadly speaking, the tradition of commentary in Muhammadiyah can be classified into two, the tradition of written (literary) and the tradition of oral (orality) interpretations. The tradition of written interpretation (literary) in Muhammadiyah has produced numerous works of interpretation, both written by Muhammadiyah organizations and individually by Muhammadiyah scholars. There are many various interpretations of Muhammadiyah, with a unique and interesting methodology to be studied further. Second, the tradition of oral interpretation in Muhammadiyah can be retrieved from the interpretation of its founder, namely K.H. Ahmad Dahlan. This kind of interpretation was summarized by one of his students K.R.H. Hadjid. The interpretation developed by K.H. Ahmad Dahlan is practicing the verses of the Qur'an. Many members of the Muhammadiyah association applied K.H. Ahmad Dahlan's commentary in several verses of the Qur'an as a work ethic in functioning the activity inside the Muhammadiyah organization. This prompts a connection when approaching applied interpretation studies (*tathbiq*) in Muhammadiyah with the living Qur'an, which has gained popularity recently.

It is expected that the magnitude of the study on Muhammadiyah's commentary can be developed by students of Tafseer (Quranic exegesis) at the Muhammadiyah University. As one of the charitable educational institutions of Muhammadiyah, the study of the interpretation of Muhammadiyah should become a development center at Muhammadiyah University which has a *tafsir* major. With the increasing number of

academics on the interpretation of Qur'an at Muhammadiyah University, the orientation of the study on the interpretation of Muhammadiyah is increasingly diverse and does not only focus on the study of thematic interpretation which has been conducted frequently.

AUTHOR'S CONTRIBUTION

An-Najmi Fikri contributed significantly to the idea of this research. Ahmad Nurrahim provided input on the data and research titles.

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