

Study The Qur'an and It's Interpretation Department of Religion

1st Ulfah Nur Azizah¹, 2nd Kusmana², 3rd Usep Abdul Matin³, 4th Yusuf Rahman⁴
{Ulfah_azizah19@mhs.uinjkt.ac.id¹, kusmana@uinjkt.ac.id², usep.abdulmatin@uinjkt.ac.id³,
yusuf.rahman@uinjkt.ac.id⁴}

UIN Syarif Hidayatullah Jakarta^{1, 2, 3, 4}

Abstract. The Indonesian government, during the New Order era, provided a book of commentaries as a practical tool for interpreting the Qur'an to help Indonesian Muslims understand the holy book. To that end, in 1965 *the Qur'an and its translation* were published, the process of which was facilitated by the government through the Ministry of Religion of the Republic of Indonesia. Then a body was appointed that produced two works. *Al- Quran and its translation. Second, al- Quran and its interpretation.* However, there is another assumption that behind the "goodness" of the New Order which seemed to understand the will of Muslims in Indonesia, it turned out that there were political fears that haunted him. Writing *the Qur'an and its Tafsir* is a government program of the Republic of Indonesia which is a continuation of the Al-Qur'an translation project. The social nuance is seen in this interpretation. From the other side, theological nuances also color the work of this interpretation. This interpretation of the Qur'an and its interpretation can be said to be a Sunni interpretation, namely an interpretation that uses the principles of the teachings of *Ahlu Sunnah wal Jama'ah* This interpretation tends not to display differences of opinion.

Keywords: Interpretation of the department of religion, Government project, Sunni interpretation

1 Introduction

Studying the Qur'an by referring to its original language (Arabic) is not an easy thing for the people of Indonesia. As for those who can understand the Qur'an and its interpretation in Arabic literature, only those who have lived in the Middle East or have attended Islamic boarding schools and studied Arabic. Nashruddin Baidan explained that in order to obtain the correct interpretation, it is not enough to master Arabic well, but it is also necessary to have a comprehensive knowledge⁵ of the rules⁶ related to the Science of Tafsir.

As the development of the study of the Koran in Indonesia from time to time has received a very good response from the Muslim community, the government has paid special attention to the study of the Koran in the field of interpretation. Seeing the large Indonesian Muslim community and the large number of ordinary people who are not familiar with Arabic literature, while the messages of the Koran in Arabic are needed, make Muslim intellectuals who are concerned with the Koran seek solutions. The problems of Indonesian society The increasingly complex environment-related to religion, as well as the development of increasingly sophisticated science and technology, has prompted the Ministry of Religion to be committed to meeting the needs of the community in the field of scripture. That is by starting with

compiling and printing the Qur'an and its translation. The work of interpretation in Indonesian which will be the subject of this discussion is entitled *al-Qur'an wa Tafsiruh* which is translated into Indonesian into the Qur'an and its Tafsir.

2 Methodology

This study is included in the category of library research, using primary and secondary data obtained from the existing literature related to the theme raised. The primary data is by (The Qur'an and its Interpretation DEpartment Of Religion), with some of the interpretations of other Mufasirs, in order to gain a broader understanding of the views of both the Western and Archipelago Mufasirs.

3 Result and Discussion

3.1 Background of the Qur'an and its interpretation

After publishing a translation of the Koran in 1965, the Ministry of Religion compiled an interpretation of the Koran whose writing ideas were based on the government's commitment to meeting the needs of the community in the field of scripture, and to assist Muslims in understanding the contents of the holy book of the Koran in greater depth[1].

The interpretation, which is named the Qur'an and its Tafsir, was compiled by a team formed by the Minister of Religion. This team is called the Organizing Council of Al-Qur'an Interpreters. This team was tasked with writing an interpretation which was later refined by the Al-Qur'an and Tafsir Completion Team. As a continuation of the publication of the Qur'an and its translation, in 1972 the Organizing Council for the Interpretation of the Qur'an was formed, chaired by Prof. RHA Soenarjo, SH for compiling an interpretation of the Qur'an. The formation of this team is based on the Decree of the Minister of Religion (KMA) No. 90 of 1972. A year later, the KMA was revised with KMA No. 8 of 1973 which one of its contents stipulates Prof. H. Bustami A. Gani as Team leader. The improvement of the team was carried out again through KMA RI No. 30 of 1980 with the new team leader, Prof. KH. Ibrahim Hosen, LML [2], With the following arrangement:

1. Prof. KH Ibrahim Hosen, LML as Chairman
2. KH Syukri Gazali Deputy chairman
3. RH Hoesein Thoib Secretary
4. Prof. H. Bustami A. Gani Member
5. Prof. Dr. KH Muchtar Yahya : Member
6. Drs. Khamil Muchtar : Member
7. Prof. KH Muchtar Yahya : Member
8. KH Sapari Member
9. Prof. KH Muchtar Yahya : Member
10. KH Muchtar Lutfi El Ansari : Member
11. Drs. JS Badudu : Member
12. HM Amin Nasir : Member
13. HA Aziz Darmawijaya : Member
14. KHM Nur Asjik, MA : Member
15. KHA Razak[3] .

And a complete printing of 30 juz was only carried out in the 1980/1981 budget year with a simple format and quality. Furthermore, the Ministry of Religion carried out comprehensive improvement efforts. It was started with the working deliberation of Al-Qur'an scholars on April 28-30, 2003 which resulted in recommendations for the need to improve the Qur'an and its Tafsir by the Ministry of Religion and formulate guidelines for improving interpretations, which later became a reference for the work of the interpretation team in carrying out their duties. -tasks including the schedule for completion[4]. Incorporation of LIPI In response to suggestions and input from experts, the refinement of the Tafsir Al-Qur'an of the Ministry of

Religion has entered the study of Kaunyah verses or studies from the perspective of science and technology, in this case, carried out by a team of experts from the Indonesian Institute of Sciences, Tim LIPI in carrying out the study of Kaunyah verses was assisted by the Head of the Agency for the Assessment and Application of Technology (BPPT), which at that time was held by Prof. Dr. H. Said Djahursyah Jenie, ScM, ScD. So according to the target of completing the improvement program, the team has completed a complete refinement in 2007, the results of which were successfully printed and published in 2008.

It was felt necessary to complete this comprehensive interpretation of the Qur'an, because of the development of language, the dynamics of society, and science and technology, which had progressed rapidly when compared to the time when the interpretation was first published. This work later became the main reference for translating the Qur'an. 'in books, the internet, al-Qur'an software and so on. So that the work of translation and interpretation is the most widely used by the people of Indonesia. Johns Wansbrough as quoted by Moch. Nur Ichwan said that it is not surprising that the Ministry of Religion's translation works has high authority in the understanding of the Qur'an in Indonesia.

The writing of the book of *Al-Qur'an and its Tafsir* is a government program of the Republic of Indonesia which is a continuation of the project of translating the Qur'an[5]. The Qur'an and its Tafsir are one of the government projects in the development of the religious sector with the aim of:

1. To facilitate and assist the people in studying and understanding the teachings of the Islamic religion more deeply in order to realize the ideals of a socio-religious society (a society whose social systems and values are based on religious teachings)[6].

2. Al-Qur'an can be learned and understood easily and practiced in everyday life in accordance with the intent and purpose of the Qur'an was revealed as hudan and mercy for humans.

3. In addition to increasing the treasury of religious books in the country, it is also expected to provide a stronger impetus to the people to continuously improve knowledge, understanding and practice of religious teachings in order to participate in development.

4. As an activity that is fully funded by the Indonesian government, this interpretation can be used as a Standard Interpretation (which is characterized by certain schools of Fiqh, or certain kalam views, or certain Sufism/tarikat schools), which only tries to explain in a simple way the intent and purpose of the verses of Al -The Qur'an that has been translated in the Qur'an and its Translation[7].

3.2 Political Situation

According to Howard M Federspiel, in the *Study of the Qur'an in Indonesia, the Qur'an and its Tafsir* were compiled as part of the program of the New Order regime. Politically, the New Order era itself was divided into two periods. *The first period* ended in 1974. This period was marked by, 1) the government renegotiating its debts to other countries. 2), an advisory body, which is a parliamentary body to formulate long-term goals for the people of Indonesia to develop policies so that support spiritual development to compensate for physical development in improving economic tarap. *The second period*, since 1978, was marked by political stability and success in infrastructure for an advanced economic system[8].

In summary, it can also be explained that the development of the religious sector which has encouraged progress in this period has stimulated the government to be directly involved in the publication of textbooks.

Then a body was appointed that produced two works. *First, al- Quran and Terjemahnya. Second, al- Quran and its interpretation.* It was the members of the translation team who prepared the preparation of *the Koran and its Tafsir.* However, there is another assumption that behind the "goodness" of the New Order, which seemed to understand the will of Muslims in Indonesia, it turned out that there were political fears that haunted him. These fears are, for example, *first, the* emergence of Islamic radicalism which will struggle to form an Islamic state in Indonesia as has happened in previous times. *Second,* the reappearance of Islamic political parties in the national political arena. *Third,* concerns about the spread of primordialism issues in society, including the issue of religious primordialism. *Fourth,* the issue of an Islamic state and the Jakarta Charter

Written by Adang Kuswaya, in his paper *Considering the Interpretation of the Ministry of Religion of the Republic of Indonesia: A Study of the Interpretation of Surat al- Fatihah,* after observing the socio-political situation behind the formation of the Organizing Council for the Interpretation of Al-Quran, the Ministry of Religion, considers that this effort is one of the government's efforts to treat and reduce anger. In other words, what the New Order did was actually an attempt to create an official interpretation that could direct teachers to adapt Al-Quran lessons to the developments of the modern world[9].

3.3 Nuances of Interpretation

The Qur'an and its commentary have multiple nuances that become the horizon for this interpretation. When viewed from the linguistic point of view, this interpretation has a character in which at the beginning of each verse interpretation is embellished with a linguistic approach. thus becomes a linguistic character that appears for the interpretation of the enhanced edition. Unlike the previous edition, which did not mention linguistic issues. On the other hand, from the content of the commentary, the Qur'an and its interpretation are included in the interpretation which has a social nuance, where the description of the interpretation is a response to the Islamic community of Indonesia.

Seen in each description of the interpretation so that the reader can easily take understand, a brief description is presented which is summarized in the conclusions in each verse language theme. This social nuance in the Qur'an and its Tafsir is also expressed by Islah Gusmian in his book *Khazanah Tafsir Indonesia*[10]. On the other hand, theological nuances also color this commentary. As stated by the Head of the Lajnah Pentashih Al-Qur'an, M. Shohib Thohar of the Qur'an and its Tafsir, this can be said to be a Sunni interpretation, namely an interpretation that uses the principles of the teachings of *ahlu sunnah wal jama'ah* (Asy'ariyah and Maturidiyah). Also seen from this interpretation are the linguistic side (lughawi), the philosophical side (falsafi), law, and the logic of science. The verse containing the law, interpreted with reference to the Shafi'i school of thought by mentioning many arguments that strengthen the school, can be seen when the Indonesian Ministry of Religion's Tafsir Team interprets the word "quru", with "holy" in QS. Al-Baqarah/2 228[11]. Imam Shafi'i interprets "qur'" as sacred, while Imam Abu Hanifa interprets it as menstruation. However, the views of the Hanafi group are shown only as footnotes, according to Jauhar, it clearly shows partiality to certain views, in this case the views of the Shafi'i group[12].

3.4 Interpretation Method

As stated in the steps of interpretation applied in *the Qur'an and its Tafsir,* from some literature the author has obtained that the method used in interpreting the Qur'an is the tahlili

method. Because it tries to explain the interpretation of verse by verse in a mushafi manner from Surah al-Fatihah to Surah an-Nas.

3.5 Systematics of Writing

The systematics of writing the book *of the Qur'an and its Tafsir (Enhanced Edition)* can be seen through three aspects including the breadth, delivery method and the orderly writing of the interpretation of the verses of the Qur'an. In interpreting *the Qur'an and its Tafsir*, the Ministry of Religion explains how it is systematic, namely:

First, Title Before starting the interpretation, there is a title that is adjusted to the content of the group of verses to be interpreted.

Second, the writing of the group of verses In writing this group of verses, the *rasm* used is the *rasm* of the Indonesian Standard Mushaf which has been widely circulated and disseminated by the Ministry of Religion.

Third, Translation In translating the group of verses, the translation used is *the Qur'an and its* 2002 edition which was published by the Ministry of Religion in 2004.

Fourth, Vocabulary In writing vocabulary, what is described first is the meaning of the basic word of the word, then the use of the word in the Qur'an is described and then presents the most appropriate meaning for the word in the verse being interpreted.

Fifth, Munasabah used in this interpretation are only two kinds, namely munasabah between one letter and the previous letter and munasabah between groups of verses with the previous group of verses.

Sixth, Asbabun Nuzul makes Asbabun Nuzul as a sub-theme and subtitles if there are several Asbabun Nuzul narrations about related verses.

Seventh, Tafsir Broadly speaking, the existing interpretation has not changed much, it's just that there are improvements in several aspects, such as *mentakhrij* hadith or expressions that have not been *takhrij* or issuing hadiths that are not authentic.

Eighth, Conclusion The team also made many improvements in the conclusions. Because this interpretation is *hida'i* style, in the final conclusion this interpretation also tries to present the guidance sides of the interpreted verse.

3.6 Interpretation Approach

As stated by Islah Gusmian, that the Al-Qur'an and its Tafsir is a work of interpretation using a textual approach.] Where the textual approach is an interpretation by exploring the context of the meaning used where the text appears and then drawn to the context of the commentator. This can be seen in the use of history that is inseparable from the interpretation of the ministry of religion when describing its interpretation. The context at the time the Qur'an was revealed was explored by revealing previous narrations, then analyzed according to the context of the commentators. As an example of this textual approach to the interpretation of the ministry of religion when interpreting the QS. Ali Imran verse 14 [13] there when explaining the treasures that are seen as beautiful by humans, one of them is *khailil musawwamah* (choice horse). In explaining this, the Qur'an and its Tafsir look at the context of Arab society which at that time was very proud of horses as mounts. Proud of the strength it has can run fast. Arab people really like this animal, they even compete to buy the best horse even at a high price[7].

Kitab al-Qur'an al-Karim wa Tafsiruhu, judging from the approach method used in interpreting the Qur'an, including interpreting the Qur'an with the Qur'an. bi al-Ma'sur (Reporting) If bi al-ma'sur is intended as an interpretation based on valid quotations, namely

interpreting the Qur'an with the Qur'an, hadith, aqwal al-sahabah (sayings of friends), and major figures of tabiin, and in this interpretation also uses the history of israiliyat.

In addition, this Tafsiri Book also uses History (history) as a source in understanding the Qur'an. Sources of history/history in the study of the methodology of interpreting the Kitab al-Qur'an al-Karim wa Tafsiruhu, consist of 3 forms: first, history originating from the People of the Book (Jews and Christians) which is better known as the history of Israel (as has been explained above). Second, history as the event behind the revelation of the verse or in the Science of Tafsir is called asbab al-nuzul. Third, history is an event that happened in the past. The three historical forms are used as approaches, both in understanding the meaning of sentences (vocabulary) and in interpreting the verses of the Qur'an.

The form of history/history of the history of Israel is explained separately, because its use has been debated by scholars since the beginning, due to doubts about its truth. In contrast to the history of the second and third forms as historical facts that occurred and were witnessed by the Muslims (the time of the Prophet, the Companions, and the times after).

3.7 Interpretation Pattern

As for the style of interpretation, *the Qur'an and its Tafsir* are characterized by *adab al-ijtima'i* because this interpretation is compiled to cover several aspects related to social society and science. There are also those who say that this interpretation is a scientific interpretation because it has a simple scientific and technological nuance. According to Jauhar, this book of MoRA's commentary has a hida'i pattern, Jauhar's assessment is based on the most dominant pattern coloring his interpretation. Although in this book of interpretation there are also other styles of interpretation, the descriptions are not as much as the nuances of guidance, Another example that shows the style of guidance in the final conclusion of group interpretation of verses 21-22 of surah al-Baqarah, Conclusions are as follows:

1. Verses 21 and 22 commands that humans worship Allah, purify obedience to Him alone, and not associate Him with others.
2. When humans realize that this nature was created by Allah for them, then humans are obliged to worship only Him, carry out orders and stay away from His prohibitions.

3.8 Example of Interpretation

3.8.1 The Truth of Religions (Qs. al-Baqarah verse 62). Rewards for Believers

الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ بِاللَّهِ الْيَوْمَ الْآخِرِ لَئِن جَاءَهُمْ عَذَابٌ لَّا لِيَهُمْ وَلَا يَحْزَنُونَ

"Indeed, those who believe, the Jews, the Christians and the Sabians, whoever (among them) believe in Allah and the Last Day and do good, they will have their reward from their Lord, there is no fear. to them, and they do not grieve."

- Vocabulary :

as-Sabiin (2:62)

as-Sabiin comes from the verb *saba'a-yasba'u* which means to move from one religion to another. Thus, *Sabiin* means people who convert from one religion to another. What is meant in this verse are people who are Sabi'ah, that is, a religion that teaches worship by

worshipping the stars. This religion is one of the ancient religions that is currently lost and not growing anymore. In addition, its adherents are also nowhere to be found. In his time, this word was used to refer to the people of Mesopotamia, Iraq, who worshiped the stars. The connection is also because the inhabitants of ancient Mesopotamia were star worshipers.

- Contemplation :

In the previous verse, Allah explained the disobedience and mistakes of the Jews, which caused them to get the wrath of God and suffer humiliation and poverty, so in this verse, Allah explains that all other religious groups in their time if they believed and repented, they would certainly get a reward in this world. and in the Hereafter, as the other believers have.

Conclusion :

- Interpretation

In this verse, Allah explains the condition of each people or the nation at that time who truly adhered to the teachings of their prophets and did good deeds, will be rewarded with Allah, because Allah's mercy and maghfirah are always open to all His servants. The "believers" in this verse are those who profess to believe in Muhammad the Messenger of Allah and accept everything he teaches as truth from Allah. The Sabians are the people before the Prophet Muhammad, who knew the existence of God Almighty, and believed in the influence of the stars. The meaning of faith is as explained by the Messenger of Allah when Jibril (as) met him. The Prophet said *So that you may believe in Allah, His angels, His books, His messengers, and on the Day of Resurrection and you believe in qadar for good or bad.* (Muslim narration from Umar ra) Jews are all those who embrace the Jewish religion. They called Jews because most of them are of Jewish descent, one of the descendants of Jacob (Israil). Christians are people who follow the Christian religion. The word Christian is taken from an area of *Nasirah* (Nazareth) in Palestine where Jesus was born. Whoever among the three groups above lived in his time, before the arrival of the Prophet Muhammad and was truly religious according to their religion, wholeheartedly confirmed the existence of Allah and the Day of Judgment, practiced all the demands of the Shari'a of his religion, they will get their reward from Allah. After the arrival of the Prophet Muhammad, all mankind was obliged to believe in him and all the teachings he brought, namely by adopting Islam.

- Conclusion

1. Muslims, Jews, Christians and Sabians who believe and do good deeds in accordance with the validity period of the Shari'a each get reward and happiness in this world and the hereafter.

2. After the arrival of the Prophet Muhammad, all mankind must follow the religion he brought

3.9 The advantages of the Qur'an and its interpretation

First, as mentioned by M. Quraish Shihab, in his work *Sowing Divine Messages*, this interpretation of the Ministry of Religion has succeeded in filling the void of interpretation books in Indonesia. Second, the writers are competent in their field. According to Quraish Shihab, the work of a team whose members have the necessary qualifications if coordinated properly and with adequate time, without being forced by a strict completion target, must produce a work that exceeds individual work. The names of the team members, he added, both the initial team that compiled this interpretation and the team that made improvements, were quite competent people, at least in their time.

Third, the Qur'an and its Tafsir are written in a systematic manner, using sub-chapters that will greatly facilitate the work of the readers, as the author mentioned earlier. For example, every time you interpret a verse, the reader will find many sub-chapters; translation, vocabulary, munasabah, interpretation, sabab al-nuzul, and conclusions, according to Huda Maarif this interpretation is not long-winded.

Fourth, display index. Even though this index was not made by the interpreter team or the team for improving the interpretation of the Ministry of Religion, it was made by the publisher, but it still needs high appreciation. With an index, the reader will be helped to facilitate the particular theme or point he is looking for in this interpretation.

3.10 Weaknesses of the Qur'an and its Interpretation

According to Quraish Shihab, it is not clear whether it is for the common people, scientists or anyone else. Quraish stated, "If you look at the number of volumes, it seems that it is aimed at highly educated people and even then for those who have adequate income.

Unlike the case with the assessment of Quraish Shihab which according to Quraish shortage of Tafsir are rambling, volumes are too thick, Appropriation is not clear, whether for the layperson, scientist or anyone, tidak featuring different views, but according to Jauhar outlet interpretation MORA it is not intended as a comparative interpretation between the different views of scholars. Furthermore, according to Quraish, there is an element of plagiarism, and many translations are not appropriate, according to Huda Tafsir of the Ministry of Religion. Tafsir of the Ministry of Religion is very close to views that are outside the domain of the mainstream, poor editing [15]. According to Nasrudin Baidar, the MoRA interpretation does not appreciate the Indonesian nuance. He said that the interpretation of the Ministry of Religion seemed to follow the patterns and methods applied by Arabic commentators such as al-Maraghi so that the Indonesian style was not visible [14].

Citing the opinions of various scholars without revealing the source. That is, in the interpretation effort carried out by the Ministry of Religion team, it did not state with certainty the source of the reference from what was written, other than that only on several occasions only writing "according to the ulama" without mentioning the Ulama who was meant.

Excessive use of israiliyyat history, namely narrations taken from the Zabur, the Bible and several other books, then this interpretation is included in the excessive category. The inclusion of this history is generally found in the verses of the Qur'an which explain the stories of the Apostles and the people of the past. Although basically the inclusion of riwayat is justified according to religion, basically it is still in accordance with the ideal proportions.

According to Isticromul, in his research, it is explained that the summary of hadith sanad carried out by the Ministry of Religion team is to convey the essence of the hadith instantly so

that the reader does not read and get stuck in the narrative of the many hadith sanad. Because the essence of what is contained in the hadith is more important than the chain of hadith[15].

4 Conclusion

The interpretation, which is named the Qur'an and its Tafsir, was compiled by a team formed by the Minister of Religion. This team is called the Organizing Council of Al-Qur'an Interpreters. This team was tasked with writing an interpretation which was later refined by the Al-Qur'an and Tafsir Completion Team.

The writing of *the Qur'an and its Tafsir* is a government program of the Republic of Indonesia which is a continuation of the Al-Qur'an translation project, using the Tahlily method, the Qur'an and its Tafsir compiled by the team formed by the Ministry of Religion of the Republic of Indonesia using a coherent systematic or interpretation of the verse by paying attention to the composition of the Qur'anic manuscripts

The Qur'an and its Tafsir are presented in brief descriptions which are summarized in the conclusions in each verse language theme. Social nuances can be seen in this interpretation. From the other side, theological nuances also color the work of this commentary. The Qur'an and its Tafsir can be said to be Sunni interpretations, namely interpretations that use the principles of the teachings of *ahlu sunnah wal jama'ah* (Asy'ariyah and Maturidiyah). (philosophy), law, and logic of science. The verse containing the law is interpreted with reference to the Shafi'i school by mentioning many arguments that strengthen the school, as for the advantages and disadvantages of this Tafsir as the author has explained above. As a suggestion by Prof. Nasarudin Umar to see if there is an influence of communist thought in this interpretation, the author believes that the Koran and its Tafsir are not influenced by communist thought, in fact, this interpretation tends not to display differences of opinion.

References

- [1] Rohimin, *Preliminary Study of Sunni Ideology's Interpretation in Tafir of the Ministry of Religion*. .
- [2] Rohimin, *Preliminary Study of the Tafsir of Sunni Ideological Streams in Tafir of the Ministry of Religion*. .
- [3] The Ministry of Religion of the Republic of Indonesia, *the Qur'an and its interpretation "enhanced edition"*. Jakarta: Lantera Abadi, 2010.
- [4] A. Parwoto, "Sexual Disorientation in Indonesian Tafsir," in *Study of Interpretation of the Ministry of Religion of the Republic of Indonesia*, UIN Lampung, 2017, p. 41.
- [5] M. Fadil, "Exclusive Reasoning of Al-Qur'an Interpretation Study of Ministry of Religion and Tarjamah Tafsiriyah," *J. Qur'an Hadith Stud.*, vol. 5, no. 2, p. 131, 2016.
- [6] The Indonesian Ministry of Religion, *the Qur'an and its Tafsir Volume I*. Jakarta: CV. Ferlia Citra Utama, 1996.
- [7] Ministry of Religion of the Republic of Indonesia, *the Qur'an and its Tafsir Vol. I*. .
- [8] Adang Kuswaya, *Considering the Interpretation of the Ministry of Religion of the Republic of Indonesia: A Study of the Interpretation of Surat al-Fatihah*. .
- [9] N. H. Ma'arif, "Introduction to the Book of Al-Qur'an wa Tafsiruhu Ministry of Religion of the Republic of Indonesia," *J. Samawat*, vol. 1, no. 1, p. 79, 2017.

- [10] I. Gusmian, *Khazanah Tafsir Indonesia*. .
- [11] *Women who have been divorced should refrain (wait) three times quru' . .*
- [12] J. Azizy, "Religious Plularism in the Qur'an A Study of the Interpretation of the Ministry of Religion," Postgraduate School of UIN Jakarta, 2007.
- [13] *Made in (the view of) humans the love of what they desire, namely: women, children, wealth of many kinds of gold, silver, horses of choice, livestock and fields. That is the pleasure of living in this world, and with Allah is a good place to return (heave. .*
- [14] N. Baidan, *Methodology of Al-Qur'an Interpretation*. Yogyakarta: Pustaka Pelajar, 2000.
- [15] M. I. Umamik, "Al-Qur'an and its Tafsir (Enhanced Edition) by the Team of the Ministry of Religion of the Republic of Indonesia: Epistemological Review," UIN Surabaya, 2019.