

# The Characteristics of Nusantara Tafsir Manuscript: A Methodological Study of QS. al-Baqarah by Abdul Latif Syakur

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<b>Keywords :</b> Abdul Latif Syakur, Exegesis of Al-Qur'an, al-Baqarah, characteristics, manuscript.	<b>Abstract</b> This article examines the characteristics of the manuscript exegesis of Surah al-Baqarah by Abdul Latif Syakur. This study reinforces Islah Gusmian's analysis that tafsirs born from the 20th century to the 1990s object of study revolved around selected surahs or certain <i>juz</i> . This interpretive manuscript needs to reveal its characteristics to strengthen the analysis regarding the systematic presentation, sources, methods, styles, and advantages and disadvantages to demonstrate the information in the manuscript. This research is a literature study of the manuscript tafsir of QS. al-Baqarah and is descriptive analysis. This research shows that the systematic presentation of this interpretation is consistent with the order of the verses in the letter being interpreted, even though all of al-Baqarah's letters have not been completely interpreted. The method used is the global method ( <i>ijmāli</i> ). The reference sources used are the hadiths of the Prophet Saw, the sayings of <i>ṣaḥābat</i> , <i>qirā'at al-Qur'ān</i> , and <i>sababun nuzul</i> . The dominant style is the <i>lughāwī</i> style, where descriptions of <i>mufradāt</i> and reviews of aspects of <i>nahwu</i> and <i>ṣarf</i> color this interpretation. This interpretation is not free from advantages and disadvantages. Theoretically, the advantage of this interpretation is that it makes it easier for readers to understand the meanings of the verses of the Qur'an. Still, behind this convenience, no more detailed analysis of the interpreted verses is a drawback. Manuscript of QS. al-Baqarah interpretation fills the gap in references, adds to the collection of manuscripts in the field of interpretation, and makes new contributions to the development of Qur'anic studies in Indonesia.
<b>Kata Kunci :</b> Abdul Latif Syakur, Penafsiran Al-Qur'an, al-Baqarah, karakteristik, manuskrip.	<b>Abstrak</b> Artikel ini mengkaji karakteristik manuskrip tafsir Surat al-Baqarah karya Abdul Latif Syakur. Kajian ini memperkuat analisis Islah Gusmian bahwa tafsir-tafsir yang lahir dari abad 20-an hingga dasawarsa 1990-an objek kajiannya berfokus pada surah-surah pilihan atau <i>juz-juz</i> tertentu. Manuskrip tafsir ini penting diungkap karakteristiknya untuk memperkuat analisis tersebut terkait sistematika penyajian, sumber, metode, corak, dan kelebihan dan kekurangannya guna membuka informasi yang ada dalam manuskrip. Penelitian ini merupakan penelitian studi kepustakaan atas manuskrip tafsir QS. al-Baqarah dan bersifat deskriptif analisis. Hasil penelitian ini menunjukkan bahwa sistematika penyajian tafsir ini runtut sesuai urutan ayat-ayat dalam surah yang ditafsirkan meskipun semua surah al-Baqarah tidak selesai ditafsirkan. Metode yang digunakan adalah metode global ( <i>ijmāli</i> ). Sumber rujukan yang digunakan adalah hadis-hadis Nabi Saw, perkataan sahabat, <i>qirā'at al-Qur'ān</i> , dan <i>sababun nuzul</i> . Corak yang mendominasi adalah corak <i>lughāwī</i> dimana tafsir ini diwarnai dengan uraian <i>mufradāt</i> , tinjauan aspek <i>nahwu</i> dan <i>ṣarf</i> . Tafsir ini tidak lepas dari kelebihan dan kekurangan. Secara teoritis kelebihan tafsir ini memudahkan pembaca dalam memahami makna-makna ayat al-Qur'an. Namun, dibalik kemudahan tersebut menyimpan kekurangan yakni tidak ditemukannya analisa lebih rinci terhadap ayat-ayat yang ditafsirkan. Manuskrip tafsir QS. al-Baqarah ini mengisi kekosongan referensi dan menambah koleksi manuskrip bidang tafsir serta memberi kontribusi baru dalam pengembangan studi ilmu al-Qur'an di Indonesia.
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## Introduction

Qur'anic studies in the archipelago continue to experience encouraging developments. The emergence of works interpreting the Qur'an in the archipelago negates that the study of the Qur'an continues to develop. Also, the explanation of the Qur'an is not only presented in the original language (read: Arabic). Furthermore, the works of exegesis that are produced are also offered by the culture of the readers, namely the people of the archipelago.<sup>1</sup> Nusantara tafsir manuscripts are primarily written in local languages in almost every region of Indonesia, such as Malay, Sundanese, Javanese, Balinese, Batak, Lampung, Bugis, Makasar, Madurese, and so on, and in various scripts such as Batak, Lampung, Rencong, Bugis, Makasar, Ancient Javanese, Ancient Sundanese, Balinese, Jawi or Javanese Arabic, and Pegon or Malay Arabic.<sup>2</sup> This description shows that the people of the archipelago in the past had high literacy in writing.

Exegesis works appearing in manuscript form must receive more attention by the mandate of Cultural Heritage Law Number 11 of 2010 (Undang-Undang Cagar Budaya Nomor 11 Tahun 2010). The mandate of this law has been responded to by the Research and Development and Education and Training Agency of the Ministry of Religion (Badan Litbang dan Diklat Kementerian Agama) through the Research and Development Center for Religious Lectures and Treasures (Puslitbang Lektur dan Khazanah Keagamaan ) since 2008. This response is related to the conservation of classical or ancient manuscripts. Many conservation efforts have been made to maintain the intellectual content of documents, including conducting research and disseminating them. The manuscripts that are conserved and preserved have a variety of unique contents, such as history, law, custom, medicine, engineering, monotheism, Sufism, tarekat, fiqh, hadith and so on which reveal past conditions which still serve as guidelines and references. Religious life in Indonesia today.<sup>3</sup> The presence of manuscripts in the archipelago challenges the current generation to uncover, study, and analyze these treasures so that their various contents can be applied in the contemporary context.

Indonesia is rich in manuscript heritage. One area that has many remains in the form of manuscripts is Minangkabau. Minangkabau is an area that has generated numerous productive writing scholars.<sup>4</sup> This is demonstrated by finding dozens or possibly hundreds of manuscripts in Minangkabau. Manuscripts are stored in official institutions such as libraries and in *suraus*, which are non-formal organizations that provide religious education. These works offer insights into earlier nations' beliefs and culture.<sup>5</sup> The existence of manuscripts in Minangkabau cannot be denied. The collection and discovery of manuscripts

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<sup>1</sup> Hasani Ahmad Said, "Mengenal Tafsir Nusantara: Melacak Mata Rantai Tafsir Dari Indonesia, Malaysia, Thailand, Singapura Hingga Brunei Darussalam," *Refleksi* 16, no. 2 (December 2018): 208, <https://doi.org/10.15408/ref.v16i2.10193>.

<sup>2</sup> Nuning Damayanti and Haryadi Suadi, "Ragam dan Unsur Spiritualitas pada Ilustrasi Naskah Nusantara 1800-1900-an," *ITB Journal of Visual Art and Design* 1, no. 1 (2007): 66-84, <https://doi.org/10.5614/itbj.vad.2007.1.1.6>.

<sup>3</sup> Nasrullah Nurdin, "Apresiasi Intelektual Islam terhadap Naskah Klasik Keagamaan," *Jurnal Lektur Keagamaan* 13, no. 2 (December 20, 2015): 497, <https://doi.org/10.31291/jlk.v13i2.237>.

<sup>4</sup> Apria Putra, "Ulama Minangkabau dan Sastra: Mengkaji Kepengarangan Syekh Abdullatif Syakur Balai Gurah," *Diwan* 9, no. 17 (July 18, 2017): 601-24, <https://doi.org/10.15548/diwan.v9i17.133>.

<sup>5</sup> Yona Primadesi, "Profil Pelestarian Naskah Kuno Minangkabau, Sumatera Barat," *Jurnal Palimpsest* 4, no. 1 (November 2012): 22-29.

by West Sumatra philologists prove that Minangkabau is rich in written culture. These written documents are proof of the high civilization of Minangkabau.<sup>6</sup>

A rich tradition of written essays supports the Minangkabau ulama's presence. Names include Shaykh Ahmad Khatib al-Minangkabawi, a scholar who became a source of knowledge for pupils from diverse countries, schools of thinking, and religious tendencies,<sup>7</sup> Shaykh Sulaiman al-Rasuli (1871-1970), a multi-talented scholar,<sup>8</sup> and Syaikh Abdul Karim Amrullah (1875-1947),<sup>9</sup> Mahmud Yunus (1899-1982), an early twentieth-century scholar, established a new paradigm for writing exegesis of the Qur'an in Indonesia with his *Tafsir al-Azhar*.<sup>10</sup> They are just a few of the dozens of Minangkabau intellectuals who write with a wide range of knowledge and scripts. Many local ulama have not been exposed to diverse intellectual works and scientific genres.

At the end of the nineteenth century, there was a local cleric whose intellectual career was linked to the Middle East, and he was noted for his prolific writing. Abdul Latif Syakur (1881–1963) was a disciple of Shaikh Ahmad Khatib al-Minangkabawi in Mecca. According to Apria Putra, Abdul Latif Syakur was productive in writing, education, the press, and da'wah.<sup>11</sup> His writings cover various scientific topics, including Islam, the Qur'an, hadith, akidah (creed), kalam science, fiqh, morals, Sufism, social and cultural issues, Arabic, and Islamic history.<sup>12</sup>

From all the scientific fields that he mastered, manuscripts of al-Qur'an interpretation were found. In the treasures of the Qur'an interpretation, the archipelago of understanding and interpretation of the Qur'an does not stop. It continues to offer various methods and models of interpreting the Qur'an that are considered excellent and correct. Mapping how to interpret the Qur'an has developed over time. This shows that the methodological study of the work of exegesis leads to an understanding of the content of the Qur'an but also aspects of the process, procedures, and steps taken by the *mufassir* in providing a *sharah* or explanation of the Qur'an. Therefore, it is important to reveal and analyze the methodological aspects of Sheikh Abdul Latief Syakur's manuscript in interpreting QS al-Baqarah. This is not only a reference for exegesis but also for discovering new things related to the treasures of manuscripts for future generations.<sup>13</sup>

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<sup>6</sup> Taufiqurrahman Taufiqurrahman and Ahmad Taufik Hidayat, "Konservasi, Digitalisasi, dan Penyuluhan Naskah Kuno di Surau Manggopoh Kabupaten Agam," *Aksiologi: Jurnal Pengabdian Kepada Masyarakat* 6, no. 1 (February 28, 2022): 157, <https://doi.org/10.30651/aks.v6i1.5377>.

<sup>7</sup> Eka Putra Wirman, "Syekh Ahmad Khatib Al-Minangkabawi; Icon Tholabul Ilmi Minangkabau Masa Lalu untuk Refleksi Sumatera Barat Hari Ini dan Masa Depan," *Jurnal Ulunnuha* 6, no. 2 (August 2019): 161–75, <https://doi.org/10.15548/ju.v6i2.598>.

<sup>8</sup> Elvira Nisa, Anny Wahyuni, and Budi Purnomo, "Perjuangan Syekh Sulaiman ar-Rasuli dalam Memajukan Agama Islam di Ranah Minang," *Literacy: Jurnal Ilmiah Sosial* 1, no. 2 (December 28, 2019): 103–12, <https://doi.org/10.53489/jis.v1i2.7>.

<sup>9</sup> Musyarif, "Buya Hamka (Suatu Analisis Sosial terhadap Kitab Tafsir Al-Azhar)," *Al Ma'arief: Jurnal Pendidikan Sosial dan Budaya* 1, no. 1 (July 21, 2019): 36–57, <https://doi.org/10.35905/almaarief.v1i1.781>.

<sup>10</sup> Putra, "Ulama Minangkabau dan Sastra," 602.

<sup>11</sup> Putra, 602.

<sup>12</sup> Ridwan Bustamam, "Karya Ulama Sumatera Barat: Krisis Basis dan Generasi Penerus," *Jurnal Lektur Keagamaan* 14, no. 2 (December 31, 2016): 501, <https://doi.org/10.31291/jlk.v14i2.510>.

<sup>13</sup> Rukiah Abdullah and Mahfudz Masduki, "Karakteristik Tafsir Nusantara (Studi Metodologis atas Kitab Turjumun al-Mustafid Karya Syekh Abdurrauf al-Singkili)," *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis* 16, no. 2 (February 3, 2017): 141, <https://doi.org/10.14421/qh.2015.1602-01>.

To distinguish past studies on Abdul Latief Syakur, the author examines many books and journals, including those by Yulfira Riza and Lisna Sandora<sup>14</sup>, Zikra Fadilla<sup>15</sup>, Ahmad Taufik Hidayat et al<sup>16</sup>, Yosi Nofa<sup>17</sup>, and the author's research.<sup>18</sup> To fill a void in the study of his writings that, as far as the author can tell, have not been studied, particularly Tafsir al-Qur'an Surah al-Baqarah. This tafsir was written on December 11, 1962, in Biaro. This interpretation also served as a platform for the author to preach to society. As a result, it is critical to reveal its qualities in this text to understand the numerous characteristics of this exegesis. This study employs a philological library research method, with Abdul Latief Syakur Balai Gurah's interpretation of QS. al-Baqarah serves as the primary source. This aligns with the methodological map made by Islah Gusmian, which will go through two stages in this study. *First*, the analysis of exegesis writing techniques. This analysis looks at all aspects of exegesis's textual building and writing. *Second* is the examination of the area of *mā fī al-kitāb*, which is related to the methodological principles used in exegesis.

### Biography of Abdul Latief Syakur

Abdul Latief Syakur was a prominent Islamic scholar and reformer in West Sumatra during the twentieth century.<sup>19</sup> Abdul Latief was born on Ramadan 27th, 1299/15 August 1882 AD in Air Mancur village. His father, Muhammad Amin, was from Balai Gurah village. His father loved information, as evidenced by his trip to Mecca with his wife (stepmother) and Abdul Latief.<sup>20</sup> Abdul Latief Syakur resided in Makkah for almost twelve years. His father died when he had not finished his studies. His tutors included Minangkabau intellectuals such as Shaykh Ahmad Khatib al-Minangkabawi, Shaykh Mukhtar Atharid al-Shufi, Sayyid Ahmad Syatha al-Makki, Shaykh Usman Al-Sarawaki, and Shaykh Muhammad Sa'id Ba Bashil Mufti Syafi'i.<sup>21</sup> He studied at Mecca alongside several friends from West Sumatra, including Syaikh Jamil Jambek, Buya Hamka, and Syaikh Purba. After residing in Mecca for around 13 years, Syaikh Abdul Latief Syakur returned to his birthplace at 19 to teach what he had learned there.

Abdul Latief Syakur also lectures in the districts surrounding Ampek Angkek, teaching Arabic grammar, monotheism, and fiqh. People were eager to study Islam with Sheikh Abdullatif during his da'wah; therefore, his surau steadily grew crowded.<sup>22</sup> In 1901, M, Syaikh Abdul Latief Syakur established the *al-Tarbiyah Hasanah* educational institution

<sup>14</sup> Yulfira Riza Lisna Sandora, "Shekh Abdul Latīf Shakūr's Manuscript Dunia Perempuan and Woman Representation on Man's View," *Atlantis Press* 302 (2018).

<sup>15</sup> Zikra Fadilla, "Naskah Tafsir Ayat Ya Ayyuha Al-Nas Syekh Abdul Latief Syakur (1882-1963): Tafsir Kebangsaan Dari Ranah Minang Abad XX" (Sekolah Pascasarjana UIN Syarif Hidayatullah Jakarta, 2020).

<sup>16</sup> Ahmad Taufik Hidayat, "Tafsir Sosial Ayat-Ayat Al-Qur'an. Naskah Syekh Abdul Latief Syakur; Edisi Teks Dan Telaah Konteks," *LPPM IAIN Imam Bonjol Padang*, 2014.

<sup>17</sup> Yosi Nofa, *Haji Abdul Latief Syakur : Pemikiran, Wacana Dan Gerakan Pembaharuan Islam Di Minangkabau Abad XX* (Jakarta: Sakata Cendikia, 2022).

<sup>18</sup> Ridhoul Wahidi, "Konsep Nasionalisme Perspektif Syaikh Abdul Latief Syakur," *Religia: Jurnal Ilmu-Ilmu Keislaman* 22, no. 2 (2019): 267-280. <https://doi.org/10.28918/religia.v22i2.6813>

<sup>19</sup> Putra, "Ulama Minangkabau dan Sastra," 604.

<sup>20</sup> Putra, 604.

<sup>21</sup> Apria Putra and Chairullah Ahmad, *Bibliografi Karya Ulama Minangkabau Awal Abad XX: Dinamika Intelektual Kaum Tua dan Kaum Muda* (Padang, Indonesia: Komunitas Suluah (Suaka Luhung Naskah), Indonesia Heritage Centre, 2011), 108.

<sup>22</sup> Putra, "Ulama Minangkabau dan Sastra," 606.

(*surau si Camin*) in Angkek Candung IV. This institution also pioneered the first classical model in West Sumatra. One of the benefits investigated is the capacity to read the Al-Quran and the language.<sup>23</sup>

Despite his busy schedule, he continues to work in writing. Throughout his busy schedule as a Madrasah teacher, he continued to compose essays. These pieces were sometimes prepared to satisfy the community's needs and sometimes as instructional materials for the madrasah he oversaw. A minor part of his essay was printed and distributed. At the same time, the others are still in manuscript format. Among his works: *al-Dakwah wa al-Irsyād ilā Sabīl al-Rasyād (wa minan al-Nās)*, *Mabādi al-Qāri*, *Akhilāquna al-Adābiyah*, *al-Tarbiyah wa al-Ta'līm*, *Mabādi al-'Arābiyat wa Lugātuha*, *Ta'līm al-Qirā'at al-'Arābiyah*, *al-Fiqh al-Akbar*, *Tafsir al-Mufrodāt al-Qur'an*, *Tarjamah Lafziyah al-Qur'an*, *Tafsir Surah al-Mukminūn*, and *Kamus Semantik*.<sup>24</sup>

Of all the fields of knowledge written by Abdul Latif Syakur above, they can be categorized into a) one work about Islam (general); b) two works about the Qur'an and the sciences related to it; c) one work on hadith and science related to it; d) one work on faith and kalam science; e) one work on jurisprudence; f) four works on morals and Sufism; and g) three works on social and cultural issues. He is well-known for his contributions to numerous domains of science, including the Qur'an, hadith, creed, and kalam science, fiqh, morals and Sufism, Arabic language, and Islamic History. Some of these works have been published, while others remain handwritten (manuscripts). Sheikh Jamil Jambek was impressed by his output and invited him to translate Arabic works for his Tsamaratul Ikhwan publishing business.<sup>25</sup>

Abdul Latif Syakur died on Saturday at 7:30 p.m. on 15 June 1963 AD or 23 Muharram 1883 AH at the M. Jamil Hospital in Padang, following several days of illness and surgery. He is buried in Balai Gurah village. In addition to the general public, clerics such as Haji Abdul Malik Karim Amrullah (HAMKA) and Sheikh Sulaiman al-Rasuli attended his funeral to pay their final respects.<sup>26</sup>

### **Manuscript of Surah al-Baqarah**

The commentary on Surah al-Baqarah is still handwritten. This commentary work is housed in the Bani Latief Foundation library, specifically the Bunayya Ampek Angkek Agam Early Childhood Education (PAUD) in West Sumatra. The manuscript preserver wrote the title *Tafsir Mufradat al-Qur'an QS. al-Baqarah*, with MS/SALS number 14, L x W 13. 2 x 19, text blocks 11 x 16, and 16 manuscript pages. After analyzing the text, I discovered that it is 14 pages long. There are four blank pages.

Each manuscript page contains a varied number of pages and line length. The average amount of words per line on a page is 18. This manuscript uses the *khat naskhi* writing style. This document was written in Malay Arabic script and contains Arabic. The document is written in black ink. There are no page numbers. Several writing faults were discovered in

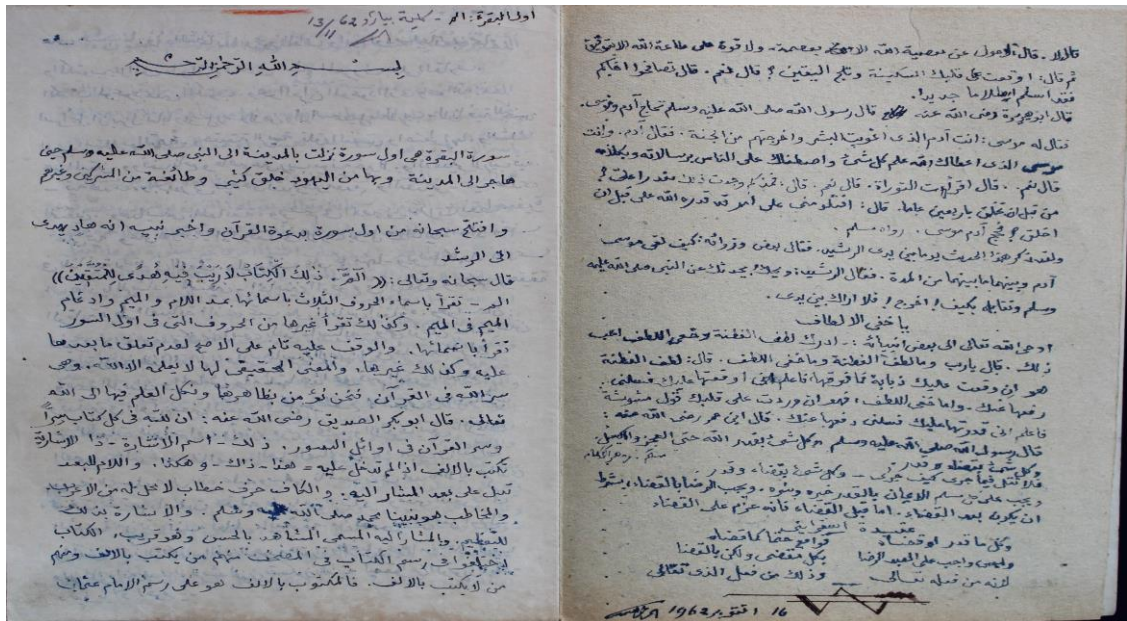
<sup>23</sup> Syukriah dan Khuzaimah, Wawancara, 2017.

<sup>24</sup> Nofa, *Haji Abdul Latif Syakur : Pemikiran, Wacana dan Gerakan Pembaharuan Islam di Minangkabau Abad XX*, 89-129.

<sup>25</sup> Bustamam, "Karya Ulama Sumatera Barat," 526.

<sup>26</sup> Putra, "Ulama Minangkabau dan Sastra," 608.

the book, including flaws in writing that built up above or below the primary text. This text has no articles or chapters. The text features a unique dating system that includes the date, month, year, and location where it was written.



This manuscript by Abdul Latief Syakur differs from other Islamic manuscripts. The author has not provided a *muqaddimah* for this manuscript. The preserver titled it “*Tafsir Mufradat al-Qur’an QS. al-Baqarah*.” So, at a glance, it will be clear that this criticism has one *surah*. However, further study reveals that this interpretation is limited to QS. al-Baqarah verses 1-5. This exegesis reveals *mufradat* and investigates many references or sources of *tafsir bi al-ma’t’hūr*, as appropriate for an exegesis. In interpreting verses 1-5 QS. al-Baqarah, each verse is explained in detail (*tafsīlī*), supported by previous scholars, and strengthened by referring to the branch of *ulūm al-Qur’ān* such as language grammar (*i’rāb*), *sababun nuzūl*, opinions of the companions (*qawl al-sahābat*), and the science of *qir’at*.

The final page of the book includes an additional commentary, *fāidah al-hifz*, which explains terminology among the vocabulary written, *al-hif*, *al-tadhkir*, *al-dhikr*, *al-ma’rifah*, *adrāk al-kaliyāt*, *al-fahmu*, *al-ifhām*, *al-fiqh*, *al-‘aql*, *al-dirāyah*, *al-jahl*, *al-yaqīn*, *al-dihn*, *al-fikr*, *al-ḥadath*, *al-dhaka*, *al-khāthir*, *al-wahm*, *al-ḥan*, and *al-ma’rifah*. The “*munājat*” debate theme includes verse-based prayers, hadith explanations, and the *munajat* itself.<sup>27</sup> We discovered *al-junūn’s* *fāidah*, which provides vocabulary explanations for *al-junūn*, *al-a’ mā*, *al-sukr*, *al-naūm*, and *al-nu’ās*.<sup>28</sup> This issue appears to be about the coherence of the Quran rather than the exegesis of QS. al-Baqarah. There are no justifications or arguments for the author's view, yet this conversation may bring some insight to our dear readers.

### The Characteristics of the Exegesis of Surah al-Baqarah

This article focuses on the internal characteristics of exegesis (*dirāsah mā fī tafsīr*), especially the Surah al-Baqarah by Abdul Latif Syakur. The characteristics referred to here

<sup>27</sup> Abdul Latif Syakur, “Tafsir Mufradat Al-Qur’an QS. al-Baqarah” (MS/SALS 14, P x L 13. 2 x 19, blok teks 11x 16, tt., n.d.).

<sup>28</sup> Syakur.

are adjusted to Islah Gusmian's opinion.<sup>29</sup>

Systematics of Presenting Exegesis	Sources for Interpretation	Interpretation Method	Interpretation Style
<ol style="list-style-type: none"> <li>1. Write down the place, date, and year of the comment.</li> <li>2. Start with the phrase <i>basmalah</i>.</li> <li>3. Write the name of the surah and the name of the sender of the surah.</li> <li>4. Interpreting the verses based on their order.</li> <li>5. Interpreting verses based on other verses or historical sources, such as the Quran, hadith, <i>qirā'at</i>, and <i>syair</i> (poem).</li> </ol>	Hadith, opinions of the Prophet's companions ( <i>qawl al-sahābat</i> ) and <i>qirā'āt al-Qur'an</i>	<i>Ijmāli</i> (global)	By the order of <i>surah</i> and verses of the Qur'an ( <i>tartīb al-sūrah wa al-ayat</i> )

The table above will be explained in full as follows:

*First* is the systematic form of tafsir presentation. The form of exegesis presentation referred to here describes the interpretation taken by the *mufassir* in interpreting the Qur'an, namely a detailed and global presentation. *Second*, the sources of interpretation. The sources of exegesis mean the reference used in exegesis, either the Qur'an, as-sunnah, or history from the companions or to show the works used as references in interpretation.<sup>30</sup> *Third*, methodology. The method of interpretation referred to here is a device and work procedure used in interpreting the Qur'an. This work tool theoretically involves two essential aspects: first, the text aspect with its semiotic and semantic problems, and second, the context aspect within the text, which represents the diverse socio-cultural spaces in which the text appears. In addition to these two aspects, as is the case in traditional Qur'anic hermeneutics, *riwāyah* is also one variable used to explain the meaning of the text.<sup>31</sup> *Fourth*, the style or nuances of exegesis. The nuances of exegesis mean the dominant space as the point of view of a work of interpretation—for example, the nuances of language, theology, social, psychological, and so on.<sup>32</sup> In this case, we will examine the strengths and weaknesses of the exegesis. In this case, various advantages of manuscripts will be studied as an advantage, and weaknesses will be used as reinforcement in a work of exegesis.

### 1. Systematics of Presenting Exegesis

According to Islah Gusmian, the first step in the technical element of composing tafsir is to present it methodically. The sequence in which the exegesis is presented is systematic. A work of exegesis can be presented using a variety of presentation systems. The literature

<sup>29</sup> Islah Gusmian, *Khazanah Tafsir Indonesia: dari Hermeneutika Hingga Ideologi*, Cetakan I (Yogyakarta: LKiS, 2013), 534.

<sup>30</sup> Annisa Nur Fauziah and Deswanti Nabilah Putri, "Cara Menganalisis Ragam Sumber Tafsir Al-Qur'an," *Jurnal Iman dan Spiritualitas* 2, no. 4 (November 23, 2022): 531–38, <https://doi.org/10.15575/jis.v2i4.18741>.

<sup>31</sup> Gusmian, *Khazanah Tafsir Indonesia*, 211.

<sup>32</sup> Gusmian, 253.

on the understanding of the Qur'an in Indonesia, which appeared in the 1990s, can be divided into two categories: (1) systematic presentation and (2) systematic presentation of thematic.<sup>33</sup>

Based on this arrangement, the exegesis of surah al-Baqarah by Shaykh Abdul Latif Syakur is included in a cohesive, systematic presentation according to the order of appearance of the verses in the surah being exegeted. There is an explanation of the place, date, and year of writing where this manuscript was written on November 13, 1962. The surah also begins with the basmalah sentence, and the name of the surah and the place of its revelation are mentioned. The exegesis of the verses is done according to their order. The verse is then exegetized based on other verses or historical sources, such as the Qur'an, hadith, *qirā'at*, and *syi'ir* (poetry) quoted and referenced.

## 2. Sources for Interpretation

In the literature of exegesis, what is meant by the source of exegesis is the sources used as references by the *mufassir* and included in his exegesis.<sup>34</sup> In the study of exegesis, there are two sorts of sources for understanding the Qur'an: *riwayah* and *ra'yi*. The term "source of historical exegesis" refers to using many sources of exegesis to understand and apply the words of the Qur'an. It is closely related to *Al-Qur'an bi Al-Qur'an*, the Prophet's hadith, the Companions' sayings (*qawl al-sahābat*), and *tabi'in*.<sup>35</sup> Meanwhile, *ra'yi* sources are sources of exegesis that rely on in-depth comprehension and focus on the meaning of the Qur'anic *lafaz*, where the interpreter must grasp the meanings and words that are interpreted based on the sciences of *uṣūl* and *'ulūmul Qur'ān*.<sup>36</sup> Therefore, it may be something that is used as a quote in its exegesis in the form of primary sources or secondary sources, namely the books of exegesis that are used as references or reading materials of a *mufassir*.<sup>37</sup>

Abdul Latif Syakur's exegesis of Surah al-Baqarah draws on the two sources of interpretation described above to provide reference and support for his understanding of al-Qur'an. The reference sources and references are as follows: *First*, a hadith from the Prophet. Abdul Latif Syakur used a hadith to illustrate trust in destiny. He believes that fate has been predetermined since the beginning of time. Good fortune is separated into *dunyawiyah* and *ukhrawiyah*. The *dunyawiyah* encompasses pleasures, delights, health, hygiene, food, drink, money, and children. While *ukhrawiyah* is similar to faith in Islam, the reward is pleasant. Similarly, poor luck is classified into two categories: *dunyawiyah* and *ukhrawiyah*. *Dunyawiyah* is synonymous with disgrace, chronic ailments for which there is little hope of a remedy, unknown bodily illnesses, and starvation. While *ukhrawiyah* is similar to shirk, kafir, nifāq, immorality, doom, *'iqāb*, and damnation. You must accept that all of this is Allah's

<sup>33</sup> Gusmian, 123.

<sup>34</sup> Abdurahman al-Bagdadi, *Nazarāt Fī Al-Tafsīr al-'Aṣr Li al-Qur'ān al-Karīm* (Bandung: PT. Al-Ma'arif, 1986), 29.

<sup>35</sup> Mani' 'Abd al-Halim Mahmud, Syahdianor, and Faisal Saleh, *Metodologi Tafsir: Kajian Komprehensif Metode Para Ahli Tafsir* (Jakarta: PT Raja Grafindo Persada, 2006), vii.

<sup>36</sup> Abu Nizhan, *Buku Pintar Al-Qur'an* (Jakarta: Qultum Media, 2008), 46.

<sup>37</sup> Abdul Manaf, "Sumber Penafsiran Al-Qur'an (Masadir At-Tafsir)," *TAFAKKUR: Jurnal Ilmu Al-Qur'an Dan Tafsir* 1, no. 1 (September 21, 2020): 17–33.



will. Then Abdul Latif Syakur mentioned the following hadith.

و حَدَّثَنِي يَحْيَى عَنْ مَالِكٍ عَنْ زِيَادِ بْنِ سَعْدٍ عَنْ عَمْرِو بْنِ مُسْلِمٍ عَنْ طَاوُسِ الْيَمَانِيِّ أَنَّهُ قَالَ أَدْرَكْتُ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُونَ كُلُّ شَيْءٍ بِقَدَرٍ قَالَ طَاوُسٌ وَسَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّ شَيْءٍ بِقَدَرٍ حَتَّى الْعَجْزُ وَالْكَئِيسُ أَوْ الْكَئِيسُ وَالْعَجْزُ

*Meaning: According to Yahya from Malik from [Ziyad bin Sa'ad] from [Amr bin Muslim] from [Thawus Al Yamani], some of Rasulullah SAW's associates said, "Everything happens by fate." Thawus reported, "And I also heard [Abdullah bin Umar] say, "The Messenger of Allah said: "Everything happens by fate up to weakness and intelligence, or intelligence and weakness."*

He clarified the narrator and degree of the hadith, as mentioned above. According to this tafsir, Ahmad and Muslims transmitted the above hadith from Abu Amru, which is genuine.<sup>38</sup> Still, in the same context, Abdul Latif Syakur offered a hadith about remaining mute in the face of slander. The following hadith states that most ulama stay silent when their friends are slandered.

إذا ذكر أصحابي فأمسكوا، وإذا ذكر النجوم فأمسكوا، وإذا ذكر القدر فأمسكوا

*Meaning: "When discussing my friend, you should be quiet. When chatting about the stars, you should remain mute. When talking about fate, you should be silent. ]*

Imam Aṭ-Ṭabarani related the hadith above from Ibn Mas'ud, which has the rank of Hasan.<sup>39</sup>

*Second*, remarks from friends. Abdul Latif Syakur cited Ibn Abbas' exegesis of *fawātiḥ al-suwār* in the first verse of QS. al-Baqarah, which is *alif lām mīm*. The ulama have three perspectives on *fawātiḥ al-suwār*. One group considers these *surahs* to be *mutasyābihat* verses, meaning their meaning is unknown to anyone other than Allah. This belief reflects their concern about the exegesis of a surah or verse.<sup>40</sup> Abdul Latif Syakur exegetes *alif lām mīm* in this scenario based on its true meaning. He believes that Allah alone knows the secret meaning of the Qur'an and that all knowledge is in His hands. Abu Bakar's testimony confirms his argument.

في كل كتاب سر وسره في القرآن أوائل السور

*Every book contains a secret, and the Qur'an's secret is the beginning of the letters. Similarly, while understanding Quran al-Baqarah [2]:4<sup>41</sup>*

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِمَّا أُنزِلَ مِنْ قَبْلِكَ ۖ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۗ

*Those who believe in (the Qur'an) revealed to you (Prophet Muhammad) and (the sacred scriptures) sent down before you, as well as the reality of the hereafter. (QS. Al-Baqarah [2]:4)*

To the patron, "and those who believe in (the Qur'an) which was revealed to you," namely the Qur'an with all its secrets and shari'ahs; and to the patron, "and (the holy books) which have been revealed before you and they believed in the existence of the afterlife,"

<sup>38</sup> Syakur, "Tafsir Mufradat Al-Qur'an QS. al-Baqarah."

<sup>39</sup> Syakur.

<sup>40</sup> M Nur Ichwan, *Studi Ilmu-Ilmu Al-Qur'an* (Semarang: RaSAIL, 2008), 174.

<sup>41</sup> Syakur, "Tafsir Mufradat Al-Qur'an QS. al-Baqarah."

namely the Torah, the Gospel, and the books that had previously been revealed. Then Abdul Latif Syakur pointed to Ibn Abbas' companion again, saying that faith here means faith in the Prophet Saw, faith in the Qur'an among the people of the book, and faith in the Arab nation's polytheists.<sup>42</sup>

*Third, Qirā'at al-Qur'ān.* One method of reading the Qur'an is to use numerous *qirā'at* from the Quran.<sup>43</sup> As is well known, *qirā'at* is assigned to the *qirā'at* figures of *tābi'in* and *tābi' al-tābi'in*, who are one of the sources for exegeting *tafsīr bi al-ma'thūr*. Abdul Latif Syakur mentions the *qirā'at* Imam when explaining QS. Al-Baqarah [2]:2.

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

*There is no uncertainty in this book (the Qur'an); it is a guidance for the pious.* (QS. Al-Baqarah [2]:2)

The patrons "*lā rayba*" and "*fīhi*" bear the *waqf mu'ānaqah* symbol.<sup>44</sup> According to Abdul Latif Syakur, Imam Nāfi' and Imam 'Āshim stopped (*waqaf*) on the word "*lā rayba*" rather than "*fīhi*". If "*alā hudan*" is read as *waqf*, the previous word becomes *waṣal*, and vice versa. It is not allowed to provide *waqf* to both.<sup>45</sup>

*Fourth, Sababun Nuzūl.* Abdul Latif Syakur used *sababun nuzul* to explain the meaning of the Bible in verse 2 of QS. al-Baqarah. *Al-kitab* refers to *al-maktub*, which is the Qur'an that Allah promised to the children of Israel who would reveal a book and send a prophet from Ismail's descendants. When Allah's Messenger visited Medina, and several Jewish authorities were there, Allah revealed the second verse of QS. al-Baqarah.<sup>46</sup>

### 3. Exegesis Method

*Al-Manḥaj* and *al-ṭariq* are terms used in exegesis methodology. The two names have different meanings. The term *al-manḥaj* refers to the path taken by an interpreter in explaining the meanings and drawing conclusions from the text, connecting parts of the text, quoting accepted history, putting forward arguments based on postulates, laws, religious heritage, adab, and so on, which follow the interpreter's thoughts and *madhḥab* and are consistent with the interpreter's culture and personality.<sup>47</sup> Meanwhile, *al-ṭariq* refers to Mufassir's exegesis approach and communication style. Furthermore, he stated that *al-ṭariq* systematically applies Mufassir's methodological standards and foundations to exegeting the Qur'an. This methodological framework is applied in various exegesis disciplines, including the exegesis of faith, law, and proverbs. The author prefers to utilize the term *al-manḥaj* as the basis for this investigation.

The khazanah '*ulūm al-Qur'ān* outlines four exegesis methods: global (*ijmalī*), analytical (*taḥlīlī*), comparative (*muqāran*), and theme (*mauḍū'i*).<sup>48</sup> When interpreting QS.al-

<sup>42</sup> Syakur.

<sup>43</sup> Muhammad Salim Ubaydat, *Dirāsah Fī 'Ulūm al-Qur'An* (Yordania: Dār al-Ammār, 1990), 244.

<sup>44</sup> Jalal al-Dīn al-Suyūṭī, *Al-Itqān Fī 'Ulūm al-Qur'Ān* (Al-Qahirah: aL-Quds, 2017), 319.

<sup>45</sup> Syakur, "Tafsir Mufradat Al-Qur'an QS. al-Baqarah."

<sup>46</sup> Syakur.

<sup>47</sup> Lujeng Luthfiah Muh Sahlul Khuluq, "Al-Manhaj Dan Al-Ṭariq Dalam Metodologi Tafsir," *Al-Furqan; Jurnal Ilmu al-Qur'an Dan Tafsir* 6, no. 1 (n.d.): 122-23.

<sup>48</sup> Nashruddin Baidan and Kamdani, *Metodologi Penafsiran al-Qur'an* (Yogyakarta: Pustaka Pelajar, 1998), 13.

Baqarah, Abdul Latif Syakur's technique (*ijmāli*) is the most comprehensive. The author's argument is based on the fact that this exegesis explains the Qur'an verses concisely and comprehensively rather than lengthy explanations. The *ijmāli* exegesis approach focuses on systematic discussion rather than the number of verses understood, whether from the complete the Qur'an or a portion of it. A mufassir can interpret a verse as an *ijmāli* (global) exegesis if they interpret it briefly and concisely, without elaborate explanation, comparison, or following a specific topic, even if it is only one or two verses long.<sup>49</sup>

Abdul Latif Syakur used the *ijmāli* approach to understand verse 5 of QS. al-Baqarah.

(أولئك على هدى من ربهم) أولاء اسم اشارة لجمع القريب يسوي فيها المذكر والمؤنث وتلقته كاف الخطاب - اولئك تكتب الهزة على الياء لانها متوسطة مكسورة و حذف الألف بعد اللام للرسم. والإشارة للفرقة الأولى اى الذين يؤمنون بالغيب و يقيمون الصلوة و يمارزقناهم ينفقون - على هدى كائن من ربهم شامل لجميع انواع هداىته و فنون توفيقه (اوليك هم المفلحون) كذلك. والاشارة للفرقة الثانية اى الذين يؤمنون بالنبي والقرآن من اهل الكتاب و يعملون بما فيه و يؤمنون بما جاء من امور الآخرة هم المفلحون الفائزون الناجون عند الله.

*(They follow the guidance of their Lord.) The word ulāika is a sign for the plural, denoting a near sign, similar to muzakkar and muannas. The kafin ulāika is Khitab. The word ulāika is written hamzah above the letter ya' because it is an intermediate given and thrown away his alif after a long time because of his writing. Isyarah for the first group, which includes those who believe in the unseen and pray, as well as those who have used some of the rizki that we have given them, which includes all of Allah's guidance and types of taufik (these are the joyful people). That is the signal for the second group, namely those who believe in the Prophet and the Qur'an among the people of the book, do what it says, and believe in what will happen in the afterlife; they are the ones who will achieve happiness, victory, and luck.*

The example above demonstrates that he only supplied a quick and global exegesis rather than a lengthy explanation when interpreting a verse. This is evident when analyzing the meaning of those who get direction (*hudan*), who trust in the unseen, pray, and have been blessed with nourishment and then share some of that sustenance with others. Similarly, when explaining the group of lucky people (*al-muflihūn*), namely those who confess and believe in the truth of the message brought by the Prophet Muhammad Saw, believe in and practice the contents of the Qur'an, and believe in the reality of life after death and the trip after that. They all have victory, luck, and success, and Allah has saved them.

#### 4. Exegesis Style

During the Middle Ages, numerous forms of interpretive ideology emerged, particularly after the Umayyad dynasty and the beginning of the Abbasid dynasty. This impetus peaked during the tenure of the fifth caliph of the Abbasid dynasty, Harun al-Rashid (785–809 AD). The caliph was particularly interested in scientific advancements. The next caliph perpetuated this tradition, al-Makmun (813-830 AD). Systematic presentation of tafsir is a series used in the presentation of tafsir, which consists of two forms, namely [a]

<sup>49</sup> Baidan and Kamdani, 21.

systematic, coherent presentation and [b] systematic thematic presentation.<sup>50</sup> The Islamic world may have been at the pinnacle of advancement in the realms of thinking, education, and civilization; this period was known as the Golden Age.<sup>51</sup>

On the other hand, Fiqh, kalam, Sufism, language, literature, and philosophy are sciences produced by Muslims during the Middle Ages that are inextricably linked to Islam. Fiqhi, i'tiqadi, Sufi, ilmi, falsafi, and other interpretation styles emerge as a result of thinking from every scientific area that employs knowledge as a basis for interpreting the messages of the Qur'an and looking for a basis to support ideas from the Qur'an itself. As a result, the style of exegesis is a distinct feature that influences exegesis and is one of the ways interpreters communicate their ideas when exegeting the meaning of Qur'anic verses. This means that some ideas or thoughts dominate the work of exegesis, with domination being the important word.<sup>52</sup>

When these methods of exegesis are connected to the exegesis of QS. al-Baqarah, the author's style is revealed, allowing us to discern where the tendency is in interpreting the Qur'an. After completing a search for the exegesis of QS. al-Baqarah, it was discovered that the exegesis style is *lughawi*. The interpretation provided by Abdul Latif Syakur, which employs a predisposition to examine language, confirms this viewpoint. This sort of interpretation is typically characterized by a word-by-word explanation, beginning with the origin and form of vocabulary (*mufradat*) and progressing to grammatical studies (*ilm alat*), such as a review of *nahwu*, *sarf*, and *qir'at*. From this explanation, an understanding is obtained that what is meant by *lughawi tafsir* is exegesis that tries to explain the meaning of the Qur'an by using linguistic methods, or more simply *lughawi tafsir* is explaining the Qur'an through semiotic and semantic exegesis which include etymological, morphological, lexical, grammatical and rhetorical.<sup>53</sup>

When analyzing the meaning of the word afterlife in QS. al-Baqarah:4, consider the following example. He interprets *al-ākhirat* as either the afterlife (*al-ḥayāt al-ākhirat*) or the afterlife's territory (*al-dār al-ākhirat*). Similarly, the verse "*walladhīna yu'minūna bimā unzila ilayka*" is interpreted with *al-iman al-tafshīlī* and is related to *fardhu kifayah*. *Al-imān al-ijmāly* interprets the verse "*wa mā unzila min qablika*" as referring to *fardhu 'ain*.<sup>54</sup>

##### 5. The Pros and Disadvantages of Exegesis QS. al-Baqarah

The advantages and disadvantages mentioned in this description are not negative aspects of the interpretation product, but rather elements of the method, style, and exegesis itself. Among the benefits of comprehending QS. al-Baqarah. *First*, this interpretative presenting format is simple and easy for the reader to understand. *Second*, there were no *isrāiliyyāt* thoughts that contradicted the Qur'an's messages. The *mufassir* explains the

<sup>50</sup> La Ode Ismail Ahmad, "Membedah Kitab Tafsir Al-Barru Karya Muhammad Rusli Malik dalam Perspektif Metodologis (Sebuah Catatan Pinggir)," *Jurnal Tafseer* 4, no. 2 (December 14, 2016): 152, <https://doi.org/10.24252/jt.v4i2.6596>.

<sup>51</sup> Kusroni Kusroni, "Mengenal Ragam Pendekatan, Metode, dan Corak dalam Penafsiran Al-Qur'an," *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin* 9, no. 1 (January 15, 2019): 89-109, <https://doi.org/10.36781/kaca.v9i1.2988>.

<sup>52</sup> Abdul Mustaqim, *Pergeseran Epistemologi Tafsir* (Yogyakarta: Pustaka Pelajar, 2008), 61.

<sup>53</sup> Syafrizal, "Tafsir Lughawi" 20, no. 2 (2013): 422, <https://doi.org/10.15548/jt.v20i2.39>.

<sup>54</sup> Syakur, "Tafsir Mufradat Al-Qur'an QS. al-Baqarah."

meaning of words or verses using synonyms (*murādif*), giving the impression of reading the Qur'an rather than a book of exegesis. The inadequacies discovered in the understanding of QS. al-Baqarah. *First*, the global explanation makes this *tafsīr* less appealing to professional readers because it is partial, resulting in no consensus among verses. *Second*, this view lacks an in-depth examination, giving the impression that explanations are quick and inadequate.

Explicitly, the exegetical manuscript of exegesis QS. Abdul Latif Syakur's al-Baqarah has the same characteristics as commentaries that emerged in the 20th century. This strengthens Islah Gusmian's analysis that from the 20th century to the 1990s, tafsirs were born based on certain letters or certain juz, such as *Tafsir Surah al-Kahf in Melajoe* by Abdoel Kari Moeda bin Muhammad Siddiq (1920 M), *Tafsir al-Burhān*, *Tafsir on Juz 'Ammā* by Hamka (1922 AD), *al-Ibrīz li Ma'rifati Qur'ān al-Azīz* by Bisri Mustofa, *Tafsir Marah Labīd* and *Tafsir al-Munīr* by Imam Nawawi al-Bantani.

Using a particular methodology in this exegesis work is a fascinating study to explore. One of the things that motivates him to write works is to teach the community while still adapting to the local community's needs. The primary sources that Abdul Latif Syakur uses as a reference in writing tafsir are *Al-Qur'ān bi al-Qur'ān*, the hadith of the Prophet Saw, the sayings of Companions (*qawl ṣahabat*), the *qirā'at al-Qur'ān*, and *sababun nuzul* verse as the best sources. Secondary sources also support the exegesis by relying on previous *tafsīr* books such as *Tafsir Ibn 'Abbas*. The presentation method applied by Abdul Latif Syakur to the commentary manuscript Tafsir QS. al-Baqarah shows the difference between this *tafsīr* and other *tafsīr* works, which discuss verses textually and contextually. Exegesis manuscript of QS. al-Baqarah is dominant in language style (*lughawi*), which includes descriptions of *mufradāt*, *nahwu*, and *nerve*.

In the commentary, the author shows his superiority in Arabic, which indicates that this tafsir was written in Arabic. The exegesis manuscript of QS. al-Baqarah is uniquely different from other exegesis in terms of the calendar pattern, which includes the date, month, year, and location where this tafsir is presented. The exegesis manuscript of QS. al-Baqarah has not yet been written in total, but the methodological explanation is written based on the sequence of verses in QS. al-Baqarah.

From the explanations above, a common thread can be drawn from the manuscript exegesis of QS. Abdul Latif Syakur's al-Baqarah strengthens Islah Gusmian's theory that people born between the 20s and the 1990s emerged as *tafsīrs* based on specific surah or certain *juz* so that they could fill the gaps in references, add to the manuscript collection interpretation, and make new contributions to the development of Qur'anic studies in Indonesia.

## Conclusion

Exegesis of QS. al-Baqarah is one of the *tafsīr* books utilized by Abdul Latif Syakur to deliver *da'wah*. This tafsir is written in Arabic and exhibits all of the qualities of a *tafsīr*'s work. This interpretation is unique in that it is written using a calendar system, which includes the date, month, year, and location of the presentation, even though QS. al-Baqarah has not been fully explained, Abdul Latif Syakur's explanation is presented in an organized manner that corresponds to the order of the verses being exegeted. Shaikh Abdul Latif

Syakur's exegesis employs the universal approach (*ijmāli*) because it only addresses one surah, QS. al-Baqarah. The *ijmāli* exegesis method focuses on systematic discussion rather than the number of passages translated. A *mufassir* can interpret a verse as an *ijmāli* (global) tafsir if they interpret it briefly and concisely, without elaborate explanation, comparison, or following a specific topic, even if it is only one or two verses long. Abdul Latif Syakur then conducted an analysis based on the Prophet Saw's hadiths, the sayings of Companion (qawl ṣaḥabah), *qir'at al-Qur'ān*, and *sababun nuzul*. The exegesis of QS. al-Baqarah follows a *lughawi* approach, which includes descriptions of *mufradāt*, *nahwu*, and *sarf*. This exegesis is not without advantages and disadvantages. Theoretically, the advantage of this exegesis is that it makes it easier for readers to understand the meaning of Qur'anic verses; yet, there is a disadvantage: there is no deep examination of the passages being exegeted. The presence of a manuscript exegesis of QS. al-Baqarah has become a new reference and can contribute to developing the Qur'an studies in Indonesia.

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