

**INTERDISCIPLINARY INTEGRATION IN QUR'ĀNIC
EXEGESIS;
A Study of Tafsīr Safīnah *Kallā Saya'lamūn* Through the Lens of
Tadākhul al-Ma'ārif**

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Abstract:

Tafsīr Safīnah Kallā Saya'lamūn has a systematic structure and an interpretive style that reflects a clear interdisciplinary orientation. However, most existing studies remain descriptive and have not examined in depth how interdisciplinary engagement operates within its interpretive framework using a specific theoretical lens. This study addresses that gap by analyzing the forms and levels of interdisciplinary interaction in the chapter Fabīzālik Fartaqib wa Bīzālik Faqtarib through the framework of tadākhul al-ma'ārif, focusing on QS. Āli 'Imrān/3: 101, QS. al-Baqarah/2: 155–156, and QS. Āli 'Imrān/3: 120. Using a qualitative library method with content analysis, this study identifies two main patterns. First, a conceptual integration between Qur'ānic exegesis and Sufi thought, producing ethical and spiritual meanings such as prayer, remembrance of the Prophet, patience, and moral resilience. Second, a contextual-illustrative use of scientific and technological ideas, especially the metaphor of “fire” as energy, to relate Qur'ānic messages to contemporary life. However, these interactions remain fragmented and not yet methodologically unified. This study proposes a typology of interdisciplinary engagement in Qur'ānic interpretation based on tadākhul al-ma'ārif to clarify different modes of knowledge interaction in modern tafsīr

Keywords: *tafsīr safīnah kallā saya'lamūn, tadākhul al-ma'ārif, interdisciplinary interpretation, sufi-oriented exegesis.*

Abstrak:

Tafsīr Safīnah Kallā Saya'lamūn memiliki struktur yang sistematis serta gaya penafsiran yang menunjukkan kecenderungan interdisipliner yang cukup jelas. Namun, sebagian besar kajian yang ada masih bersifat deskriptif dan belum mengkaji secara mendalam bagaimana interaksi antarbidang keilmuan bekerja

dalam kerangka penafsirannya melalui pendekatan teoritis yang spesifik. Penelitian ini berupaya mengisi kesenjangan tersebut dengan menganalisis bentuk dan tingkat keterlibatan interdisipliner dalam bab Fabiẓālik Fartaqib wa Biẓālik Faqtarib melalui kerangka tadākhul al-ma‘ārif, dengan fokus pada QS. Āli ‘Imrān/3: 101, QS. al-Baqarah/2: 155–156, dan QS. Āli ‘Imrān/3: 120. Penelitian ini menggunakan metode kualitatif berbasis studi kepustakaan dengan analisis isi. Hasil penelitian menunjukkan dua pola utama. Pertama, adanya integrasi konseptual antara tafsir al-Qur’an dan pemikiran tasawuf yang melahirkan makna-makna etis dan spiritual, seperti salat, zikir kepada Nabi, kesabaran, dan ketahanan moral. Kedua, terdapat pendekatan kontekstual-illustratif terhadap gagasan sains dan teknologi, khususnya melalui metafora “api” sebagai energi, untuk menghubungkan pesan al-Qur’an dengan realitas kehidupan modern. Namun demikian, kedua pola tersebut masih berjalan secara terpisah dan belum terbangun dalam suatu kerangka metodologis yang utuh. Penelitian ini menawarkan tipologi sederhana mengenai bentuk keterlibatan interdisipliner dalam penafsiran al-Qur’an berdasarkan *tadākhul al-ma‘ārif*, sebagai upaya memperjelas pola dan cara kerja interaksi keilmuan dalam tafsir kontemporer.

Kata Kunci: *tafsīr safīnah kallā saya’lamūn, tadākhul al-ma‘ārif, tafsir interdisipliner, tafsir sufistik.*

INTRODUCTION

Tafsīr Safīnah Kallā Saya’lamūn follows a different model that is similar to the well-known Egyptian work *Tafsīr al-Manār*. Both works are based on oral explanations delivered by teachers and later carefully recorded and organized by their students.¹ This approach reflects an important tradition in Islamic scholarship, where spoken teachings are preserved in written form so that they can be studied more widely and do not disappear over time.² A similar example in Indonesia is *Tafsīr bi al-Imlā’ Sūrah al-Baqarah*, which records the interpretations of KH. Zaini Mun‘im as written by his student, Muwafiq Amir.³

In the broader context of Indonesian Qur’ānic exegesis, *Tafsīr Safīnah Kallā Saya’lamūn* has a distinctive position in terms of both structure and method. Many tafsir works in Madura follow a sequential order from Sūrah al-Fātiḥah to

¹ Saichul Anam, “Menelisik Metodologi Tafsir Kontemporer: Studi Atas Safīnah Kallā Saya’lamūn Fī Tafsīr Shaykhinā Maymūn Karya Ismail Al Ascholy,” *Nun: Jurnal Studi Al-Qur’ān Dan Tafsir Nusantara* 10, no. 1 (2024): 16, <https://doi.org/10.32495/nun.v10i1.447>.

² Mailani Ulfah, “Kelisanan Dalam Tafsir Safīnah Kallā Saya’lamūn Karya Muhammad Ismail Ascholy (Analisis Kelisanan Walter J. Ong)” (UIN Sunan Kalijaga Yogyakarta, 2025), 3.

³ Ahmad Fawaid, “Filologi Naskah Tafsir Bi Al-Imlā’ Surah Al-Baqarah Karya Kiai Zaini Mun‘im,” *Jurnal Studi Ilmu-Ilmu Al-Qur’ān Dan Hadis* 20, no. 2 (2019): 20.

al-Nās, as seen in *Tafsīr Firdāūs al-Naīm* by KH. Thaifur Ali Wafa.⁴ Others use a thematic approach, such as Tapsēr Sorat Yaa-Siin by Muhammad Irsyad.⁵ In contrast, this tafsir combines both approaches by presenting selected thematic chapters while still maintaining an organized exegetical structure. This combination shows a flexible and thoughtful effort to balance classical tradition with contemporary needs.

This tafsir is based on the oral teachings of KH. Maimoen Zubair, delivered in weekly public lectures at Pondok Pesantren Al-Anwar, Sarang, and later compiled by his student, Ismail al-Ascholy.⁶ Although his teachings were also documented in other works—most notably Tafsīr Al-Anwar—this version is different because of its more systematic structure and consistent arrangement.⁷ Another important feature is its use of Arabic, even though the original explanations were given in Javanese. This shift shows an effort to present local pesantren knowledge in a form that is more accessible to a wider academic audience.⁸

Structurally, *Tafsīr Safīnah Kallā Saya'lamūn* is composed of thematic chapters together with a focused commentary on Sūrah al-Anbiyā' (21:1–84). The thematic section is arranged into thirteen chapters, followed by additional sections that include further interpretations and contributions from KH. Maimoen Zubair's son, 'Abdul Ghafur bin Maimoen Zubair.⁹ Within this overall structure, the

⁴ Ṭaifūr 'Alī Wafā, *Firdāūs An-Naīm Bi Tauḍīḥ Ma'ānī Āyāt al-Qur'ān al-Kaīm* (Assadad Press, 2013).

⁵ Fawaidur Ramdhani and Ahmad Zaidanil Kamil, "Tafsir Al-Qur'an Bahasa Madura: Mengenal Tapsēr Sorat Yaa-Siin (Bhāsa Madhurā) Karya Muhammad Irsyad," *Nun: Jurnal Studi Al-Qur'ān Dan Tafsir Nusantara* 5, no. 1 (2019): 126.

⁶ Achmad Fuaddin and Saifuddin Zuhri Qudsi, "Resepsi KH. Maimoen Zubair Terhadap Tafsir al-Jalalain Dalam Ngaji Ahadan Di Pondok Pesantren al-Anwar, Sarang," *Suhuf* 17, no. 2 (2024).

⁷ Savira Manzilina and Ahmad Zaidanil Kamil, "Maimun Zubair and Response of Social, Political, and Religious Problems in Indonesia : A Study of Safīnah Kallā Saya'lamūn Fī Tafsīr Syaikhinā Maimūn by Lora Ismail Al-Ascholy," *Jurnal Studi Al-Qur'ān* 20, no. 2 (2024): 192.

⁸ Saichul Anam and Muhammad Nabil Ikli Mubarak, "From Pegon to Arabic: The New Tafsir of Indonesian Pesantren," *Aqwal: Journal of Qur'ān and Hadis Studies* 6, no. 1 (2025): 90–114.

⁹ Ismail Al-Ascholy, *Safīnah Kallā Saya'lamūn Fī Tafsīr Syaikhinā Maimūn* (Dār Nahḍat at-Turāš, 2024), 143–45.

chapter “*Fabīzālik Fartaqib wa Bīzālik Faqtarib*” is especially noteworthy because it brings together Q.S. Āli ‘Imrān (3): 101, Q.S. al-Baqarah (2): 155–156, and Q.S. Āli ‘Imrān (3): 120 within a single interpretive framework. In this chapter, the interpretation shows two main directions: a strong engagement with Sufi thought and a more limited but meaningful use of scientific and technological imagery.¹⁰ This combination gives the interpretation a layered character, moving beyond more literal readings such as those found in Tafsīr al-Jalālayn, which is still commonly used in many pesantren. As a result, this chapter reflects a more contextual and multidimensional approach to Qur’ānic interpretation.

The presence of these different perspectives suggests a form of interaction between fields of knowledge that needs a clearer explanation. To analyze this, this study uses the framework of *Tadākhul Al-Ma’ārif* proposed by Mohammed Hammam, which explains how different disciplines interact at conceptual, methodological, and theoretical levels.¹¹ This framework helps us understand more clearly how different types of knowledge meet and influence each other in Qur’ānic interpretation.

Recent studies on *Tafsīr Safīnah Kallā Saya’lamūn* have discussed its method,¹² writing style,¹³ oral background,¹⁴ authorship,¹⁵ and several themes such

¹⁰ Al-Ascholy, *Safīnah Kallā Saya’lamūn Fī Tafsīr Syaikhinā Maimūn*, 43–45.

¹¹ Mohammed Hammam, *Tadakhul Al-Ma’ārif Wa Nihayah at-Takhaṣṣuṣ Fī al-Fikr al-Islāmī al-‘Arabī: Dirasah Fī al-‘Alaqat Bayna al-‘Ulum* (Markaz Nama’ li al-Buhuṣ wa ad-Dirāsah, 2017).

¹² Anam, “Menelisik Metodologi Tafsir Kontemporer: Studi Atas Safīnah Kallā Saya’lamūn Fī Tafsīr Shaykhinā Maymūn Karya Ismail Al Ascholy.”

¹³ Anam and Muhammad Nabil Ikil Mubarak, “From Pegon to Arabic: The New Tafsir of Indonesian Pesantren.”

¹⁴ Ulfah, “Kelisanan Dalam Tafsir Safīnah Kallā Saya’lamūn Karya Muhammad Ismail Ascholy (Analisis Kelisanan Walter J. Ong).”

¹⁵ Saichul Anam, “Identitas Tafsir Modern Pesantren: Interpretasi KH. Maimoen Zubair (1928 M-2019 M) Dalam Tafsir Safīnah Kalla Saya’lamun.Pdf” (UIN Sunan Kalijaga Yogyakarta, 2024).

as nationalism,¹⁶ eschatology,¹⁷ and social issues.¹⁸ However, most of these studies are still descriptive and have not examined in detail how different fields of knowledge interact within specific chapters. Even though one study has looked at the chapter “Baqāyā ka al-Waṣāyā,”¹⁹ no research has focused on the chapter “*Fabīzālik Fartaqib wa Bīzālik Faqtarib*.” This creates an important gap that needs further investigation.

In addition, The use of *Tadākhul Al-Maārif* in Qur’ānic studies remains limited, with only a few studies—such as Abdy Nur Muhammad’s work on Sufi concepts and scientific phenomena—having applied this framework. Building on this, the present study applies *Tadākhul Al-Maārif* to Qur’ānic exegesis through a close reading of a selected chapter in Tafsīr Safīnah Kallā Saya’lamūn, focusing on how different fields of knowledge interact in shaping meaning, particularly through conceptual and contextual patterns.²⁰

This article argues that the interpretation in “*Fabīzālik Fartaqib wa Bīzālik Faqtarib*” shows a clear form of interdisciplinary engagement, but mainly at the conceptual level. The interaction between Sufism, Qur’ānic interpretation, and scientific imagery works more as a way of expanding meaning and connecting it to real-life contexts, rather than forming a fully integrated method. By mapping these patterns, this study contributes, first, to a clearer typology of interdisciplinary engagement in Qur’ānic interpretation, and second, to a better

¹⁶ Muhammad Ali Fuadi et al., “Islam And Nationalism In Indonesia : KH. Maimun Zubair’s New Interpretation in Tafsīr Safīnah Kallā Saya’lamūn,” *International Jurnal of Sociology of Religion (IJSR)* 02, no. 02 (2024): 467–76, <https://doi.org/10.18326/ijims.v1i1.467>.

¹⁷ Zamzam Qadri and Ahmad Zaidanil Kamil, “Kontekstualisasi Eskatalogis Di Era Kontemporer: Analisis Penafsiran Maimun Zubair Dalam Tafsīr Safīnah Kallā Saya’lamūn Fī Tafsīr Shaykhinā Maymūn,” *Tajdid* 22, no. 2 (2023): 386–426.

¹⁸ Manzilina and Kamil, “Maimun Zubair and Response of Social, Political, and Religious Problems in Indonesia : A Study of Safīnah Kallā Saya’lamūn Fī Tafsīr Syaikhinā Maimūn by Lora Ismail Al-Ascholy.”

¹⁹ Rosyada Al Fuada, “Interpretasi KH. Maimoen Zubair Terhadap Ayat Kisah (Analisis Bab Baqaya Kal Wasaya Dalam Tafsīr Safīnah Kalla Saya’lamun Fi Tafsīr Syaikhina Maimun).Pdf” (UIN Sunan Kalijaga Yogyakarta, 2024).

²⁰ Abdy Nur Muhammad, “Kesadaran Dalam Tasawuf Dan Fenomena Kuantum: Studi Pemikiran Abdullah Umar Fayumi (W. 2023)” (UIN Sunan Kalijaga Yogyakarta, 2025).

understanding of *Tadākhul Al-Ma'ārif* as an analytical tool in contemporary tafsir studies.

METHOD

This study uses a qualitative approach based on library and documentary research. The data are textual and are analyzed using descriptive and analytical methods,²¹ focusing on the chapter “*Fabīḏālik Fartaqib wa Bīḏālik Faqtarib*” in *Tafsīr Safīnah Kallā Saya'lamūn*. This research is placed within Qur'ānic studies (*dirāsah mā ḥawl al-Qur'ān*), especially studies on methods of Qur'ānic interpretation.²²

The main source is *Tafsīr Safīnah Kallā Saya'lamūn*, supported by books, journal articles, and other academic works that are relevant to the theme of interdisciplinary interpretation. The study uses concept-based thematic content analysis. It is carried out in three steps: first, selecting relevant passages from the chapter; second, grouping the data into themes based on the framework of *Tadākhul al-Ma'ārif*, and third, interpreting the data to understand how different fields of knowledge interact in the text.

The analysis is guided by *Tadākhul al-Ma'ārif*, which explains how different disciplines connect at conceptual, methodological, and theoretical levels. In this study, the framework is used to identify two main patterns: conceptual links between Qur'ānic interpretation and Sufi thought, and contextual use of scientific and technological ideas. All findings are interpreted in line with these categories and supported by relevant literature.²³

²¹ Heddy Shri Ahimsa-Putra, “Paradigma Ilmu Sosial Budaya: Sebuah Pandangan,” *Kuliah Umum “Paradigma Penelitian Ilmu-Ilmu Humaniora”* (Bandung), 2009, 11.

²² Amin Al-Khuli and Nashr Hamid Abu Zaid, *Metode Tafsir Sastra*, trans. Khairon Nahdiyyin (Adab Press, 2004), 64.

²³ Hammam, *Tadakhul Al-Ma'ārif Wa Nihayah at-Takhaṣṣuṣ Fī al-Fikr al-Islāmī al-'Arabī: Dirasah Fi al-'Alaqat Bayna al-'Ulum*.

FINDING AND DISCUSSION

Understanding *Tafsīr Safīnah Kallā Saya'lamūn*

Tafsīr Safīnah Kallā Saya'lamūn developed from the teaching of the classical work *Tafsīr al-Jalālayn*, showing the important role of oral transmission in Qur'ānic interpretation.²⁴ In this context, interpretation is not limited to written texts but also takes place in live teaching sessions.²⁵ Although oral interpretation is often temporary and shaped by its context, it has clear strengths. It allows for flexible explanations, a broader range of meanings, and direct interaction between the exegete and the audience. Through this interaction, the exegete can respond to questions immediately and connect Qur'ānic meanings more closely to everyday social life.²⁶

Qur'ānic exegesis produced by scholars in the Indonesian archipelago is often perceived as lacking originality and seen merely as an adaptation of Arabic works.²⁷ However, this view does not fully reflect the diversity and creativity of local interpretive practices. In line with the oral teaching context described earlier, *Tafsīr Safīnah Kallā Saya'lamūn* demonstrates a form of contextual innovation. Although KH. Maimoen Zubair based his teaching on *Tafsīr al-Jalālayn*, his interpretations go beyond simple repetition. He integrates concrete examples from Indonesian society and uses simple analogies, making the meanings more accessible and relevant to everyday life. This approach reflects an interpretive strategy that connects classical authority with contemporary social realities.

These interpretations were later compiled by his student, Ismail al-Ascholy, with assistance from KH. Maimoen Zubair's close aides (*khādim*). The

²⁴ Ahmad Fariza Abdullah, "Antropomorfisme Dalam Taqrīrāt Jawharat Al-Tawhīd Analisis Sociolinguistik Penafsiran KH. Maimun Zubair," *Besari: Journal of Social and Cultural Studies* 2, no. 2 (2025): 81.

²⁵ Andreas Görke and Johanna Pink, *Tafsīr and Islamic Intellectual History: Exploring the Boundaries of a Genre* (Oxford University Press, 2014), 2.

²⁶ Manzilina and Kamil, "Maimun Zubair and Response of Social, Political, and Religious Problems in Indonesia: A Study of Safīnah Kallā Saya'lamūn Fī Tafsīr Syaikhinā Maimūn by Lora Ismail Al-Ascholy," 187.

²⁷ Manzilina and Kamil, "Maimun Zubair and Response of Social, Political, and Religious Problems in Indonesia: A Study of Safīnah Kallā Saya'lamūn Fī Tafsīr Syaikhinā Maimūn by Lora Ismail Al-Ascholy," 188.

work began as scattered notes taken during oral teaching sessions and was subsequently organized into a structured written text with the approval of KH. Maimoen Zubair.²⁸ This transformation from oral to written form not only preserves the originality of the interpretations but also allows them to reach a wider audience. In doing so, Ismail al-Ascholy maintains the distinctive style of his teacher, particularly in presenting Qur'ānic meanings in ways that remain closely connected to the socio-cultural context of Indonesian society.²⁹

Tafsīr Safīnah Kallā Saya'lamūn was first published in 2023 by Lajnah Turast Bangkalan. The thematic section is concise and focused, whereas the second part—covering QS. al-Anbiyā'/21: 1–84—follows a more analytical (*taḥlīlī*) approach.³⁰ In presenting the text, Ismail al-Ascholy occasionally adds his own commentary to support and clarify the interpretations. These remarks are often supported by references to classical works such as Tafsīr Ibn Kathīr, al-Qurṭubī, and al-Bidāyah wa al-Nihāyah.³¹ To maintain transparency, he uses clear textual markers: “qāl shaykhanā” indicates KH. Maimoen Zubair’s interpretation, while “*qultu*” signals his own contribution. This editorial strategy indicates an effort to preserve interpretive authenticity while engaging with broader scholarly traditions.³²

In terms of method, *Tafsīr Safīnah Kallā Saya'lamūn* combines *bi al-ma'thūr* (transmitted interpretation) and *bi al-ra'y* (reasoned interpretation). KH. Maimoen Zubair’s engagement with contemporary social issues gives the tafsir a strong socio-religious orientation. This orientation indicates that the text does not merely reproduce earlier interpretations but actively responds to present contexts. Understanding the intellectual background of the exegete is therefore essential, as

²⁸ Manzilina and Kamil, “Maimun Zubair and Response of Social, Political, and Religious Problems in Indonesia: A Study of Safīnah Kallā Saya'lamūn Fī Tafsīr Syaikhinā Maimūn by Lora Ismail Al-Ascholy,” 192.

²⁹ Manzilina and Kamil, “Maimun Zubair and Response of Social, Political, and Religious Problems in Indonesia: A Study of Safīnah Kallā Saya'lamūn Fī Tafsīr Syaikhinā Maimūn by Lora Ismail Al-Ascholy,” 192.

³⁰ Al-Ascholy, *Safīnah Kallā Saya'lamūn Fī Tafsīr Syaikhinā Maimūn*.

³¹ Al-Ascholy, *Safīnah Kallā Saya'lamūn Fī Tafsīr Syaikhinā Maimūn*, xxiv–xxv.

³² Al-Ascholy, *Safīnah Kallā Saya'lamūn Fī Tafsīr Syaikhinā Maimūn*.

it helps explain the interpretive patterns found in the text. Such contextual awareness is crucial for situating Qur'ānic exegesis as both a textual practice and a socially embedded intellectual activity.³³

KH. Maimoen Zubair

KH. Maimoen Zubair was born on October 28, 1928 (Sha'bān 1348 H) in Sarang, a coastal area in northern Java.³⁴ He grew up in a family with strong religious roots. His father, Shaykh Zubair, and his mother, Sayyidah Mahmudah, were both connected to respected scholarly lineages—traced to Sunan Giri on his father's side and to K. Maulana (Mbah Lanah) on his mother's side.³⁵ This environment shaped his early exposure to Islamic learning.³⁶ From a young age, he studied classical texts under his father's guidance, including Arabic grammar (*al-Jurūmiyyah*, *al-ʿImnī*, *Alfiyyah Ibn Mālik*), jurisprudence (*Fath al-Qaṛīb*, *Fath al-Muʿīn*, *Fath al-Wahhāb*), theology (*Jawharah al-Tawhīd*), inheritance law (*al-Raḥbiyyah*), and logic (*Sullam al-Munawraq*). He was also encouraged to read widely beyond religious texts, which helped broaden his intellectual outlook.³⁷

Following Indonesia's independence in 1945, KH. Maimoen Zubair began his formal studies at the well-known Lirboyo Islamic boarding school in Kediri, East Java. There, he learned from leading scholars such as K. ʿAbdul Karim (Mbah Manaf), K. Marzuqi, and K. Mahrus Ali.³⁸ Although he had to leave after several years due to the unstable political situation,³⁹ this did not interrupt his pursuit of

³³ Islah Gusmian and Mustaffa Abdullah, "Criticism of Social, Political, and Religious Problems in Indonesia: A Study on Al-Iklīl Fī Maʿānī al-Tanzīl by Misbah Bin Zaini Mustafa.Pdf," *Journal of Al-Tamaddun* 18, no. 1 (2023): 215.

³⁴ Al-Ascholy, *Safīnah Kallā Sayaʿlamūn Fī Tafsīr Syaikhinā Maimūn*, sy.

³⁵ Muhammad Asif, "Indonesian Traditional Ulama Notions Against Wahhabism: A Study of Abi Al-Faḍal Al-Seniority's Thought," *Walisongo: Jurnal Penelitian Sosial Keagamaan* 26, no. 2 (2018): 215.

³⁶ Muhammad Asif and Fakhri Abdul Aziz, *Al-Syaikh Maṣmūn Zubair Wa Afkārūh ʿan al-Islām Wa al-Waṭaniyyah Wa al-Tasāmūh Fī Indūnisiyā*, 15, no. 1 (2021): 226.

³⁷ Asif and Aziz, *Al-Syaikh Maṣmūn Zubair Wa Afkārūh ʿan al-Islām Wa al-Waṭaniyyah Wa al-Tasāmūh Fī Indūnisiyā*, 226–27.

³⁸ Al-Ascholy, *Safīnah Kallā Sayaʿlamūn Fī Tafsīr Syaikhinā Maimūn*, ts.

³⁹ Abdullah, "Antropomorfisme Dalam Taqrīrāt Jawharat Al-Tawhīd Analisis Sosiologi Penafsiran KH. Maimun Zubair," 86.

knowledge.⁴⁰ In 1950, he continued his studies in Mecca, accompanied by his grandfather, KH. Ahmad bin Syu'aib. In Mecca, he studied with prominent scholars, including Shaykh 'Alawi al-Maliki, Shaykh Hasan al-Mashat, Shaykh Muhammad Amin al-Qutbi, Shaykh Yasin al-Fadani, and Shaykh 'Abd al-Qadir al-Mandili.⁴¹ This phase further strengthened his scholarly foundation and broadened his intellectual network.

After completing his studies in Mecca, KH. Maimoen Zubair returned to Sarang and continued his intellectual journey by studying with leading scholars across Indonesia. Among them were KH. Baidawi and KH. Maksum in Lasem; KH. Bisri Mustofa, KH. Wahhab Hasbullah, and KH. Bisri Syamsuri in Jombang; Habib Abdullah bin Abdul Qadir in Malang; Habib Ali Ahmad al-Attas in Pekalongan; KH. Thahir in Jakarta; KH. Ali Maksum and KH. Abdul Hamid in Pasuruan; KH. Musleh in Demak; KH. Abbas in Cirebon; and KH. Khudari in Magelang.⁴² This broad network of teachers shows his strong dedication to learning and the wide range of influences that shaped his scholarship. In addition to teaching orally, he also wrote a number of works to preserve and share his knowledge more widely. These include *al-'Ulamā' al-Mujaddidūn*, *Nuṣūṣ al-Akhyār*, *Maslak al-Tanāsuk*, *Tarājim al-Ma'āhid al-Dīniyyah bi Sarang al-Qudamā'*, and *Kifāyat al-Aṣḥāb*.⁴³ Together, these works reflect his effort to sustain Islamic scholarship by combining oral teaching with written contributions.

This combination of deep scholarship and wide intellectual experience later influenced his approach to Qur'ānic interpretation, including in Tafsīr Safīnah Kallā Sayalamūn. His interpretive style reflects not only mastery of classical sources but also sensitivity to contemporary social realities. This orientation becomes more visible when considering his broader role in society.

⁴⁰ Asif and Azis, *Al-Syaikh Maīmun Zubair Wa Afkārūh 'an al-Islām Wa al-Waṭaniyyah Wa al-Tasāmūh Fī Indūnisiyā*, 227.

⁴¹ Al-Ascholy, *Safīnah Kallā Sayalamūn Fī Tafsīr Syaikhinā Maimūn*, kh-z.

⁴² Al-Ascholy, *Safīnah Kallā Sayalamūn Fī Tafsīr Syaikhinā Maimūn*, q.

⁴³ Qadri and Kamil, "Kontekstualisasi Eskatalogis Di Era Kontemporer: Analisis Penafsiran Maimun Zubair Dalam Tafsir Safīnah Kallā Sayalamūn Fī Tafsīr Shaykhinā Maymūn," 396–97.

In 1960, KH. Maimoen Zubair founded Pondok Pesantren Al-Anwar in Sarang, which later developed into several branches (Al-Anwar 1–4). The pesantren became an important center for Islamic learning, producing many influential scholars, including Bahauddin Nur Salim (Gus Baha).⁴⁴ Known for his sincerity and dedication, KH. Maimoen Zubair emphasized these values in his teaching, shaping many of his students into well-grounded scholars in Islamic studies. It is not uncommon to hear people say, “If you want to become a kiai, study with KH. Maimoen Zubair in Sarang.”⁴⁵ His influence extends beyond Indonesia; he is also widely respected in the broader Muslim world, especially in the Middle East, reflecting the lasting impact of both his knowledge and character.⁴⁶

Alongside his educational role, KH. Maimoen Zubair was also active in public life, particularly in politics. He was affiliated with the United Development Party (PPP) and served as a member of the Regional House of Representatives (DPRD) of Rembang (1971–1978) and later as a member of the People’s Consultative Assembly (MPR) (1987–1999).⁴⁷ He acknowledged that much of his political insight was shaped by his teacher and senior, KH. Bisri Mustofa.⁴⁸ Known for his wisdom and broad understanding, he became a highly respected figure within the party and was often entrusted to mediate conflicts, helping to bridge differences and guide opposing groups toward mutual understanding.⁴⁹

His influential role was also evident within Nahdlatul Ulama, the largest Islamic organization in Indonesia. In a similar way, he frequently acted as a mediator when internal tensions arose, contributing to unity within the

⁴⁴ Asif and Azis, *Al-Syaikh Maīmun Zubāir Wa Afkārūh ‘an al-Islām Wa al-Waṭāniyah Wa al-Tasāmuḥ Fī Indūnisiyā*, 228.

⁴⁵ Abdullah, “Antropomorfisme Dalam Taqrīrāt Jawharat Al-Tawhīd Analisis Sosiolinguistik Penafsiran KH. Maimun Zubair,” 87.

⁴⁶ Abdullah, “Antropomorfisme Dalam Taqrīrāt Jawharat Al-Tawhīd Analisis Sosiolinguistik Penafsiran KH. Maimun Zubair,” 85.

⁴⁷ Al-Ascholy, *Safīnah Kallā Saya ‘lamūn Fī Tafīr Syaikhinā Maīmun*, z.

⁴⁸ Asif and Azis, *Al-Syaikh Maīmun Zubāir Wa Afkārūh ‘an al-Islām Wa al-Waṭāniyah Wa al-Tasāmuḥ Fī Indūnisiyā*, 229.

⁴⁹ Firman Noor, “Leadership and Ideological Bond: PPP and Internal Fragmentation in Indonesia,” *Studi Islamika* 23, no. 1 (2016).

organization. He earned deep respect from senior figures, including KH. Bisri Mustofa, who acknowledged his wisdom, depth of knowledge, and wide-ranging experience.⁵⁰

KH. Maimoen Zubair passed away in Mecca on the 5th of Dhulhijjah 1440 H and was buried in Jannat al-Ma'la, near prominent scholars and close to the grave of Sayyidah Khadijah.⁵¹ After his passing, many in Indonesia proposed that he be recognized as a National Hero.⁵² His lifelong contributions to education, religious scholarship, and public life have left a lasting impact, particularly in shaping a form of Qur'ānic interpretation that connects classical knowledge with contemporary social contexts.

Ismail al-Ascholy

Ismail al-Ascholy, whose full name is Muhammad Ismail Ahmad Yahya, was born in Bangkalan on July 10, 1995. Like his teacher, KH. Maimoen Zubair, he comes from a family with strong religious and scholarly roots. His lineage is connected to Syaikhona Muhammad Kholil of Bangkalan, a highly respected scholar who played an important role in shaping the intellectual tradition of major Islamic organizations in Indonesia, including Nahdlatul Ulama and Muhammadiyah.⁵³ The name “al-Ascholy” refers to his maternal lineage, particularly his grandfather, Abdullah Schal, a descendant of Syaikhona Muhammad Kholil.⁵⁴ Growing up in a pesantren environment led by his parents,

⁵⁰ Asif and Azis, *Al-Syaikh Ma'imūn Zubair Wa Afkārūh 'an al-Islām Wa al-Waṭāniyah Wa al-Tasāmuh Fī Indūnisiyā*, 229–30.

⁵¹ Al-Ascholy, *Safīnah Kallā Saya'lamūn Fī Tafsīr Syaikhinā Maimūn*, kk.

⁵² Muhammad Alwi, “Mewujudkan Perdamaian Di Era Media Versi KH. Maimoen Zubair Analisis Ma'na-Cum-Maghza Atas Pesan KH. Maimun Zubair Di Media Sosia.Pdf,” *Madinah: Jurnal Studi Islam* 6, no. 1 (2019): 54.

⁵³ Muhammad Habib Izzuddin Amin et al., “The Phenomenon of Muslim Influencers and Qur'ānic Interpreters in the Digital Space: A Study of Ismail Al-Ascholy's Interactions on the Instagram Account @ismailascholy,” *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, no. 2 (2025): 372.

⁵⁴ Muzayyin et al., “Interpretasi Surah An-Nas Oleh Muhammad Ismail Al-Ascholy (Sebuah Analisis Terhadap Tafsir Ala NU Bersama Lora Ismail Al-Ascholy),” *El-Mu'jam: Jurnal Kajian Al-Qur'an Dan Hadis* 5, no. 1 (2025): 106.

KH. Muhammad Agus Lukman and Ny. Hj. Muthmainnah Aschal, he was immersed in Islamic learning from an early age.⁵⁵

His educational journey began at Demangan 2 Elementary School, alongside his religious studies at his family's pesantren. After completing his basic education, he continued his studies in pesantren that focused on Arabic grammar, especially *nahw* and *ṣarf*. He spent nine months at Darul Falah Amtsilati in Jepara under KH. Taufiqul Hakim, where he learned to read and understand classical Islamic texts through the Amtsilati method.⁵⁶ He then continued his studies for nearly seven years at Pondok Pesantren Al-Islah in Lasem under KH. Hakim bin Masduqi al-Lasimi. This long period of training provided him with a strong foundation in classical Islamic scholarship, particularly in language and textual analysis.

His intellectual journey also took him briefly to Tarim, Yemen, where he intended to deepen his studies. However, due to political conflict in the region, he had to return to Indonesia earlier than expected. Before that, he had gained teaching experience at Masyhad An-Nur pesantren in Sukabumi under the guidance of Habib Abdurrahman.⁵⁷ After returning to Indonesia and helping manage his family's pesantren, he continued his search for knowledge in 2015 by studying in Rembang.

A key stage in his intellectual development occurred during his time at Pondok Pesantren Al-Anwar under the guidance of KH. Maimoen Zubair. There, he focused on Qur'ānic exegesis (*'ulūm al-tafsīr*), especially through regular study sessions of *Tafsīr al-Jalālayn*. From these sessions, he later compiled *Tafsīr Safīnah Kallā Saya'lamūn*, based on notes he recorded during the weekly ngaji Ahadan. He also studied Qur'ānic interpretation with Gus Baha', another

⁵⁵ Hilyatun Nahilah and Mochammad Syahroni Mubarak, "Penafsiran Ismail Ascholy Terhadap Ayat-Ayat Hijab: Analisis Terhadap Akun Media Sosial Instragam," *Maliki Interdisciplinary Journal (MIJ)* 2, no. 9 (2024): 207.

⁵⁶ Amin et al., "The Phenomenon of Muslim Influencers and Qur'ānic Interpreters in the Digital Space: A Study of Ismail Al-Ascholy's Interactions on the Instagram Account @ismailascholy," 372.

⁵⁷ Amin et al., "The Phenomenon of Muslim Influencers and Qur'ānic Interpreters in the Digital Space: A Study of Ismail Al-Ascholy's Interactions on the Instagram Account @ismailascholy," 372.

prominent student of KH. Maimoen Zubair. This experience shaped his interpretive approach, particularly in connecting classical texts with contemporary realities, as discussed in the previous section.⁵⁸

After completing his studies in 2018, he returned to Bangkalan and became actively involved in teaching at his family's pesantren. He teaches subjects such as 'ilm al-'arūd and Qur'ānic exegesis. In 2019, he married Muktafiyah Bikanafillah, the daughter of KH. Miftachul Akhyar, a respected scholar from Surabaya, and they have three children.⁵⁹

Ismail al-Ascholy is widely recognized as a productive young scholar. He began writing at the age of thirteen, producing his first work, *al-Wardah fī Tarjamah al-Burdah*. By the age of twenty, he had written numerous works, both for personal study and for publication.⁶⁰ His interest in writing was strongly influenced by his teacher, KH. Hakim Masduqi, during his time in Lasem.⁶¹

In addition to writing, he actively engages in da'wah through digital media. He began sharing his ideas on Facebook in 2018, expanded to YouTube in 2020, and has been active on Instagram since 2021.⁶² His style of communication reflects the influence of KH. Maimoen Zubair, especially in presenting Qur'ānic messages in a simple, relatable, and engaging way.⁶³ He often combines clear explanations with light humor, making his teachings easier to follow without losing their depth.⁶⁴ Aware that many of his audience members may not have a background in

⁵⁸ Amin et al., "The Phenomenon of Muslim Influencers and Qur'ānic Interpreters in the Digital Space: A Study of Ismail Al-Ascholy's Interactions on the Instagram Account @ismailascholy," 372–73.

⁵⁹ Amin et al., "The Phenomenon of Muslim Influencers and Qur'ānic Interpreters in the Digital Space: A Study of Ismail Al-Ascholy's Interactions on the Instagram Account @ismailascholy," 373.

⁶⁰ Dafa Aqila Musyaffa', "Eksistensi Tafsir Konvensional Dalam Ruang Media: Studi Atas Penafsiran M. Ismail Ascholy Pada Akun Instagram @ismailascholy" (UIN Maulana Malik Ibrahim Malanh, 2023), 44.

⁶¹ Muzayyin et al., "Interpretasi Surah An-Nas Oleh Muhammad Ismail Al-Ascholy (Sebuah Analisis Terhadap Tafsir Ala NU Bersama Lora Ismail Al-Ascholy)," 107.

⁶² Amin et al., "The Phenomenon of Muslim Influencers and Qur'ānic Interpreters in the Digital Space: A Study of Ismail Al-Ascholy's Interactions on the Instagram Account @ismailascholy," 373–74.

⁶³ Arini Dina Yasmin, "Analyzing the Meaning of 'Garangan' in QS. Fāṭir Verse 32 in the Oral Exegesis Discourse of Lora Ismail Ascholy," *Al-Itqan* 11, no. 1 (2025): 38–57.

⁶⁴ Muzayyin et al., "Interpretasi Surah An-Nas Oleh Muhammad Ismail Al-Ascholy (Sebuah Analisis Terhadap Tafsir Ala NU Bersama Lora Ismail Al-Ascholy)," 104.

Qur'ānic studies, he continues to develop accessible approaches so that the message of the Qur'ān can be understood more easily by a wider public.⁶⁵

Interpretive Features of the Chapter *Fabīzālik Fartaqīb wa Bīzālik Faqtarīb* in *Tafsīr Safīnah Kallā Saya'lamūn*

The chapter *Fabīzālik Fartaqīb wa Bīzālik Faqtarīb* examines a set of interrelated Qur'ānic verses: Q.S. Āli 'Imrān (3): 101, Q.S. al-Baqarah (2): 155–156, and Q.S. Āli 'Imrān (3): 120. In line with the broader orientation of *Tafsīr Safīnah Kallā Saya'lamūn*, this chapter reflects an integrative approach that brings together Qur'ānic exegesis and Sufi thought while also engaging contemporary realities. As a result, the interpretation moves beyond a purely textual reading toward a more holistic understanding that connects scriptural meaning with lived experience. Within this framework, KH. Maimoen Zubair begins his interpretation of QS. Āli 'Imrān/3: 101 by focusing on its closing phrase, using it as a conceptual entry point for a spiritually grounded yet contextually relevant reflection.

وَمَنْ يَعْصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَى صِرَاطٍ مُسْتَقِيمٍ.

“Whoever holds firmly to Allah has indeed been guided to a straight path.”⁶⁶

This verse is understood as emphasizing prayer (ṣalāh) as a primary means of drawing closer to God. However, rather than approaching prayer from a purely legal or formal perspective, the interpretation shifts toward a Sufi orientation, where prayer is viewed as a process of inner spiritual ascent.⁶⁷ This perspective becomes clearer when KH. Maimoen Zubair connects the verse to the event of the Prophet's Mi'rāj, suggesting that prayer symbolically reenacts this sacred journey.⁶⁸

⁶⁵ Muzayyin et al., “Interpretasi Surah An-Nas Oleh Muhammad Ismail Al-Ascholy (Sebuah Analisis Terhadap Tafsir Ala NU Bersama Lora Ismail Al-Ascholy),” 108.

⁶⁶ Kementerian Agama, *Al-Qur'ān Dan Terjemahannya Kementerian Agama Edisi Penyempurnaan 2019* (LPMQ, 2019), 84.

⁶⁷ Al-Ascholy, *Safīnah Kallā Saya'lamūn Fī Tafsīr Syaikhinā Maimūn*, 43.

⁶⁸ Al-Ascholy, *Safīnah Kallā Saya'lamūn Fī Tafsīr Syaikhinā Maimūn*, 43.

Building on this connection, he further strengthens his explanation by citing a hadith:

قَالَ رَسُولُ اللَّهِ ﷺ حَيَاتِي خَيْرٌ لَكُمْ، وَمَمَاتِي خَيْرٌ لَكُمْ.

“My life is good for you, and my death is good for you.”

This hadith implies that the spiritual relationship between the Prophet and his community continues beyond his physical life. Based on this understanding, KH. Maimoen Zubair explains that when reciting “*al-salām ‘alaika ayyuhā al-nabī*” in prayer, one should consciously maintain an inner awareness of the Prophet. Although the phrase originally refers to God’s greeting to the Prophet during the *mi‘rāj*, it is recontextualized here as part of a living spiritual connection.⁶⁹ This interpretation thus marks a clear shift from a purely formal understanding of prayer toward a deeper, more reflective spiritual practice. It is further reinforced by the well-known expression *al-ṣalāh mi‘rāj al-mu’min* (prayer is the ascension of the believer), which frames prayer as a pathway of spiritual elevation.⁷⁰

To make this abstract idea more accessible, KH. Maimoen Zubair introduces a symbolic explanation of the number of prayer units (*rak‘āt*). He associates these numbers with stages of ascent: performing four units corresponds to reaching the fourth heaven, adding three more represents ascent to the seventh heaven, and completing two additional units symbolizes reaching the highest spiritual level, associated with *sidrat al-muntahā* and *sidrat al-mustawā*.⁷¹ While this interpretation is not intended as formal doctrine, it functions as an effective pedagogical tool that translates complex spiritual concepts into concrete imagery. In this way, prayer is presented not only as ritual practice but also as a transformative spiritual experience that unites outward action and inward awareness.

⁶⁹ Al-Ascholy, *Safīnah Kallā Saya ‘lamūn Fī Tafsīr Syaikhinā Maimūn*, 43.

⁷⁰ Al-Ascholy, *Safīnah Kallā Saya ‘lamūn Fī Tafsīr Syaikhinā Maimūn*, 44.

⁷¹ Al-Ascholy, *Safīnah Kallā Saya ‘lamūn Fī Tafsīr Syaikhinā Maimūn*, 44.

This interpretive approach clearly demonstrates an integration between ritual practice and Sufi spirituality, where inner meaning is emphasized alongside formal observance. At the same time, the interpretation extends beyond the spiritual domain to engage contemporary realities. This is evident in the metaphor of the world as “fire,” which KH. Maimoen Zubair relates to modern technological life. Vehicles and electronic devices are described as being powered by “fire,” a metaphor that can be understood analytically as referring to energy or heat. This connection reflects an effort to relate Qur’ānic teachings to everyday experience. However, the engagement with scientific ideas remains illustrative rather than analytical, serving primarily to bridge scriptural meaning with contemporary understanding. Overall, this approach reflects a conscious effort to maintain the relevance of Qur’ānic interpretation while preserving its spiritual depth.⁷²

The same integrative pattern appears in his interpretation of QS. al-Baqarah/2: 155–156, which he reads as a unified discourse on trial and patience:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ.

“We will surely test you with something of fear and hunger, and a loss of wealth, lives, and fruits; but give glad tidings to the patient—those who, when disaster strikes them, say, ‘Indeed we belong to Allah, and indeed to Him we will return.’”⁷³

His emphasis on the phrase *bi shay’in* (“a little”) reflects a theological perspective that frames worldly suffering as limited and purposeful. This interpretation is further supported by a reference to ‘Alī ibn Abī Ṭālib, who distinguishes between relative and ultimate dimensions of hardship and blessing. Such a reading reflects a Sufi-ethical orientation in which trials are internalized as part of a process of spiritual refinement. Here again, the interpretation

⁷² Ibid.

⁷³ Kementerian Agama, *Al-Qur’ān Dan Terjemahannya Kementerian Agama Edisi Penyempurnaan 2019*, 31.

demonstrates a conceptual integration between Qur'ānic exegesis and spiritual psychology.⁷⁴

This thematic continuity is further reinforced in the interpretation of QS. Āli 'Imrān/3: 120:

إِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُوهُمْ وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ.

“If good touches you, it grieves them; but if harm befalls you, they rejoice at it. And if you are patient and mindful of God, their plot will not harm you at all. Indeed, Allah encompasses all that they do.”⁷⁵

This verse highlights the emotional dynamics between believers and their opponents: the success of believers causes distress, while their hardship brings satisfaction to others.⁷⁶ At the same time, the verse emphasizes that patience (*ṣabr*) and piety (*taqwā*) function as protective ethical qualities. Within this interpretive framework, such social tensions are not merely described but are understood as reinforcing the moral and spiritual message of the Qur'ān.

Taken as a whole, KH. Maimoen Zubair's interpretation of these verses reveals a consistent and coherent interpretive pattern. His reading integrates spiritual awareness, ethical discipline, and social sensitivity. It demonstrates a meaningful dialogue between Qur'ānic exegesis and Sufi thought, while remaining attentive to contemporary realities.

To further clarify the distinctiveness of this approach, it is necessary to situate it within the broader exegetical tradition. A comparative examination of classical, medieval, and contemporary interpretations will help highlight both the continuity of the tradition and the specific contribution of KH. Maimoen Zubair. The following section therefore turns to such a comparative analysis.

⁷⁴ Al-Ascholy, *Safīnah Kallā Saya'lamūn Fī Tafsīr Syaikhinā Maimūn*, 44–45.

⁷⁵ Kementerian Agama, *Al-Qur'ān Dan Terjemahannya Kementerian Agama Edisi Penyempurnaan 2019*, 87.

⁷⁶ Al-Ascholy, *Safīnah Kallā Saya'lamūn Fī Tafsīr Syaikhinā Maimūn*, 45.

A Comparative Discourse on Selected Qur'ānic Verses—Āli 'Imrān/3: 101, al-Baqarah/2: 155–156, and Āli 'Imrān/3: 120—in Classical, Medieval, and Contemporary Perspectives

To better understand the distinctive character of KH. Maimoen Zubair's interpretation, it is essential to situate it within the broader development of Qur'ānic exegesis. A comparative reading across classical, medieval, and contemporary interpretations of these verses reveals not only continuity in core theological concerns but also important shifts in interpretive method, scope, and orientation. This comparison provides a clearer basis for identifying both the strengths and the unique contributions of his approach.

In the classical period, Muqātil ibn Sulaymān represents an early model of *ijmā'ī* (concise) interpretation. His approach is marked by brevity and a strong focus on the apparent meaning of the text. In QS. Āli 'Imrān/3: 101, for example, he explains that those who firmly adhere to religion are granted divine protection through Islam.⁷⁷ In QS. al-Baqarah/2: 155–156, he interprets the trials mentioned in concrete terms, such as drought and material hardship, while emphasizing that patient believers will be rewarded with Paradise.⁷⁸ Similarly, in QS. Āli 'Imrān/3: 120, he understands *ḥasanah* (good) as victory in the Battle of Badr and *sayyi'ah* (misfortune) as defeat in the Battle of Uhud, while *kaiduhum* ("their plot") is interpreted as hostile speech from Jewish groups.⁷⁹

Although this approach is clear and accessible, it remains largely confined to literal and historically bounded meanings. As a result, it offers limited space for broader reflection on social, psychological, or ethical dimensions. This limitation is significant, as it shows that early exegetical models prioritize textual clarity over contextual expansion.

⁷⁷ Abū al-Hasan Muqātil bin Sulaymān Al-Balkhī, *Tafsīr Muqātil Bin Sulaymān Al-Juz al-Awwal*, 1st ed. (Muassasah al-Tārīkh al-'Arabī, 2002), 292.

⁷⁸ Al-Balkhī, *Tafsīr Muqātil Bin Sulaymān Al-Juz al-Awwal*, 151.

⁷⁹ Al-Balkhī, *Tafsīr Muqātil Bin Sulaymān Al-Juz al-Awwal*, 298.

A similar orientation can be found in the medieval period, particularly in the work of al-Ṭabarī, though with greater analytical depth. While maintaining the *ijmālī* structure, al-Ṭabarī enriches his interpretation through linguistic, textual, and historical analysis. In QS. Āli ‘Imrān/3: 101, he interprets *ya’taṣim* as faith in God and supports this reading by citing classical Arabic poetry.⁸⁰ However, a clear difference emerges in his interpretation of QS. al-Baqarah/2: 155. In contrast to KH. Maimoen Zubair, who views the trials as relatively limited, al-Ṭabarī emphasizes that God tests His servants with severe hardships in order to distinguish those who remain steadfast in following the Prophet.⁸¹

In QS. Āli ‘Imrān/3: 120, al-Ṭabarī shows partial agreement with Muqātil but shifts the focus. While Muqātil connects *ḥasanah* and *sayyi’ah* to the historical events of Badr and Uhud, al-Ṭabarī relates them to broader social developments, such as the expansion of Islam and internal divisions within the Muslim community. He further strengthens his interpretation by incorporating earlier scholarly opinions and supporting them with linguistic analysis.⁸² Despite this added depth, the overall approach remains predominantly text-centered, with limited engagement in lived social realities.

A comparable textual orientation is also evident in *Tafsīr al-Jalālayn*, associated with al-Suyūṭī. This work follows a *tartīb muṣḥafī* (sequential) and *ijmālī* method, reflecting the dominant exegetical style of its time. Establishing a comparison with KH. Maimoen Zubair’s interpretation is particularly important, as his tafsir was developed in the context of teaching and explaining this work. This connection allows us to see how a traditional framework is both preserved and transformed.

A notable difference appears in the treatment of QS. Āli ‘Imrān/3: 101. While KH. Maimoen Zubair provides a detailed explanation of its closing segment,

⁸⁰ Abū Ja’far Muḥammad bin Jarīr Al-Ṭabarī, *Tafsīr Al-Ṭabarī Jilid 2*, trans. Ahmad Muhammad Syakir and Mahmud Muhmaad Syakir (Pustaka Azzam, n.d.), 671–72.

⁸¹ Al-Ṭabarī, *Tafsīr Al-Ṭabarī Jilid 2*, 675.

⁸² Al-Ṭabarī, *Tafsīr Al-Ṭabarī Jilid 2*, 792–94.

Tafsīr al-Jalālayn leaves this part without elaboration, as if its meaning is already self-evident—namely, that guidance is granted to those who firmly adhere to Islam.⁸³

In contrast, QS. al-Baqarah/2: 155–156 is explained more explicitly in *Tafsīr al-Jalālayn*, where trials are described as limited in degree and intended to test patience. These trials include fear of enemies, famine, loss of wealth and life, and environmental hardships such as drought.⁸⁴ Similarly, QS. Āli ‘Imrān/3: 120 is interpreted as a warning about persistent hostility toward Muslims, where *ḥasanah* refers to blessings such as victory or material gain, and *sayyi’ah* refers to adversity such as defeat or scarcity.⁸⁵

Taken together, these interpretations show that each verse is approached with different emphases rather than through a single unified framework. However, a point of convergence remains, especially in the interpretation of QS. al-Baqarah/2: 155, where trials are consistently understood as limited in scope. This shared view reflects a common theological assumption, even though interpretive strategies differ.

A further development becomes evident in the contemporary period through the work of Haji Abdul Karim Amrullah (Hamka). His Tafsir Al-Azhar reflects a more context-sensitive approach that integrates thematic analysis with the traditional sequential structure of the Qur’ān. Unlike KH. Maimoen Zubair’s tafsir, which brings together verses from different surahs under a single theme, Hamka organizes interpretation within each surah by grouping related verses.

In QS. Āli ‘Imrān/3: 101, discussed together with verses 98–103 under the theme “appealing to the conscience of the People of the Book,” Hamka explains that holding firmly to the Qur’ān and the Prophet’s teachings is equivalent to holding firmly to God, which safeguards believers from misguidance.⁸⁶ In Q.S. al-

⁸³ Jalāl ad-Dīn Al-Maḥallī and Jalāl ad-Dīn As-Suyūṭī, *Tafsīr Jalālaīn* (Dār Ibn Kaṣīr, n.d.), 63.

⁸⁴ Al-Maḥallī and As-Suyūṭī, *Tafsīr Jalālaīn*, 24.

⁸⁵ Al-Maḥallī and As-Suyūṭī, *Tafsīr Jalālaīn*, 65.

⁸⁶ Abdul Malik Karim Amrullah, *Tafsīr Al-Azhar Jilid 2* (Kerjaya Printing Industries, 2001), 862.

Baqarah/2: 155–156, grouped with verses 153–157 under the theme “facing the trials of life,” he highlights that trials may take many forms—such as illness, social pressure, hunger, and economic hardship. These experiences often lead to anxiety, and therefore patience must be cultivated through continuous practice rather than assumed as an instant virtue.⁸⁷

Likewise, in QS. Āli ‘Imrān/3: 120, which Hamka situates within verses 118–120 under the theme “the excessive openness of the Muslim community,” he highlights the presence of hidden hostility and envy (*fī qulūbihim marāḍ*). He argues that such challenges should be addressed through patience and strengthened piety (*taqwā*), positioning these virtues as primary ethical responses. This emphasis on ethical and psychological resilience reflects a clear shift from earlier exegetical approaches that focused mainly on textual explanation.⁸⁸

When viewed comparatively, these developments indicate a broader transformation in Qur’ānic interpretation. Classical and medieval exegetes tend to prioritize linguistic clarity and textual meaning, while contemporary interpreters place greater emphasis on context, lived experience, and social relevance. In this evolving landscape, the interpretation of KH. Maimoen Zubair occupies a distinctive position.

His approach not only engages social realities but also integrates Sufi thought as a central interpretive lens. At the same time, he occasionally incorporates simple references to science and technology to make the message more accessible to contemporary audiences. This combination reflects a *hidā’ī* (guidance-oriented) paradigm, where the Qur’an is understood primarily as a source of ethical and practical direction for human life.

This orientation places his work in close affinity with the reformist vision of Muhammad ‘Abduh, who emphasized the need to reactivate the Qur’an as a

⁸⁷ Abdul Malik Karim Amrullah, *Tafsir Al-Azhar Jilid 1*, 4th ed. (kerj, 2001), 351.

⁸⁸ Amrullah, *Tafsir Al-Azhar Jilid 2*, 906.

living source of guidance. A similar impulse is evident in KH. Maimoen Zubair's tafsir, where Qur'ānic teachings are consistently connected to real social issues.⁸⁹

At the same time, the increasing complexity of modern life requires continuous innovation in interpreting religious texts. This need aligns with what Abdullah Saeed describes as a "progressive Muslim" approach.⁹⁰ However, KH. Maimoen Zubair does not abandon tradition. Instead, he maintains a balanced position as a progressive traditionalist—combining contextual interpretation with a strong commitment to Sufi values as a foundation for ethical and social life.⁹¹

In this regard, the present study contributes to the field of Qur'ānic studies by demonstrating how KH. Maimoen Zubair's interpretation represents a meaningful synthesis between textual tradition, Sufi spirituality, and contemporary contextual awareness. It also shows that the development of Qur'ānic exegesis is not merely a shift from classical to modern approaches, but a dynamic process of reinterpretation that continues to respond to changing intellectual and social contexts.

KH. Maimoen Zubair's Interpretation of *Fabīzālik Fartaqib wa Bīzālik Faqtarib* in Light of *Tadākhul Al-Ma'ārif*

From a broader academic perspective, understanding how different fields of knowledge relate to one another has become increasingly important in contemporary scholarship. In this context, Mohammed Hammam argues that intellectuals who remain confined within a single discipline are unlikely to produce transformative ideas. He therefore encourages scholars to move beyond disciplinary boundaries and develop new perspectives, including those that have

⁸⁹ Fawaidur Ramdhani, "Tipologi Tafsir Al-Qur'an Di Madura: Tafsir Tradisionalis, Modernis, Dan Tradisionalis-Progresif," *Shūhuf* 16, no. 2 (2023): 378–79.

⁹⁰ Abdullah Saeed, *Interpreting the Qur'ān: Towards a Contemporary Approach* (NY: Routledge, 2006), 2–4.

⁹¹ Ramdhani, "Tipologi Tafsir Al-Qur'an Di Madura: Tafsir Tradisionalis, Modernis, Dan Tradisionalis-Progresif," 380.

not yet been explored. Such openness is essential for addressing complex issues that cannot be adequately explained within a single field of knowledge.⁹²

Building on this view, Hammam introduces the theory of *tadākhul al-ma'ārif* (the interpenetration of knowledge) as a framework for understanding interdisciplinary interaction.⁹³ He maintains that no discipline is entirely autonomous, as it inevitably engages with concepts from other fields—what he defines as interdisciplinarity at the conceptual level.⁹⁴ In some instances, this interaction extends to the adoption of methods from one discipline into another. At a more advanced stage, a broader shift in perspective may occur, which he classifies as interdisciplinarity at the theoretical level.⁹⁵ These interactions may take place either within closely related disciplines or across distinct domains of knowledge.⁹⁶

This theoretical framework is not merely abstract; it becomes visible in practice in the interpretation of the closing part of QS. Āli 'Imrān/3: 101 by KH. Maimoen Zubair, which demonstrates a strong engagement with Sufi thought. The verse addresses those who hold firmly to religion and are guided by God. In this context, he explains that the most effective way to sustain such commitment is through prayer (*ṣalāh*) and by consciously remembering the Prophet during prayer. Within Sufi teachings, remembrance of the Prophet—particularly through *ṣalawāt*—is understood as a means of purifying the heart and strengthening the spiritual connection between the individual and God.⁹⁷

From this perspective, prayer is not merely a formal obligation but also a deeply spiritual practice with two interconnected dimensions: drawing closer to

⁹² Hammam, *Tadakhul Al-Ma'ārif Wa Nihayah at-Takhaṣṣuṣ Fī al-Fikr al-Islāmī al-'Arabī: Dirasah Fī al-'Alaqat Bayna al-'Ulum*, 99.

⁹³ Hammam, *Tadakhul Al-Ma'ārif Wa Nihayah at-Takhaṣṣuṣ Fī al-Fikr al-Islāmī al-'Arabī: Dirasah Fī al-'Alaqat Bayna al-'Ulum*, 72.

⁹⁴ Hammam, *Tadakhul Al-Ma'ārif Wa Nihayah at-Takhaṣṣuṣ Fī al-Fikr al-Islāmī al-'Arabī: Dirasah Fī al-'Alaqat Bayna al-'Ulum*, 118.

⁹⁵ Hammam, *Tadakhul Al-Ma'ārif Wa Nihayah at-Takhaṣṣuṣ Fī al-Fikr al-Islāmī al-'Arabī: Dirasah Fī al-'Alaqat Bayna al-'Ulum*, 125.

⁹⁶ Hammam, *Tadakhul Al-Ma'ārif Wa Nihayah at-Takhaṣṣuṣ Fī al-Fikr al-Islāmī al-'Arabī: Dirasah Fī al-'Alaqat Bayna al-'Ulum*, 11.

⁹⁷ Dadang Ahmad Fajar, *Haqiqat Al-Muhammadiyah (Penyucian Jiwa Perspektif Thariqat al-Tijaniyah)* (Gunung Djati Publishing, n.d.), 16.

God and cultivating an inner awareness of the Prophet. To clarify this idea, KH. Maimoen Zubair offers a symbolic interpretation of the number of prayer units (rak'āt). Performing four units is associated with ascent to the fourth heaven; adding three more corresponds to the seventh; and completing two additional units symbolizes reaching the highest level, linked to sidrat al-muntahā and sidrat al-mustawā. Although this explanation is symbolic rather than doctrinal, it functions as a pedagogical device that translates abstract spiritual concepts into accessible imagery. In this way, prayer is positioned not only as a ritual act but also as a medium of spiritual transformation.⁹⁸

The strong Sufi orientation in this interpretation illustrates how Qur'ānic exegesis can be enriched through engagement with other branches of knowledge. Viewed through the lens of tadākhul al-ma'ārif, this reflects interdisciplinarity at the conceptual level, where ideas from different fields interact without losing their distinct identities. The integration of prayer and remembrance of the Prophet as pathways to God demonstrates a meaningful dialogue between tafsir and Sufism. Although both belong to the broader Islamic intellectual tradition, their differing areas of focus enable this interaction to deepen the interpretive process. This also reflects the scholarly profile of KH. Maimoen Zubair as a figure well-versed in multiple disciplines, often associated with neo-Sufism due to his emphasis on spiritual practice while remaining responsive to contemporary social realities.⁹⁹

Beyond its Sufi orientation, this interpretive approach also extends into the context of modern life. In his explanation of QS. Āli 'Imrān/3: 101, KH. Maimoen Zubair connects the Qur'ānic message with everyday technological realities. In the twenty-first century, human life is deeply shaped by technology, which he illustrates through references to vehicles and electronic devices, all associated with "fire." From an analytical standpoint, this metaphor can be understood as referring to energy or heat. This is evident in various aspects of daily life, from household

⁹⁸ قَالَ رَسُولُ الْأَمْرِ الْإِسْلَامِ وَعَمُّوهُ الصَّلَاةُ (Abū 'Isā Muḥammad bin 'Isā Al-Tirmiẓī, *Ṣaḥīḥ Sunan Tirmiẓī Jilid 3*, trans. Muhammad Nashiruddin Al-Albani (2002), 58.)

⁹⁹ Jamal Ma'mur Asmani, *KH. Maimoen Zubair: Sang Maha Guru* (Diva Press, 2021), 130.

appliances such as fans, refrigerators, and cooking devices to smartphones that are continuously in use. Public spaces, particularly roads, further reflect this dependence through the constant movement of vehicles.

He further states that “the world is fire, and most worldly objects are powered by fire.” When examined more analytically, this “fire” can be related to the concept of energy in physics, particularly within thermodynamics. The first law of thermodynamics explains that energy is required for systems to function, such as the conversion of fuel into motion in vehicles or the transformation of chemical energy into electrical and thermal energy in electronic devices.¹⁰⁰ Meanwhile, the second law describes the transfer and dissipation of heat, as observed in processes such as exhaust emissions.¹⁰¹

From the perspective of *tadākhul al-ma‘ārif*, however, this engagement with scientific concepts operates at a relatively modest level of integration. Rather than developing into a systematic conceptual or methodological synthesis, it functions primarily as an illustrative and contextual connection between scriptural meaning and contemporary experience. This suggests that while the interaction between tafsir and Sufism reaches the level of conceptual interdisciplinarity, the engagement with science remains closer to a contextual or integrative mode.

This tendency becomes more evident when examining the internal structure of the interpretation itself. In Tafsīr Safīnah Kallā Sayalamūn, the rationale for grouping specific verses within a single chapter is not always explicitly stated, yet a clear thematic coherence can still be identified. The interpretation begins with QS. Āli ‘Imrān/3: 101 and is followed by QS. al-Baqarah/2: 155–156, which extend the earlier message by emphasizing that steadfastness in faith is accompanied by divine testing, whether through personal hardship or material loss. KH. Maimoen Zubair highlights that such trials are relatively minor compared to those of the hereafter, thereby encouraging patience and spiritual resilience.

¹⁰⁰ Claus Borgnakke and Richard E. Sonntag, *Fundamentals of Thermodynamics*, 4th ed. (Don Fowley, 2013), 85.

¹⁰¹ Borgnakke and Sonntag, *Fundamentals of Thermodynamics*, 286–87.

The discussion concludes with QS. Āli ‘Imrān/3: 120, which describes how opponents react negatively to the success of Muslims and positively to their difficulties. Taken together, these verses reinforce the central message introduced in the first verse. Notably, the initial verse receives a more detailed and expansive treatment, while the subsequent verses are discussed more concisely, functioning as supporting elements within the overall thematic structure.

In addition to Hammam, a comparable framework is proposed by M. Amin Abdullah through the concept of Integration–Interconnection. Both scholars emphasize the importance of dialogue between disciplines, yet they differ in orientation. Hammam stresses deep, critical, and potentially transformative engagement that may generate new knowledge. In contrast, M. Amin Abdullah emphasizes the importance of maintaining disciplinary integrity while fostering meaningful and constructive connections.¹⁰²

Within the broader field of Qur’ānic studies, Sufi-oriented interpretations are not uncommon. However, the present analysis approaches this tradition through the framework of tadākhul al-ma‘ārif in order to better understand the nature of interdisciplinary interaction. From this perspective, Qur’ānic exegesis can be seen as inherently open to multiple intellectual orientations, including Sufi, philosophical, legal, and linguistic approaches. Based on this analysis, KH. Maimoen Zubair’s interpretation in this chapter operates primarily at the conceptual level in its engagement with Sufism, where a meaningful integration of ideas is clearly evident. By contrast, his engagement with scientific concepts—particularly thermodynamics—remains at the level of integrative illustration (takāmul) rather than deep interdisciplinary synthesis. This pattern aligns more closely with the interconnection model proposed by M. Amin Abdullah, in which disciplines remain distinct while still being meaningfully connected.

¹⁰² M. Amin Abdullah, *Islamic Studies Di Perguruan Tinggi: Pendekatan Integratif Interkonekif* (Pustaka Pelajar, 2012), vii.

CONCLUSION

The interpretation of KH. Maimoen Zubair in the chapter *Fabīzālik Fartaqib wa Bīzālik Faqtarib*, when examined through the framework of *Tadākhul Al-Maārif*, shows a clear but varied form of interdisciplinary engagement. A strong and consistent link appears between Qur'ānic exegesis and Sufi thought. In this layer, concepts such as prayer, remembrance of the Prophet, patience, and moral resilience are not treated as simple ritual practices, but are developed into a deeper spiritual and ethical understanding of the Qur'ānic message. Here, Sufism works as a conceptual layer that enriches the meaning of the text beyond its literal sense.

In contrast, the use of science and technology—especially the metaphor of “fire” and energy—is mostly illustrative. It helps connect the Qur'ānic message with everyday modern life, but it does not yet reach a deeper level of conceptual or methodological integration. Instead, it functions as a bridge that makes the message more relatable to contemporary experience. From the perspective of *Tadākhul Al-Maārif*, this study shows an important point: interdisciplinary interaction in this interpretation does not appear with the same depth across all fields. It is more developed and conceptually grounded in relation to Sufism, while it remains contextual and illustrative in relation to science and technology. This helps clarify that integration in tafsir can take different forms depending on the field of knowledge involved. Overall, this study offers a clearer and more nuanced way of reading interdisciplinary engagement in Qur'ānic interpretation. It distinguishes between conceptual integration and contextual illustration as two different ways knowledge interacts in contemporary tafsir. Future research is encouraged to explore other chapters of *Tafsīr Safīnah Kallā Sayalamūn* to build a more complete understanding of its interpretive patterns and intellectual structure.

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