



Hermeneutik: Jurnal Ilmu Al Qur'an dan Tafsir

ISSN 1907-7246 E-ISSN 2502-6402

Tersedia online di <https://journal.iainkudus.ac.id/index.php/Hermeneutik/index>

DOI: <http://dx.doi.org/10.21043/hermeneutik.v17i2.17820>

Epistemological Construction of Tafsir *At-Tafsir Al-Madrasi* by H. Oemar Bakry

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Abstract

The Book of *At-Tafsir Al-Madrasi* by H. Oemar Bakry is a pedagogical book of interpretation at a leading Islamic boarding school, Pondok Modern Darussalam Gontor (and its branches). This book was taught at the very beginning of the founding of the Kulliyatul Muallimin Al-Islamiyah Gontor, Ponorogo. With the experience of KH. Imam Zarkasyi (one of Gontor's Trimurti caregivers) during his stay in Padang Thawalib during the colonial era, then sent him to meet H. Oemar Bakry to make them both Sahib al-Hamim (best friends). His closeness as a friend then had implications for the birth of *At-Tafsir Al-Madrasi* which was taught for years in the Pondok Modern Darussalam Gontor (PMDG). Furthermore, this research is a qualitative type using library research and studies (formal objects) which are used as the epistemological analysis of Abdul Mustaqim's interpretation. The results of this study indicate that the source of the book *At-Tafsir Al-Madrasi* is dominated by the *Tafsir Al-Manar* by Abduh and Rasyid Ridho which is considered the driving force for the modernization of the Islamic world. While the method used is *ijmali* with the *al-Adab al-Ijtima'i* pattern on the one hand and the other hand the *At-*

Tarbawi pattern. Finally, the validity of H. Oemar Bakri's interpretation can be seen based on coherence theory and pragmatic theory.

Keywords : *At-Tafsir Al-Madrasi, epistemology of interpretation, H. Oemar Bakry.*

Abstract

Kitab *At-Tafsir Al-Madrasi* karya H. Oemar Bakry merupakan kitab pedagogis tafsir di pesantren terkemuka yakni Pondok Modern Darussalam Gontor (beserta cabangnya). Kitab ini diajarkan persis awal berdirinya Kulliyatul Muallimin Al-Islamiyah Gontor, Ponorogo. Dengan bermodalkan pengalamannya KH. Imam Zarkasyi (salah satu trimurti pengasuh Gontor) selama mengenyam di Padang Thawalib pada era penjajahan, kemudian menghantarkannya bertemu dengan H. Oemar Bakry hingga menjadikan keduanya sebagai *Shahib al-Hamim* (sahabat karib). Keakrabannya sebagai sahabat kemudian berimplikasi pada lahirnya *At-Tafsir Al-Madrasi* yang diajarkan secara bertahun-tahun di lingkungan Pondok Pesantren Modern Darussalam Gontor (PMDG). Selanjutnya, Penelitian ini adalah berjenis kualitatif dengan menggunakan sumber kepustakaan (*library research*) dan kajian (objek formal) yang dijadikan kacamata analisis epistemologi tafsir Abdul Mustaqim. Hasil dalam penelitian ini menunjukkan bahwa kitab *At-Tafsir Al-Madrasi* sumbernya didominasi oleh *Tafsir Al-Manar* karya Abduh dan Rasyid Ridho yang dianggap sebagai penggerak modernisasi dunia Islam. Sedangkan metode yang digunakan adalah *ijmali* dengan corak *al-Adab al-Ijtima'i* di satu sisi, di sisi lainnya bercorak *At-Tarbawi*. Terakhir, validitas penafsiran H. Oemar Bakri dapat dilihat berdasarkan teori koherensi dan teori pragmatis.

Kata Kunci : *At-Tafsir Al-Madrasi, epistemologi tafsir, H. Oemar Bakry.*

Introduction

Tafsir Nusantara is synonymous with interpretation products that were born using bahasa and local languages, (Faisal 2020) the aim is to understand the text and context contained in the holy of the Qur'an (Baihaki 2017). *At-Tafsir Al-Madrasi* present

with different language interpretations, it's Arabic language and have big influence to thinking of traditionalist-modernist. H. Oemar Bakry as the author of *At-Tafsir Al-Madrasi* said that part of content in the book (*Al-Madrasi*) refer to *Tafsir Al-Manar* by Muhammad Abduh and Ridho, (Barry 2000) a book belonging to the modern interpretation (M. Husein Adz-Dzahabi nd). However, H. Oemar Bakry told that in volume two of *At-Tafsir Al-Madrasi* using various sources of reference *al-Kutub at-Tafsir*.(Bakry 2001) However, this *kitab At-Tafsir Al-Madrasi* became a reference for pesantren which had a background in traditionalist thought before finally placing its position as a modern Islamic boarding school, namely Pondok Pesantren Modern Darussalam Gontor (PMDG).(Saefur Rochmat 2002) While on the other side, the book of *Tafsir Al-Manar (At- Tafsir Al-Madrasi)* is one of the *tafsir* that became inspiration for Modernist thinkers. Abdullah Saeed in his works, written that *Tafsir Al-Manar* is an interpretation that belongs to interpretation modernist (Abdullah Saeed 2012). This fact is interesting to study further, especially knowing the influence of *Tafsir Al-Manar* in *At-Tafsir Al-Madrasi*, which then continues on to the construction of the epistemological *tafsir* of *At-Tafsir Al-Madrasi* by H. Oemar Bakry.

At-Tafsir Al-Madrasi which was born from the womb of *Tafsir Al-Manar* was placed by Abdul Mustaqim as an interpretation of the nuances of *hida'i* (Al-Qur'an as *guidance book*) (Mustaqim 2014). This means that the products of *tafsir* at that time no longer focused on discussions about linguistics, theology, and textualism. However, the discussion talked a lot about aspects of the explicit and implied meaning of the text, or in Sahiron Syamsuddin's language, namely looking for moral ideas and messages behind the text (*ma wara'a an-nash*) (Syamsuddin 2017). The paradigm and dynamics of *tafsir* in the modern-contemporary era seem to rain down from the drought of reading the meaning of the Qur'anic text so that it has direct implications for the intent and purpose of the text. H. Oemar Bakry also carried out this kind of reading through his commentary (*Al-Madrasi*) which tends to be influenced by *Al-Manar*. This was affirmed by Ignaz Goldzhiher that the product of interpretation will not escape the element of influence that surrounds the interpreter (author) (Goldziher 2003).

As the one of pedagogical books in pesantren, *At-Tafsir Al-Madrasi* occupies a major role in shaping the thoughts and character of Indonesian Muslim scholars

(Rusmana, Kamal, and Alamsyah 2021). The teaching of this book (*At-Tafsir Al-Madrasi*) over a long time, at least would given a strong reason for tracing the background of this book epistemologically. In other words, I try to analyze the presence of *At-Tafsir Al-Madrasi* in the pesantren environment by examining and dismantling the important elements in the study of the epistemology of interpretation. The important elements that the author refers to the process of finding sources, methods, and validity in an interpretation product. This concept was initiated by Abdul Mustaqim through his dissertation which was later converted into his book entitled "Epistemologi Tafsir Kontemporer" (Mustaqim 2010).

So far, the term epistemology of tafsir in the view of Indonesian scholars is not a foreign matter. Research on *At-Tafsir Al-Madrasi* and the epistemology of tafsir has produced three major themes that are stored in the research databases of scholars. *First*, *At-Tafsir Al-Madrasi* in various discussions. This category has been carried out by Hidayatul Jannah (2018), (Jannah 2018) M. Riyan Hidayat (2020, 2022), (Hidayat 2020, 2022a, 2022b), and Dadan Rusmana, et al (2021). (Rusmana, Kamal, and Alamsyah 2021) *Second*, the epistemology of Tafsir Nusantara. Researchers who fall into this category are Kerwanto (2019), (Kerwanto 2019) Faishal Khair (2019), (Faishal Khair 2019) Wely Dozan (2019), (Dozan 2019), and Aldomi Putra (2020). (Men 2020) *Third*, the epistemology of tafsir on social media. this category was introduced by Muhafizah (2022), (Muhafizah 2022), and Aisya Hanna (2021). (Hanna 2021) Based on the existing literature, places the urgency of this research among scholars. The absence of research on the construction of tafsir of *At-Tafsir Al-Madrasi* is a bright spot in the process of the research journey that the author is conducting.

The concern expressed by the author above, as well as the application of the epistemological theory of tafsir, results in academic questions that must be answered in this study, namely what are the sources of interpretation of *At-Tafsir Al-Madrasi* ?, what is the method of interpretation of *At-Tafsir Al-Madrasi* ?, and what is the validity interpretation of *At-Tafsir Al-Madrasi* ?. Furthermore, so that these concerns can be answered optimally, here I will describe three important points in this research, namely, (1) H. Oemar Bakry's intellectual journey. This section discusses H. Oemar Bakry's journey, movement, and contribution, (2) illustrations of *At-Tafsir Al-Madrasi*. This

chapter describes the characteristics of *At-Tafsir Al-Madrasi* from all its forms, (3) an epistemological analysis of the tafsir of *At-Tafsir Al-Madrasi*. This final part is the answer to the concern that the author expressed in the introduction.

Theoretical Study

Epistemology is something branch related to philosophy with theoretical knowledge. kindly structure language, the term epistemology is born from two combined words in Greek, that is *episteme* (knowledge) and *logos* (thoughts, words, conversations, or science) (Firmansyah 2021; Rahman 2013; Sholihan 2015). Meanwhile, in terms of terminology, epistemology is a branch of philosophy that has the task of finding the nature and scope of knowledge, its assumptions, and the basic, and accountability for knowledge statements possessed (Sholihan 2011). There are at least three problems that must be solved when talking about epistemological studies, namely what are the sources of knowledge, what is the nature of knowledge, and whether knowledge is valid or correct (Anas 2018). Talking about epistemological studies, to obtain sources and methods knowledge there are various schools, namely empiricism, rationalism, intuitionism, and the scientific method (Kattsoff 2004b). The application of this theory in this study will show the seriousness of H. Oemar Bakry citing sources that become references in his interpretation of the extent of its use and the methodology used. As for measuring the validity of an interpretation product, it can be reviewed through coherence, correspondence and pragmatic theories. The theory of coherence (*the consistency theory of truth*) said that truth is not formed from the relationship between a decision (*an assessment or theory*) and something else, namely facts or reality, but the relationship to the theories themselves. This means that in order to find out the truth of a new theory, must also know clearly its relationship with the theory that has been known and acknowledged before. Furthermore, *the correspondence theory of truth* has a clear and concrete correlation between the meaning contained in an opinion and the facts that occur. The last theory is pragmatic (*the pragmatic theory of truth*). The benchmark for words, propositions or theories is focused on the usefulness or not of words, propositions

or theories for humans in navigating the ship of their life (Mustaqim 2010; Sholihan 2011).

Departing from the three theories above, that truth can be explored and measured by the suitability of one theory with another theory that recognizes the truth, both on the fact scale, and its usefulness for human life. These three important theories will be the analytical tool in this study. H. Oemar Bakry's *At-Tafsir Al-Madrasi* will be tested using this theory. Is the construction of H. Oemar Bakry's methodological principle building consistent in its application, is its interpretation following facts that are relevant to scientific facts that have been recognized as true, and is its interpretation able to function as an answer to the concerns and problems of Muslims, especially among students studying this *Kitab Tafsir* at institutions? boarding school.

As for the term "tafsir" born from the womb of Arabic *fassara-yufassiru-tafsirun*, Manna' Khalil al-Qattan in his book *Mabahis fi Ulum Al-Qur'an* defines interpretation as "al-ibanah wa idzhar al-ma'na al-ma'kul" (explainer and explains the meaning that makes sense), (Qattan 2000) or is called *kasyf al mughotta* (opening the closed). (Ibn Manzur 2009) The term interpretation is always synonymous with the meaning of the Qur'anic text implemented by the interpreters (*mufassir*). However, Abdul Mustaqim mapped interpretation into two categories, namely, interpretation as a product and also interpretation as a process, both good news and warnings (Mustaqim 2011). Furthermore, the Al-Qur'an which has always been positioned as the word of God for Muslim audiences with a variety of meanings in it provides various nuances and colors as well. This is because understanding the verses of the Qur'an will continue in human life along with the development of *az-zaman* (time) and *al-makan* (place). Interpreters with various *ijtihad* try to reveal the contents and contents of the Qur'an based on the results of the understanding of interpreters who have scientific consistency, experience, and different social conditions, which produce different meanings and contexts.

Method

This research is based on the type of literature (*library research*) with a descriptive-analytical-critical method, meaning that the description of the epistemology of *At-Tafsir Al-Madrasi* by H. Oemar Bakry is comprehensive, deep, detailed, and systematic, then critically analyzed regarding the construction of tafsir *At-Tafsir Al-Madrasi*. In this study, the data sources or references used are divided into two charts, namely primary and secondary. The primary data source in question is the main data, principal, and research focus, this source is obtained from the research object directly so that the validity obtained is authentic. While secondary data sources are sources or references that can *support* and have correlation information in the object of research (Arikounto 2017). Furthermore, the stages carried out in this research include *first*, collecting and filtering data, especially the works of H. Oemar Bakry related to the theme of discussion in this study. *Second*, I will examine the data carefully and comprehensively then abstracts it by describing-analyzing it critically, and then explaining the construction of the epistemological tafsir of H. Oemar Bakry. Thus, it can be seen how the essence of interpretation, the method of interpretation, and the validity of the interpretation was initiated by H. Oemar Bakry through his works. *Third*, to conclude from the data and the my observations of *At-Tafsir Al-Madrasi* which departs from the academic anxiety contained in the problem formulation above.

Results and Discussion

The Life Journey of H. Oemar Bakry

Oemar Bakry or known as ustadz Oemar Bakry and H. Oemar Bakry is the eldest son of the couple Abu Bakar and Borong. His birth was on June 26 1916 in the village of Kacang, Solok Regency, on the shores of Lake Singkarak, West Sumatra (Husna 2015). He has two younger siblings named Upik and Usman Bakry. His childhood was spent playing, going to school, and reciting the Qur'an. It was common for children in West Sumatra to do this at that time, even in the story of his life little Oemar Bakry often received reprimands from his mother because he often swam into a lake far from the shore (Bakry 1984a). As a person who was born in a Muslim environment, little Oemar Bakry

spent his time in *surau* (*langgar*) and mosques to recite the Qur'an, *sharing*, or even staying at the *surau* (Minangkabau community tradition). (Bakry 1984a) It is not surprising that the Minang community has a very deep impression of *surau* and mosques. Elizabeth in her book even firmly said that the Minang Muslim community forms its personality and *skills* through *surau* and mosques (Graves 2007).

His academic journey began with 'Sekolah Desa'(1921), which was three kilometers from Oemar Bakry's residence (Bakry 1984a). Traveling long distances by foot was a *common activity* for rural children, so his studies at 'Sekolah Desa' continued at 'Sekolah Bersambung'(1926) in the village of Singkarat, which was farther away from the 'Sekolah Desa'. Little Oemar Bakry needed to walk a distance of six kilometers. (Bakry 1984a) Furthermore, Oemar Bakry and his mother (Borong) had the desire to continue their studies at the *Normal Islam School* Padang, however, their wish ran aground because Oemar Bakry's grandmother dreamed of a reciter figure *through* Oemar Bakry's identity. After going through a long discussion, then Oemar Bakry fulfilled his grandmother's wish by going to school in the village of Sumpur for a year (Hidayat 2022b). After studying in Sumpur, Oemar Bakry in his youth continued his study of the Qur'an (read: reciting) to the Limau Simabur River in Tanah Datar District with H. Moechtar in a short time which continued at the Sumatera Thawalib College and Diniyah Putera (1931, 1932). (Bakry 1984c) In the existing references it is recorded that H. Oemar Bakry was a student at the University of Indonesia in a Literature and Arabic Language study program, but unfortunately, Oemar Bakry did not finish his studies because he was preoccupied with activities outside UI (Hidayat 2022a).

H. Oemar Bakry's long academic journey led him to form movements that are mapped into four motives, namely propaganda, education, printing business, and politics (Hidayat 2022b). This is based on his expertise in advancing and developing the Islamic potential of the Minangkabau people. By working as a teacher, director, businessman, as well as a *preacher* to emphasize his existence in acting, it is not surprising that H. Oemar Bakry often receives invitations to convey his thoughts from the regional, national, and global stages (Husna 2015). H. Oemar Bakry even recorded his activities at the International *Mu'tamar* with the title "Kebangkitan Umat Islam Abad Ke-15" (Bakry 1980). Oemar Bakry's optimism about Islam led him to meet and study with important

national and international figures such as Prof. Mahmud Yunus, Inyik Karim Amrullah, H. Abdul Malik Amrullah, H. Agus Salim, Abdul Hamid Hakim, Inyik Parabek, Prof. Husein Djayaningrat, and Prof. Emil Salim (Barry 1984a).

On the other hand, H. Oemar Bakry is a figure who is quite productive in his work. Jannatul Husna illustrates H. Oemar Bakry as a person who becomes a skilled ink coolie (productive writer) (Husna 2015). That is, there is no doubt about H. Oemar Bakry's enthusiasm for creating and contributing to the world of writing, he even created large printing presses "Mutiara" and "Angkasa" as a vessel for the aspirations of his writings. H. Oemar Bakry has produced 21 works which he has published in Indonesian and Arabic (Bakry 1993). However, the author found that other sources said that his work totaled 30 works from 1930 to 1980. (Ali Nuar 2016) The number of publications from H. Oemar Bakry in the debate notes, in my mind said that is not important and should be appreciated as that framed a portrait of H. Oemar Bakry's thoughts. the works he produces speak in various fields, namely education, the science of the Qur'an and Tafsir, Akhlak, Fiqh, Hadith, History and Politics (Bakry 1984b). Among his works are entitled *Kamus Indonesia-Arab-Inggris*, *Kamus Arab-Indonesia*, *At-Tafsir Al-Madrasi*, *Ilmu Bumi 1-3*, *Pelajaran Sembahyang*, *Uraian 50 hadis*, *Bung Hatta selamat jalan*, and many others. H. Oemar Bakry breathed his last on April 19, 1985, in Bandung, right when he was 69 years old (Ali Nuar 2016).

Physical Illustration of At-Tafsir Al-Madrasi

The book *At-Tafsir Al-Madrasi* is the work of Oemar Bakry's youth after completing his studies at the Madrasah Diniyah and Sumatra Thawalib (Bakry 1984c). *Al-Madrasi* is placed as a teaching material book in madrasas and Islamic boarding schools. His presence was worked on H. Oemar Bakry's concern about the book of tafsir (written by Indonesian interpreters) which was not included in the regular syllabus of madrasas and Islamic boarding schools (Hidayat 2022a). On this basis, H. Oemar Bakry moved to present a book of interpretation that was relevant to Indonesian students and santri (Bakry 2000). If the meaning of "Al-Madrasi" is traced, a meaning will emerge which indicates that this book only speaks to students and students, which the author has concluded in another article that the book *At-Tafsir Al-Madrasi* functions as a means of thinking. Moderate and progressive Islam (Hidayat 2020). Or according to Dadan

Rusmana as a means to be proficient in speaking and liberating Arabic (Rusmana, Kamal, and Alamsyah 2021).

At-Tafsir Al-Madrasi was originally published by Saadiah Padang Panjang, which was then under the leadership of Boekhandal Saadiah. (Bakry 1984a) According to Islah Gumian's record, this book was published around the 1950s (Gusmian 2015, 2017). This book (*Al-Madrasi*) was presented in 1937 when H. Oemar Bakry was 21 years old. (Hidayat 2022b) the certainty of this interpretation must be corrected historically so that there is no assumption that the foundation is uncertain. *Tafsir At-Tafsir Al-Madrasi* before changing hands and being taught at Gontor, previously taught at *Kulliyatul Muallimin Al-Islamiyah* Padang (Rusmana, Kamal, and Alamsyah 2021). Exactly a year after teaching this book in Padang, Gontor adopted this book after H. Oemar Bakry presented it to KH. Imam Zarkasyi is a form of friendship between the two (Bakry 1984a, 2000). Currently, the book *At-Tafsir Al-Madrasi* has been published in the *Darussalam Press* printing house. The *At-Tafsir Al-Madrasi* book has 2 volumes, with the first volume being the *khulashah* (summary) of *Tafsir Al-Manar*, while in the 2nd volume there is a development of references from H. Oemar Bakry which does not focus on *Al-Manar* but other commentary books (Bakry 2000, 2001). *Al-Madrasi* uses the full Arabic language with a picture of the Al-Qur'an *Mushaf* on the cover of the book. Then, the interpretation of the first volume is only limited to QS. Al-Fatihah [1] to QS. Al-Baqarah [2]: 63 with 97 pages added. Meanwhile, volume 2 of its interpretation from QS. Al-Baqarah [2]: 142 to 252 with 175 pages.

Furthermore, the building of the systematics of writing the book *At-Tafsir Al-Madrasi* which was applied by H. Oemar Bakry the author determined in four steps. *First*, the classification of verses that are the same as the themes with bits and pieces of stories that are continued in the Qur'an with several verses. *Second*, explain the meaning of *Gharib* in the Qur'an with the column *Al-Mutharadifaat Asy-Syu'bah* (difficult Arabic vocabulary). *Third*, interpretation of verses by word and sentence by taking into account the *musabah aspects* of verses, *i'rab*, and their relevance to the social-community context. *Fourth*, presenting *Al-As'ilaat* (questions) after the interpretation of verses every the theme. Its function is to find out the extent to which students and santri understand the interpretation of H. Oemar Bakry's interpretation. This final stage is aligned with the

teaching handbooks produced by the Ministry of Religion (currently the Ministry of Religion). Using the *Ijmali interpretation method* (Hidayat 2022a) supported by the description *At-Tafsir Al-Madrasi* in the style of *al-adab al-Ijtima'i* on the one hand, and the other hand in the style of *at-Tarbiyah*. To support this statement the author will include H. Oemar Bakry's interpretation in his book *At-Tafsir Al-Madrasi* as follows:

ولا تلبسوا الحق بالباطل..... إلخ (البقرة: ٤٢)

التفسير: إنّ الأحبار والرؤساء منهم كانوا يلبسون على العامة الحقّ بالباطل، فيوهوهم. إنّ النبيّ صلى الله عليه وسلم من الأنبياء الذين نعتهم الكتب بالكذبة ويكتمون ما يعرفون من نعوته التي لا تنطبق على سواه، وما يعلمون من صفات الأنبياء الصادقين وما يدعون إليه كله ظاهر فيه عليه الصلاة والسلام.

The explanation above places the leader's transparency on the truth and brings out evil into the public space which must be applied by them. This behavior is not commendable in the soul of a leader according to H. Oemar Bakry. (Bakry 2000) In his interpretation of another verse in QS. Al-Fatihah [1]: 3 which reads:

الرحمن الرحيم

التفسير: كَرَّرَ اللهُ هذه العبارة لبيان أن تربيته للعالمين ليست لحاجة به إليهم كجلب منفعة أو دفع مضرة، وإنما هي لعموم رحمته وشمول إحسانه فكأن الله تعالى أراد أن يتحجب إلى عباده فعرّفهم أنّ ربوبيته رحمة وإحسان ليقبلوا على اكتساب مرضاته منشحة صدورهم، مطمئنة قلوبهم ولا ينافي عموم الرحمة ما شرعه الله تعالى من العقوبات في الدنيا وما أعده من العذاب في الآخرة للذين يعتدون الحدود ويتهكون الحرمات فإنه في الحقيقة وغايته من الرحمة، لأن فيه تربية للناس وزجرا لهم عن الوقوع فيما يخرج عن حدود الشريعة الإلهية وفي الإنحراف عنها شقائهم وبلائهم وفي الوقوف عندها سعادتهم ونعيمهم. والوالد الرؤوف يربي ولده بالترغيب فيما ينفعه والإحسان عليه إذا قام به ولجأ بالترهيب والعقوبة إذا اقتضت ذلك الحال. فكان من رحمته تعالى بعباده أن رباهم بنوعى التربية معا: الترغيب والترهيب كما في قوله تعالى: (نبيّ عبادي عنى أنا الغفور الرحيم وأن عذبي هو العذاب الأليم) .

H. Oemar Bakry's interpretation of this verse briefly emphasizes the divine nature of *Ar-Rahman* and *Ar-Rahim* by associating it with the attitude of parents who educate their children by reprimanding them if they are wrong and directing them to the truth according to Islam. (Bakry 2000) In the writer's opinion, apart from providing relevance to the socio-society, the above verse also focuses on aspects of *tarbiyah* and *ta'dib* provision to the santri (readers) of this interpretation. To emphasize its position as a book that has the nuances of *al-Adab al-Ijtima'i* and *tarbiyah*, the author will cite his

interpretation which indicates the two features. The interpretation falls on QS. Al-Baqarah[2]: 252 with the editorial:

تلك آيات الله نتلوها عليك الحق... إلخ

التفسير: تلك القصص التي نتلوها عليك بالحق آيات اللخ ودلائل نبوة النبي الأمي وإنك لمن المرسلين إذ لولا الرسالة لما عرفت شيئاً من هذه القصص وأنت لم تكن في أزمنة وفرعها وتعلمت شيئاً من التاريخ.

The reading of the evidence of Allah's verses through the presentation of the stories of the previous ummah is sure to become a lesson that can be learned by the santri and students. (Bakry 2000) Where, the source used in this commentary (*Al-Madrasi*) volume one only relies on *Tafsir Al-Manar*, while the second volume of sources used varies such as Al-Maraghi, Ibnu Katsir, and Jalalain. (Hidayat 2022a)

Apart from *istifadah* with H. Oemar Bakry through the work of *At-Tafsir Al-Madrasi*, I should conduct a critical study of this *tafsir* (*Al-Madrasi*). This was affirmed by Abdul Mustaqim and Quraish Shihab that in reading and dissecting *Kitab tafsir*, apart from *praying* for blessings, it must be supported by readers critically. (Shihab 1994) Thus, make me should read of the commentary book produced by H. Oemar Bakry (*Al-Madrasi*) found its points of weakness and strength. The advantages include *At-Tafsir Al-Madrasi* written specifically to meet the educational curriculum in madrasah and Islamic boarding schools supported by a writing system that adapts the curriculum of madrasah teaching materials under the auspices of the Ministry of Religion. *At-Tafsir Al-Madrasi* was codified briefly, concisely, clearly by eliminating the aspects of *ikhtilaf* and *jadal*, the interpretation presents questions after the verse being interpreted. Meanwhile, its shortcomings include the codification of *At-Tafsir Al-Madrasi* which only contains two volumes, so it seems that the commentary has not been *completed* yet. (Ghozali 2021) This Arabic interpretation has implications for the lack of madrasah and Islamic boarding schools that study and learn (*Al-Madrasi*).

Epistemological Analysis of At-Tafsir Al-Madrasi Interpretation

Based on the emphasis on the data above, I will explain an important point the form of epistemology in the product of *tafsir*. Validity is an important element in epistemological discourse because it includes the search for truth in a work of

interpretation or tafsir (Mustaqim 2020). In simple terms, validity functions as a yardstick for measuring the truth of interpretation products by associating them with the theory of truth of the philosophy of science. Without the validity of interpretation, it is difficult to conclude objectively and scientifically about the truth of the interpreter's work (Mustaqim 2011). It is possible, for some people who tend to be against philosophy, to feel disturbed, especially when applied to products of interpretation to measure their truth (Mustaqim 2020). On the other hand, it is necessary to know that the interpretation of a *mufassir* is relative, and is also assumed to be a dynamic and inter-subjective product so that its validity can be considered uncertain and *real*. However, apart from this opinion, through Abdul Mustaqim's views, at least the truth of a product can be tested through the three standards he has set, namely coherence, correspondence, and pragmatics as the main basis.

Regardless of the pro and contra of Abdul Mustaqim's ideas, there is nothing wrong with borrowing a theory of truth that departs from the philosophy of science as a benchmark for standardizing interpretation products both *online* and *offline*, *soft files*, and *hard files* (Muhafizah 2022). this theory is not used to measure the ideological truth of certain madhab groups *and* interpreters, but this theory is commonly used to seek the validity (truth) of science from a philosophical perspective. However, this study only focuses on coherence and pragmatic theory. This is because *At-Tafsir Al-Madrasi* has no connection with correspondence theory. After all, *Al-Madrasi* only talks about socio-community aspects and children's education through his interpretive texts. Although these theories are often applied in empirical study disciplines, there is nothing wrong with applying them to see the benchmark of truth from the interpretations made by H. Oemar Bakry through his work *At-Tafsir Al-Madrasi*.

The two theories mentioned above (coherence and pragmatism) are related to the work of H. Oemar Bakry (*Al-Madrasi*). By definition, coherence theory means that benchmarks are placed based on internal relations between several opinions or beliefs themselves. In my opinion author, truth is measured through a collection of internal opinions (readers and interpreters) which expressly express and agree on the truth as measured by previous opinions (Mustaqim 2020). Based on this definition, the writer concludes that the interpretation of H. Oemar Bakry (*Al-Madrasi*) is positioned in the

place of a coherent theory of truth. This is evidenced by H. Oemar Bakry's interpretation which tends to be brief, clear, and dense with discussions in it on the aspects of moral education, *adab*, reason, *aqidah*, and worship. As the author, I have explained in detail in the discussion before, Abdul Mustaqim criticized that this theory might be considered a turtle, It is appropriate if an interpreter is inconsistent in the process of interpreting verses, but me examine the consistency of H. Oemar Bakry which is evident in the interpretation of verses of the Qur'an.

Furthermore, the theory of pragmatism shows the meaning of the extent to which an interpretation can have a positive impact on society so that it can be applied in everyday life (Mustaqim 2020). That is, an interpretation or meaning of a verse can be said to be pragmatically correct if the interpretation of the verse can be a solution to life problems experienced by individuals and in society context. However, it is important to underline that the results of the application of the pragmatism theory of products of tafsir are relative, tentative, and even progressive, so the result explains that the truth of interpretation is not final. (Faradi 2019) That because the interpretation must be social-reality, only then can it become a solution to society's problems. The same thing is also defined by Louis O Kattsoff and Richard R Kirkhan about the meaning of pragmatism (Kattsoff 2004a). The salient feature of pragmatic theory besides its discussion is not final, scientific work is valued and real facts are viewed critically (Mustaqim 2020).

Departing from the idea of the theory of pragmatism, this theory, when linked to *At-Tafsir Al-Madrasi*, is very relevant to the theory of pragmatism because the content of its interpretation contains the basics of truth to be applied by students as provisions, and capital when students are present in society. This can be seen in the interpretation of H. Oemar Bakry who does not let go of the social aspects inherent in each text of his interpretation, making it easier for students to apply God's messages through the Qur'an in their lives. Through out this pedagogical journey of interpretation at the Darussalam Gontor Modern Islamic Boarding School (PMDG) and its branches, so many Muslim scholars have been born who are competent to characterize elements of Indonesian society. Thus it is clear that the theory of pragmatism reads theoretically and practically through H. Oemar Bakry's work, namely *At-Tafsir Al-Madrasi*.

Conclusion

Here, I was make elaboration in this article has shown the results that the epistemological construction of Tafsir *At-Tafsir Al-Madrasi* raises anxiety about its presence at the Darussalam Gontor Modern Islamic Boarding School (PMDG) and its branches. This book is placed in a moderate position (*wasathiyah*) according to the moderate background of H. Oemar Bakry, where this book of interpretation (*Al-Madrasi*) is based on *Tafsir Al-Manar* in the first volume, and the commentaries of *Ibn Katsir*, *Al-Maraghi*, and *Jalalain* in the second volume with the *Ijmali* method of interpretation and the style of *al-Adab Al-Ijtima'i*, *Tarbawi*. Based on the epistemological theory of interpretation, it can be seen that *At-Tafsir al-Madrasi* shows his prominence on the theory of coherence and pragmatism.

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