



# THE DYNAMICS OF QUR'ANIC TAFSIR IN INDONESIA: HISTORICAL PERIODIZATION AND THE ROLE OF LOCAL SCHOLARS

**Ahmad Fadly Rahman Akbar**

Universitas Darussalam Gontor

Email: [fadlyrahman@unida.gontor.ac.id](mailto:fadlyrahman@unida.gontor.ac.id)

**Muhammad Diaz Supandi**

Universitas Darussalam Gontor

Email: [muhammaddiazsupandi38@student.iqt.unida.gontor.ac.id](mailto:muhammaddiazsupandi38@student.iqt.unida.gontor.ac.id)

**Ihwan Agustono**

Universitas Darussalam Gontor

Email: [ihwan\\_agus@unida.gontor.ac.id](mailto:ihwan_agus@unida.gontor.ac.id)

**Niken Sylvia Puspitasari**

Universitas Darussalam Gontor

Email: [nikensylviap@unida.gontor.ac.id](mailto:nikensylviap@unida.gontor.ac.id)

**Abstrak:** Sejarah tafsir Al-Qur'an di Indonesia berkembang secara dinamis seiring proses Islamisasi di Nusantara yang menghadapi tantangan bahasa dan budaya, di mana Al-Qur'an yang berbahasa Arab diterjemahkan dan ditafsirkan untuk masyarakat dengan beragam bahasa daerah, sehingga memerlukan integrasi antara nilai-nilai Islam dan kearifan lokal. Penelitian ini bertujuan untuk menguraikan periodisasi perkembangan tafsir Al-Qur'an di Indonesia, mencakup periode klasik hingga pramodern, serta mengeksplorasi kontribusi ulama dalam mengontekstualisasikan ajaran Islam sesuai kebutuhan masyarakat. Dengan menggunakan metode kualitatif deskriptif dan pendekatan kajian pustaka (library research), penelitian ini menganalisis manuskrip kuno, karya ulama Nusantara, serta literatur modern. Hasil penelitian menunjukkan bahwa perkembangan tafsir di Indonesia dapat dibagi menjadi empat periode utama dengan karakteristik unik, mulai dari pengaruh dominan Timur Tengah pada periode klasik hingga munculnya corak tafsir inklusif berbasis budaya Nusantara pada periode pramodern. Inovasi ulama Nusantara dalam memadukan ajaran Islam dengan tradisi lokal, seperti penggunaan bahasa daerah dalam tafsir, menjadi sorotan penting untuk memperluas pemahaman masyarakat. Kebaruan penelitian ini terletak pada analisis mendalam mengenai adaptasi tafsir terhadap konteks sosial dan budaya Nusantara, yang menunjukkan bahwa tafsir Al-Qur'an tidak hanya berperan sebagai sarana pemahaman agama, tetapi juga sebagai pedoman dinamis yang relevan dengan perkembangan zaman, memberikan kontribusi penting bagi studi tafsir Al-Qur'an dan kajian Islam di Indonesia sekaligus menegaskan pentingnya pendekatan kontekstual dalam memahami teks suci.

**Kata Kunci:** Periodisasi, tafsir Nusantara, Islamisasi, ulama lokal.



**Abstract:** The history of Qur'anic exegesis in Indonesia has developed dynamically alongside the process of Islamization in the Nusantara, which faced linguistic and cultural challenges. The Arabic Qur'an was translated and interpreted for communities with diverse local languages, necessitating the integration of Islamic values with local wisdom. This study aims to delineate the periodization of the development of Qur'anic exegesis in Indonesia, covering the classical to premodern periods, and to explore the contributions of Islamic scholars in contextualizing Islamic teachings to meet societal needs. Employing a qualitative descriptive method and a library research approach, this study analyzes ancient manuscripts, works of Nusantara scholars, and modern literature. The findings indicate that the development of Qur'anic exegesis in Indonesia can be divided into four main periods, each with distinct characteristics, ranging from the dominant influence of the Middle East in the classical period to the emergence of inclusive exegesis rooted in Nusantara culture during the premodern period. The innovations of Nusantara scholars in blending Islamic teachings with local traditions, such as using local languages in exegesis, are highlighted as key efforts to broaden public understanding. The novelty of this research lies in its in-depth analysis of the adaptation of exegesis to the socio-cultural context of the Nusantara, demonstrating that Qur'anic exegesis serves not only as a means of understanding religion but also as a dynamic guide relevant to the changing times. This study makes a significant contribution to the field of Qur'anic exegesis and Islamic studies in Indonesia, emphasizing the importance of contextual approaches in understanding sacred texts.

**Keywords :** *Periodization, Nusantara tafsir, Islamization, local scholars.*



## Introduction

The journey of Qur'anic exegesis in Indonesia began with the advent of Islam, where people's acceptance of the teachings of Islam also meant acceptance of the Qur'an as scripture. Since the Qur'ān was in Arabic, which was not understood by most Indonesians at that time, the need for explanation in the local language became necessary. The many different dialects and languages in the archipelago, such as Malay, Javanese, Sundanese and Bugis, required the ulama to provide interpretations both orally and in writing so that people could understand the content of the Qur'ānic teachings. This process shows how scholars play an important role in accommodating the understanding of Islamic teachings in various regions with linguistic diversity. (Roifa, Anwar, and Darmawan 2017)

Qur'ānic commentaries in Indonesia attempt to adapt Qur'ānic teachings into local languages, often requiring a more detailed process of translation and interpretation than was the case in Arabic. In Indonesia, Qur'ānic interpretation involves cultural contextualization that touches not only the linguistic aspects but also the traditions and social values that exist in each region. Scholars and religious leaders in Indonesia realize that translation alone is not enough; therefore, a broader and more detailed interpretation is carried out to convey the Qur'ānic message according to the background and social conditions of Indonesian society. With this approach, people can understand the meaning of the Qur'ān not only as a holy book but also as a guide to life that is relevant to their local values. (Rajafi 2018)

The history of Qur'anic interpretation in Indonesia can be classified into several periods, namely the classical, medieval, premodern, and modern periods, where each of these periods has its own characteristics that are different from developments in the Middle East. In the classical and medieval periods, the development of tafsir was more influenced by traditional approaches that tended to refer to interpretations from the Middle East. However, in the pre-modern period of the 19th century, interpretation began to show local patterns with a more independent approach and focused on social relevance in Indonesia. In past seminars, the classical and medieval periods have been discussed, while this paper will explore more about the premodern period which became an important point in the history of Qur'anic interpretation in the archipelago. (Ice 2018)

Based on the previous explanation, the author attempts to describe the development of Qur'anic tafsir in the archipelago in detail. This discussion will cover various periods that mark the journey of tafsir in Indonesia, ranging from the classical phase to the premodern period that emphasizes local patterns with an emphasis on social relevance. The author will also discuss the role of ulama in adapting Qur'anic tafsir to the diverse cultural, linguistic and social contexts of the archipelago, as well as how this approach differs from tafsir in the Middle East. The main objective of this research is to understand more deeply how the process of adaptation and localization of tafsir in the archipelago becomes an important foundation for the community in understanding the Qur'an as a guide to life that is relevant to local values.



## Research Methods

This research uses a descriptive qualitative method with a library research approach to explore the history of the development of Qur'anic tafsir in Indonesia and its periodization in depth. The research data is categorized into two main categories, namely primary and secondary data. Primary data includes historical documents such as ancient manuscripts, works of Nusantara scholars, and relevant historical books. Meanwhile, secondary data includes journal articles and previous research results that support the analysis of socio-cultural dynamics in the process of interpreting the Qur'an. Data collection techniques are conducted through literature studies, archival searches, and comparative studies, which involve comparing literature from various sources to gain a more comprehensive and in-depth understanding.

This research approach aims to identify and describe the contributions of Nusantara scholars in the development of Qur'anic tafsir, including the influence of social and cultural factors in the interpretation of sacred texts. In the analysis process, this research applies three main techniques, namely historical analysis, content analysis, and descriptive analysis. Historical analysis is used to examine the evolution of tafsir from the classical to premodern periods, highlighting the significant role of scholars in each era. Content analysis aims to identify key themes in tafsir, such as adaptation to local culture and the values contained therein. Meanwhile, descriptive analysis is used to compile a systematic and structured narrative to present the research results as a whole.

To ensure the validity of the data, this research adopts the source triangulation method, which compares information from various literatures and evaluates the credibility of sources based on the reputation of the author or publishing institution. The research procedure began with topic identification, followed by data collection, data analysis based on periodization, and the preparation of the final report. This methodology enables the presentation of a comprehensive picture of the transformation of Qur'anic interpretation in Indonesia, including the challenges faced and the innovations that have emerged in the effort to contextualize Islamic teachings in accordance with the needs of society.

## Research Results and Discussion

### History of Tafsir in Indonesia and the Process of Islamization

Regarding the arrival of Islam in the Archipelago, scholars have held lengthy discussions and debates on three main issues: where Islam came from, who brought Islam, and when Islam entered. Some scholars, especially those from the Netherlands, put forward the theory that Islam in the Archipelago originated from the Indian subcontinent, not from Persia or Arabia. One of the first scholars to put forward this theory was Pinapple, an expert from Leiden University. (alfi qonita badiati 2020) He connected the origin of Islam in the archipelago with the regions of Gujarat and Malabar. According to him, it was the Arabs of the Shafi'i school of thought who migrated and settled in the Indian region who later brought Islam to the archipelago.

According to Fatimi, the origin of Islam that entered the archipelago came from



the Bengal region. In the context of the “tombstone” theory, Fatimi criticizes scholars who ignore the finding of Siti Fatimah's tombstone (dated 475/1082) found in Leran, East Java. Marrison put forward the theory that Islam in the archipelago did not originate from Gujarat, but was brought by Islamic propagators from the Coromandel coast at the end of the 13th century. (Sirjani 2009) Marrison's theory is in line with the opinion held by Arnold, who earlier wrote that Islam was also brought to the archipelago through Coromandel and Malabar. Crawford, on the other hand, supports the theory that Islam was brought directly from Arabia, although he also suggests that interaction between the Nusantara's inhabitants and Muslims from the east coast of India played an important role in the spread of Islam. Meanwhile, Keijzer argues that Islam in the Archipelago originated in Egypt, based on the similarity in the adoption of the Shafi'i school of thought between the inhabitants of the two regions. (Lukman 2021) This Arab theory is also supported by Niemann and de Hollader with a slight revision, as they consider Hadhramaut, not Egypt, as the source of Islam in the Archipelago. Some Indonesian scholars support this “Arabian Theory”, and in seminars held in 1969 and 1998 on the arrival of Islam to Indonesia, they concluded that Islam came directly from Arabia, not from India, and not in the 12th or 13th century, but in the first century Hijri or 7th century AD.

In the process of establishing Islamic communities in the archipelago, traders played a very important role. The growth of Islamic communities first appeared in the major ports of Sumatra, Java and other islands. This happened because Islam was introduced to the people of the archipelago through trade routes brought by Muslim traders. By the end of the 17th century, the influence of Islam had begun to spread widely to important parts of the archipelago, not only in Sumatra, Java, Ternate and Tidore, but also in Kalimantan, Sulawesi and Nusa Tenggara. (Zaiyadi 2018)

The interpretation of the Qur'an began from the time the revelation was delivered by the Prophet Muhammad to his people, which is a historical fact that cannot be denied by anyone, whether by Western or Eastern historians, whether Muslim or non-Muslim. Tafsir of the Qur'an in Indonesia is an attempt to explain the contents of the holy Qur'an to the Indonesian people using the language they understand, both in the national language (Indonesian) and in regional languages such as Malay, Javanese, and Sundanese, which are delivered both orally and in writing in the form of tafsir books, papers, or articles in manuscript or printed form. The development of Qur'anic interpretation in Indonesia is certainly different from what happened in the Arab world (Middle East), the place of origin of the revelation of the Qur'an and the birth of tafsir. This difference is mainly due to cultural and linguistic differences. Therefore, the process of interpreting the Qur'an in Indonesia requires first translating it into Indonesian, and then giving a more in-depth and detailed interpretation, so that the process of interpreting the Qur'an in Indonesia tends to take longer than that in its place of origin, namely the Middle East. (Abd.Latif, n.d.2020)



### **History of Qur'anic Tafsir in Indonesia Classical Period**

The classical period in the development of tafsir in Indonesia began since the entry of Islam, which is estimated to be around the 1st and 2nd centuries Hijri, and lasted until the 10th century Hijri (or 7th to 15th century AD). At this time, the interpretation of the Qur'an still took place in a basic and simple form, as a foundation for the development of interpretation in subsequent periods. Tafsir at this time did not yet have a special form, such as referring to the al-ma'tsur or ar-ra'yu method, because it was more general in nature. This is related to the social conditions at that time, where the Muslim community in Indonesia was still in the early stages of formation and had not yet become an established Islamic society. Therefore, this period is often referred to as the "Islamization Period" for the Indonesian people, where the process of introducing and accepting Islam took place gradually. (Rahman 2018)

In this situation, providing specific interpretation of the Qur'an, such as through the al-ma'tsur or ar-ra'yu method, was not yet possible. Therefore, the interpretation of this period is more accurately referred to as the "embryo" of Qur'anic interpretation, which became the basis for the development of interpretation in the future. This interpretation is embryotic and integral, meaning that the delivery of interpretation is carried out as a whole along with other fields such as fiqh, theology, and Sufism, without separating it into conceptual or theoretical discussions. The delivery is more about practical application in daily life, so that people can understand it without the need to think too deeply, because the knowledge can be applied directly.

The activities carried out by the Wali Songo in Java reflect their da'wah approach, as seen in Sunan Ampel's teaching of "Molimo"-refusing to do five forbidden things. This principle includes: 1) not gambling, 2) not consuming intoxicants, 3) not smoking opium or marijuana, 4) not stealing or committing corruption, and 5) not committing adultery. In his delivery, Sunan Ampel did not mention that this teaching came from the interpretation of the Qur'an. Instead, he told his students that avoiding these five things was the key to achieving salvation in this world and the hereafter. (Has 2016)

In the classical period, the interpretation of the Qur'an developed in a form similar to the method during the time of the Prophet and the Companions, especially in delivery techniques and the conditions faced. This equation is due to the similarity of the social and cultural situation at that time with the early context of Islam. The scholars at this time used a method of interpretation that tended towards ijmal, which is a global and general interpretation. Although this method has not been fully applied, the interpretation is given in a very simple manner and is generally delivered orally, without written records. Although no specific written works of tafsir were found from this period, the development of Islam in the archipelago indicates that the practice of tafsir already existed and was running, it was just not recorded or discussed in detail. Tafsir was delivered along with the discussion of various fields, such as aqidah in theological studies, or explanations of worship such as prayer, fasting, zakat, and hajj in accordance with their respective learning subjects.





Tafsir of the Qur'an in this period is characterized by its sporadic, practical, and conditional nature, that is, interpretation is carried out based on the practical needs of the time. This is reasonable considering that the majority of people at that time did not recognize reading and writing, so the process of understanding religious teachings was very dependent on the strength of memory. Therefore, the method of interpretation applied by the scholars at this time was considered appropriate because it was in harmony with the conditions of the people. Although there is no structured or strict form of writing, this style of interpretation remains general without the dominance of a particular school of thought, so as to be able to explain the verses of the Qur'an proportionally and thoroughly as needed. The aspects of tafsir in the form, method, and style applied in this period also show that the interpretation of the Qur'an has a dynamic and adaptive nature, adjusting to the changing times and the needs of the people.

### **History of Qur'anic Tafsir Middle Period**

In this period, the development of Qur'anic interpretation in Indonesia became more systematic and scientific. Different from the classical period which relied more on memory, the interpretation of this period was supported by written references from competent interpreters. This indicates that the interpretation of the Qur'an in Indonesia really began significantly at this time. The scholars utilized tafsir books from the Middle East, such as Tafsir Al-Jalalain, which they read and explained to students, then translated them into local languages such as Malay, Javanese and Sundanese. Thus, the tafsir that developed during this period emphasized more on rational thinking (ar-ra'yu) compared to the traditional approach (al-ma'tsur), which was not well known in Indonesia at that time, although it had developed rapidly in the Middle East.(Zaiyadi 2018)

Although the interpretive approach was rational, the commentators still used narrations such as the Prophet's hadith in their commentaries. The use of hadith here is more as a support or reinforcement for the thoughts and ideas presented. This reflects the deep influence of the Qur'ān on the minds and feelings of the early pious, who highly valued, protected and deepened their understanding of the book of God. No other book has received so much attention as the Qur'ān. Based on this, it is only natural that we respect and accept all that they have written in their books of tafsir.

This pattern of interpretation lasted in Indonesia for approximately three centuries (XVI-XVIII centuries AD). In that period, the interpretation followed the pattern found in the books of tafsir that were read and translated, without any creative efforts or development from local scholars. This shows that what developed during this period was thought-based interpretation, while history-based interpretation was lacking. There are several factors that influence this condition:

- 1) The background of the mufasir: Scholars who taught Islam in Indonesia, both foreign and local, generally specialized in tariqah or Sufism, not in hadith or narration.

- 2) Conditions of society: At that time, Indonesians did not have a good command of Arabic, so interpretations that referred directly to the Prophet or



Companions in Arabic could not be introduced directly and had to be translated into the local language, which then tended to turn into thought-based interpretations (ar-ra'yu).

3) Geographical location: Indonesia's distance from the center of the spread of Islam slowed down the entry of Islamic teachings and made this country not directly experience the mission of the Prophet and the Caliphs. Therefore, the development of history-based tafsir (bil-ma'tsur) did not occur in Indonesia because it was not introduced from the beginning.(Sirjani 2009)

In this period, the tafsir method used is still the same as the classical period, namely the ijmal (global) method, but the delivery technique has improved. If in the classical period all interpretations were delivered orally, this time the interpretation has been supported by the use of books. The dominance of interpretation remains general without being oriented to one particular thought, as reflected in the use of the book Tafsir Al-Jalalain as the main reference. The assessment that Al-Jalalain stands out may seem subjective, but considering the state of the people at that time-the Walisongo era-this assessment is acceptable. This is due to the limited thinking power of the people who were still very simple, limited knowledge, and the high level of illiteracy among the Indonesian people.(Zaiyadi 2018)

### **History of Qur'anic Tafsir in the Contemporary Period**

In the 18th century, a number of scholars began to write in various fields of knowledge, including tafsir, although their main concern was the science of Sufism or mysticism. Among them were Abd Shamad al-Palimbani, Muhammad Arsyad al-Banjari, Abd Wahhab Bugis, Abd Rahman al-Batawi, and Daud al-Fatani, who together belonged to the Javanese community. Although their works did not directly focus on Qur'anic tafsir, many verses were quoted to strengthen their arguments and the Sufism they taught, such as in al-Palimbani's Syar al-Salikin which refers to Al-Ghazali's summary of Ihya 'Ulum al-Din.

Entering the 19th century, the development of tafsir in Indonesia began to slow down. Factors such as the dominance of existing methods of book comprehension and Dutch colonial pressure-which led many scholars to flee to rural areas and establish pesantren as centers of education and struggle-made the writing of Qur'anic tafsir diminish. In this pre-modern period, the teaching of tafsir still relied on the book Al-Jalalain, and although the book remained the same, the technique of delivery and organization of the recitation system had improved. The translation process that was previously done orally now began to be written down, and recitations were organized in the form of halaqah. Tafsir Al-Jalalain also began to be developed through syarh (additional explanations), which were tailored to the needs of students and published in local languages as well as Arabic.(Syamsuddin 2019)

In terms of form, method, and style of interpretation, tafsir in Indonesia until the 19th century AD showed less significant consistency in terms of development. The form of tafsir based on ar-ra'yu, with similar methods and styles, still remained dominant without any significant innovation. This indicates that Qur'anic tafsir in that period could not be considered as a comprehensive guide in understanding





Qur'anic verses as a whole. Some of the factors that influenced this situation include the view that direct interpretation of the Qur'ān was not really needed, because this need was already fulfilled by other books, such as fiqh, tasawwuf, and tawhid. In addition, direct understanding of the Qur'ān requires a deep mastery of the Arabic language, which is an obstacle for many people to learn directly.

In addition, the assumption that knowledge gained through Qur'anic interpretation requires a long time and effort, as well as difficulties in its application in daily life, also slowed down the acceptance of Qur'anic interpretation among the public. Tafsir Al-Qur'an at that time was more likely to be general and theoretical, not discussing problems in detail and practically, which was different from other books that were more applicable and quick to provide solutions. Therefore, people who needed immediate solutions to social problems and daily life felt that using Qur'anic commentaries to overcome these problems would take a long time and process. These factors explain why tafsir of the Qur'an has less place in the curriculum of tafsir education in Indonesia from the past until now. (Ari and Wahyu, n.d.)

### **Conclusion**

The journey of Qur'anic interpretation in Indonesia reflects a dynamic and adaptive process of Islamization to the cultural, linguistic and social diversity of the archipelago. Starting from the arrival of Islam in the 1st century Hijri, Qur'anic tafsir served as a medium to introduce Islamic teachings to local communities. The various dialects and regional languages in Indonesia, such as Malay, Javanese and Sundanese, required scholars to provide interpretations that did not rely solely on literal translations but also took into account local values and contexts. This ensures that the Qur'ān is not only understood as a holy book, but also as a guide to life that is relevant to the needs of the local community.

The history of the development of Qur'anic interpretation in Indonesia can be divided into several periods, each with unique characteristics. In the classical period, tafsir was still embryonic, integrated with other fields such as fiqh and Sufism. The delivery was done through an oral and practical approach, as applied by Wali Songo with a method of da'wah that was easily accepted by the community. Meanwhile, in the premodern period, tafsir began to show a more independent local style with a focus on social relevance. This period became an important milestone in shaping a distinctive Indonesian tradition of tafsir, which continued to develop in modern times with a more systematic and contextual approach.

In terms of form, method, and style of interpretation, tafsir in Indonesia until the 19th century AD showed less significant consistency in terms of development. The form of tafsir based on ar-ra'yu, with similar methods and styles, still remained dominant without any significant innovation. This indicates that Qur'anic tafsir in that period could not be considered as a comprehensive guide in understanding Qur'anic verses as a whole.



### References

- Abd.Latif. n.d.2020. "Spektrum Historis Tafsir Al- Qur'an Di Indonesia" 18 (1): 105–24.
- alfi qonita badiati. 2020. *Tafsir Nusantara Dalam Dialektika Sejarah Dan Pemikiran*. Edited by Tri Wahyu Hidayati. Salatiga: Lembaga Penelitian dan Pengabdian Kepada Masyarakat (LP2M) Intitut Agama Islam Negeri (IAIN) Salatiga.
- Ari, Wahyu, and Anggi Wahyu. n.d.2021. "Sejarah Tafsir Nusantara'." *Jurnal Studi Agama* 3 (2): 113–27. <https://doi.org/10.19109/jsa.v3i2.5131>.
- Has, Muhammad Hasdin. 2016. "Kontribusi Tafsir Nusantara Untuk Dunia (Analisis Metodologi Tafsir Al-Misbah Karya M. Quraish Shihab)." *Al-Munzir* 9 (72): 69–79.
- Ice, Sariyati; Ihin Solihin; Edi Komarudin; Nurhasan; 2018. "Tafsir Qur'an Berbahasa Nusantara ( Studi Historis Terhadap Tafsir Berbahasa Sunda, Jawa Dan Aceh ) Tafsir Qur'an Berbahasa Nusantara Pendahuluan Sejak Abad Ke-19 M, Tafsir Al-Quran Lengkap Telah Ditulis Di Jawa." *Al-Tsaqafa* 15 (2): 181–96.
- Lukman, Fadhli. 2021. "Telaah Historiografi Tafsir Indonesia." *Suhuf* 14 (1): 49–77. <https://doi.org/10.22548/shf.v14i1.616>.
- Rahman, Abd. 2018. "Ideologi Dalam Tafsir Nusantara (Kajian Atas Tafsir an-Nur, Karya Tengku M. Hasbi Ash-Shidieqy)." *Tesis*, 1–141.
- Rajafi, Ahmad. 2018. "Sejarah Pembentukan Dan Pembaruan Hukum Keluarga Islam Di Nusantara." *Aqlam: Journal of Islam and Plurality* 2 (1). <https://doi.org/10.30984/ajip.v2i1.507>.
- Roifa, Rifa, Rosihon Anwar, and Dadang Darmawan. 2017. "Perkembangan Tafsir Di Indonesia ( Pra Kemerdekaan 1900-1945)." *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir* 2 (1): 21–36. <https://doi.org/10.15575/al-bayan.v2i1.1806>.
- Sirjani, Raghieb. 2009. *Buku (AR) - Raghieb Sirjani - Madza Qaddama Al-Muslimun Li Al-Alam (2).Pdf*. mesir: Daarul-kutub wal watsaiq Al-Qaumiyah.
- Syamsuddin, Syamsuddin. 2019. "Perkembangan Tafsir Al-Qur'an Di Indonesia." *Jurnal Ilmiah Islamic Resources* 16 (1): 23–34. <https://doi.org/10.33096/jiir.v16i1.2>.
- Zaiyadi, Ahmad. 2018. "Lokalitas Tafsir Nusantara: Dinamika Studi Al-Qur'an Di Indonesia." *Al-Bayan: Jurnal Ilmu Al-Qur'an Dan Hadist* 1 (1): 01–26. <https://doi.org/10.35132/albayan.v1i1.1>.