

TAFSIR OF THE QUR'AN AND THE ROLE OF ULAMA IN PROMOTING THE CONTENT OF THE QUR'AN BASED ON ISLAMIC EDUCATION

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ABSTRACT

Understanding the interpretation of the Qur'an as the basis for the life of Muslims is very important. This refers to the rules and regulations that apply the Islamic religion to all aspects of Muslim life. Several steps that can be implemented in understanding the content and interpretation of the Qur'an are using an independent method by reading various literature recommended or written by commentators, or even following studies on the interpretation of the Qur'an, both formal and non-formal, that have been carried out in various forms, both in writing and orally. These efforts are not only about reaching certain targets among the common people; they must also be among the elite and community leaders, so that they will not only be recipients of knowledge about the Qur'an but also presenters and givers. This effort must be developed and increased again in the future in order to make the Qur'an a source of *nur*, *huda*, and *dhikr* for the people as a whole.

Keywords: Tafsir of the Qur'an, The Role of Ulama, Islamic Education

1. INTRODUCTION

The definition, or *ta'rif* of the Al-Quran, which is often put forward by Ulama and found in the books of Ulum Al-Qur'an commentaries, is as follows:

كلام الله المنزل على محمد ﷺ المتعبد بتلاوته

Meaning: Kalam, or the word of God, which was revealed to the Prophet Muhammad, while reading it is worship (Al-Qattan, 1973).

In his conclusion, the well-known Indonesian commentator DR. Quraish Shihab said that the Qur'an is a book of guidance that helps people find happiness in this world and the next (Shihab, 2011) Whereas the Encyclopedia of Islam, volume IV, page 132, says in more detail that the Qur'an is the words of Allah that were given to the Prophet Muhammad by the Jibril, along with how to say them and what they mean. As the book of Allah, Al-Quran is the first and most important source of all Islamic teachings. It also serves as a guide to help people find happiness in this world and the next. This is also in accordance with the word of God in the Qur'an itself, in Surah Ali Imran verse 138:

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ

Meaning: This (the Qur'an) provides information for all human beings and becomes a guide and a lesson for those who are pious.

From the things stated above, it is now clear that the Qur'an is a holy book and a life guide for humans to achieve happiness in this world and in the hereafter. Blessed are the Muslims who choose,

believe in, and guide the Al-Qur'an in their lives, so that Muslims always survive in their history in facing all challenges and struggles, both heavy and light.

The Al-Quran, which was revealed by Allah to the last Prophet Muhammad SAW for all mankind, has the potential to become a life guide for all human beings, but because not all humans accept and believe in this holy book, only Muslims have a great opportunity to be guided by Allah's guidance (Ulfah et al., 2019). This. Muslims are even obliged to maintain and guard it. *Alhamdulillah*, until now, many Muslims around the world have liked to read and memorize the Qur'an. It is not wrong to say that the Qur'an is the most widely read book in the world; no other book has been read as much as those who read the Qur'an. Various competitions, or *Musabaqah Tilawatil Quran* and *Hafzhil Quran*, are held in the regions and nationally and internationally. Insya Allah, with these various efforts, we can maximize the preservation of the Qur'an as a holy book.

It is important to understand what the Qur'an says and what it tells people to do so that people can be happy in this world and the next. Without understanding the contents of the Quran, it is impossible for us to follow its instructions, so it is impossible for us to be guided by it.

Understanding the contents of the Qur'an is what Muslims still lack. Every Muslim house and family has the holy book Al-Quran, and almost every Muslim always reads it, if not every day, at least once a week, namely on Friday night. In *fardhu* prayers five times a day and night as well as *sunnah* prayers, verses from the Qur'an are always recited, at least short surahs from *Juz 'Amma* (Juz 30). And short *surahs* the average Muslim has memorized. But those who understand the contents of the Qur'an are still very few. Most Muslims still only read enough without understanding the contents of what they read because reading alone is already rewarding. Until now, the Qur'an has been the most read book, even though most people do not know its meaning, so irony often occurs when people read the Qur'an every day but still do things that the Qur'an prohibits. People read the Al-Qur'an every day but never do the things that the Al-Qur'an commands. This happens because, in order to practice the commands and instructions of the Quran, one must understand the contents of the Al-Qur'an one reads. So to be able to guide and practice the instructions of the Quran, we need to understand the contents of the Qur'an, at least the translation of the verses of the Quran, and even the interpretation of the Qur'an.

2. LITERATURE REVIEW

2.1. Translate the Content of the Verses

Translation is the transfer of language from one language to another. The translation of the Qur'an into Indonesian, for example, is transferring the meaning or meaning of the verses of the Qur'an from Arabic to Indonesian so that people who speak Indonesian can understand its meaning. Translation from one language to another can be distinguished into three types, namely: *Lafzhiyah* translation, *Ma'nawiyah* translation, and *Tafsiriyah* translation.

Lafzhiyah translation is transferring the meaning of the verses of the Qur'an from Arabic pronunciations to Indonesian words in the same order and arrangement of words as the order of the original pronunciations. This is impossible because Arabic has an order of arrangement for pronunciation that is different from the order of arrangement in Indonesian. Even if this is forced, the meaning and significance will become unclear, if not incomprehensible.

The number of *filiyah*, or verbal *kahmat* in Arabic, for example, always precedes *fi'il* before *fa'il*. Meanwhile, in Indonesian, there is only one type of sentence structure, namely one consisting of a subject and predicate, unlike in Arabic, where there are a number of *isimiyah* consisting of *mubtada'* and *khobar*, and a number of *fi'liyah* consisting of *fi'il* and *fa'il*. So in the Indonesian translation, both *mubtada'* in *isimiyah* numbers and *fa'il* in *fi'liyah* numbers are both subjects in Indonesian sentences, and *khobar* in *isimiyah* numbers and *fi'il* in *fi'liyah* numbers are predicates in Indonesian sentence construction.

Fail and *maful* in Arabic sentences have clear signs, namely *marfu'* and *mansub*. Therefore it does not matter whether in Arabic the *fa'il* is mentioned before *maful* or *fa'il* is mentioned after *maful*. Whereas in Indonesian, the subject or actor must be mentioned before the object, because if the subject (perpetrator) is mentioned after the object, the meaning will be very different. For example, the sentence "The dog bit uncle" is very different from the sentence "Uncle bit the dog". Whereas in Arabic, because every function in a sentence is clearly marked, it does not matter whether *maful* is mentioned after *fa'il*

or before, whether *mubtada'* is mentioned after khabar or afterwards. So if the verses of the Qur'an are translated *lafzhiyah*, the possibility of changes in meaning is very large.

Ma'nawiyah translation is changing the meaning and intent of the verses of the Qur'an from their Arabic pronunciations to their Indonesian sentences in a way that makes sense according to the structure of Indonesian sentences, even if that means adding new words or taking out words that don't make sense in the context of the verse. So, in an interpretive translation, the most important thing is to use good and correct Indonesian phrases that capture the meaning and intent of the verse. As an example, we will translate verse 124 of Surah al-Baqarah:

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي
قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

Translation of *Lafzhiyah* : And when his Lord tested Abraham with kahmah, he perfected it. He 'said': Verily I have made you a leader for mankind, he said: And from my seed? He said my promise to unjust people does not apply.

Translation of *Ma'nawiyah* : And when Abraham was tested by his Lord with sentences, then he, perfect it. He said: Verily I have made you to be the leader of mankind. Ibrahim said: And from my descendants? Allah said: My promise is not different from me to the wrongdoers.

Translation of *Tafsiriyah* : Remember when Abraham was tested by his God with a few sentences, then he carried it out perfectly. Allah said: Verily I have made you a leader for all mankind. Ibrahim asked: And also my descendants? Allah replied: True, but this promise of mine does not apply to the wrongdoers.

Of the three kinds of translations mentioned above, it is clear that the most enjoyable interpretations are the interpretive interpretations. Meanwhile, the *lafzhiyah* translation is the most unsightly to read, except that it is not clear what the meaning of the Indonesian expression is. It is very bad because it does not match the structure of the Indonesian sentence. Therefore, *Manna al-Qaththan*, in his book *Mabahits fi alim Al-Quran* (Al-Qattan, 1973), page 314, says:

ولهذا لا يجد المرء أدنى شبهة في حرمة ترجمة القرآن ترجمة حرفية

Meaning: Therefore, no one has the slightest doubt about the prohibition of translating the Qur'an in a harfiyah or lafzhiyah translation.

Lafzhiyah translation, or according to the term *Manna al-Qaththan harfiyah* translation, is considered haram because it not only does not explain the meaning and meaning of the contents of the verses of the Qur'an properly, it also gives the impression that the language of the Qur'an is very bad, not in accordance with the predicate of the word of God who became the mu'jizat of the Prophet Muhammad SAW. In contrast to the interpretive translation, which gives more accurate meaning, it is also revealed in a good and correct language arrangement. About the translation of *Ma'nawiyah*, *Manna al-Qaththan* just said:

وترجمة معاني القرآن الثانوية أمر غير ميسور

Meaning: And translating the meaning and meaning of the second model of the verses of the Qur'an (the *ma'nawiyah* translation) is not an easy matter.

By following the opinion of ash-Syathbi in his book *al-Muwafaqat*, (Al-Qattan, 1973) says :

وما ذهب إليه الشاطبي واعتبر محجة في صحة الترجمة على المعنى الأصلي ليس على إطلاقه فإن بعض العلماء يخص هذا بمقدار الضرور في إبلاغ الدعوة

Meaning: And the opinion held by Ash-Syathibi, which is considered an argument or evidence about the permissibility of translating the original meaning of the Quran, is not absolute, because some scholars give this translation specifically to overcome emergencies for the implementation of *da'wah*.

Scholars consider it better to learn Arabic in order to understand the Al-Qur'an through translation. also to convey and explain the contents of the Al-Qur'an if the congregation you are facing cannot speak Arabic, then you can convey it with a translation in a language you understand. About the translation of the *tafsiriyah* further (Al-Qattan, 1973) says:

وإذا كان إبلاغ الدعوة من واجبات الإسلام فإن ما توقف على هذا الإبلاغ من دراسات اللغات ونقل أصول الإسلام وإليها واجب كذلك

Meaning: If conveying invitations (explaining *da'wah*) is an Islamic religious obligation, then to be able to realize this delivery, such as by learning several languages and translating the basics of the Islamic religion (as well as the contents of the Qur'an) into that language, is also mandatory.

2.2. Tafsir and Ta'wil Verses of the Qur'an

The interpretation of the verses of the Al-Qur'an is an explanation of and the purpose of the contents of the verses of the Al-Quran, taking into account the causes of *nuzul*, *munasabah*, or the relationship with the previous verse, *istinbath al-ahkam*, namely issuing the law from the verse and explaining the lessons of wisdom. This is in accordance with the *ta'rif* interpretation as stated by az-Zarkasyi, quoted by as-Suyuthi (Al-Suyuti, 2001) and also by (Adz-Dzahabi, 2000), namely:

التفسير هو علم يفهم به كتاب الله المنزل على نبيه محمد □ وبيان معانيه واسخراج أحكامه وحكمه

Meaning: Tafsir is the science of understanding the book of Allah, which was revealed to the Prophet Muhammad, and explaining its meaning and purpose, as well as issuing its laws and lessons.

By reading the interpretations of the Quran, we can find out the meaning, intent, and content of the Qur'an in its various aspects, what is contained therein, and the wisdom or guidance contained in the verses of the Qur'an.

The best interpretation is to interpret verse by verse, because indeed, the one who knows the most about the content of a verse is Allah. So if we don't understand the meaning of a verse, we need to look at other verses that are similar or that discuss the same thing. If a verse cannot be interpreted in terms of other verses because there are no other verses that discuss what the verse is talking about, then the next step is to interpret the verse with the sunnah or hadith of the Prophet, with the *atsar shahabah*, or with the opinion or views of friends on the verse. This is because the Prophet is the one who knows the most among all humans about the meaning and purpose of a verse, and after that, it is the Prophet's companions who immediately hear the Prophet's explanation, because if friends do not understand the meaning of a verse, they ask him.

But after the Prophet died, the Companions did. *ijtihad*, especially those who have abilities such as Ali bin Abi Talib, Abdullah ibn Abbas, Ubay bin Ka'ab and Abdullah ibn Mas'ud. While there are friends asking a number of problems, especially about the history of the prophets or the stories that are in. Al-Qur'an to figures of the People of the Book who have embraced Islam, such as Abdullah bin Salam Ka'ab al-Akhbar and others. Also, the *tabi'in* asked Wahab bin Munabbih and several other People of the Book who had converted to Islam. This is the seed of *Israiliyat* (Dzahabi, 1989).

Besides the interpretations that explain the contents of the verses of the Qur'an, there is a term that is almost the same, namely *ta'wil*. The term *ta'wil* has several meanings, namely that it has the same meaning as interpretation, as was the opinion of Abu Ubaid and also Ibn Jarir ath-Tabari. The second avoids a close meaning because it is considered inappropriate and takes a distant meaning, and the third shows the true meaning of the words it expresses, as in the following verses:

وَرَفَعَ أَبْوِيهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجْدًا وَقَالَ يَا أَبْتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِنْ قَبْلُ قَدْ جَعَلَهَا رَبِّي حَقًّا وَقَدْ أَحْسَنَ بِي إِذْ أَخْرَجَنِي مِنَ السِّجْنِ وَجَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ أَنْ نَزَغَ الشَّيْطَانُ بَيْنِي وَبَيْنَ إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

Meaning: "That is the true meaning of things that you cannot patiently (understand).

The meaning that is widely used by scholars and that is also what is meant by *ta'wil* in this paper is the second meaning, namely avoiding the close meaning of a pronunciation and taking a distant meaning because the close meaning is considered inappropriate in the sentence. This definition is as stated by (Adz-Dzahabi, 2000), namely

التأويل هو صرف اللفظ عن المعنى الراجح إلى المعنى المرجوح لدليل يقتضيه

Meaning: *Ta'wil* is to distort the pronunciation from a stronger meaning to a less strong meaning because of the proposition (reason) that accompanies it.

As an example of *ta'wil*, for example, in Surah al-Baqarah verse 225, the last part of the verse, namely:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ

Meaning:...His power covers the heavens and the earth, and He does not find it hard to maintain both; and He is the Most High, the Most Great.

The seat is a close synonym. The remote meaning is his power. Some other scholars say that interpretation is a meaning related to history (text), while *ta'wil* is a meaning related to knowledge (science). For example verse 11 surah ar-Ra'd:

لَهُ مُعَقِّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُعْزِرُوا مَا بِنَفْسِهِمْ إِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَّ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ

Meaning: For humans, there are angels who always take care of them in turn, from the front or behind them; they guard them at the behest of Allah.

based on the hadith that Bukhari narrated, and interpretation by the angels who followed him:

يتعاقبون فيكم ملائكة بالنيهار ويجمعون في صلاة الصبح والعصر فيصعد إليهما الذين باتوا فيكم فيسألهم وهو أعلم بكم كيف تركتكم عبادي ؟ فيقولون اتيناها وهو يصلون وتركناهم وهو يصلون (رواه البخاري)

Meaning: There are several angels who take care of you in turn at night and during the day. They met to hold the handover at the time of the *Fajr* and *Asr* prayers, and then the angels who guarded the night came up to Allah Ta'ala. He asked, even though he already knew about you "How were my servants when you left them?". The angels replied, "We came to them while they were praying, and we left them while they were praying too".

Meanwhile, according to knowledge, معقبات is defined as potential, talent, and several close friends who, because of the sense of friendship they maintain, act in accordance with their sense of friendship solidarity. The potential and talents that exist in a person, if successfully developed, will also help a lot and provide benefits in his life. Back to the problem of interpretation, because the subject of our discussion is the interpretation of the Qur'an, whereas *ta'wil* is only on a few certain verses. The following books are entitled interpretations, such as for example

1. Tafsir Al-Qur'an al-Azhim, by Ibnu Katsir
2. Tafsir al-jalalain, by jalaluddin al-Mahalli dan Jalaluddin as-Suyuthi.
3. Ruh al-Ma'ani fi Tafsir Al-Qur'an al-'Adhim wa as-Sab'ul Matsani, by al-Alusi
4. Tafsir al-Maraghi, by Ahmad Musthafa al-Maragi
5. Shafwah at-Tafsir, by Muhammad 'Ah as-Shabuni

Several commentary books use the title of the word *ta'wil* in the same sense as the interpretation, for example : (Zarchen & Umami, 2022), (Al-Khazin, 2004), (Sholihah & Hasan, 2020)

1. Anwar at-Tanzil wa Asrar at-Ta'wil, oleh al-Baidhaw
2. Madarik at-Tanzil wa Haqa'lq at-Ta'wil, oleh an-Nasafi.
3. Lubab at-Ta'vil fi Ma'am' at-Tanzil, oleh al-Khazin.

2.3. Methods of Islamic Education in Conveying Al-Qur'an Interpretation

The delivery of Qur'anic interpretations can use several methods that are generally seen in everyday life, for example, in carrying out routine studies or even in several lectures in the community. Usually some of the interpretations conveyed are oriented towards a strong theological foundation in Islamic education, covering material on faith, worship, morals, law, and so on. In addition, several other scopes have contexts related to everyday life, including moral, social, economic, political, and various other scopes (Shobron et al., 2017). In addition, through Islamic education, it can be described as a corrective step in understanding the verses of the Al-Qur'an correctly, avoiding wrong interpretations and erroneous understandings, so that it is hoped that the community will be equipped with a good understanding in representing the interpretation of the Al-Qur'an. Another step in the Qur'an is to introduce variations and creativity into the interpreters work by using steps and strategies that are not monotonous (Syiaifulloh, 2017)

3. RESEACRH METHOD

This research falls under the category of empirical research (library research), which is research conducted by accumulating data and information related to the subject of the study through interviews, which are then studied and analyzed using library resources (Salim, 2022). This is a qualitative, analytic, descriptive study in which the author describes meticulously the problems of the clergy's efforts to disseminate the values of the interpretation and content of the Qur'an. With this approach, it is anticipated that options for potential efforts, including obstructive and supportive factors as well as their impact, can be determined.

4. RESULT AND DISCUSSION

4.1. The Need for the Correctional Content of the Holy Qur'an

In this research, an important question remains, namely, why the popularization of the contents of the holy Qur'an in Indonesia is necessary and how to implement it. The answer is, of course, up to all of us. To simply help in answering this question, here is a simple analysis.

The Qur'an is the holy book that was handed down to the Prophet Muhammad; after him, no one was appointed as a prophet. This means that the Qur'an has been prepared to serve as a guide for all human beings and a way of life in dealing with every problem. And more importantly, the Al-Quran, along with the Hadith, as the last source of religious teachings passed down, also serves to perfect and straighten deviations from pre-existing religious doctrines. That's why many non-Muslims now also want to know what the contents of the Qur'an actually are. They see that the Muslim community can always overcome various life problems, both individually and collectively. If this is due to the fact that the education of the Muslim community is far below that of Westerners, then what exactly is the content of the Qur'an?

If non-Muslims also want to know what is contained in the contents of the Qur'an, then we who believe this holy book is a source of information for mankind and guidance and reasoning for those who are pious (sura Ali Imran 138) make it very natural that we need to understand and know the contents of this holy book; we are even obliged to practice it. In order to be able to practice the instructions and guidelines for Muslim life, there is no other way; we have to understand what they contain. Not only we, but the entire Muslim community needs to know the meaning and intent of the verses of the Qur'an.

It turns out that even though the Qur'an is not a collection of theories that can be used as formulas or propositions that can overcome all the problems of human life, it provides guidance that can be used as a basis for thinking, behaving, and doing right, which is beneficial for both the people who carry it out and for other people at that time or times to come. What is certain is that it is not dangerous and has no potential to cause harm.

The Qur'an, apart from showing and ordering good things for Muslims and the surrounding community, also warns and prohibits some things that are not good and dangerous for themselves and their people. Terms commonly used in Al-Qur'an is *tagwa*, which means protecting oneself and the environment from things that are not good and dangerous. Allah's Word in Surah An-Nisa verse 1:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

Meaning: O all human beings, fear all of you to your Lord, who has made you from one soul, then made your partner from that one soul too; then from that pair spread the many types of men and women. Taqwalah to Allah, in whose name you ask each other and keep affection between you. Indeed, Allah always protects and watches over you.

Taqwa to God The act of *taqwa* to God that is commanded in the verse is to protect himself and his environment from things that are not good and dangerous, that is, by following God's instructions, doing all His commands, and staying away from all His prohibitions. Thus he is saved from the disasters of the difficulties of life in this world and the threat of torment in the hereafter.

Thus, all human beings are indeed warned by Allah to always take care of themselves in their attitude and behavior by not plunging themselves into things that are dangerous, even if they are fun. Instead, all humans are commanded to do good and useful things for themselves and for others, even though it is sometimes felt to be burdensome. This is a very important guide for humans and beneficial for his life in this world and in the hereafter. This is confirmed. in Al-Quran, Surat Al-Isra, 'verse 9.

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا

Meaning: Indeed, this Qur'an gives guidance (to those who believe), which is the most direct (most correct) guidance, and gives good news (promises) to those who believe and do good things (good deeds). They will get a great reward (happiness).

Furthermore, how can the contents of the holy book of the Quran be socialized in Indonesia? There are many ways that can be done, of course, adapted to the situation and conditions of time and place as well as the audience, namely the community being addressed. The message of the Prophet SAW in this regard, among others :

1. بلغوا عني ولو آية Convey (lessons) from me, even if only for one verse.
2. خاطب الناس على قدر عقولهم Talk to people (with whom you are dealing) according to their level of intelligence and reason.

Some ways that can be done to socialize the contents of the holy book of the Qur'an include:

1. As we usually do, it needs to be intensified and more effective (so that it is serious and has a big effect or result), namely before the meeting starts, opening with the recitation of verses from the Al-Qur'an and its translation.
2. After the children or students have learned to recite the Qur'an or read the Qur'an, one or two verses (chosen at random or the last verse read) are then translated into Indonesian or a regional language that they understand. For adults, unless it is translated, it is also interpreted to explain the meaning of the verse.
3. After the children finish reading the Qur'an, besides learning *fiqh* or monotheism, they are also encouraged to learn tafsir. The books read (studied) are adjusted to the age and intelligence level of the child, both in Indonesian and Arabic, such as Tafsir Jalalain or Tafsir Ibnu Katsir, Tafsir al-Khazin, Tafsir al-Maraghi, etc.
4. Holding special recitations such as the *ta'lim* assembly, which teaches or reads the book of interpretation.
5. In the *Tabligh Akbar* or general *Da'wah* event, the main event is preceded by the reading of verses from the Al-Quran, which are then translated and interpreted with practical explanations in everyday life. Or the preacher inserts it in his *tabligh* by explaining the meaning of the verses of the Qur'an and the explanation of the interpretation.
6. Hold special lectures or *tablighs* that discuss certain issues with the *maudhui* interpretation method, namely a subject whose instructions are explained from various verses of the Al-Qur'an in several surahs.
7. In the short boarding school program, which is held during school holidays, subject matter for Tafsir Al-Qur'an is also provided in addition to lessons such as Monotheism, Morals, Worship, Islamic History and others.

8. *Tadarus*, which is held on the nights of the month of Ramadhan and involves not only reading the Qur'an but also reading the translation and interpretation, namely the explanation of the meaning and intent of the verses of the Al-Qur'an (even though only a part of the verses that are interpreted are interpreted read).
9. Encouraging halaqahs to discuss the interpretation of certain Qur'an verses related to a language subject using the *maudhu'i* interpretation method or the comparative method (*tasjir muqaran*).

For this implementation, it is necessary to have an Indonesian translation of the Qur'an and an interpretation of the Qur'an.

4.2. Ulama's Efforts in Improving Understanding of the Qur'an

The Al-Qur'an, which is believed to be a guide for human happiness and benefit, both in this world and in the hereafter, should not just be a mere slogan and discourse. However, the Al-Quran, which contains sacred messages originating from the Most Holy One, must be grounded in human life in this world. In order to ground the Al-Qur'an, various things need to be done so that the Al-Qur'an can be applied in human life and ultimately become a guide for the benefit of their lives. There are at least five attempts that must be made. 1) studying the recitation of the Qur'an; 2) reading the Qur'an; 3) understanding the Qur'an; 4) studying the Qur'an; and 5) practicing the Qur'an.

These five efforts must be continuously and simultaneously carried out by Muslims from generation to generation. From an early age, Muslim children and youth must be brought closer to the Qur'an by teaching them the correct readings of the Qur'an. This is intended as a first step closer to them and to making them delight in the Scriptures. Furthermore, efforts must be made to encourage children to read the Al-Qur'an, which should begin at a young age. Many of the Muslims have just reached that level, although there are still others who have not been able to read the Qur'an properly and correctly, even though they are already old. This happened because the family environment did not pay attention to learning the Qur'an.

At the next level, efforts that must be made again are efforts to provide an understanding of the content and meaning of the Qur'an. This effort is described in the form of presenting Al-Qur'an translations, starting at the lowest level and working up to the highest level, starting from efforts to understand short verses and letters to long verses and letters. Efforts at this stage are the most important as a starting point for understanding the messages contained in the Qur'an. At this level, one is only required to understand the messages of the Qur'an through translations.

At the next level, the Muslim setup must be encouraged to carry out more in-depth studies of the Qur'an, or at least read deeper studies that people have written about the Qur'an. In this stage, it is not only the translation that must be understood but also the interpretations and the different opinions of the commentators regarding the meaning and content of the verses, not only the substance of certain verses but also the links between one verse and another. The different opinions of the commentators regarding the meaning and content of the verses, not only the substance of certain verses but also the links between one verse and another. and even required to deepen the knowledge of the Qur'an and its interpretation. This stage is an important one for studying and exploring the Qur'an in its various aspects.

The last stage is the stage of applying the messages, values, and teachings contained in the Qur'an to various aspects of human life. This stage is the highest and the culmination of previous efforts in the context of "grounding" the Qur'an. The Qur'an is only a discourse; the Qur'an is only a book to read, but the values contained therein must be applied and practiced. In terms of efforts to "ground" the Qur'an as described above, Yusuf Al-Qardhawi used the term *At-Ta' amul Ma'a Qur'an*, which later became a very comprehensive book, namely: (1) listening to it; (2) interacting with the Qur'an: through understanding and interpretation; and (3) interacting with the Qur'an in the form of following, practicing, and preaching. Even though the elements he mentions are only three ways of interacting, they cover every type of interaction very comprehensively. Al-Qur'an. The twenty-seven keys cover efforts to understand, study, and practice the Qur'an.

There is no doubt that the Al-Qur'an al-Karim is believed by all Muslims as a guide, a prosecutor, and a guide for the benefit of human life. Every Muslim must comprehend and study the Qur'an to receive the instructions. This means that the effort to learn and understand the content of the

Qur'an is very important and is an obligation for every Muslim. How can someone get the guidance of the Qur'an if he does not understand what is contained in the Qur'an?

In connection with efforts to understand the Qur'an, there are several verses of the Qur'an that suggest this, namely Surah Al-Baqarah (2): 121, Surah An-Nisa' (4): 82, Surah Al-Mu'minun (23): 68, S. Muhammad (47): 24, S. Shad (38): 29. Terms that contain the meaning of "understanding and studying" used by the Qur'an are *yatlu* (*tilawab*), *yatadabbar* (*tadabbur*), and *tattil* (*tartil*). The use of the word *yatlu*, for example, is mentioned in Surah Al-Baqarah (2): 21.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ

Meaning : Those whom We have given the *Al-Kitab* to, they read it with the true reading; they believe in it. And whoever disbelieves in him, then they are the ones who are the losers.

The use of the word "*tadabbur*" is more than the form of *yatlu*. This can be seen, among others, in Surah Shad (38): 29.

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ

Meaning: This is a book that We have sent down to you full of blessings so that you pay attention to the verses and so that people with minds can learn from them.

The verse above explains how important it is for Muslims to study the Qur'an. This can be from the command contained in the verse to understand and live up to the messages in the verses and become a warning for *ulul albab*.

Rasulullah saw and described that those who study and study the Qur'an are rewarded by Allah SWT. Among them is the hadith as follows, which means: "From Abu Hurairah R.A., the Messenger of Allah. Said: "No group of people gathers in a house, where they read and study the Al-Qur'an among themselves, unless it is revealed to them in serenity, overwhelmed by the grace of Allah, surrounded by angels, and Allah mentions to them what is with Him "(HR. Muslim).

From the verses and hadiths above, it can be concluded that every Muslim must understand and study the Qur'an. The obligation to do this must be instilled from the start in young generations of Muslims, so that from an early age they understand and learn the Qur'an. It is hoped that instilling enthusiasm for studying the Al-Qur'an in the early stages will awaken them at later ages to better understand and appreciate the Al-Qur'an. Finally, it is hoped that they will become a society that loves, understands, explores, and practices the contents of the Qur'an. Such efforts must be made starting from the household (family) carried out by parents to the community, which is carried out by religious leaders, teachers, ulama, and experts in the field of the Qur'an. This shows that the Qur'an must be taught from a smaller environment to a larger environment, not only in a partial way but also in a congregation.

Efforts to increase the understanding of the Qur'an by scholars are carried out through many channels, including the following:

1. Through formal channels, namely those carried out through official government institutions, such as the Ministry of Religion, UIN, IAIN, STAIN, and others.
2. Through non-formal channels, which are carried out through private institutions and socio-religious organizations.
3. A number of academics carry it out in congregation and frequently through social-religious activities in the neighborhood.
4. Conducted individually by a particular scholar on a regular basis.
5. Done through events in the mass media, both electronic and print, either through television broadcasts or radio broadcasts, or through magazines, newspapers, bulletins, and the like.
6. Carried out and delivered by the scholars temporarily at certain moments and occasions, such as religious ceremonies such as the Nuzul Al-Qur'an commemoration ceremony.

Such efforts and activities have been carried out by scholars, not only at the central (city) level but also at the village level, not only by the government but also by the private sector, such as foundations and religious institutions within the community, study groups, and even by individuals. All the channels mentioned above must always be utilized by the scholars, and if necessary, other possible

channels are also used for this so that efforts to increase the people's understanding of the Al-Qur'an will be further increased in the future. Judging from their shape, the efforts and activities carried out by the scholars through the channels that have been stated above can be broadly grouped into:

1. In the form of writing

Efforts to increase people's understanding of the contents of the Qur'an in written form are the most effective form of effort, especially for those who are able to read and have the opportunity to read. This is due to several reasons, one of which is that the materials have been prepared and can be easily distributed to other parties in need. The drawback is that to obtain these materials, funds or other resources are often required to procure them. Among the efforts of the clergy in this form are:

- a. The writing and distribution of Al-Qur'an interpretation books, both in complete 30 chapters and certain letters, such as Tafsir Al-Qur'an by the Ministry of Religion of the Republic of Indonesia, Tafsir An-Nur by Muhammad Hasbi Ash-Shiddieqly, Tafsir Al-Azhar by Hamka, and Tasir Al-Mishbah by Muhammad Quraish Shihab.
- b. Translation of books and interpretations from Arabic into Indonesian, such as Sayyid Qutub's translation of Tafsir Fi Zhilal Al-Qur'an and Tafsir Ibn Kathir.
- c. Writing and distributing books on translations of the Qur'an, both in full 30 juz and certain letters, such as the translation of the Qur'an by Mahmud Yunus and the translation of the Qur'an by the Ministry of Religion of the Republic of Indonesia.
- d. The creation and distribution of Ulumul Quran and Tafsir books, particularly by university lecturers or chaplains at Islamic boarding schools. There are quite a number of such books.
- e. The writing and distribution of encyclopedias of the Qur'an, such as the Encyclopedia of the Qur'an by M. Dawarn Rahardjo, the Encyclopedia of the Qur'an compiled by a team led by M. Quraish Shihab, and the Encyclopedia of the Qur'an by H. Fachruddin HS (Islam, 1999).
- f. Writing and distributing journals, magazines, bulletins, Friday forums, and others that contain descriptions of the Qur'an, such as the journal *Ulumul Quran*.

Activities in this form can be seen in the existence of various writings on the Qur'an written by Ulama, both collectively and individually, both in Indonesian and regional languages, such as writings in Sundanese, Javanese, and Bugis. The development of Al-Qur'an studies in Indonesia can be seen further in the book Indonesian Al-Qur'an Studies from Mahmud Yunus to Quraish Shihab by Howard M. Federspel, published by Mizan in 1994.

2. Oral form

Ulamas efforts to deepen their understanding of the Qur'an in oral form can take many different forms, such as:

- a. In the form of special studies carried out specifically, routinely, and programmed by Al-Qur'an Studies institutions, Al-Qur'an study centers, and religious foundations, such as those carried out by the Center for Al-Qur'an Studies Qur'an (PSQ), led by M. Quraish Shihab in Ciputat. The study at PSQ is not only attended by those working in the academic field but also by those who are still unfamiliar with the knowledge of the Qur'an. Here, training is also held, the participants of which are limited to those who are pursuing the field of interpretation in the postgraduate program.
- b. In the form of routine recitations carried out by certain foundations or institutions, such as those carried out by mosque administrators, foundation administrators, or religious institutions. Recitations like this are usually followed by those whose knowledge of the Qur'an is still limited. In this study, basic knowledge about the Qur'an is usually given.
- c. In the form of lectures conducted by scholars through television broadcasts and radio broadcasts, both government and private.

Another thing that is no less important that has been done by the scholars is the effort and activities to rectify the erroneous views and understandings of the people regarding the contents of the Qur'an. This could happen everywhere in society due to, among other things, their lack of knowledge

and understanding of the messages contained in the Qur'an. As happened recently in Malang, East Java, where a kiyai taught Muslims to pray in Indonesian. Scholars in circumstances like this are obliged to appear and speak to correct misunderstandings like this.

5. CONCLUSION

Based on the descriptions above, it can be concluded that the snakes have made various efforts to increase people's understanding of the Qur'an. Their activities are carried out through various channels of activity, both formal and non-formal, and have been carried out in various forms, both written and orale carried out through various channels of activity, both formal and non-formal, and have been carried out in various forms, both written and oral. These efforts are not only about reaching certain targets among the common people; they must also be among the elite and community leaders, so that they will not only be the recipients of knowledge about the Qur'an but also the presenters and givers. This effort must be developed and increased again in the future in order to make the Qur'an a source of *nur*, *huda*, and *dhikr* for the people as a whole.

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