



Methodological Study of Tafsir Yasin by K.H. Abd. Basith Ulama from Madura

Ulfatun Hasanah

Universitas Nahdlatul Ulama Indonesia (UNUSIA) Jakarta

e-mail: ulfahannaahmed@gmail.com

Moh. Ashif Fuadi*

Universitas Islam Negeri Raden Mas Said Surakarta

e-mail: moh.ashiffuadi@iain-surakarta.ac.id*

Fitrotul Muzayyanah

Universitas Nahdlatul Ulama Indonesia (UNUSIA) Jakarta

e-mail: fitrotulmuzayyanah@unusia.ac.id

Abstract

This study explains the study of Tafsir Yasin through books by Nusantara scholars. K. H. Abdul Basith AS from Madura is quite productive in producing works, including the book of Tafsir Yasin. Through qualitative methods with a literature study approach, this study resulted in conclusions: first, the interpretation of surah yasin by K.H. Abd. Basith presents the values of the Qur'an in life as a form of interpretation that ma'tsur, tahlili, and adabi-ijtima'i. Second, the 83 verses are divided into 14 parts with explanations of verses and advice on social reality. This reason is due to the initial purpose of writing the tafsir, which was to provide an understanding to the unfamiliar public of the meaning contained in the reading of surah yasin. Third, it is also to make people aware that the recitation of surah yasin is not solely because of customs and traditions, such as the yasinan tradition by the majority of the nahdliyin, but because of the many privileges and virtues contained in it.

Keywords: *Methodological, Tafsir, Surah Yasin, Abd. Basith*

Abstrak

Penelitian ini menjelaskan tentang kajian tafsir yasin melalui kitab karya ulama Nusantara. K.H. Abdul Basith AS dari Madura yang cukup produktif dalam menghasilkan karya salah satunya adalah kitab tafsir yasin. Melalui metode kualitatif dengan pendekatan studi pustaka, penelitian ini menghasilkan kesimpulan bahwa: pertama, tafsir surah yasin karya K.H. Abd. Basith menghadirkan nilai-nilai al-Quran dalam kehidupan merupakan bentuk

tafsir yang ma'tsur-tahlili-adabi-ijtima'i. Kedua, dari jumlah 83 ayat tersebut dibagi menjadi 14 bagian dengan penjelasan ayat-ayat yang disertai nasehat-nasehat terhadap realita sosial yang terjadi. Hal itu disebabkan pada tujuan awal penulisan tafsir tersebut, yaitu untuk memberikan pemahaman kepada masyarakat yang awam akan makna yang terkandung di dalam bacaan surah yasin. Ketiga, di samping itu, juga untuk menyadarkan masyarakat bahwa pembacaan surah yasin bukan semata-mata karena adat dan tradisi saja seperti tradisi yasinan oleh mayoritas dari kalangan nahdliyin, melainkan karena banyaknya keistimewaan dan keutamaan yang terdapat di dalamnya.

Kata Kunci : *Metode, Tafsir, Surah Yasin, Abd. Basith*

INTRODUCTION

In addition to surah al-Fatihah, Surah Yasin is a favorite surah that gets a more significant portion read by the public at large, both collectively and individually. Usually, the most frequent time to read Yasin is held on Thursday night or Friday night, which is often termed the tradition of Yasinan, and also events to send prayers to relatives or ancestors who have died.¹ All of that is inseparable from the privileges contained in surah yasin so that surah yasin gets a very special place in the people's hearts. Shaykh Hamami Zadah, in his tafsir Yasin wrote eight features of the surah in detail. That is:

"When this sūrah is read solemnly by a starving person, surely Allah will feast upon it with His mercy. If the person who reads it is in a state of fear, Allah will remove his sorrow and fear. And if the person who reads it is faqir, then Allah will pay his debt, and if that person has a need, then by reading sūrah Yasin, Allah will fulfill his hajat. Whoever reads it in the morning is under God's protection until evening. In whatever land this letter is read or explained, Allah will lift the hosts, hunger, and high prices that the people have experienced because of the glory of this letter. Whoever reads it at night, Allah will protect his family until shubuh. When it is read to the mayyit (the dead) of a Muslim, it will be lightened by the grave reserve of the mayyit if he is among the tormented people. It will add to his excitement and rest if

¹ Rhoni Rodin, "Tradisi Tahlilan Dan Yasinan," *IBDA' : Jurnal Kajian Islam Dan Budaya* 11, no. 1 (2013): 76–87, <https://doi.org/10.24090/ibda.v11i1.69>.

this is not the case. For the grave is one of the gardens of heaven or an abyss of hell".²

Seeing how many surah yasin have privileges, understanding the meaning contained in it becomes an absolute necessity for the community. Especially in Madurese society, which is predominantly Muslim, the activity of reciting surah yasin is ingrained. However, there is still a lot of public incomprehension of the meaning of surah yasin that he reads, so a complete explanation of the meaning of surah yasin is needed.

Indeed, the development of Islamic studies in the archipelago is not absent at all, if Islam entered and continued to develop in the archipelago since the 8th century AD. So if it is said that there is no then it is impossible and this causes a bad perception for scientific studies in the archipelago, even though in the century before 18 AD, scientific studies in the archipelago experienced very high intensity. Such as the study of Sufism, Fiqh and Tafsir.³

K.H. Abd. Basith as a figure of pesantren is something very interesting not only because the Islamic boarding school gives birth to many figures and alumni who have contributed and contributed to the nation and state but the Islamic boarding school model education is believed to be alive and always in line with the breath of the times in its contribution to the nation and state. One of the functions of pesantren education is to provide religious education (tafaqquh fiddīn).⁴ Therefore, one of the Eastern Madurese scholars (Sumenep)-K.H. Abd. Basith AS wrote tafsir Yasin as a means to help the surrounding community to understand surah yasin. In addition, this paper can also find out his work, thoughts, and the methodology of K.H. Abd. Basith AS in interpreting a verse.

METHOD

This research uses the literature study method by using library research where the main source is the book of tafsir yasin Kiai Abd. Basith, supported by

² As-Syaikh Hamami Zadah, *Tafsir Surat Yasin*, terj. Nafi' Mubarak (Surabaya: Al-Hidayah, 2002), 4-5.

³ Moh Ashif Fuadi, "Khazanah Ulama Nusantara: Telaah Metodologis Kitab Misbāhu Al-Dzulām Karya K.H. Muhajirin Amsar," *The International Journal of Pegon: Islam Nusantara Civilization* 09, no. 01 (2023): 83–101, <https://doi.org/https://doi.org/10.51925/inc.v9i01.81>.

⁴ Moh Ashif Fuadi, Ilham Ade Kurniawan, and l'anutul Mufarrihah, "Transformasi Pesantren: Kajian Historis Integrasi Pendidikan Pesantren An-Nawawi Berjan Purworejo," *Studi Multidisipliner: Jurnal Kajian Keislaman* 9, no. 2 (2022): 1–23, <https://doi.org/10.24952/multidisipliner.v9i2.5549>.

other written sources such as books, articles, theses, procedures, and online media, can reveal all problems and strengthen the analysis following the research theme. Meanwhile, the presentation of data is carried out using descriptive qualitative methods. In addition, it can also use qualitative data triangulation with literacy sources that will compare the study of interpretation from the book of Kiai Abd. Basith with other relevant sources. Research methodology in writing scientific papers with qualitative research models or literature study research. The points in the first literature study research are the type of research, sources, and collection techniques, and the last is the data analysis technique. In literature study research, the type of research is the type of historical research, the type of research is a character study, or the type of research used is comparison or comparison. The type of research generally used in literature studies then the data sources are primary data and secondary data primary data.⁵ The main sources of literature or references used by researchers in the preparation of literature study research, such as research on the book of Tafsir Yasin by K.H. Abd Basith, then the book becomes the primary data. At the same time, the secondary data are references, books, or sources that discuss the object or theme studied.

RESULTS AND DISCUSSION

KH Abd. US Basith; Charismatic and Productive Kiai

K.H. Abd. Basith AS, in the future, referred to as Kiai Basith, is the son of K.H. Abdullah Sajjad, one of the caretakers of PPA Latee Guluk-guluk Sumenep area. He was born in Sumenep on June 4, 1944, and is still the grandson of Kiai Syarqawi, the founder of Annuqayah Islamic Boarding School (PPA). Since childhood, he studied the Qur'an under the supervision of his mother, Mrs. Aminah bint Abu Ahmad. As for other religious knowledge, he learned directly from his siblings, namely, K. Abdullah Mujahid, K.H. Bashir AS., K. H. Ishomuddin, and K.H. Abd. Hafidz in the neighborhood of Annuqayah.⁶

⁵ Sugiyono, *Business Research Methods: Quantitative, Qualitative, Combination, R&D Approaches*, ed. Sofia Yustiyani Suryandari, 3rd ed. (Bandung: CV Alfabeta, 2017), 15.

⁶ Ikatan Keluarga Bani Syarqawi (IKBAS), *Silsilah Keluarga Besar Bani Syarqawi Pondok Pesantren Annuqayah* (1433, Sumenep: Panitia Haul Yang ke-104), 126–130.

His formal education from childhood started at Madrasah Ibtidaiyah and then continued to Madrasah Mu'allimin for four years. And in 1962, young Kiai Basith came out of the Annuqayah Islamic Boarding School. Furthermore, he completed the fifth and sixth grades at Pondok Rejoso, Peterongan, and Jombang, namely Pesantren Darul Ulum. After two years of education in Jombang in 1962-1964, Kiai Basith continued his studies at a university in Jember for four years and majored at the Faculty of Tarbiyah IAIN Malang. In addition to being a student, he has an agenda to become a lecturer at IAIN Sunan Ampel Surabaya.⁷ During his college days in Malang, he came into contact with the Campus Extracurricular Organization. There, Kiai Basith chose to participate as an activist of the Indonesian Islamic Student Movement or PMII. Furthermore, in 1973 he returned to his hometown, namely at the Annuqayah Guluk-guluk Islamic Boarding School. There she was responsible for being on the PPA Board of Caregivers. Until now, he still takes care of Pesantren Annuqayah Guluk-guluk Sumenep Madura.

The gait of K.H. Abd. Basith in His Homeland

When he returned to his homeland, Annuqayah, he was immediately active in various organizations. He first chose the Pesantren Management organization, which was formed in the Annuqayah Islamic Boarding School in 1978. Still at the pioneering, Kiai Basith was appointed as secretary I and K. H. Moh. Amir Ilyas as Chairman.⁸

In 1978 Kiai Basith was given the responsibility of becoming Director of BPM-PPA after attending a course organized by LP3ES, namely: Latihan Tenaga Pengembangan Masyarakat (LTPM), for six months at Pabelan Islamic Boarding School, Muntilan, Central Java. In 1994, Kiai Basith, as the leader, was invited to Bangladesh to join foreign NGOs (non-government) engaged in agriculture.

Then, he also had a fairly close relationship with K.H. Abdurrahman Wahid (Gus Dur) and Nasihin Hasan, who participated in activities in Bangkok in the form of ACFOD; he received an invitation to conduct a comparative study in Bangkok. In attending this activity, Kiai Basith was accompanied by one of the youth

⁷ Siti Aziziyah, "Memahami Surah Yasin Studi Atas Tafsir Surah Yasin Karya K.H. Abdul Basith AS" (Universitas Institut Ilmu Islam Annuqayah (INSTIKA), Sumenep, Madura, 2014), 20.

⁸ Sitrul Arsy, *Satu Abad Annuqayah: Peran Pendidikan, Politik, Pengembangan Masyarakat* (Sumenep, 2000), 8.

representatives of Guluk-Guluk Village, Mr. M Ikhwan. Kiai Basith had the opportunity to study in Bangkok twice; he also had the opportunity to study in Bangladesh, Nepal, and Chiang Mai, Thailand, each for 15 days.⁹

Besides being active in intra-Pesantren organizations, he has also been active in PC NU Sumenep. In PCNU Sumenep, he served as Deputy Rais Syuriah from 2000 to 2005. Not only in Community Organizations (CSOs) but also in Political Parties, he has also been active. His appointment as the National Awakening Party/ Partai Kebangkitan Bangsa (PKB) administrator confirmed this. He is trusted as the Council of Experts in the party with the globe symbol.¹⁰

His struggle in advancing the community is not only in the scope of extra organizations or mass organizations but also in formal education. His persistence gave birth to the trust of Masyayikh to appoint him as the Head of Madrasah Ibtidaiyah (MI) Annuqayah in 1973, accompanied by Kiai Syafi'ie as Vice Principal. In the development during the Kiai Basith period, the implementation of educational institutions was increasingly varied, and there was no longer debate and elements of hostility between regions in the Annuqayah Islamic Boarding School.

Works of K.H. Abd. Basith

Kiai Basith is a prolific writer. Not only wrote in the field of religion, but he also wrote about the facts of the pesantren where he was born. As already published a mini-sized book entitled "History, Vision, and Mission of Annuqayah Islamic Boarding School." His free time is used only for writing. Three books can explain his map of thought in the field of Islam. The three books in question include: *Îdhâh al-Afâdhil*, *Manzhûmat ar-Risâlah*, and *Nibrâs an-Nûfûs fî Tazkiyyah al-Qulûb*. The three books above are his writings, whether they preach or not; In addition, in his tafsir work known as "Surah Yasin Presents Quranic Values in Life," he tried to pour his thoughts into the work of tafsir Indonesian. Even though his condition was quite severe due to a stroke in the process of making the work, Kiai Basith remained persistent in completing one surah in the Quran.¹¹

⁹ Aziziyah, "Memahami Surah Yasin Studi Atas Tafsir Surah Yasin Karya K.H. Abdul Basith AS," 18.

¹⁰ Aziziyah, 22.

¹¹ Aziziyah, 25.

The Thought of K.H. Abd. Basith

The Thought of K.H. Abd. Basith, looking at his background of writings, it can be concluded that the style of thought of Kiai Basith is the same in general as the thoughts of the entire Annuqayah Mashhaykh, namely Ahlussunnah wa al-jama'ah an-Nahdliyyah.¹² A school in the creed dimension refers to Imam Abul Hasan al-Ash'ari and Abu Mansur al-Maturidi. At the same time, the dimension of shari'ah follows Imam 4 madhhab. Imam Abu Haneefah, Imam Malik bin Anas, Imam as-Shafi'i, and Imam Ahmad bin Hanbal. The dimension of tasawwuf refers to Sheikh Abdul Qadir al-Jilani and Abu Hamid al-Ghazali.¹³

His understanding of the ideology of Ahlussunnah wa al-jama'ah is evidenced by his opinion on the position of hadith, which explains the privilege or superiority of surah yasin, which most Muslims have believed. Even though the hadiths that explain the privilege of reading surah yasîn over reading other surahs are dhaif, for him, the hadith is still accepted. However, it is not in the virtue of surah yasin, not through a sahih or hasan narration source.¹⁴

The status of hadith, which is at the level of dhaif, can indeed be rejected because the hadith has defects in both sanad (transmission) and matan (content). So, it is doubted by many scholars of its truth. But the hadith dhaif still has levels. If the defect is not fatal, then the status of the hadith does not include the hadith maudhu' which is clearly a purely artificial hadith.¹⁵ In his exegesis, the influence of Kiai Basith's basic personality is very concerned about the welfare of the people is so visible. In several verses, he compares it directly with the situation of the surrounding community, which is actually a member of Nahdhatul Ulama. He valued and compared his views on the surrounding situation, especially the mindset or paradigm that developed in society, with verses containing teachings about faith or praiseworthy attitudes that every follower of the prophet Muhammad should

¹² Syaikh Abdullah Sajjad bin Muhammad Asy-Syarqawi, *Manzhûmah Al-Masâil* (1418 H, Guluk-guluk: PPA. LATEE), 6.

¹³ Tim Penulis Batartama, *Trilogi Ahlusunah, Akidah, Syari'ah Dan Tasawwuf* (Pasuruan: Pustaka Sidogiri, 2012), 9.

¹⁴ Khairani Faizah, "Kearifan Lokal Tahlilan-Yasinan Dalam Dua Perspektif Menurut Muhammadiyah," *Aqlam: Journal of Islam and Plurality* 3, no. 2 (2018), <https://doi.org/10.30984/ajip.v3i2.722>.

¹⁵ M. Agus Solahudin ; Agus Suyadi, *Ulumul Hadis* (Bandung: Pustaka Setia, 2009), 148.

possess. N.U.'s moderation values are manifested in the attitude of *tasāmuḥ*, *tawasuth*, *tawāzun*, and the synergy of the *ukhuwah* trilogy (*Islamiyah*, *Insaniyah*, *Wathaniyah*).¹⁶

The Thought of K.H. Abd. Basith, Surah Yasin is one of the most famous surahs in the Qur'an and is often read by Muslims. This surah is located at number 36 in the mushaf sequence of the Qur'an and consists of 83 verses. Tafsir Yasin refers to interpreting the meaning and message contained in Surah Yasin. This interpretation aims to deepen the understanding and wisdom contained in this surah and take spiritual, moral, and practical benefits from the teachings delivered. Surah Yasin contains various important themes that are relevant to human life. Some of the main themes discussed in Surah Yasin include: first, Affirmation of the oneness of God: Surah Yasin emphasizes the oneness of God and His power as the creator of the universe. This teaches the importance of acknowledging and worshipping God as the only God worthy of worship.

Second, resurrection and afterlife: Surah Yasin describes the afterlife, the day of resurrection, and the final judgment before Allah. This reminds people of their responsibility for their deeds and the importance of preparing for the afterlife. Third, Prophets as examples: Surah Yasin narrates the stories of several prophets, such as Noah, Prophet Hud, Prophet Salih, and Prophet Moses, as exemplary examples of performing prophetic duties and facing challenges from those who lie to them. Fourth, denial and warning: Surah Yasin reveals the rejection and denial experienced by the prophets and the fate that befell those who deny their messages. This is a warning to humans not to repeat the same mistakes and take lessons from history.

Yasin's tafsir can be done through a general Qur'anic tafsir approach by analyzing verses, the meaning of words, historical context, and referring to hadith and the interpretations of leading scholars. Many scholars and commentators have provided in-depth explanations and understandings of Surah Yasin, which can be used as a reference to deepen the understanding of this surah. It is important to remember that tafsir is a human attempt to understand the meaning of the Qur'an;

¹⁶ Moh Ashif Fuadi, "Tradisi Pemikiran Moderasi Beragama Nahdlatul Ulama," *Al-Fikra: Jurnal Ilmiah Keislaman* 21, no. 1 (2022): 12, <https://doi.org/10.24014/af.v21i1.16692>.

therefore, diverse opinions and interpretations may arise. Therefore, referring to interpretations based on science and recognized religious authorities is important to gain a more comprehensive understanding of Surah Yasin.

Methodology of Qur'anic Interpretation

Linguistically the word tafsir is derived from the word fasr, which means al-idhah, al-syarh, and al-bayan means explanation or description. Tafsir also has the meaning al-ibānah (explain), al-kasyf (unveil), al-idzhārul al-mana al-ma'qūl (displaying a rational meaning).¹⁷ So, the interpretation of attempts to explain later is very likely that the interpretation of one person with another person is different because of the difference in the methodology used.

Furthermore, there are two schools of tafsir; first, tafsir bil-ma'tsur, and second, tafsir bir-ra'yi. The tafsir bil-ma'tsur is the interpretation by narration, meaning that there later the verse is explained with other verses such as verses explained by hadith, the opinion of friends, and tabi'in opinions because mainly they have the ability or knowledge of the verses explained by the Messenger of Allah because their companions still know very well about the meaning of the verse.¹⁸ The second interpretation of bir-ra'yi is interpretation with reason, meaning that verses are explained with logic or with science. These are the two major schools of exegetical studies.¹⁹

The approach to the interpretation of the Qur'an is true because the Qur'an can enter from various points of view (multidimensional) so that it can be viewed from various points of view. Therefore, the intended interpretation approach is an analytical tool that influences perspective in interpreting as an analytical tool. Those approaches will influence the outcome of the interpretation. Therefore, each approach will show the characteristics of the interpretation of the approach used.

So far, the scholars of exegesis have at least five characteristics of the approach used by exegetes. First, tafsir fiqhi means tafsir that uses a legal

¹⁷ Ali Muttakin, "Kaidah Kebahasaan Dalam Kajian Tafsir," *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an Dan Tafsir* 1, no. 2 (2016): 79–90, <https://doi.org/10.15575/al-bayan.v1i2.1594>.

¹⁸ Asep Amar Permana, "Tafsir Bil Ma'tsur in the Study of Qur'anic Manuscripts," *Journal of Faith and Spirituality* 2, no. 3 (2022): 451–58, <https://doi.org/10.15575/jis.v2i3.18791>.

¹⁹ Afrizal Nur et al., "Implementation of Text Mining Classification as a Model in the Conclusion of Tafsir Bil Ma'tsur and Bil Ra'yi Contents," *International Journal of Engineering and Advanced Technology* 9, no. 1 (2019): 2789–95, <https://doi.org/10.35940/ijeat.A9780.109119>.

approach, so that the product is in the form of legal affairs, such as tafsir ayatil Ahkam or tafsir verses of law. Then the second is the interpretation of the Qur'an with a Sufism approach, known as Sufi interpretation so that later many things in the interpretation are something that may be supernatural or things that the human mind cannot find. The third approach to interpretation is philosophical interpretation with the logic of philosophical logic; later, the interpretation is carried out. Fourth, tafsir ilmi is an approach to tafsir that uses the logic of science so that later scientific theories will be found in the Qur'an. Fifth, there is the interpretation of adabi Ijtima, and the meaning is cultural and social society or its character or approach using a cultural-social approach.²⁰

Furthermore, there are five ways or methods of interpretation of the Qur'an. First is the tahlili critical analysis method by analyzing all Qur'an verses. Second, the ijmalī (Global) method, meaning general analysis. Third, the muqārīn (comparison) method, meaning the comparison between verses, between the opinions of one mufassir (exegete) with another mufassir and others. Fourth is the maudhu'i (thematic) method according to the theme. Thus, the method of interpretation of maudhu'i is carried out by collecting verses of the Qur'an according to the theme.²¹ The fifth is the hermeneutic method, which is the understanding of texts based on aspects of the author's condition when writing from the aspects of social psychology, history, and contextuality of the author, where this has now begun to be used by some exegetes although there are still scholars who do not accept the interpretation of the hermeneutic model.²²

The tahlili method is a method of interpreting the Qur'an that seeks to explain it by analyzing its various facets and explaining what the Qur'an contains according to its ability and sequence from surah al-Fatihah to surah an-nas. Examples of references to tafsir books that have a tahlili model, such as Tafsir Jalalain by Jalaluddin As-Suyuthi and Mahalli, or which are thick in Indonesian are Tafsir al-Bayan by Hasbi Ash-Shiddieqy, tafsir al-Azhar by Buya Hamka, tafsir al-Mishbah by

²⁰ Abdul Syukur, "Mengenal Corak Tafsir Al-Qur'an," *El-Furqania: Jurnal Ushuluddin Dan Ilmu-Ilmu Keislaman* 1, no. 01 (2015), <https://doi.org/10.54625/elfurqania.v1i01.877>.

²¹ Hemlan Elhany, "Tafsir Method of Tahlili and Maudhu'i," *Ath Thariq Journal of Da'wah and Communication* 2, no. 1 (2018): 288, https://doi.org/10.32332/ath_thariq.v2i1.1078.

²² Sulaiman Ibrahim, "Hermeneutika Teks: Sebuah Wacana Dalam Metode Tafsir Alquran?," *HUNAFa: Jurnal Studia Islamika* 11, no. 1 (2014): 23, <https://doi.org/10.24239/jsi.v11i1.338.23-41>.

Quraish Shihab, as for Arabic such as Tafsir Ath-thobari, Tafsir Ibn Kathir and others. One of the weaknesses in the tahlili method is that israiliyat stories are sometimes included in the ancient times before the prophet Muhammad was usually told by Jews or the Children of Israel hence called the stories of Israel.²³

Furthermore, tafsir ijmalī is a method of interpreting the verses of the Qur'an by explaining their global meaning from no to detail. The systematics of its description is adjusted to the order of the Qur'anic mushaf, then reveals the general meaning of the verse. Furthermore, one verse directly has its global meaning and is not then analyzed one by one from the words in the verse. Tafsir ijmalī was the first method of interpretation practiced by the prophet Muhammad in building companions at that time.²⁴

The ijmalī method is used to make it easier to understand the message and meaning written in the verses of the Qur'an by most people. The advantages of ijmalī tafsir are, first, have a character that is easy to understand; second, it does not contain elements of interpretation of the stories of Israiliyat because the discussion is not long and closer to the language of the Qur'an, meaning that the language also does not vary. While the weakness This is also still partial, the same as the tahlili method. Then it does not give room for wider analysis and is only a Global explanation.²⁵ Some mufassir figures in producing ijmalī tafsir works, including Jalalain tafsir by Jalaluddin as-Suyuthi and his teacher Jalaluddin al-Mahalli. The book is quite ijmalī (global), and there is little explanation.

Furthermore, the interpretation of muqaran is an effort made by the mufassir by comparing verses with one another that has similar themes, but the editors are different or vice versa. Furthermore, tafsir muqaran also compares the text of hadith, sayings of companions, and tabi'in. Tafsir muqaran to study the opinions of tafsir scholars and then compare them, including comparisons between one book of tafsir with another book of tafsir so that the pattern is known, even with cross-book

²³ Syaeful Rokim, "Mengenal Metode Tafsir Tahlili," *Al - Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 03 (2017): 41–56, <https://doi.org/10.30868/at.v2i03.194>.

²⁴ Muhammad Mutawali, "Tafsir Ijmalī Sebagai Metode Tafsir Rasulullah," *Jurnal Pemikiran Dan Hukum Islam* 07 (2021): 5–7.

²⁵ Akhdia Akhdia and Abdul Khaliq, "The Qur'anic Method of Tafsir: A Description of the Ijmalī Method of Tafsir," *Journal of Faith and Spirituality* 2, no. 4 (2022): 643–50, <https://doi.org/10.15575/jis.v2i4.21315>.

comparisons of the Book of Samawi, meaning this is compared with the Gospels, the book of Zabur, the book of taurot and others.²⁶

As for the advantages and disadvantages, first, the advantages can provide relatively broader insight because they are compared. Then the second one opens up to be tolerant because there are other opinions. Third, the advantage is to make the mufassir more careful in interpreting. As for the shortcomings, it is clear that this is not suitable for beginners, let alone does not have the Ulumul Quran, and then it is less suitable for solving contemporary problems because it is only comparisons. Then third, it creates the impression of repetition of the opinions of the interpreters.²⁷ Furthermore, the thematic method (tafsir maudhu'i), namely by collecting different verses with one particular theme that is related to one theme and interpreted with comprehensive interpretation rules.²⁸

Study of Tafsir Yasin K.H. Abd. Basith

Before going too far into the study of tafsir, it is important to discuss how the history or process of writing tafsir Yasin. According to the author's reading, there are two factors that are the most dominant reason for writing the interpretation. First, to contribute intellectual thought in the study of tafsir so that the book of tafsir Yasin written by Kiai Abdul Basith will convey the messages contained in it and in accordance with the context of the times, to always be practiced. Second, to explain to the general public or laymen the understanding of the Qur'an. He did this after interacting with the community for a long time; after seeing the existing social reality, an important problem was found that there were still many people who did not understand the meaning contained in Surat Yasin, even though the activity of reading Surat Yasin had been going on for years, this showed that people's understanding was still not optimal.²⁹ The purpose of writing the Yasin interpretation

²⁶ Syahrin Pasaribu, "Metode Muqaran Dalam Al-Qur'an," *Journal Wahana Inovasi* 9, no. 1 (2020): 43–47.

²⁷ Pasaribu, 45.

²⁸ Moh. Tulus Yamani, "Memahami Al-Qur'an Dengan Metode Tafsir Maudhu'i," *J-Pai* 1, no. 2 (2015): 281–82, <https://doi.org/10.18860/jpai.v1i2.3352>.

²⁹ Abdul Basith AS, *Surah Yasin Menghadirkan Nilai-Nilai Al-Qur'an Dalam* (Surabaya: Muara Progesif, 2013), ix.

is also very similar to that of the Yasin Zainal Abidin Ahmad, which is to explain the verses found in the surah.³⁰

Kiai Basith is fully aware that the surrounding community, which is the majority of Nahdhatul Ulama (N.U.) members, are lovers and genuine practitioners of Surah Yasin. They were loyal readers of Surah Yasin at various times and in many places. Unfortunately, they do 'reading' only because it is more about following tradition, not for reasons of Islamic religious teachings,³¹ as stated by Prof. Dr. K.H. Abd. A'la, MA, in the introduction to this book, said that the readers of surah yasin have not really understood the verses they have read. Therefore, before starting the interpretation, Kiai Basith opens it with an explanation of the sunnah of reading surah yasin. By attaching some opinions from the mufassir, he tried to explain clearly the true 'status' of the fadlilah Surah Yasin. One of the hadiths written is: Haddatsanā Qutaibah wa Sufyan bin Waqī' qōla: Haddatsanā Humaid bin Abd ar-rahman ar-Ruasiy, 'an Hasan bin Salih, 'an Harun Abu Muhammad 'an Muqatil bin Hayyan 'an Qatadah 'an Anas qōla: qōla an nabiyu shallallahu 'alaihi wa sallama: inna likulli syai'in qolban, wa qolbul Qur'ani yasin, wa man qoro'a yasin, kataba allahu lahū biqirōatihā, qirōatal Qur'ani 'asyra marrōtiin.³² Meaning: Narrating to us Qutaibah and Sufyan bin Waki', both said, narrating Humaid bin Abd ar-rahman ar-Ruasiy, from Hasan bin Salih, from Harun Abu Muhammad from Muqatil bin Hayyan from Qatadah from Anas he said, that the Holy Prophet (peace be upon him) said: "Verily for everything there is a heart, and the heart of the Qur'an is Sura Yasin. Whoever reads it Allah ordains him to read the Qur'an ten times."

The tendency of Indonesian Muslims to read surah yasin, if you look at the hadith above, it is possible that the content of the hadith is a motivation for them to read it often. It is conceivable that, with just one reading, the promised reward is equal to reading the Qur'an ten times. A very tempting reward 'reward' to practice.

³⁰ Howard M. Federspiel, *Kajian Al-Quran Di Indonesia: Dari Mahmud Yunus Hingga Quraish Shihab*, terj. Tajul Arifin (Bandung: Mizan, 1996), 214.

³¹ Abdul Basith AS, *Surah Yasin Menghadirkan Nilai-Nilai Al-Qur'an Dalam*, hal. ix.

³² Sunan At-Turmudzi, *CD Syamela, Hadits No. 2887, "Bab Ma Jaa-a Fiy Fadhli Yasin"*, Juz 5, n.d., 162.

Methodology of Interpretation of Tafsir Yasin by Kiai Abd. Basith

The writing of the tafsir of Surah Yasin, compiled by Kiai Basith, includes the work of the book of tafsir in the form of bil-ma'tsur using the tahlili (analysis) method. The form of bil-ma'tsur according to Nashruddin Baidan in the construction of Tafsir in Indonesia is a form of interpretation obtained from the Prophet through several narrations. Although in this form of interpretation there is an interpretation between verses, for Baidan it must still be referred to the existence of history.³³ Such a form of interpretation actually reflects the prudence of Kiai Basith. In interpreting Surah Yasin, Kiai Basith tried to explain the meaning of the verses of Surat Yasin in a language that was easy to understand. His efforts to facilitate the reader are also in accordance with the tahlili interpretation or analysis method, which is used in analyzing the verses of Surah Yasin. By using the tahlili method, it will be easier to give messages or explain the content in the surah so that it is easier to understand, and it is because the method of explanation in detail is based on analysis.³⁴

One example of the form of interpretation of bil-ma'tsur that he adopted is found in Surah yasin verse 33, among others: *Wa āyatul lahumul ardlul maitatu, ahaynāhā wa akhrojnā minhā habban faminhu ya 'kulūn.*

It means: "And a sign (of God's great power) for them was the dead earth. We gave life to the earth, and we took out of its grain; from it, they ate."

Kiai Basith opens the interpretation of this verse by quoting the opinion of one of the commentators named Imam al-Maraghi, who wrote that the meaning of verse 33 is:

After God has explained that He will lead His servants on the Day of Judgment to count their good deeds and get His reward, explain that it is possible and not impossible. It explains that among the signs of Allah's greatness, Allah is the One who animates, grows, or revives the earth after death with rainwater, then Allah commands humans to be grateful for all the blessings given. Furthermore, He also explained the content of the verse that among the greatness of God's greatness lies in the process of the creation of the earth. One of the other signs of His

³³ Islah Gusmian, *KHAZANAH TAFSIR INDONESIA: Dari Hermeneutika Hingga Ideologi* (Yogyakarta: LKIS, 2013), 119.

³⁴ Manna Khalil al-Qattan, *Studi Ilmu-Ilmu Qur'an* (Jakarta: Litera Antar Nusa, 2009), 25.

greatness lies in the creation of rainwater, from which rainwater then grows creatures on earth that continue to develop or grow.

According to him, the survival of all living things on earth is closely related to food, be it humans, animals, and plants, so that they can survive. Food is a primary need that cannot be replaced. Food is a demand that must be met if you want to continue living under normal circumstances. Beyond food, there are other pleasures needed for life to run beautifully and more usefully.

Interpretation Patterns

If considered from the editorial side, then actually a mufassir can use several patterns in an interpretation of the Qur'an. For example, the combination of the style of fiqhi with the style of Ilmi, for example in the book of tafsir Ahkam, where the mufassir can explain the laws contained in the Qur'an using the style of fiqhi, while the kauniyah verses can be explained using the style of Ilmi. But a work of exegesis will still be known for the most dominant pattern used in its entire interpretation. Kiai Basith in the interpretation of surah yasin also uses the pattern of adabi ijtimai' or social society. One example is when he interpreted surah yasin verses 28-32:

Wa mā andzalnā 'alā qoumihī min ba 'dihī min jundim minas samā-i wa mā kunnā munzilīn, In kānat illā shoihatan wāhidatan faidzā hum khōmiduun, Yā hasrotan 'alal 'ibādi, ma ya'tihim mir rosūlin illa kānū bihī yastahzi ūn, Alam yarou kam ahlaknā qoblahum minal qurūni annahum ilaihim lā yarji 'ūn, Wa in kullul lammā jamī'ul ladinā mukhdlorūn.

Broadly speaking, the verse in this passage describes the situation or consequences that will be obtained by Muslims who imitate what the ungodly people of the previous nation did, namely painful torture and destruction. The proof of the iniquity of the people was when they presumptuously ridiculed the prophet, the messenger. They forget that everything they do will have its own impact. As human beings who are allowed to obtain guidance, they should make the best use of it, not disobey it.³⁵

The purpose of using such instruction is none other than to carry out what is commanded by God wholeheartedly. Trying to make life filled with goodness. Either

³⁵ Abdul Basith AS, *Surah Yasin Menghadirkan Nilai-Nilai Al-Qur'an Dalam*, 16.

good for their lives on earth or in the hereafter. In its interpretation, this content makes Kiai Basith remind Nahdliyyin residents to feel happy for the preservation of the recitation of Surah Yasin as a tradition followed by the practice of its content in daily life.

For him, reading and practice are two inseparable occupations. Because the teachings of Islam itself is about two things, namely *hablu minallah* and *hablu min an-nas* (QS. Ali Imran [3]: 112). The recitation of Surah Yasin is part of how man draws closer to Allah (*hablum minallah*) while practicing his content is how man maintains social relations with his brothers.

Kiai Basith also explained the views of his uncle, K.H. M. Ilyas Syarqawi, when he wanted to build one of the schools in Annuqayah Islamic Boarding School. The view is that "reaching the afterlife is the main goal but do not forget the world". His words are an explicit message from Q.S. Al-Qashash [28], verse 77.

On the other hand, Kiai Basith also disagrees that Muslims prioritize the pleasures of the world over the pleasures of the hereafter. He deeply regretted that formal education today, from elementary to high school and the like, makes intellectual education and skills a priority. On the contrary, by them, spiritual education based on religion and morals is made merely complementary or not a priority to reinforce the thinking, he wrote. "Let our children only be given the opportunity to learn a limited religion. Give them perfect religious lessons, especially in schools."³⁶

Systematics of Writing Tafsir Yasin

With the first printing in June 2013, he wrote this tafsir book in early 2013 A.D. or 1434 Hijri. The first period of writing this commentary began when he finally finished spending a relatively short time considering his declining health condition. Surah Yasin is the surah of the Qur'an in the Ottoman mushaf, which ranks 36th. With a total of 83 verses, this surah has become one of the favorite *sûrah* choices of Indonesian Muslims, especially from among the Nahdhiyyin. Of the 83 verses of Surah Yasin, Kiai Basith divides it into 14 parts. Of all the verses of Surah Yasin that

³⁶ Abdul Basith AS, *Surah Yasin Menghadirkan Nilai-Nilai al-Qur'an dalam Kehidupan*, 17.

are interpreted, Kiai Basith presents the interpretation in different ways. But in general, the presentation begins with:

1. Write or present the text of the verses of surah yasin to be interpreted, then proceed to interpret or translate these verses. Provide explanations of one part of the interpretation globally or outline, including linking or relating verse one to the preceding verses.
2. Explain the correlation or relationship of the meaning of verses from surah yasin between one verse and another with a fairly complete explanation.
3. Provide some other views of the mufassir in order to strengthen the views, or show the difference in the views of the mufassir so that it will be seen from the side of the difference.
4. Strengthening the explanation by strengthening the science of tools (grammatical), mentioned by the mufassir. For example, when he explained the meaning of the words "mā" in sentence 'wa mā 'amilat' In Surah Yain Verse 35.³⁷
5. Insert mauidzoh or advice on some social cases that are happening so as to enliven further the meaning of the interpretation of the letter itself.

Conclude the explanation by explaining the vocabulary of the verse in question

CONCLUSION

From the discussion of the study of the method of interpretation of surah yasin above, it can be concluded that the book "tafsir surah yasin (presenting the Values of the Quran in Life)" written by K.H. Abd. Basith AS is a form of interpretation that is ma'tsur (based on history), tahlili (analysis), by interpreting the Qur'an which seeks to explain it by describing its various facets and adabi-ijtima'i (social society), or its character or approach using a cultural, social approach. Then from the number of 83 verses divided into 14 parts with verse explanations accompanied by advice on the social reality that occurs. This is adjusted to the initial purpose of writing the tafsir, which is to present the values of the Quran in life by providing an

³⁷ Dalam ilmu *nahwu*, kata "ما" bisa berkedudukan menjadi *nafi*, *mashdadiyah*, atau *maushulah*, dan sebagainya. see Abdul Basith AS, *Surah Yasin Menghadirkan Nilai-Nilai al-Qur'an dalam Kehidupan*, 20-21.

understanding to ordinary people of the meaning contained in the reading of surah yasin. In addition, it is also to make people aware that the reading of surah yasin is not solely because of customs and traditions but because of its many privileges.

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