The Characteristics of the Concise Exegesis of the Holy Qur'an published by LPMQ of Ministry of Religious Affairs of Indonesia

Yudi Setiadi[1], Muhamad Tamamul Iman[2], Muhammad Farkhan[3], Arif Fahrudin[4]
[1,2,3]UIN Syarif Hidayatullah Jakarta, [4]Institut Ilmu Al-Qur'an
Corresponding E-mail: *yudi.setiadi14@mhs.uinjkt.ac.id*

Abstract

This research explores and examines the characteristics of the Concise Exegesis of the Holy Qur'an published by Appraisal Agency of Qur'anic Manuscripts (LPMQ) of Ministry of Religious Affairs of Indonesia (Kemenag RI). The primary data of this study is the manuscript of *LPMQ's Concise Exegesis of the Holy Qur'an*. Apart from that, this research also uses secondary data from other resources such as books and journal articles. In this regard, this research is library research. *The concise exegesis* book is analyzed using the methodology of Qur'anic interpretation proposed by Islah Gusmian in his book entitled '*Khazanah Tafsir Nusantara' (Nusantara's Qur'anic Exegesis Heritage)*. This article outlines some important constructive remarks for future publication of the book. The remarks are as follow: 1) the naming consistency; 2) the consistency of the exegesis presentation structure; 3) the problem of verses' translation writing format.

Keywords: Qur'anic Exegesis (Tafsir), Concise Qur'anic Exegesis (Tafsir Ringkas), LMPQ, Characteristics of Qur'anic Exegesis (Karakteristik Tafsir).

INTRODUCTION

Ministry of religious affairs of Indonesia (MoRA), through the Appraisal Agency of Qur'anic Manuscripts (LPMQ) has published a lot of Qur'anic based scholarships which include books, Qur'anic exegesis literature, and Qur'an Manuscript. The Appraisal Agency of Qur'anic Manuscripts (LPMQ) also has a journal namely *Suhuf: Journal of Qur'anic Studies and Culture (Suhuf: Jurnal Pengkajian al-Qur'an dan Budaya).* [1] The focus and scope of the journal is Qur'an and Qur'anic exegesis. In

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[1] For further information on the journal of Suhuf*: Journal of Qur'anic Studies and Culture (Suhuf: Jurnal Pengkajian al-Qur'an dan Budaya),* see https://jurnalsuhuf.online/index.php/suhuf/about.

addition, the LPMQ has developed some Qur'anic based applications such as *Qur'an Kemenag in Word, Terjemah al-Qur'an*, and *Qur'an Kemenag* for Android.[2]

As one of the institutions which focuses on Qur'anic studies, LPMQ Kemenag RI, has, at least, four types of Qur'anic exegesis scholarships that could be classified into: 1) 19 manuscripts of science based Qur'anic exegesis, which were published in around 2010 to 2016; 2) Language based analysis and interpretation of the Qur'an (tafsir tahlili) entitled "*al-Qur'an dan Terjemahnya* (al-Qur'an and its translation)" which was printed in 10 volumes with one volume of introductory published in 1972; 3) 23 books of thematic based exegesis of the Qur'an, which were published in between 2008 and 2012; and 4) Concise Qur'anic exegesis entitled "*Tafsir Ringkas* (Concise Exegesis)" published in two volumes. The first volume was published in 2015. The publications mentioned were some of the efforts endeavoured by the LPMQ to achieve its vision which is "the realization of religious development policy through extending the spread of Qur'an manuscript and Qur'an socialization based on the research conducted by the Appraisal Agency of Qur'anic Manuscripts (LPMQ Kemenag RI).[3]

Among the four types of publications mentioned, the concise Qur'anic exegesis type received less attention from Qur'anic studies' researchers. This assumption is based on the writer's observation and research upon various studies on the four types of Qur'anic scholarships published by LPMQ for the las three years.[4]

In line with the above statement, the literature study shows that there are only two articles about the "tafsir ringkas (concise Qur'anic exegesis) of LPMQ. The first study was conducted by Muchammad Zahrul Anam. In his article, Anam examines the consistency of al-Qur'an and its translation, and the *Tafsir Ringkas* that have been published by LPMQ. The analysis circulates around the concept of *marji' ḍamīr* (the signifier's target) of the verse *Yahdī Man Yasyā'* and *Yuḍillu Man Yasyā*. Anam concludes that both works (al-Qur'an and its translation, and *Tafsir Ringkas*) show consistent efforts in translating and interpretating the verses.[5]

The second article, that was written by Muhammad Faisal, seems to portray the content of the *Tafsir Ringkas* (Concise Qur'anic Exegesis) of LPMQ. However, the

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[2] For further information on *Qur'an Kemenag for Android, see* Althaf Husein Muzakky, "Al-Qur'an di Era Gadget: Studi Deskriptif Aplikasi Qur'an Kemenag," *Jurnal Studi Al-Qur'an* 16, 1 (2020).

[3] Lajnah Pentashihan Mushaf al-Qur'an, "Visi dan Misi," accessed on the 10th of August 2021, https://lajnah.kemenag.go.id/profil/visi-misi.

[4] Online research is conducted by the writer upon the matter. Using google scholar, the writer search for this issue within the time range of 2019 to 2021.

[5] Muchammad Zahrul Anam, "Marji' Ḍamīr Ayat Yahdī Man Yashā` dan Yuḍillu Man Yashā Studi Komparatif Antara Terjemah al-Quran dan Tafsir Ringkas Lajnah Pentashihan Mushaf al-Quran (LPMQ) Kemenag," *Al Itqan* 6, 1 (2020).

article mostly re-articulates the content of the introductory volume of the book without providing adequate analysis.[6]

Unlike the *Tafsir Ringkas* (concise Qur'anic exegesis), the other Qur'anic exegesis scholarships published by LPMQ have gathered considerable attention and appreciation from many scholars and researchers. About 11 research have been conducted as both commentary and expanding study toward the publication of *tafsir ilmi* (science based Qur'anic exegesis). The following names are the researchers who wrote the studies related to *tafsir ilmi*: Nur Metta Chumairoh Azzuhro,[7] Juan Hadi Yusuf,[8] Humayra' Nafisah Mar'atul Latif,[9] dan Ilham Fajar,[10] Ali Hamdan,[11] Waffaqoni,[12] Muhammad Yusuf,[13] Ayu RiskiSaputra,[14] Soliyah,[15] Ro'is Mas'udi,[16] dan Nurbaety.[17]

Likewise, the *tafsir tahlili* (Language based analysis and interpretation of the Qur'an) of LPMQ has also been commented by several researchers. At least, five researchers wrote on this publication. The five researchers are Nur Metta Chumairoh Azzuhro,[18] Muhammad Esa Prasastia Amnesti,[19] Tri Etika Istirohatun,[20] Siti Jaronah,[21] dan Kastubi.[22]

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[6] Muhammad Faisal, "Khazanah Studi Kitab Tafsir di Indonesia (Kajian Terhadap Kitab Tafsir Ringkas Kementerian Agama Republik Indonesia)," *Islam Universalia: International Journal of Islamic Studies and Social Sciences* 1, 1 (2019).

[7] Nur Metta Chumairoh Azzuhro, "Makna Zarrah dalam Kitab al-Qur'an dan Tafsirnya dan Tafsir Ilmi Kemenag RI," *Academic Journal of Islamic Principles and Philosophy* 2, 1 (2021).

[8] Juan Hadi Yusuf, "Kisah Ashabul Kahfi pada Al-Qur'an surah Al-Kahfi ayat 9-26 : Studi tafsir Muqaran antara tafsir Ilmi karya Lajnah pentashihan Mushaf Al-Qur'an dan tafsir Qur'an Karim karya Mahmud Yunus perspektif Human Hibernation" (Skripsi, UIN Sunan Gunung Djati Bandung, 2021).

[9] Humayra' Nafisah Mar'atul Latif, "Sidik jari dalam Alquran perspektif Tafsir Ilmi Kementrian Agama RI: telaah tafsir 'ilmi terhadap lafaz bananah dalam surah Al-Qiyamah ayat 4" (Skripsi, UIN Sunan Ampel, 2021).

[10] Ilham Fajar, dan Yayan Mulyana, "Kajian Tafsir Ilmi di Indonesia: Telaah Tafsir Ilmi Karya Kementerian Agama," dalam *Gunung Djati Conference Series. Vol. 4* (Bandung: Gunung Djati Conference Series, 2021).

[11] Ali Hamdan, dan miski, "Dimensi Sosial dalam Wacana Tafsir Audiovisual: Studi atas Tafsir Ilmi, "Lebah Menurut al-Qur'an dan Sains," Lajnah Pentashihan Mushaf al-Qur'an Kemenag RI di Youtube," *Religia: Jurnal Ilmu-ilmu Keislaman* 22, 2 (2019).

[12] Waffaqoni, "Telaah Kritis Teori Sains Terhadap Tafsir Ilmi Kementerian Agama Republik Indonesia Tentang Laut" (Skripsi, IAIN Salatiga, 2019).

[13] Muhammad Yusuf, "Penciptaan Manusia Dalam Tafsir 'Ilmi Kementerian Agama Republik Indonesia" (Skripsi, UIN Syarif Hidayatullah Jakarta, 2020).

[14] Ayu RiskiSaputra, "Gunung dan Fungsinya dalam al-Qur'an dan Relevansinya dengan Ilmu Geologi (Kajian Tafsir Ilmi Kementerian Agama Republik Indonesia)" (Skripsi, UIN Suska Riau, 2020).

[15] Soliyah, "Air Hujan dalam Perspektif Alquran (Studi Tafsir Ilmi Kementerian Agama RI)" (Skripsi, UIN Sultan Maulana Hasanuddin Banten, 2020).

[16] Ro'is Mas'udi, "Tema-tema Ilmu Pengetahuan dan Teknologi Dalam al-Qur'an(Studi Komparatif Tafsir Ilmi Kementrian Agama RI dan Penafsiran Saintifik Harun Yahya)" (Skripsi, UIN Sultan Maulana Hasanuddin Banten, 2020).

[17] Nurbaety, "Proses Reproduksi Manusia dalam Perspektif al-Qur'an (Kajian Tafsir Ilmi Kemenag LIPI)" (Skripsi, UIN Raden Intan Lampung, 2019).

[18] Nur Metta Chumairoh Azzuhro, "Makna Zarrah dalam Kitab al-Qur'an dan Tafsirnya dan Tafsir Ilmi Kemenag RI."

A literature research also found four research which discuss and expand the study of *tafsir thematic* (thematic based Qur'anic exegesis) published by LPMQ of Ministry of Religious Affairs of Indonesia (aka. LPMQ Kemenag RI). Those research were conducted by the following researchers Fissabil Ibrohim,[23] Ahmad Fauzan,[24] Syafi Al Anshory,[25] dan Ahmad Fathi.[26]

The above mentioned context is one of the reasons of conducting this research. Apart from that, it is important to note that *Tafsir Ringkas* (the Concise exegesis of the Holy Qur'an) published by LPMQ Kemenag RI has a unique and distinct characteristics compared to the other types of concise Qur'anic exegesis that have been written by other scholars in Indonesia. For instance, one of the distinct features of the LPMQ's concise exegesis is that it provides the interpretation of the whole content of the Holy Qur'an, while other works, such as the work of Mahamud Yunus[27], do not do so. Moreover, the *Tafsir Ringkas* of LPMQ could be considered as an adequate work of Qur'anic exegesis because it provides readers with important information related to the verses/surahs, such as the context behind the name of the surah, the place where the verses/surahs were descended, and the main themes in the surahs.

Apart from elaborating the characteristics of the *Tafsir Ringkas*, some commentaries would also be addressed to the Appraisal Agency of Qur'anic Manuscripts of Ministry of Religious Affairs of Indonesia (LPMQ Kemenag RI). Some of the commentaries are as follow: 1) the naming consistency; 2) the consistency of the exegesis presentation format; 3) the problem of verses' translation writing format. The commentaries would be very beneficial for the refinement of the book for future publications.

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[19] Muhammad Esa Prasastia Amnesti, "Karakteristik Penafsiran Alquran dan Tafsirnya Karya Tim Kementerian Agama Republik Indonesia," *Ascarya: Journal of Islamic Science, Culture & Studies* 1, 2 (2021).

[20] Tri Etika Istirohatun, "Tanda-tanda Kiamat dalam al-Qur'an Juz 'Amma (Kajian Tafsir Kementerian Agama Republik Indonesia)" (Skripsi, UIN Raden Intan Lampung, 2020).

[21] Siti Jaronah, "Tumbuhan sebagai Sumber Gizi dalam Tafsir Kementerian Agama" (Skripsi, UIN syarif Hidayatullah Jakarta, 2020).

[22] Kastubi, "Analisis Makna *Salam* dalam Perspektif Tafsir Kemenag" (Skripsi, UIN Syarif Hidayatullah Jakarta, 2020).

[23] Fissabil Ibrohim, "Penanggulangan Korupsi dalam Perspektif al-Qur'an (Kajian Terhadap Tafsir Tematik al-Qur'an dan Kenegaraan Kemenag RI)" (Skripsi, IAIN Salatiga, 2020).

[24] Ahmad Fauzan, "Perspektif Mufassirūn Kontemporer Tentang Keluarga Sakinah, Mawaddah dan Raḥmah serta Relevansinya dalam Hukum Keluarga Islam di Indonesia (Studi Tafsir Al-Azhar, Al-Miṣbāh dan Tafsir Al-Qur'an Tematik Kementerian Agama: Membangun Keluarga Harmonis)" (Disertasi, UIN Raden Intan Lampung, 2020).

[25] Syafi Al Anshory, "Gunung dalam Perspektif al-Qur'an (Studi Tafsir Al-Qur'an Tematik Departemen Agama RI)" (Skripsi, IAIN Surakarta, 2020).

[26] Ahmad Fathi, "Preventivasi Konflik Rumah Tangga dalam Tafsir Alquran Tematik Kementrian Agama RI" (Skripsi, UIN Sunan Ampel Surabay, 2020).

[27] Mahmud Yunus, *Tafsir Qur'an Karim* (Jakarta: PT Hidakarya Agung Jakarta, 1982).

RESEARCH METHOD

This study is qualitative research in nature.[28] The primary data of this research is the book of *Tafsir Ringkas* published by LPMQ Kemenag RI. Apart from that, this research also uses some books and journal articles, and other related literature as the secondary data. The collected data are analyzed using a methodology that has been used by Gusmian in his book entitled *Khazanah Tafsir Indonesia* (Indonesian Qur'anic Exegesis Heritage). The analysis focuses on two aspects: 1) the writing technique of the Qur'anic exegesis, and 2) the hermeneutics of the Qur'anic exegesis.[29]

RESULTS AND DISCUSSION

The Profile of Appraisal Agency of Qur'anic Manuscripts of Ministry of Religious Affairs of Indonesia (LPMQ Kemenag RI)

The tasks of the appraisal agency of Qur'anic Manuscripts increase and expand considerably in line with the development of science and technology of the era. In 1982, the decree number 1 of the Minister of Religious affairs was issued. The decree mentioned the tasks of the Appraisal Agency of Qur'anic Manuscripts which incorporate: (1) Conducting rigorous research and preventive preservation of the Holy Qur'an manuscripts, Qur'anic recitation records, translation and Qur'anic exegesis; (2) Studying and researching the authenticity of the Qur'anic manuscripts, Qur'anic manuscripts in braille format, Qur'anic recitation recorded in cassettes, phonograph records, and other types of recordings in Indonesia; and (3) ceasing the distribution of the Qur'anic manuscripts that have not been appraised and authorized by the appraisal agency of Qur'anic manuscripts (LPMQ Kemenag RI).[30]

Prior to 2007, the tasks of the agency remain to only appraising the Qur'anic manuscripts and other Qur'an related works. Since 2007 onwards, the tasks of the agency is becoming wider. This, could be related to the implementation of the Minister of Religious Affairs' decree number 3 year of 2006 concerning the organisation and the governance of Ministry of religious affairs. The decree was then followed up by another decree (Ministry of religious affairs' decree no. 3 year of 2007) which focused on enhancing the organizational function and the governance of Appraisal agency of Qur'anic Manuscripts.[31]

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[28] Sugiyono, *Memahami Penelitian Kualitatif* (Bandung: Alfabeta, 2014), 1.

[29] Islah Gusmian, *Khazanah Tafsir Indonesia* (Yogyakarta: LkiS, 2013).

[30] Lajnah Pentashihan Mushaf al-Qur'an, "Sejarah Lajnah Pentashihan Mushaf al-Qur'an," diakses pada 08 Agustus 2021, https://lajnah.kemenag.go.id/profil/sejarah.

[31] Lajnah Pentashihan Mushaf al-Qur'an, "Sejarah Lajnah Pentashihan Mushaf al-Qur'an," diakses pada 08 Agustus 2021, https://lajnah.kemenag.go.id/profil/sejarah.

The decree of Ministry of religious affairs number 3 year of 2007 (PMA no. 3, 2007) chapter I article 1 stated that the Appraisal agency of Qur'anic Manuscripts is a technical unit of research development, education, and training under the jurisdiction of research development, education, and training division of Ministry of religious affairs.[32]

Since the issue of the decree (PMA no. 3 2007), the organisation and governance of the Appraisal Agency of Qur'anic Manuscripts changed. According to the recent regulation, the agency's tasks cover: (1) appraisal domain, (2) Qur'anic research and study domain, (3) documentation domain which includes managing *Bayt al-Qur'an* (the house of Qur'anic manuscripts). For the matter of *Bayt al-Qur'an and* museum of Istiqlal Mosque*, a specific decree was issued. It was the decree number 45 year of 2007 which revoked the previous decree number E/50 year of 2002 on the management of *Bayt al-Qur'an* and museum of Istiqlal Mosque. The decree number 45 year of 2007 formally appointed the Appraisal Agency of Qur'anic Manuscripts (LPMQ) as the governing body of both *Bayt al-Qur'an* and Museum of Istiqlal Mosque. [33]

Apart from the *Tafsir Ringkas* (Concise Exegesis of the Holy Qur'an), LPMQ also publishes various Qur'anic related scholarships. Below is the list of works published by LPMQ:

A. Al-Qur'an dan its translation

B. Books

LPMQ Kemenag RI has published about 12 Qur'anic study related books. Out of those books, 2 (two) of them explicate the process of appraising Qur'anic manuscripts and 3 (three) of them are research findings of ancient Qur'anic manuscripts study in Nusantara (Indonesia). The rest of the publications circulate around other Qur'anic related topics. Below is the detail:

1. *Asbabun-Nuzul: Kronologi dan Sebab Turun Wahyu al-Qur'an* (*Asbabun-Nuzul:* the chronology and causes of Qur'anic revelation)

2. *Damai Bersama al-Qur'an: Meluruskan Kesalahpahaman Seputar Konsep Perang dan Jihad dalam al-Qur'an* (Peace with al-Qur'an: Rectifying the misconception of war and jihad in the Qur'an)

3. *Keutamaan al-Qur'an dalam Kesaksian Hadis: Penjelasan Seputar Keutamaan Surah dan Ayat al-Qur'an* (the eminence of al-Qur'an within the witness of hadith: explanation about the notability of surah and verse of al-Qur'an).

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[32] Lajnah Pentashihan Mushaf al-Qur'an, "Sejarah Lajnah Pentashihan Mushaf al-Qur'an," diakses pada 08 Agustus 2021, https://lajnah.kemenag.go.id/profil/sejarah.
[33] Lajnah Pentashihan Mushaf al-Qur'an, "Sejarah Lajnah Pentashihan Mushaf al-Qur'an," diakses pada 08 Agustus 2021, https://lajnah.kemenag.go.id/profil/sejarah.

4. *Memelihara Kemurnian al-Qur'an: Profil Lembaga Tahfiz al-Qur'an di Nusantara* (Nurturing the originality of the holy Qur'an: the profiles of Qur'anic retainment institution in Nusantara).

5. *Para Penjaga al-Qur'an: Biografi Huffaz al-Qur'an di Nusantara* (The Keeper of the Holy Qur'an: Biography of the retainers of Qur'an in Nusantara).

6. *Makkiy & Madaniy: Periodisasi Pewahyuan al-Qur'an* (*Makky and Madaniy*: the periodization of Qur'anic Revelation).

7. *Sejarah Penulisan Mushaf al-Qur'an Standar Indonesia* (The history of standardised Qur'anic manuscripts' writing in Indonesia.

8. *Tanya Jawab Tentang Mushaf al-Qur'an Standar Indonesia dan Layanan Pentashihan* (Questions and Answers on standardised Qur'anic manuscripts and appraisal service in Indonesia).

9. *Pedoman Pentashihan Mushaf al-Qur'an* (The Handbook of Qur'anic Manuscripts appraisal).

10. *Literatur tentang Mushaf Kuno Nusantara* (The Ancient Qur'anic Manuscript literature in Nusantara).

C. The Literature of *Tafsir*

LPMQ, at least, has four types of *tafsir* in the literature. The four types of *tafsir* are as follow:

1. Science based Qur'anic exegesis (*Tafsir Ilmi*)

From 2010 to 2016, LPMQ has published about 19 books of science based Qur'anic exegesis (*tafsir ilmi*). Each of the books explicates certain topics using thematic based Qur'anic exegesis method. The themes are mainly on verses which are related to natural phenomenon (*ayat kauniyah*). Many of the publications were the result of a collaboration work of LPMQ and the Indonesian Institute of Science (LIPI). The collaboration was supported by many experts from both Qur'anic and scientific experts.

2. Language based analysis and interpretation of the Qur'an (*Tafsir Taḥlīlī*)

The literature of tafsir *taḥlīlī* was published in 2011. This publication is entitled as *"al-Qur'an and its translation"*. This book consists of 11 volumes. One of the volumes is the introductory of the book.

3. Thematic based Qur'anic exegesis (*Tafsir Tematik*)

Since 2008 to 2012, LPMQ of Ministry of Religious Affairs has published around 23 books. Each book explains certain topics using thematic based Qur'anic exegesis method. The themes were analysed and interpreted using both inductive and deductive method.

The Characteristics of the Concise Qur'anic Exegesis of the Holy Qur'an

Characteristic could be understood as a feature or quality belonging typically to a thing and serving as the identity of the thing.[34] Based on that definition, the characteristic of *tafsir* is distinct features that could distinguish a particular *tafsir* with other *tafsir* works. In general, referring to the methodology of *tafsir* study by Islah Gusmian, the characteristics of *tafsir* could be classified into two main aspects: the writing method and the hermeneutics of the *tafsir*. The first aspect examines the technicality of how the *tafsir* is written, while the other one focuses on examining the content of the *tafsir*.

A. The technical writing aspect of the Qur'anic exegesis (*tafsir*)

This section explains the technical aspect of how the *tafsir ringkas* is written. Every interpreter (*mufasir*) has its own way of interpretation either in the method, the presentation, the language style, or other aspects of interpretation. Those aspects do not directly correlate with the essence of the interpretation. However, those aspects could be considered as the benchmark of characterizing a *tafsir* work.

1. The presentation structure.

The presentation structure of *tafsir* is series of rules employed by the interpreter in displaying his/her work. The presentation structure could be divided into: 1) sequential and coherent model; and 2) thematic model. The sequential and coherent model could be divided into two categories: 1) sequentially aligned with the Holy Qur'an manuscript; and 2) sequentially aligned with the time of revelation. Likewise, the thematic model is divided into two categories: 1) modern thematic model; and 2) classic thematic model.[35]

Based on the categorization above, the presentation structure of *tafsir ringkas* of LPMQ could be considered as a sequentially aligned with the Qur'an manuscript. It is mainly because the book displays a sequential interpretation of the Holy Qur'an, as it starts from surah al-Fātiḥah toward surah al-Nās according to the order displayed in the original manuscript. Below is the detail of how *tafsir ringkas* of LPMQ is organized:

a. Writing the *juz* of the *surah*, particularly when the interpretation falls upon the Qur'anic verse or *surah* which are the opening of the *juz*.

b. Writing the name of the *surah*.

c. An introductory of a *surah* which explains the background of the *surah*'s name, another name of the *surah* (if it is available), the place where the *surah* is revealed, and the main themes included in the surah.

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[34] Tim Penyusun Kamus Pusat Bahasa, *Kamus Bahasa Indonesia* (Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2008), 682.

[35] Islah Gusmian, *Khazanah Tafsir Indonesia,* 123.

d. Writing the *surah*'s opening text (*basmalah*) and its translation.

e. Writing the main theme of discourse based on the group of verses being interpreted.

f. Writing some Qur'anic verses that have been grouped based on certain theme.

g. Writing the translation and the concise exegesis of the verses. The translation is written in italic format, while the interpretation is written in a normal format.

2. The presentation type of the *tafsir*

The presentation type of the *tafsir* is a type of explanation presented by a *mufassir* (an interpreter) in interpreting the Qur'an. Islah Gusmian classifies the way how an interpreter presents their work of *tafsir* into two categories: 1) a broad (concise) type of presentation; and 2) detail type of presentation. The concise type usually presents the overall meaning and essence of the Qur'anic verses in concise and general way. On the other hand, the detail type explicates the content of the Qur'anic verses in a subtle and thorough way.[36]

As the name suggests, the *Tafsir Ringkas* of LPMQ could be considered as the broad/concise type of presentation because each of the Qur'anic verses is interpreted broadly. The interpretation touches upon the essence of the verse without providing detail explanation. As an example, the interpretation of verse 2 of surah *al-fatihah* is explained as follow: "**All praise be** (we convey all the praise only) **to Allah** (the one and only), **the Lord** (the creator and the nurturer) **of the universe** (all types of creatures)".[37]

The above example has showed us that the *tafsir ringkas* of LPMQ just adds some words in explaining the meaning of the verse. It does not provide a detail interpretation of the verse such as explicating important words and explaining the views of scholars on that verse.

3. The language style used in the *tafsir*

Islah Gusmian divides the language style that is used in presenting the *tafsir* into four categories: 1) the column language style; 2) the reportage language style; 3) scientific language style; and 4) popular language style.[38] Out of the four categories mentioned by Islah, three of the language styles namely column, reportage, and popular language styles are difficult to differ. In this regard, he

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[36] Islah Gusmian, *Khazanah Tafsir Indonesia,* 153-159.

[37] Lajnah Pentashihan Mushaf Al-Qur'an, *Tafsir Ringkas,* Jilid I, 2. The writer puts the translation of the verses on bold format which were printed on italic in the *Tafsir Ringkas,*

[38] Islah Gusmian, *Khazanah Tafsir Indonesia,* 174-180.

stated that the language style used in presenting the *tafsir* could be regarded into two main types: scientific language style and non-scientific language style.

Islah Gusmian further explains that the scientific language style is a formal type of language use. Thus, it could not engage readers to understand the meaning. This type of language use often uses technical words that are difficult for general readers. It is only understandable for specific audience. However, the non-scientific language use is a type of informal and easy to understand language; it engages more audience. This type of language use is easier and more understandable for all types of audience.

The language type used in the *tafsir ringkas* of LPMQ Kemenag RI could be considered as a non-scientific language type because it uses some words that are easy to understand, even for common audience. On the other hand, the *tafsir ringkas* of LPMQ Kemenag RI provides an explanation for difficult terminologies, so that they are easier to understand. For example, the interpretation of verse 30 of surah al-Baqarah:

> "*after the previous verses, where Allah explains that there are people who are non-believer and denial toward Allah, this verse explains that Allah mentions the origin of people who are denial. It was the incident happened during the creation of prophet Adam AS.* **And remember** (*dear prophet, the story*) **when Allah said to the angels "I will create a caliph** (*which is human/people that will be the leader and the ruler*) **in the earth**". *The caliph will continuously change from one generation to generation until the end of the day in order to nurture the earth and implementing the command of Allah which are trust and religious duties*". [39]

> "*Setelah pada ayat-ayat terdahulu Allah menjelaskan adanya kelompok manusi yang ingkar atau kafir kepada-Nya, maka pada ayat ini Allah menjelaskan asal muasal manusia sehingga menjadi kafir, yaitu kejadian pada masa Nabi Adam.* **Dan ingatlah**, *wahai Rasul, satu kisah* **ketika Tuhanmu berfirman kepada para malaikat, "Aku hendak menjadikan khalifah**, *yakni manusia yang akan menjadi pemimpin dan penguasa,* **di bumi**." *Khalifah itu akan terus berganti dari satu generasi ke generasi sampai hari Kiamat nanti dalam rangka melestarikan bumi ini dan melaksanakan titah Allah yang berupa amanah atau tugas-tugas keagamaan.*"

It can be seen from the above interpretation that the *tafsir ringkas* of LPMQ does not use complex and difficult terminologies. In case of a difficult terminology exists, it will be explained concisely using simple and easy to understand explanation. The above interpretation of verse 30 of surah al-Baqarah

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[39] Lajnah Pentashihan Mushaf Al-Qur'an, *Tafsir Ringkas,* Jilid I, 17.

is a very good example. One of the terminologies that is not commonly used, which is the term "caliph (*khalifah*)", and could be misunderstood by some people was explained using some common words that could be understood by most people.

This interpretation effort is in line with the statement of Muchlis M. Hanafi in the introductory section of the book. He stated that "Muslim society need a Qur'anic exegesis publication that is easily understandable and reachable. This work should be concise and using simple and clear words, and free of technical scientific terminologies that are troublesome".[40]

4. The Writing Style of the *Tafsir*

The writing style of *tafsir* meant by Islah in his book refers to the aspect of the citation source of the interpreter. The main issue is whether the interpreter mentions and includes citation and references in the footnotes or does not. He then, classifies the writing style into two categories: scientific writing style and non-scientific writing style. The scientific style always uses citation as the reference source of the *tafsir*, whereas the non-scientific style does not provide citation and references.[41]

Referring to the above categorization by Islah, *Tafsir Ringkas* of LPMQ could be considered as the non-scientific writing style. It is mainly because the *Tafsir Ringkas* does not provide any citation. However, the *Tafsir Ringkas* of LPMQ provides bibliography at the end of the book.[42] In this regard, it could be concluded that *Tafsir Ringkas* does refer to other sources without displaying citations. This is understandable because the main intention of writing the *Tafsir Ringkas* is to provide as concise interpretation as possible so that common people can understand it. The use of citation, to some extent, could make the book to be more complicated. In this notion, *Tafsir Ringkas* of LPMQ could be considered as using scientific writing style.

5. The type of the Interpreter (Mufasir)

What Islah meant by the type of the interpreter is the quantity, not the quality. It can be seen from his categorization of the interpreter (*mufasir*) as individual interpreter and group/collective interpreter. Thus, based on this categorization, *Tafsir Ringkas* could be considered as a group/collective type. This has been confirmed by Muchlis M. Hanafi in his introduction that the *Tafsir*

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[40] Lajnah Pentashihan Mushaf Al-Qur'an, *Tafsir Ringkas,* Jilid I, 17.
[41] Islah Gusmian, *Khazanah Tafsir Indonesia,* 182.
[42] Lajnah Pentashihan Mushaf Al-Qur'an, *Tafsir Ringkas,* Jilid I, 821.

Ringkas is compiled and written by a team which consists of some scholars from LPMQ Kemenag RI and Center for Qur'anic Studies (PSQ).[43]

6. The educational background and expertise of *Mufasir*

Islah did not clearly explain what he meant by this category. However, after a thorough analysis and examination, it could be concluded that this category is related to the educational background and expertise of the *mufasir*. Thus, this research categorizes it into three categories: 1) scholars (*mufasir*) with Qur'anic studies background; 2) scholars (*mufasir*) with Islamic studies background; and 3) scholars (*mufasir*) with non-Islamic studies background. In other words, people who are involved in writing the *Tafsir Ringkas* are coming from different backgrounds. Below is the list of the scholars and their expertise:

Tabel 1: The educational background and expertise of Mufasir

No.	Names	Educational Background and Expertise
1	Prof. H. Abd. Rahman Mas'ud, Ph.D (Chief of Research and Development and training/Steering Committee Member)	Islamic Studies[44]
2	Dr. H. Muchlis M. Hanafi, M.A. (Chief of Qur'anic Manuscripts Appraisal Agency/Chief of steering Committee)	Qur'an Studies[45]
3	Prof. Dr. H. M. Quraish Shihab, M.A. (Resource Person)	Qur'anic Studies[46]
4	Prof. Dr. H. Sayyid Aqil Husein Al-Munawwar, M.A. (Resource Person)	Islamic Studies[47]
5	Dr. KH. A. Malik Madaniy, M.A. (Resource Person)	Islamic Studies[48]
6	H. M. Arifin, M.A.	Islamic Studies[49]

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[43] Lajnah Pentashihan Mushaf Al-Qur'an, *Tafsir Ringkas,* Jilid I, xxx.

[44] Eko Budi Utomo, "Pesantren dan Dikotomi Ilmu (Studi Pemikiran Prof. Abdurrahman Mas'ud, MA, Ph.D)" (Skripsi, IAIN Walisongi Semarang, 2004), 68.

[45] Cari Ustadz, "Dr. Muchlis M. Hanafi, MA," *Cariustadz.id,* accessed on August 17, 2021, https://www.cariustadz.id/ustadz/detail/dr-muchlis-m-hanafi-ma.

[46] Muhammad Hasdin Has, "Konstribusi Tafsir Nusantara untuk Dunia (Analisis Metodologi Tafsir al-Misbah Karya M. Quraish Shihab)," *Al-Munzir* 9, 1 (2016): 71.

[47] Enda Fuspitasari, "Said Agil Husin al-Munawar (Studi Terhadap Riwayat hidup, Karya dan Pemikiran Pendidikan Islam pada Madrasah" (Skripsi, UIN Raden Fatah Palembang, 2017), 23-24. See also UIN Syarif Hidayatullah Jakarta, "Direktori Staff UIN Syarif Hidayatullah Jakarta," accessed on August 17, 2021, https://staff.uinjkt.ac.id/profile.php?staff=e6232da3-fe3e-a423-6203-9d53d39e5c05.

[48] UIN Sunan Kalijaga, "Profil Malik Madany," diakses pada 17 Agustus 2021, https://uin-suka.ac.id/id/page/detil_dosen/195201091978031002-Malik-Madany.

	(Secretary)	
7	Prof. Dr. H. Yunan Yusuf, M.A. (Member)	Islamic Studies[50]
8	Prof. Dr. H. Hamdani Anwar, M.A. (Member)	Qur'anic Studies[51]
9	Prof. Dr. H. A. Thib Raya, M.A. (Member)	Islamic Studies[52]
10	Dr. H. Ahsin Sakho Muhammad, M.A. (Member)	Qur'anic Studies[53]
11	Dr. H. Wahib Mu'thi, M.A. (Member)	Islamic Studies[54]
12	Dr. H. Asep Usman Ismail, M.A. (Member)	Islamic Studies[55]
13	Dr. H. Ali Nurdin, M.A. (Member)	Qur'anic Studies[56]
14	Dr. H. Ahmad Khusnul Hakim, M.A. (Member)	Qur'anic Studies[57]
15	Dr. Hj. Umi Husnul Khatimah, M.A. (Member)	Islamic Studies[58]
16	Dr. Hj. Romlah Widayati, M.A. (Member)	Qur'anic Studies[59]
17	Dr. H. M. Bunyamin Y. Surur, M.A.	Qur'anic Studies[60]

[49] Muhammad Haris, "Pendidikan Islam dalam Perspektif Prof.H.M.Arifi," *Jurnal Ummul Qur'an* 6, 2 (2015): 3-4.

[50] Cari Ustadz, "Prof. M. Yunan Yusuf, MA," *Cariustadz.id,* diakses pada 17 Agustus 2021, https://cariustadz.id/ustadz/detail/prof-m-yunan-yusuf-ma.

[51] Cari Ustadz, "Prof. Dr. Hamdani Anwar," *Cariustadz.id,* diakses pada 17 Agustus 2021, https://cariustadz.id/ustadz/detail/hamdani-anwar.

[52] Cari Ustadz, "Prof. Ahmad Thib Raya, MA," *Cariustadz.id,* diakses pada 17 Agustus 2021, https://cariustadz.id/ustadz/detail/prof-ahmad-thib-raya-ma.

[53] Cari Ustadz, "Dr. KH. Ahsin Sakho Muhammad," *Cariustadz.id,* diakses pada 17 Agustus 2021, https://www.cariustadz.id/ustadz/detail/dr-kh-ahsin-sakho-muhammad.

[54] Fakultas Dakwah dan Ilmu Komunikasi, "Dosen Fakultas," diakses pada 17 Agustus 2021, http://fidkom.uinjkt.ac.id/dosen-fakultas/.

[55] Cari Ustadz, "Prof. DR. Asep Usman Ismail, MA," *Cariustadz.id,* diakses pada 17 Agustus 2021, https://www.cariustadz.id/ustadz/detail/Prof--DR--Asep-Usman-Ismail--MA.

[56] Cari Ustadz, "Dr. Ali Nurdin, MA.," *Cariustadz.id,* diakses pada 17 Agustus 2021, https://cariustadz.id/ustadz/detail/dr-ali-nurdin-ma.

[57] Cari Ustadz, "DR. Ahmad Husnul Hakim, MA.," *Cariustadz.id,* diakses pada 17 Agustus 2021, https://cariustadz.id/ustadz/detail/DR-Ahmad-Husnul-Hakim-MA.

[58] Humas Institut, "Dr. Hj. Umi Khusnul Khotimah, M.Ag," *Institut Ilmu al-Qur'an,* diakses pada 17 Agustus 2021, https://iiq.ac.id/tokoh/details/707/Dr-Hj-Umi-Khusnul-Khotimah-M-Ag.

[59] Cari Ustadz, "Dr. Romlah Widayati, M.Ag.," *Cariustadz.id,* diakses pada 17 Agustus 2021, https://www.cariustadz.id/ustadz/detail/dr-romlah-widayati-mag.

[60] Layanan Tashih Online LPMQ, "Awali 2019, LPMQ Menashih 22 Naskah Master Mushaf al-Qur'an," *Lajnah Pentashihan Mushaf al-Qur'an,* diakses pada 19 Agustus 2021, https://tashih.kemenag.go.id/info-seputar-lajnah/read/awali-2019,-lpmq-menashih-22-naskah-master-mushaf-al-qur%E2%80%99an.

(Member)	

The above table has shown that the writers involved in the process of constructing the *Tafsir Ringkas* consists of various religious leaders and scholars with Islamic and Qur'anic Studies background (8 people with Qur'anic study background and 9 people with Islamic Study background).

7. The Origin of the Qur'anic exegesis literature

In his book, Islah explains what he meant by the origin of the Qur'anic exegesis literature as the original interest of writing the *tafsir*. In this instance, he divided Qur'anic exegesis works into two types: academic interest based Qur'anic exegesis such as theses and dissertations, and non-academic interest based Qur'anic exegesis. The last-mentioned category is purely for appreciating the Qur'an and sharing some comprehensions and insights on the Holy Qur'an to the society.[61]

Based on the above categorization, *Tafsir Ringkas* could be included in the second category because the book does not have any academic interest such as theses and dissertations. It is purely intended to provide a comprehensive understanding of the Holy Qur'an for the society, as it has been mentioned by Muchlis M. Hanafi in the introduction of the book.[62]

8. The Referencing Sources

The referencing source mentioned by Islah is the sources used by the *Mufasir*, which are either books of *tafsir* or other related Islamic books. He categorizes the referencing sources into three types: 1) Arabic books of *tafsir*; 2) English books of *tafsir*; and 3) Indonesian books of *tafsir*.[63]

Referring to the above categorization, it can be inferred that the *Tafsir Ringkas* has used all three sources of reference mentioned. *Tafsir Ringkas* of LPMQ uses 39 Arabic books of tafsir, 2 English books of tafsir, and 6 Indonesian books of *tafsir*. The references could be clearly seen on the bibliography section of the book. It can be concluded that the book predominantly uses Arabic books of *tafsir* as reference.[64]

B. The Hermeneutical Aspects of the Qur'anic exegesis.

This section explains the hermeneutical aspect of the *Tafsir Ringkas*. If the previous section explained the technical aspects of the book, this section elaborates

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[61] Islah Gusmian, *Khazanah Tafsir Indonesia,* 193.
[62] Lajnah Pentashihan Mushaf Al-Qur'an, *Tafsir Ringkas,* Jilid I, xxix.
[63] Islah Gusmian, *Khazanah Tafsir Indonesia,* 198.
[64] Lajnah Pentashihan Mushaf Al-Qur'an, *Tafsir Ringkas,* Jilid I, 821-825.

the essence of Qur'anic exegesis embodied in the *Tafsir Ringkas* such as the methodological aspect, the nuance, and the approaches used in the interpretation.

1. Method of *Tafsir*

In his book, Islah explains that the method of *tafsir* could be divided into two methods: narrative based *tafsir* and reasoning based *tafsir*. This type of categorization proposed by Islah has actually been proclaimed by many Qur'anic study scholars. Most of the time, it conveys similar content, although the name of the category may be different. One of the most prominent Qur'anic study scholars in Indonesia, Quraish Shihab, has classified *tafsir* works based on its method in three categories namely *tafsīr bi al-Ma'ṡūr, tafsīr bi al-Ra'yi,* dan *tafsīr Isyārī.*[65] Likewise, Muhammad Amin Suma also mentioned similar terms (*tafsīr bi al-Ma'ṡūr, tafsīr bi al-Ra'yi,* dan *tafsīr Isyārī*). [66] In general, what has been conveyed by Quraish Shihab, Muhammad Amin Suma, and Islah Gusmian are similar matters.

Referring to the statement of Muchlis, *Tafsir Ringkas* could be regarded as *tafsīr bi al-Ma'ṡūr*, or narrative based *tafsir* as in Islah terminology. However, *Tafsir Ringkas* does not include any type of citations such as footnotes because this *Tafsir Ringkas* is meant to provide a straight-forward type of Qur'anic exegesis, without displaying a complex technicality of scientific *tafsir*. In case an explanation on certain narratives is needed, it would be delivered as concise as possible. One of the examples is the interpretation of verse number 7 of surah al-Fātiḥah. In that part of interpretation, the *Tafsir Ringkas* refers its interpretation to verse number 69 of surah al-Nisā': *"(which is)* **the way of the people whom Allah has shown favor upon them**, *(such as faith, guidance, and blessings. Those are people that have been explained in surah al-Nisā' verse number 69 …)."*[67]

Apart from referring to some verses of the Holy Qur'an, the interpretation of *Tafsir Ringkas* also refers to some narratives provided by the companions of the prophet, although it does not provide the detail chain of the narrators. As the main aim of *Tafsir Ringkas* is to provide an easily understandable reading, it avoids the use of complex and technical details of interpretation methodology. One of the examples is the interpretation of verse number 3 of surah al-Nisā'. The verse explains about polygamy and an obligation of being just and fair for every polygamist:

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[65] Quraish Shihab, *Kaidah Tafsir* (Tangerang: Lentera Hati, 2013).
[66] Muhammad Amin Suma, *Ulumul Qur'an* (Jakarta: Rajagrafindo Persada, 2014).
[67] Lajnah Pentashihan Mushaf Al-Qur'an, *Tafsir Ringkas,* Jilid I, 2.

"*narrated from Aisyah that this verse was revealed on a situation where an orphan was under the care of a guardian, by which the wealth of both the orphan and the guardian were blended. Then, the guardian was attracted to the beauty and the wealth of the orphan and intended to marry the orphan without bestowing a proper bride price. In this notion, the verse was revealed:* "**And, in case you fear that you will not act equitably towards** *(the rights)* **of orphan women** *(who are under your guardianship because a bad intention of not giving the appropriate bride price for marrying them),* **then** *(revoke your intention to marry them, then)* **marry** *(other)* **women that are good to you** *(with limitation of)* **two, three, or four** *(women only).* **Then, in case you fear that you will not do justice** *(when you marry more than one in the matter of providing alimony, housing, or other needs),* **then marry one** *(woman)* **only** *(a woman that you like),* **or what your right hands possess** *(from war's prisoners/bondwoman).* **That** *(way)* **is closer** *(to justice)* **so that you abstain from doing injustice** *(toward your family). Polygamy will lead to more family burden that may cause you to cheat, lie, or do injustice actions.*"[68]

2. The Nuance of *Tafsir*

The nuance of *tafsir* as described by Islah is the inclination of *mufasir* in interpreting the Qur'anic verses. Islah divided this so-called nuance of *tafsir* into five categories: 1) Language based nuance; 2) social-societal based nuance; 3) theological based nuance; 4) Sufism based nuance; and 5) psychological based nuance. [69] However, it can be concluded that the *Tafsir Ringkas* does not incline toward any types of nuances mentioned. One of the reasons is that *Tafsir Ringkas* is constructed and written by a team, not an individual work. Thus, a dialogue between the team members would eliminate this inclination. Another reason is that the book is intended to provide a concise Qur'anic exegesis, not a detail and thorough interpretation of the Holy Qur'an.

A type of Qur'anic exegesis that is concise, simple, easily understandable language, and focuses on the essence of the Qur'anic verses is called as *tafsir hida'i* by Ahsin Sakho Muhammad.[70] Ahsin explains that this type of *tafsir hida'i* is essential for nowadays society which often needs a straight-forward explanation of Qur'anic verses. He further explains that this type of *tafsir* is different from the previous *tafsirs* which interpret and explicate Qur'anic verses in detail based on certain aspect of knowledge. The last-mentioned types of

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[68] Lajnah Pentashihan Mushaf Al-Qur'an, *Tafsir Ringkas,* Jilid I, 213.

[69] Islah Gusmian, *Khazanah Tafsir Indonesia,* 253-272.

[70] Ahsin Sakho Muhammad, *Membumikan Ulumul Qur'an* (Jakarta: Qaf Media Kreativa, 2019), 214-216.

tafsirs are suitable for scholars who study al-Qur'an, while the *tafsir hida'i* is more suitable for common audience.[71]

3. The Qur'anic Exegesis Approach

Islah classifies Qur'anic exegesis approach into two groups namely textual Qur'anic exegesis approach, and contextual Qur'anic exegesis approach. Textual approach is understood as an approach which focuses on text without too much consideration on the contextual situation of the *mufasir* and the readers. On the other hand, contextual approach considers both textual and contextual aspects of the interpretation such as the *mufasir* and the readers' situational context. The term context here does not only mean the context where the verses were revealed, but also the era where the *mufasir* was situated.[72]

Tafsir Ringkas could be considered as using textual approach because it only explains the essence of the verses while leaving behind the context where the interpretation exists. This matter could be reverted to the main aim of constructing this book, in terms of providing simple and concise understanding of the Holy Qur'an to the society. This matter has hindered the book to provide broad contextual interpretation.
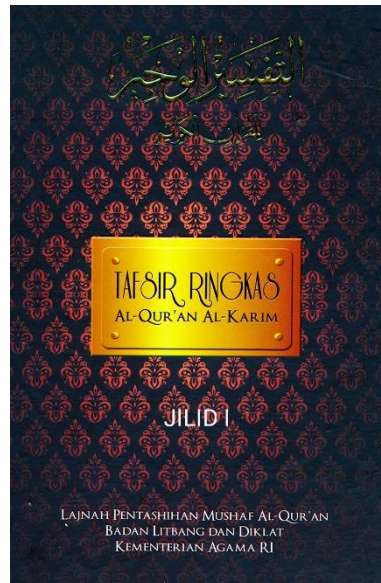
Commentary on the *Tafsir Ringkas* of LPMQ

This study has noted some important commentaries that would be beneficial for future publication of the *Tafsir Ringkas* of LPMQ of Ministry of Religious Affairs (LPMQ Kemenag RI). The details are as follow:

A. The Naming Consistency

This research has highlighted some inconsistencies of the LPMQ team in naming the book. First, the displayed name on the front cover of the book is "*Tafsir Ringkas Al-Qur'an Al-Karim*". However, in the content overview section, the book is called as "*Tafsir Ringkas*", without mentioning the work "*Al-Qur'an Al-Karim*". Second, the appraisal page of volume I stated that the name of the book is "*Tafsir al-Wajiz* (تفسير الوجيز)". Below are the copy of the mentioned pages:

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[71] Ahsin Sakho Muhammad, *Membumikan Ulumul Qur'an,* 215-216.
[72] Islah Gusmian, *Khazanah Tafsir Indonesia,* 274-276.

picture 1. the front cover

TAFSIR RINGKAS
(JILID 1)

Hak cipta dilindungi undang-undang
All rights reserved

Cetakan Kedua, Safar 1437 H/Nopember 2016 M

Oleh:
Lajnah Pentashihan Mushaf Al-Qur'an
Gedung Bayt Al-Qur'an dan Museum Istiqlal
Jl. Raya TMII Pintu I Jakarta Timur 13560
Website: lajnah.kemenag.go.id
Email: lpmajkt@kemenag.go.id
Anggota IKAPI DKI Jakarta

Diterbitkan oleh:
Lajnah Pentashihan Mushaf Al-Qur'an

Perpustakaan Nasional RI: Katalog Dalam Terbitan (KDT)

TAFSIR RINGKAS

Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an
2 Jilid; 16 x 24 cm

Diterbitkan oleh Lajnah Pentashihan Mushaf Al-Qur'an
dengan biaya DIPA Lajnah Pentashihan Mushaf Al-Qur'an Tahun 2016
Sebanyak: 1000 Eksemplar

ISBN: 978-979-111-017-4
1. Tafsir Ringkas   I. Judul

picture 2. the content overview section

picture 3. the appraisal page

Different utterance of scholarship works also happened to one of the famous Qur'anic exegesis book written by *Sheikh Nawawi al-Bantani.* Some people knew the book as *Marāḥ Labīd li Kasyf Ma'ani Qur'an Majīd,* while others recognized the book as *al-Munīr li Ma'ālim al-Tanzīl.*[73] So far, there is no evidence confirming the reason behind the two different names mentioned by the sheikh.[74]

The name differences also occurred in various research upon the book of the sheikh mentioned above. Some researchers called the book as *Marāḥ Labīd li Kasyf Ma'ani Qur'an Majīd,*[75] while other researchers mentioned it as *al-Munīr li Ma'ālim al-Tanzīl.*[76] However, the different utterance does not cause any implication to their research.

In this notion, it is important to heed the name differences of the *Tafsir Ringkas* of LPMQ. This could serve as an input for future publication of the book. Moreover, the naming consistency should be taken into consideration due to different

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[73] Some publications name the work of Sheikh Nawawi al-Bantani with *Marāḥ Labīd li Kasyf Ma'ani Qur'an Majīd,* lihat Muhammad bin Umar Nawawi al-Jawi, *Marāḥ Labīd li Kasyf Ma'ani Qur'an Majīd* (Beirut: Dar al-Kutb al-Ilmiyah, 1997). Some publications name the work of Sheikh Nawawi al-Bantani with *al-Munīr li Ma'ālim al-Tanzīl,* lihat Muhammad bin Umar Nawawi al-Jawi, *al-Munīr li Ma'ālim al-Tanzīl* (Surabaya: Al-Hidayah, t.th).

[74] Abdul Rouf, *Mozaik Tafsir Indonesia* (Depok, Sahifa, 2020), 114.

[75] Some research such as: Anas Mujahiddin, dan Muhammad Asror, "Telaah Tafsir Marah Labid Karya Nawawi al-Bantani," *Ulumul Qur'an: Jurnal Kajian Ulumul Qur'an dan Tafsir* 1, 1 (2021). See also the work of Yana Karyana, "Qawa'id Ushul Fiqh dan Aplikasinya Menurut Muhammad Bin Umar Nawawi Al-Jawi (Studi Analisis Tafsir Marah Labid li Kasyfi Ma'na Al-Qur'an al-Majid)" (Tesis, Pascasarjana Institut Ilmu Al-Qur'an (IIQ) Jakarta, 2021).

[76] Some research such as: Khaerul Asfar, "Konsep Tasawuf dalam *al-Tafsir al-Munir li Ma'alim al-Tanzil* Karya Syekhh Muhammad Nawawi al-Jawi*"* (Tesis, Pascasarjana UIN Alauddin Makassar, 2015). Lihat juga Sriwayuti, "Al Dakhil dalam tafsir Al Munir li Ma'alim al Tanzil karya Syaikh Nawawi al Bantani" (Skripsi, UIN Sunan Ampel Surabaya, 2017).

perceptions which may perceive the two names (*Tafsir ringkas* and *Tafsir al-Wajiz*) as two different works of *tafsir*, which in fact is not the case.

B. The consistency of the exegesis presentation structure

Tafsir Ringkas of LPMQ consists of two volumes. However, it seems that both volumes have different presentation structures. In particular, the way how the book presents the Qur'anic verses and its concise interpretation. In the first volume, a theme would be displayed as heading, following that a group of Qur'anic verses are printed underneath it, then the concise interpretation is displayed respectively. The translation is indicated in italic format. Below is the example of the presentation of volume I:

Bukti-bukti kekuasaan Allah

كَيْفَ تَكْفُرُوْنَ بِاللّٰهِ وَكُنْتُمْ اَمْوَاتًا فَاَحْيَاكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ۝ هُوَ الَّذِيْ خَلَقَ لَكُمْ مَّا فِى الْاَرْضِ جَمِيْعًا ثُمَّ اسْتَوٰٓى اِلَى السَّمَاۤءِ فَسَوّٰىهُنَّ سَبْعَ سَمٰوٰتٍ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝

28. Sungguh mengherankan perbuatan kamu itu, wahai orang-orang musyrik! *Bagaimana kamu ingkar kepada Allah* Yang Maha Esa dengan mempersekutukan-Nya, *padahal* bukti keesaan-Nya ada dalam diri kamu, yaitu *kamu yang tadinya mati* dan belum berupa apa-apa, *lalu Dia menghidupkan kamu* dari tiada, *kemudian Dia mematikan kamu* setelah tiba ajal yang ditetapkan untukmu, *lalu Dia menghidupkan kamu kembali* pada hari Kebangkitan. *Kemudian* hanya *kepada-Nyalah kamu dikembalikan* untuk dimintai pertanggungjawaban dan mendapat balasan atas segala amal perbuatan.

29. Tuhan yang patut untuk disembah dan ditaati itu *Dialah* Allah *yang menciptakan* dan memberikan karunia berupa *segala apa yang ada di bumi untuk* kemaslahatan-*mu, kemudian* bersamaan dengan penciptaan bumi dengan segala manfaatnya, kehendak *Dia menuju ke* penciptaan *langit, lalu Dia menyempurnakannya menjadi tujuh langit* yang sangat beraturan, baik yang tampak olehmu maupun yang tidak. *Dan Dia Maha Mengetahui segala sesuatu.* Ilmu Allah mencakup segala ciptaan-Nya.

Picture 4. An example of exegesis presentation system in Volume I

Unlike volume I, the second volume shows a different presentation structure. After the heading theme, the verse is displayed one by one and followed by its interpretation respectively. Thus, the volume I displayed a group of verses followed by its interpretation, while the volume II exhibited one verse and followed by its interpretation respectively. This way of presentation continues throughout the volume II. Below is the example of volume II display:

Allah Maha Mengetahui apa yang kamu kerjakan

يَعْلَمُ خَآئِنَةَ الْأَعْيُنِ وَمَا تُخْفِى الصُّدُورُ ۝

19. *Dia,* yakni Allah, *mengetahui* pandangan *mata yang khianat,* seperti kerlingan sekejap yang mengarah kepada perbuatan maksiat walau orang lain tidak melihat, *dan apa yang tersembunyi dalam dada* yang tidak diutarakan dengan kata-kata.

وَاللَّهُ يَقْضِى بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِن دُونِهِ لَا يَقْضُونَ بِشَيْءٍ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ۝

20. *Dan* karena *Allah* itu Maha Mengetahui lagi Maha Bijaksana, Dia Mahasanggup *memutuskan* perkara *dengan kebenaran. Sedang mereka* dan apa *yang disembah* oleh mereka *selain-Nya, tidak* akan *mampu memutuskan dengan sesuatu apa pun. Sesungguhnya Allah,* hanya *Dialah* Tuhan *Yang Maha Mendengar* lagi *Maha Melihat.*

Picture 5. An example of exegesis presentation system in Volume II

It is understandable that the issue of presentation structure could be considered as insignificant and does not touch upon the essence of the interpretation. However, this issue indicates inconsistency of presentation structure of the book. One of the possible reasons is the publication date of both volumes are different. The first volume was published in 2015, while the second volume was published in 2016.[77]

C. The problem of verses' translation writing format

In his introductory, the chief of steering committee of *Tafsir Ringkas'* Authors stated that "the translation is not written in a separate section, rather it is written inherently with the interpretation. The translation is signified by italic word format, while the interpretation is printed in normal word type". [78] This statement indicates that all translation words are printed in italic format. However, there are places where the italic format are not part of the translation. This could be seen in the following example (verse 1 surah al-Fatihah):

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[77] Lajnah Pentashihan Mushaf Al-Qur'an, *Tafsir Ringkas,* Jilid I, xxx.
[78] Lajnah Pentashihan Mushaf Al-Qur'an, *Tafsir Ringkas,* Jilid I, xli.

> "Aku memulai bacaan Al-Qur'an *dengan* menyebut *nama Allah*, nama teragung bagi satu-satunya Tuhan yang patut disembah, yang memiliki seluruh sifat kesempurnaan dan tersucikan dari segala bentuk kekurangan, *Yang Maha Pengasih*, Pemilik dan sumber sifat kasih Yang menganugerahkan segala macam karunia, baik besar maupun kecil, kepada seluruh makhluk, *Maha Penyayang* Yang tiada henti memberi kasih dan kebaikan kepada orang-orang yang beriman. Memulai setiap pekerjaan dengan menyebut nama Allah *(basmalah)* akan mendatangkan keberkahan, dan dengan mengingat Allah dalam setiap pekerjaan, seseorang akan memiliki kekuatan spiritual untuk melakukan yang terbaik dan menghindar dari keburukan."[1]

Apart from the verse 1 of surah al-Fatihah above, verse 4 of surah al-Baqarah also displays similar inconsistency. Below is the example:

> "Dan ciri-ciri lainnya dari orang-orang yang bertakwa adalah *mereka yang beriman kepada* apa-apa *yang diturunkan* dari Allah *kepadamu*, wahai Nabi Muhammad, berupa Al-Qur'an dan aż-żikr (hadis), dan kitab-kitab *yang telah diturunkan sebelum engkau*, seperti Taurat, Zabur, Injil, dan *Suhuf-suhuf* (lembaran-lembaran) yang tidak seperti Kitab, dengan tidak membeda-bedakannya, sebab risalah Allah pada mulanya satu, *dan mereka yakin akan adanya* kehidupan di *akhirat* setelah kehidupan di dunia ini, dengan penuh keyakinan di dalam hati yang dibuktikan secara lisan dan perbuatan."[1]

In the interpretation of verse 1 surah al- Fātiḥah, the word *'basmalah'* is printed in italic. In this instance, there are two possibilities: first, the word *'basmalah'* is considered as the translation of the Qur'an, as it has been explained by the team leader (Muchlis M. Hanafi) which stated that the translation is printed in italic format. However, considering the word *'basmalah'* as a part of the translation is an incorrect perception because the actual verse does not indicate the word *'basmalah'* as a part of the verse.

The second possibility is that the word *'basmalah'* is considered as a foreign word, not an Indonesian word.[79] However, this perception is also not true due to the word *'basmalah'* has been regarded as an Indonesian word. The online dictionary of Indonesian Language (KBBI) shows that *'basmalah'* means "an opening word of the

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[79] For reference on italic format of writing, see: Agus Nero Sofyan, dkk., *Bahasa Indonesia dalam Penulisan Karya Ilmiah* (Bandung: T.p, 2007), 8.

Holy Qur'an (it's the short version of *bismi-llāhi ar-raḥmāni ar-raḥīmi*), which takes place in the beginning of every surah, except for surah *Attaubah*."[80]

Likewise, the case of verse number 4 of surah *al-Baqarah* shows similar issue. The word '*suhuf-suhuf*' is written in italic. This could mean the word '*suhuf-suhuf*' is considered as a part of the translation. This matter is also a mistake because the verse itself does not mention the word '*suhuf-suhuf*'. Moreover, the other type of translation such as *al-Qur'an dan Terjemahnya* (al-Qur'an and its translation) does not mention the word '*suhuf-suhuf*' in the translation of verse number 4 of surah *al-Baqarah*, as cited in the following translation: "And who believe in what has been sent down (al-Qur'an) to you (Muhammad), and (the other holy books) that has been sent down before you, and they constantly have certitude in the Hereafter". [81]

Another possibility is that the word '*suhuf*' is considered as a non-Indonesian language word by the LPMQ team. However, referring to the online dictionary of Indonesian Language (KBBI), the word '*suhuf*' has been adopted as Indonesian language which means "the holy book of Allah that has been sent down to His prophets which serves as general counsel and guidance". [82]

To sum up, if the above issues are inaccuracy in translating the Qur'anic verses, it should be revised in the future publication of the LPMQ team. Unlike the previous commentaries, these inaccuracy are quite significant and essential to the betterment of this *Tafsir Ringkas*.

However, if the above inaccuracies are merely errors of the translation's writing format, then it would not be an essential matter. As mentioned above, the errors could be caused by the assumption of the LPMQ team in considering the word '*basmalah*' and '*suhuf*' as foreign words, not Indonesian words. Above all, these inaccuracies could be considered as inputs for the refinement of future publication of the book. One of the suggestions is to print the translation words in bold format and the foreign words in italic format.

CONCLUSION

The book of *Tafsir Ringkas* published by LPMQ of Ministry of religious Affairs of Indonesia (aka. LPMQ Kemenag RI) is one of Qur'anic exegesis books that has been written in a concise way to make it easily understandable. The book has its own

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[80] See the online Indonesian Language Dictionary (KBBI), "bas.ma.lah" *Kementerian Pendidikan dan Kebudayaan Republik Indonesia,* diakses pada 16 Agustus 2021, https://kbbi.kemdikbud.go.id/entri/basmalah.

[81] Lajnah Pentashihan Mushaf al-Qur'an, *Al-Qur'an dan Terjemahannya,* 2.

[82] See the online Indonesian Language Dictionary (KBBI), "su.huf" *Kementerian Pendidikan dan Kebudayaan Republik Indonesia,* diakses pada 16 Agustus 2021, https://kbbi.kemdikbud.go.id/entri/suhuf.

characteristics as explained above. However, as any other books of *tafsir*, this book also has some limitations. The three types of remarks mentioned above namely the naming consistency, the consistency of the exegesis presentation structure, and the problem of verses' translation writing format are some aspects of the book that should be addressed and continuously refined in the future publications.

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