

## Epistemology of Musthafa Umar's Interpretation on the *Kajian Tafsir Al-Ma'rifah* YouTube Channel

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### Abstract

A review of the epistemology of the audiovisual interpretation of the “*Kajian Tafsir Al-Ma'rifah*” YouTube channel delivered by Musthafa Umar is important to find out the source of interpretation, the method of interpretation, and the benchmark for the validity of his interpretation. Considering that a work of interpretation cannot be separated from various tendencies of commentators, whether it is caused by socio-cultural conditions in their environment, political influences, science, the context in which the interpretation was born, and others. Thus, studying the epistemology of interpretation becomes an urgent scientific problem to be addressed to know an interpretation. This paper is to significantly reveal the epistemology of Musthafa Umar's thoughts in the process of interpretation on YouTube. Based on a study of the epistemology of audiovisual interpretation delivered on the “*Kajian Tafsir Al-Ma'rifah*” YouTube channel, it was found that Musthafa's interpretation belongs to the category of *bil ma'tsur* and *bil ra'yi* interpretations. When interpreting Al Qur'an, he combines the *tablili* (analytical) method and the *maudhu'i* (thematic) method. His interpretation is correct because it follows the coherence, correspondence, and pragmatic theory of truth.

**Keywords:** *Epistemology, audiovisual interpretation, Al-Ma'rifah, Musthafa Umar*

### Abstrak

Tinjauan terhadap epistemologi tafsir audiovisual channel YouTube *Kajian Tafsir Al-Ma'rifah* yang disampaikan oleh Musthafa Umar penting dilakukan. Hal ini untuk mengetahui sumber penafsiran, metode penafsiran, dan tolak ukur validitas penafsirannya. Mengingat sebuah karya tafsir tidak terlepas dari berbagai kecenderungan mufasir, baik itu disebabkan oleh kondisi sosial budaya dilingkungannya, pengaruh politik, ilmu pengetahuan, konteks tafsir tersebut lahir, dan lainnya. Dengan demikian, kajian epistemologi tafsir menjadi problem keilmuan yang urgen untuk ditanggapi agar dapat mengetahui sebuah penafsiran. Tulisan ini hadir untuk mengungkapkan secara signifikan bagaimana epistemologi pemikiran Musthafa Umar dalam proses penafsirannya di media YouTube. Berdasarkan telaah pada epistemologi tafsir audiovisual yang disampaikan pada channel YouTube *Kajian Tafsir Al-Ma'rifah*, maka ditemukan bahwa penafsirannya cenderung menggabungkan metode *tablili* (analitis) dan metode *maudhu'i* (tematik). Penafsirannya dapat dikatakan benar karena memiliki kesesuaian dengan teori kebenaran koherensi, korespondensi, dan pragmatik.

Kata kunci: *Epistemologi, tafsir audiovisual, Al-Ma'rifah, Musthafa Umar*

## INTRODUCTION

As the holy book of Muslims, Al Qur'an has a fundamental role. Since the beginning of its revelation, Muslims have continued to study, understand and interpret it so that God's messages can be well understood according to the dynamics of the times.<sup>1</sup> The efforts made by Muslims to dialogue Al Qur'an as a limited text with unlimited social and humanitarian problems is a special spirit for the dynamics of interpretation studies.<sup>2</sup> Today, the development of the times and technology is very influential in the delivery of the study of the interpretation of Al Qur'an. The existence of nuanced audiovisual interpretations through social media in the form of YouTube, Facebook, Instagram, and so on is one of the signs of the development of interpretation studies.<sup>3</sup> Among the social media that consistently upload videos on interpretation studies is the *Kajian Tafsir Al-Ma'rifah* YouTube channel. This channel has been showing videos of interpretation studies since 2019 until now. Interpretation on this channel was delivered by Dr. Musthafa Umar, Lc., MA, a scholar from Riau. He tries to return people to the guidance of Al-Qur'an and the hadith.

Considering the phenomenon above, it would be interesting if the audiovisual interpretation of *Kajian Tafsir Al-Ma'rifah* YouTube channel is further analyzed. Another reason is related to the videos on this channel which are presented attractively through thumbnail images accompanied by themes or titles according to their interpretation. Musthafa's characteristic in conveying his commentary studies is that he is relaxed and uses Indonesian combined with a Malay accent. However, the messages conveyed are complete. As a result, viewers gave many responses by giving likes, commenting on videos with praise, and sharing videos of their interpretations. Even now, the channel has 16.1 thousand subscribers, with videos reaching 662. It shows that Musthafa's interpretation has a good existence in social media. However, it is unknown how Musthafa used the roots of the thoughts and concepts in interpreting Al Qur'an.

Research that discusses interpretation and characters is not something new. There have been many previous studies that correlate with the themes and topics in this study. First is a study on the epistemology of interpretation conducted by Ahmad Ali Hasyimi. It aims to prove the truth of Al Qur'an both in terms of its historical appearance and scientific proof through the interpretation of the verses of Al Qur'an, which are summarized thematically in the *Annahu tafsir*

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<sup>1</sup> Moh. Azwar Hairul, "Tafsir Al-Qur'an Di Youtube," *Jurnal Al-Fanar*, Vol. 02, No. 02 (2020): 90.

<sup>2</sup> Muhamad Ali Mustofa Kamal, "Pembacaan Epistemologi Ilmu Tafsir Klasik," *Magbza*, Vol. 01, No. 01 (2016): 67.

<sup>3</sup> Nafisatuzzahra, "Transformasi Tafsir Al-Qur'an Di Era Media Baru: Berbagai Bentuk Tafsir Al-Qur'an Audiovisual Di YouTube," *Hermeneutik*, Vol. 12, No. 02, (2018): 4.

'*ul Haq* by M. Yunan Yusuf.<sup>4</sup> The other study is about the epistemological study of one of the works of archipelago interpretation, namely *Tafsir Fayd al-Rahman* by KH. Sholeh Darat conducted by Didik Saepudin<sup>5</sup>. Next, a study that discusses the relationship between philosophy and Al Qur'an in bringing up interpretational epistemological discourse was carried out by Muhammad Alwi.<sup>6</sup> As well as studies focusing on the existence of audiovisual interpretations of Al Qur'an, especially on YouTube media, was conducted by Nafisatuzzahro'.<sup>7</sup> Included in this category are studies that explain that technological developments that present studies on YouTube media are beneficial in the current era. Muhammad Dilla and Laili Noor conducted this study.<sup>8</sup> Based on some of the literature, it can be seen that the interpretation of audiovisual nuances has been widely studied. Likewise, the epistemological approach to interpretation has been used to examine various interpretations. However, research that examines the interpretation of audiovisual nuances on YouTube media using a philosophical approach, namely epistemology, has not been widely carried out.

Referring to the explanation above, this study is intended to explain the audiovisual interpretation on the YouTube channel, namely the *Kajian Tafsir Al-Ma'rifah* delivered by Musthafa Umar. However, to be more specific, this study used a philosophical approach, namely epistemology, to find out the sources, methods, and validity of Musthafa's interpretation. Bearing in mind that a work of interpretation is inseparable from the various tendencies of interpreters, whether caused by the socio-cultural conditions in their environment, political influences, knowledge, the context of the interpretation was born, and others.<sup>9</sup> Thus, studying the epistemology of interpretation becomes an urgent scientific problem to be addressed to know an interpretation.<sup>10</sup> This study contains three main discussions as formal objects: the sources of knowledge, the nature of knowledge, and the validity of knowledge.<sup>11</sup> So, the questions to be

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<sup>4</sup> A A Hasymi, "Epistemologi *Tafsir Annahu'i Haq* Karya M. Yunan Yusuf," *Thesis*, Surabaya: UIN Sunan Ampel, 2019.

<sup>5</sup> Didik Saepudin, "Epistemologi Tafsir Nusantara: Studi Atas Tafsir *Fayd al-Rahman* Karya KH. Sholeh Darat", *Jurnal Diya al-Afkar*, Vol. 07, No. 01, (2019).

<sup>6</sup> Muhammad Alwi HS, "Epistemologi Tafsir: Mengurai Relasi Filsafat Dengan Al-Qur'an," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, Vol. 21, No. 01, (2019).

<sup>7</sup> Nafisatuzzahro, "Transformasi Tafsir Al-Qur'an di Era Media Baru: Berbagai Bentuk Tafsir Al-Qur'an Audiovisual di YouTube", *Jurnal Hermeneutik*, Vol. 12, No. 02 (2018).

<sup>8</sup> Muhammad Dilla and Laili Noor, "Tafsir Era Millenial: Kajian atas Penafsiran KH. Sya'roni Ahmadi di Channel YouTube Official Menara Kudus", *Jurnal Hermeneutik*, Vol. 14, No. 02, (2020).

<sup>9</sup> A A Hasymi, Ahmad Ali Hasymi, "Epistemologi Tafsir *Annahu'i Haq* Karya M. Yunan Yusuf", *Thesis*, Surabaya: UIN Sunan Ampel, 2019, 4.

<sup>10</sup> Ahmad Zainal Abidin, "Epistemologi Tafsir Al-Qur'an Farid Esack", *Jurnal Teologia*, Vol. 24, No. 01 (2013): 2

<sup>11</sup> A A Hasymi, "Epistemologi Tafsir *Annahu'i Haq* Karya M. Yunan Yusuf", *Thesis*, Surabaya: UIN Sunan Ampel, 2019, 4.

answered are, “What are the sources of interpretation used by Musthafa in interpreting Al Qur’an?; what is Musthafa’s interpretation method in interpreting Al Qur’an?; and what is the benchmark for the validity of Musthafa’s interpretation?”

## METHODS

This paper is included in the category of library research with a qualitative approach that is virtual ethnographic, namely collecting various data and information contained in the online environment as well as interpreting videos uploaded to the *Kajian Tafsir Al-Ma’rifah* YouTube channel. Furthermore, the data were analyzed using a descriptive-analytical method to produce a detailed, complete and systematic explanation. To find out the sources, methods, and validity of Musthafa’s interpretation, the authors use a philosophical approach, namely epistemology. As for the theory used to determine the validity of interpretation, the authors use three theories of truth in the philosophy of science: the theory of coherence, correspondence theory, and pragmatic theory.

## DISCUSSION

### *Getting to Know Closer: Musthafa Umar*

Musthafa’s full name is Dr. Musthafa Umar, Lc., MA, and he was born in Pekanbaru on 13<sup>rd</sup> May 1967. Musthafa is a descendant of an influential family in the religious field. His father’s name is Umar, and his mother’s name is Maryam. Musthafa’s father is known as a religious figure who often preached. Some of his brothers are also preachers in Riau.<sup>12</sup> Musthafa comes from Air Tiris Village, Kampar District, Kampar Regency, Riau Province. As a child, he attended elementary and junior high school in Pekanbaru (1974-1983) and continued his education at Darussalam Gontor Modern Islamic Boarding School (1983-1987). Subsequently, he earned an Lc degree, equivalent to an undergraduate degree, from Al-Azhar University in Cairo, Egypt (1989-1993) and graduated from the Master’s program at the University of Antara Bangsa Malaysia (1995-1999).<sup>13</sup> In 2009, he earned his Ph.D. at the University of Malaya Malaysia, equivalent to a doctoral degree in Interpretation Studies.

Musthafa’s writings have reached around 26 books, one of which is *Tafsir Al-Ma’rifah*. He has been writing this book since 2000.<sup>14</sup> The writing of *Tafsir Al-Ma’rifah* was done in stages so that it seemed simple but full of meaning. This commentary book is named *Al-Ma’rifah*, which

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<sup>12</sup> Tafaqquh Shop Administrator, interview, (*Whats.App*, 16<sup>th</sup> November 2021)

<sup>13</sup> <https://selingnas.uin-suska.ac.id/speaker/Musthafa-umar/> accessed on 5<sup>th</sup> September 2021.

<sup>14</sup> Tafaqquh Shop Administrator, interview, (*Whats.App*, 16<sup>th</sup> November 2021)

means “knowledge.” Musthafa hopes that this book will be able to provide knowledge to the community according to its meaning. He said that this interpretation aims to return people to the teachings of Al Qur'an and the hadith of the Prophet and to be able to love both.<sup>15</sup>

Musthafa is chairman of the Riau MUI Fatwa Commission, postgraduate lecturer at UIN Sultan Syarif Kasim Riau, and founder and supervisor of the Tafaqquh Foundation or Tafaqquh Study Club. Since 1995 until now. He is preaching in various places, including mosques, houses, government agencies, private companies, and Petronas. Since 2008, he has been actively filling out interpretation studies in the Tafaqquh classroom (old office). However, due to the increasing number of congregations, it was finally moved to the An-Nur Great Mosque of Pekanbaru Riau Province in 2009. Several years later, the recitation was moved to the Nurul Haq Mosque (in front of the present Tafaqquh office) and is still ongoing. Since 2019, videos of his commentary studies have continuously been broadcast on the *Kajian Tafsir Al-Ma'rifah* YouTube channel.

### ***Kajian Tafsir Al-Ma'rifah YouTube Channel***

One of the social media that often disseminates information and is in great demand by the people of Indonesia is YouTube. In Indonesia, YouTube has become a field to make a living, like a vlog content, cooking, tutorials, reviews, and so on.<sup>16</sup> However, many YouTube channels currently present provocative and SARA videos and even become a means of competing to show off their existence. When viewed from the positive side, YouTube social media also provides many benefits. One of them is the *Kajian Tafsir Al-Ma'rifah* YouTube channel which consistently uploads videos of interpretation studies.<sup>17</sup> This channel is under the auspices of the Tafaqquh Foundation or the Tafaqquh Study Club. The interpretation of the Koran on this channel was delivered by Musthafa Umar, a cleric from Riau and a postgraduate lecturer at UIN Sultan Syarif Kasim Riau.<sup>18</sup>

*Kajian Tafsir Al-Ma'rifah* YouTube channel began broadcasting commentary study videos on 7th October 2019. Interpretation study videos are continuously broadcast for the first time every Monday to Sunday at 05.00 WIB. Currently, the channel has 16.1 thousand subscribers with

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<sup>15</sup> M. Kafrawi, “Poligami Menurut Kitab Tafsir *Al-Ma'rifah* Karya Musthafa Umar”, *Jurnal Rusydiab*, Vol. 01, No. 01, (2020): 36.

<sup>16</sup> Muhammad Dilla and Laili Noor, “Tafsir Era Millennial: Kajian atas Penafsiran KH. Sya'roni Ahmadi di Channel YouTube Official Menara Kudus”, *Jurnal Hermeneutik*, Vol. 14, No. 02, (2020): 208.

<sup>17</sup> “Kajian Tafsir Al-Ma'rifah – Ustadz Musthafa Umar,” accessed on 5<sup>th</sup> September 2021, <https://youtube.com/c/KajianTafsirAlMarifahUstadzMusthafaUmar>

<sup>18</sup> Panitia Seminar Nasioanal FPSI UIN SUKSA, “Biography Dr. H. Musthafa Umar, Lc., MA”, 26-27 Oktober 2017, diakses 05 September 2021, accessed on 19<sup>th</sup> November 2021, <https://selingnas.uin-suska.ac.id/speaker/Musthafa-umar/>

approximately 662 videos.<sup>19</sup> The duration of each video is about an hour. All videos on this channel are presented attractively through thumbnail images and titles that match the theme of the interpretation.<sup>20</sup> Musthafa's characteristic in conveying his commentary studies is that he is relaxed and uses Indonesian combined with a Malay accent. However, the messages conveyed are complete. The thoughts of renewal schools in exegesis, including Sheikh Muhammad Abduh, and revival figures in Egypt, such as Sheikh Muhammad Mutawalli Asy-Sya'rawi, also influenced his interpretation. Meanwhile, in the Malay realm, he was influenced by Buya Hamka and other scholars, so he emphasized improving society in his interpretation.<sup>21</sup>

### ***Epistemology of Musthafa Umar's Interpretation on the Kajian Tafsir Al-Ma'rifah YouTube Channel***

#### *Sources of Interpretation*

Sources of interpretation are references used by *mufassir* in interpreting Al Qur'an.<sup>22</sup> A work of interpretation can be said to be an interpretation of *bil ma'tsur* if the interpretation refers to Al Qur'an, hadith, and traditions from friends and *tabi'in*. Meanwhile, the product of interpretation is referred to as *bil ra'yi* interpretation if the source of the interpretation is based on *ijtihad* and the thoughts of the *mufassir* on the demands of the rules of the Arabic language and its literature as well as various scientific theories. To identify sources of interpretation on the *Kajian Tafsir Al-Ma'rifah* YouTube channel including the categories of interpretation *bil ma'tsur* and interpretation *bil ra'yi*, it is necessary to analyze the sources of interpretation used by Musthafa in presenting his commentary studies.

The first source is Al-Qur'an. In essence, the verses of Al Qur'an and other verses of Al Qur'an interpret each other. Sometimes something mentioned globally and briefly in one verse can be interpreted and explained in more detail in another. The use of Al-Qur'an verses as a source of interpretation is commonly found in Musthafa's interpretations. For example, in the video on the study of the interpretation of Surah Ali Imran verses 54 to 55. When Musthafa explained about disbelievers who partner with Allah, he interpreted Surah Al-Maidah verse 73, namely:

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ

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<sup>19</sup> "Kajian Tafsir Al-Ma'rifah – Ustadz Musthafa Umar," accessed on 6<sup>th</sup> February 2022, <https://youtube.com/c/KajianTafsirAlMarifahUstadzMusthafaUmar>

<sup>20</sup> "Kajian Tafsir Al-Ma'rifah – Ustadz Musthafa Umar," accessed on 7<sup>th</sup> October 2021, <https://youtube.com/c/KajianTafsirAlMarifahUstadzMusthafaUmar>

<sup>21</sup> M. Kafrawi, "Poligami Menurut Kitab Tafsir *Al-Ma'rifah* Karya Musthafa Umar", *Jurnal Rusydiab*, Vol. 01, No. 01, (2020): 36.

<sup>22</sup> Akhmad Bazicth, *Studi Metodologi Tafsir*, (Solok: Insan Cendikia Mandiri, 2021), 172.

*"Indeed, it is disbelievers who say: 'Indeed, Allah is one in a trinity.'"*

Then, Musthafa continued his interpretation of the sentence:

ثُمَّ إِلَيَّ مَرْجِعُكُمْ

*"then only to Me shall you return."*

In the afterlife, all creatures will surely return to Allah. As in the last sentence of Surah Al-Baqarah verse 156 namely:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

*"Verily, we belong to Allah, and to Him, we return."*

In the last sentence of Surah Ali 'Imran verse 55 namely:

فَأَحْكُم بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

*"so, I will decide between you concerning that in which you differed."*

Musthafa explained that if someone makes a dispute, he will receive a reward later in the afterlife. Likewise, in matters of belief, Allah forbids humans from forcing one another's beliefs, as in His word in Surah Al-Baqarah verse 256:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

*"Let there be no compulsion in religion, for the truth stands out clearly from falsehood".<sup>23</sup>*

The second source is Hadis. As the second source of law after Al Qur'an, hadith has an important function in interpreting Al Qur'an. When Allah sent down Al Qur'an, Rasulullah SAW became the recipient of the revelation and the only person who understood the intent of the revelation. Thus, hadith as a source of interpretation is one of the methods for understanding revelation so that it is by the intent of the contents of Al Qur'an as desired by Allah.<sup>24</sup> The use of hadith as a source of interpretation is mostly found in the interpretations of Ustadz Musthafa. One of them was when he interpreted Surah An-Nisa' verse 2 with the theme "God's Command to Guardians of Orphans to Take Care of Orphans' Assets." After Ustadz Musthafa interpreted other verses of Al Qur'an, he also mentioned an authentic Bukhari Hadith regarding the importance of looking after orphans, namely:

عَنْ سَهْلِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا وَأَشَارَ بِالسَّبَّابَةِ  
وَالْوَسْطَى وَفَرَجَ بَيْنَهُمَا شَيْئًا

<sup>23</sup> "Kajian Tafsir Al-Ma'rifah – Ustadz Musthafa Umar," accessed on 17<sup>th</sup> January 2022, <https://youtube.com/c/KajianTafsirAlMarifahUstadzMusthafaUmar>

<sup>24</sup> Isa Ansori, "Tafsir Al-Qur'an Dengan Al-Sunnah," *Jurnal Kalam*, Vol.11, No. 02 (2017): 524.

“From *Sahl* he said; *Rasulullah shallallahu alaihi wasallam* said: “I will be with those who take care of orphans in heaven.” Like this, he gestured with his index finger and middle finger, and then he opened something between them.”<sup>25</sup>

The third source is interpretation books or previous *mufasssir* (interpreter) opinions. The use of commentary books as a reference source in interpreting Al Qur’an is also commonly found in videos on *Kajian Tafsir Al-Ma’rifah*. For example, in the interpretation of Surah Al-Baqarah verse 31 with the theme “God Specializes Humans with Knowledge,” Musthafa explained the opinion of Imam Ibn Kathir in his commentary. According to Ibn Kathir, this verse describes the glory and majesty of humans through the knowledge taught by Allah to them. One of them is knowledge related to the names of objects.

Another example is when Musthafa interpreted Surah Al-Baqarah verse 35 with the theme “Orders and Prohibitions of Allah for the Prophet Adam and Siti Hawa in Heaven.” He cited the opinions of commentators. One of them is Sheikh Asy-Sya’rawi, regarding the paradise occupied by Prophet Adam. On the interpretation of Al-Baqarah verse 282 with the theme “Obligation to Write Debt,” Musthafa cited the opinion of Imam Az-Zamakhsyari on the book *Tafsir Al-Kasyaf* and Fakhrudin al-Razi on the book *Tafsir al-Kabir Mafatihul Ghaib*. In the videos of the interpretation of Surah An-Nisa’, Musthafa also cited the opinions of commentators in his commentaries, such as Sheikh Asy-Sya’rawi, Imam Ibnu Katsir, Imam Ibnu Jarir Ath-Tabari, Imam Al-Biqo’i, Buya Hamka, and others.

The fourth source is the language rule. The rational reasoning used by Musthafa in interpreting Al Qur’an cannot be separated from the method of language style, such as in Arabic, there are *nahwu* and *shorof*, as well as explanations based on *balaghah* (*bayan*, *ma’ani*, and *badi*). For example, when Musthafa interpreted Surah An-Nisa’ verse 85 with the theme “Reply According to Deeds.”

مَنْ يَشْفَعْ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِّنْهَا

“Whoever intercedes for a good cause will have a share in the reward.”

Lafadz مَنْ in this verse shows *man syarthiyah*, namely lafadz which shows conditional verses. If one qualifies, one will get the result. Furthermore, Musthafa explained that the origin of lafadz مَنْ يَشْفَعْ is that شَفَع is taken from lafadz الشَّفَع which means even. So, the meaning of lafadz شَفَاعَةٌ implies fulfillment. The meaning of this verse is “sufficient.”<sup>26</sup>

<sup>25</sup> “Kajian Tafsir Al-Ma’rifah – Ustadz Musthafa Umar,” accessed on 11<sup>th</sup> Januari 2022, <https://youtube.com/c/KajianTafsirAlMarifahUstadzMusthafaUmar>

<sup>26</sup> “Kajian Tafsir Al-Ma’rifah – Ustadz Musthafa Umar,” accessed on 28<sup>th</sup> Februari 2022, <https://youtube.com/c/KajianTafsirAlMarifahUstadzMusthafaUmar>

In every verse that will be interpreted, Musthafa always emphasizes understanding the rules of the Arabic language. For example, when he interpreted Surah Al-Baqarah verse 177.

وَالْمُؤْمِنُونَ بَعْدَهُمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ

“...and those who keep the pledges they make; and who are patient in times of suffering, adversity, and in ‘the heat of’ the battle.”

If followed by the correct Arabic rules, then the more accurate pronunciation is وَالصَّابِرُونَ not وَالصَّابِرِينَ, because the previous lafadz was وَالْمُؤْمِنُونَ. However, Allah SWT says with lafadz وَالصَّابِرِينَ, so we must understand that behind that there is wisdom that is intended so that we pay more attention to this matter. Lafadz وَالصَّابِرِينَ in this verse also indicates a termination or in Arabic, it is called *uslub al-qatba'*, namely the arrangement of words by breaking. According to the commentators, the choice of lafadz وَالصَّابِرِينَ is because patience is an act that is heavier than the actions previously mentioned.<sup>27</sup>

One example of Musthafa's understanding of *balaghah* is when interpreting Surah An-Nisa' verse 47. He explains the interpretation with the meaning of nature.

فَنَرُّدَهَا عَلَىٰ أَذْبَارِهَا

“then We turn their faces backwards”

Musthafa said that the flat ones were already flat, then Allah pulled back, bringing the rear ones back. If that happens, someone's face becomes hairy as we see people from behind. Musthafa explained that this was a threat from Allah. Although it looks impossible, Allah is Powerful over all things. At the end of the verse, Allah says:

مَفْعُولٌ لِّلَّهِ أَمْرٌ وَكَانَ

“And Allah's decree must prevail.”

Meanwhile, the interpretation scholars explain the figurative meaning or *majas* that the real meaning is not what is meant by the meaning of language. When Allah says:

أَذْبَارَهَا عَلَىٰ فَنَرُّدَهَا

“We harden their hearts.”

Allah turned them away from the right path towards the wrong one.<sup>28</sup>

<sup>27</sup> “Kajian Tafsir Al-Ma'rifah – Ustadz Musthafa Umar,” accessed on 1<sup>st</sup> March 2022, <https://youtube.com/c/KajianTafsirAlMarifahUstadzMusthafaUmar>

<sup>28</sup> “Kajian Tafsir Al-Ma'rifah – Ustadz Musthafa Umar,” accessed on 1<sup>st</sup> March 2022, <https://youtube.com/c/KajianTafsirAlMarifahUstadzMusthafaUmar>

The fifth source is the knowledge occupied by Mufassir. Musthafa is a scholar who is very keen on studying the field of Al Qur'an interpretation.<sup>29</sup> It was proven when he interpreted the verses of Al Qur'an that he mastered linguistics, *balaghah* (*bayan, ma'ani, and badi'*), *nahwu* and *sharaf*, etymology to explain the origin of words, *qira'at* to explain the differences in readings, *ushuluddin* and *ushul fiqh*, *asbabun nuzul*, *nasikh mansukh*, hadith, *munasabah* verses of Al Qur'an, and so forth.

For example, when Musthafa explained his interpretation of the verses of *aqidah*, he explained his interpretation in detail. One example is when interpreting the Surah Al-Maidah verse 72 with the theme "Polytheist of the Christians."

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ .....

"Those who say, "Allah is the Messiah, son of Mary," have certainly fallen into disbelief...."

Musthafa explained that *قُل* in this verse means *qasam* or oath. The purpose of the *qasam* is to emphasize the verse being conveyed. In comparison, *قَدْ* in this verse includes the *tabqiq*, which aims to highlight that the problem in this verse is authentic. Thus, do not let anyone from among the believers reject God's teachings by saying, "Christians, Jews, and all religions also believe, so all must enter heaven together." It cannot be justified because it is included in understanding pluralism. As for the attitude of a Muslim who is correct in terms of *aqidah* or belief, namely:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ء

"To you, your religion, to me mine."

Lafadz *كَفَرَ* means to cover. Disbelievers are those who cover up the truth of Allah as God Almighty with their lust.

أَخَذَ اللَّهُ هُوَ قُلَّ

"Say (Muhammad), He is Allah, the Almighty."

If Allah is more than one, then His perfection is lost. However, Christians assume that Prophet Isa is God. The reason is that Prophet Isa was born from the womb of Maryam without a father. They believe that God manifested himself in Prophet Isa. However, their opinion is refuted by the words of Prophet Isa himself. During Prophet Isa preaching to the Children of Israel, he said that: "O Children of Israel, worship Allah, my Lord, and your Lord."<sup>30</sup>

Based on the explanation above, the audiovisual interpretation delivered by Musthafa on the Al-Ma'rifah Study of Tafsir YouTube channel includes the categories of interpretation *bil ma'tsur* and interpretation *bil ra'yi*. The source of interpretation used by Musthafa is in the form of authentic

<sup>29</sup> Tafaqquh Shop Administrator, interview (*WhatsApp*, 7<sup>th</sup> January 2022)

<sup>30</sup> "Kajian Tafsir Al-Ma'rifah – Ustadz Musthafa Umar," accessed on 4<sup>th</sup> March 2022, <https://youtube.com/c/KajianTafsirAlMarifahUstadzMusthafaUmar>

and strong narrations, both from Al Qur'an and hadith. He also referred to the results of *ijtihad* and the thoughts of previous commentators in the book of interpretations, the rules of the Arabic language, and the knowledge he practiced.

#### *Interpretation Method*

The Al-Qur'an interpretation method is a framework or a set of rules that must be met when interpreting the Al-Qur'an. Among the scholars, Al-Qur'an interpretation methods are classified into four types, namely *ijmali* (general), *tablili* (analytical), *muqaran* (comparative), and *maudhu'i* (thematic).<sup>31</sup> To identify interpretation videos on the *Kajian Tafsir Al-Ma'rifah* YouTube channel by using *the ijmali, tablili, muqaran, or maudhu'i* methods, the analysis of Musthafa's interpretation method is needed to present his commentary studies.

Each video of Musthafa's interpretation always begins with an introduction and a brief explanation regarding matters relating to the Surah. For example, an explanation of the Surah's name, the orderly arrangement of the Surahs in the *mushaf*, the place where the Surah was revealed (Makkah or Medina), the number of verses in one Surah, and a brief explanation of the contents. The following is an explanation of the interpretation method used by Musthafa.

#### *Tablili Method (analytical)*

Based on the interpretation videos on the *Kajian Tafsir Al-Ma'rifah* YouTube channel, it was found that Musthafa tended to use the *tablili* method. One example is the interpretation of Surah Ali Imran verses 1 to 4 with the theme "Positions of the Truth of Islam." Before interpreting Al Qur'an, the first step taken by Mushtafa was to explain the *munasabah* verses. Mushtafa explained that Ali Imran's Surah is the third Surah of the 114 arrangements of Surahs in Al Qur'an. The four verses that will be discussed, namely verses 1 to 4, explain Allah, the Messenger of Allah, and the holy book of Al Qur'an as the word of Allah. This verse relates to the previous verses, especially the last two verses of surah Al-Baqarah which explain faith. The second step is to explain *asbabun nuzul* Surah Ali Imran. Musthafa explained that this verse was revealed because a messenger from Najran (Christians) came to meet the Prophet. They believe that Prophet Isa As is the son of God. Furthermore, this verse came down, explaining their belief is wrong. The third step that Musthafa took was reading the verse to be interpreted, explaining the word for word, and the translation in full. The fourth step is interpreting the Surah of Ali Imran verses 1 to 4. Musthafa started by

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<sup>31</sup> Abdul Hayy Al-Farmawi, *Metode Tafsir Maudhu'iy*, Terj. Suryan A. Jamrah, (Jakarta: PT Raja Grafindo Persada, 1994), 11.

explaining several things related to the Surah of Ali Imran. This Surah belongs to the Madaniyyah surah group, the Surah that descended in Medina. Surah Ali Imran consists of 200 verses and is the second longest after Surah Al-Baqarah. It was named Ali Imran because there is a story about Imran's family. A family that is very noble and glorified by Allah because all of his family are people who believe in Allah.

There is a difference of opinion among commentators regarding the interpretation of lafadz الم at the beginning of the verse of Surah Ali Imran. The first opinion says that no one knows the meaning of this lafadz, so there is no need to interpret this verse. The first verse of Surah Ali Imran includes *mutasyabihat* verses whose contents are uncertain. In comparison, the second opinion says that الم are the letters at-tahajji, namely hijaiyah letters. How to read it by mentioning the names of the letters without a vowel and intermittently reading it is called the letter al-*muqaththa'ab*. The secret of these disjointed verses is to attract the attention of those who listen to the recitation of Al Qur'an.

The second verse, اللهُ لَا إِلَهَ إِلَّا هُوَ “there is no god who deserves to be worshiped with truth but He”. Through this verse, Allah tells us about Himself so that we know Allah. The meaning of lafadz إِلَهٌ is related to worship, which is related to submission and obedience to orders and prohibitions. For example, prayer is referred to as worship because this is God's command. Then, we must carry out God's command by establishing prayer. Prayers are only devoted to God. As His words in Surah Al-An'am 162:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

“Say: Verily, my prayer, my worship, my life and my death are for Allah, Lord of the worlds.”

So, when worshiping, we should not associate partners with Allah. This second verse relates to Christians. They worship not only Allah but also others, namely Prophet Isa. Furthermore, it is explained regarding the attributes of Allah, namely lafadz الْحَيُّ which means Allah is the Living Essence and lafadz الْقَيُّومُ namely the essence, takes care of the affairs of creatures continuously. As with the explanation above that, Prophet Isa is not a God. It is through this verse that Allah opposes the beliefs of Christians and confirms that the truest religion in the sight of Allah is only Islam, as He said in Surah Ali Imran verse 19:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

“Truly the religion with Allah is Islam.”

Interpretation of the third verse, نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ, that is, with truth or certainty. If Allah had sent down Al

Qur'an with truth, then no one would be able to reject it. The Al-Qur'an is a perfect book, this can be seen from the many features in the Al-Qur'an. For example, between one verse and another, it explains the past, things to come, and very hidden things. The Prophet did not know all of this, he was only an intermediary. As in His words Surah Yasin verse 17:

وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ

*“And our obligation is nothing but conveying (Allah's order) clearly.”*

The interpretation of this verse aims to emphasize the meaning of Surah Al-Baqarah verse 2.

Next, explained *مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ* when viewed from the meaning *مُصَدِّقًا* shows that something is justified. It means that Al Qur'an is the true holy book and functions to justify it *لِّمَا بَيْنَ يَدَيْهِ* namely the holy books that were revealed before (the Torah, the Psalms, and the Bible). All the holy books Allah sent down are true because they came from Allah, the Truest. As His words Surah Al Isra Verse 105:

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلَ

*“And We sent down (Al Qur'an) in truth and (Al Qur'an) came down with (bringing) the truth”.*

Allah says:

وَأَنْزَلَ التَّوْرَةَ وَالْإِنْجِيلَ مِنْ قَبْلُ

*“and sent down the Torah and the Gospel before it (Al Qur'an)”.*

In this case, two examples of books that Allah revealed were mentioned, namely the Torah to the Prophet Dawud and the Bible to the Prophet Isa. The goal as *هُدًى لِلنَّاسِ* namely as a “guidance for mankind”. Then, what about the previous holy books that exist today? The Torah revealed to the Prophet Musa, the Zabur to the Prophet Dawud, and the Bible to the Prophet Isa were previously true books and Al Qur'an justifies them. However, today these holy books are far from the truth because human hands have altered them, and they say this is from God when it is from themselves. Thus, these books no longer function as a guide for humans.

Allah says, *وَأَنْزَلَ الْفُرْقَانَ* *“and Allah sent down Al-Furqan”*. Some interpretation scholars say that what Al-Furqon means Al Qur'an, which means the difference between right and wrong. That is, the Al-Qur'an revealed to the Prophet Muhammad SAW is the words of Allah and functions as a guide for humans so they can know which Allah revealed holy books and which humans wrote ones. Based on God's word:

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ

*“verily those who disbelieve in the verses of Allah”*

It means that whoever disbelieves in the holy book of Al Qur'an which was revealed to Rasulullah (pbuh), so:

لَهُمْ عَذَابٌ شَدِيدٌ

“they will have a severe punishment”.

They get a heavy punishment because they do not want to glorify Allah. Because to disbelieve in God's words is the same as not glorifying and not glorifying God. While God created them, they do not want to glorify God. So, it is fitting for them to get a terrible punishment. No one will be able to oppose God's provisions because وَاللَّهُ عَزِيزٌ “Allah is Mighty,” which means invincible. Thus, Allah is the essence that no one can defeat. The last sentence in verse three is, دُوَّ انتِقَامٍ “again have a reply (torment).” That is, if Allah gives revenge to his creatures, then no one will be able to avoid and fight against Allah's mercy.

In the fifth step, Musthafa emphasized that living in the world is to glorify and glorify Allah. The method is monetizing Allah, establishing the Prophet Muhammad SAW as Allah's Messenger, and believing in Al Qur'an as the word of Allah. If someone cannot do these things, he is considered a failure in living life and deserves punishment from Allah. It is a sign of God's justice. Life is a test of faith, as Allah says in Surah Al-Ankabut verse 2.<sup>32</sup>

Musthafa interpreted the verses of Al Qur'an based on the sequential structure of the verses and Surahs in the Ottoman Mushaf Al-Qur'an. Even though the videos on the study of interpretation have not been completed until juz 30, from several videos uploaded, Musthafa interprets from the first verse, and the first Surah in Al Qur'an to the last verse then continues with the second Surah, and so on. Some of these indications show that Musthafa used the tahlili method in conveying studies of Al-Qur'an interpretation in videos uploaded to the *Kajian Tafsir Al-Ma'rifah* YouTube channel.

#### *Maudhu'i Method* (thematic)

Audiovisual interpretation of the *Kajian Tafsir Al-Ma'rifah* YouTube channel uses the maudhu'i method. It can be seen when Musthafa delivers his commentary studies. He always mentions the theme of his interpretation following the contents of the verse. In one commentary study video, he combines several verses in one theme according to their content. Musthafa's interpretation was also delivered sequentially based on the structure of the sequence of verses and Surah in the Ottoman Mushaf Al-Qur'an.

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<sup>32</sup> “Kajian Tafsir Al-Ma'rifah – Ustadz Musthafa Umar,” accessed on 10<sup>th</sup> December 2022, <https://youtube.com/c/KajianTafsirAlMarifahUstadzMusthafaUmar>

*Kajian Tafsir Al-Ma'rifah* YouTube channel always presents interesting thumbnail images and themes adapted to their interpretations. The video's title is the name of the Surah and the verse interpreted. Each Surah is divided into several videos with specific themes and grouped into one playlist.

Based on the explanation of the interpretation method above, it can be concluded that the audiovisual interpretation method on *Kajian Tafsir Al-Ma'rifah* YouTube channel delivered by Musthafa tends to combine two methods of interpretation, namely the tahlili method (analytical) and the maudhu'i method (thematic).

Measuring the validity of interpretation is one of the epistemological problems of interpretation. It is important to note because the purpose of a product of Al-Qur'an interpretation is as teachings and life guidelines for Muslims. [Abdul Mustaqim, *Epistemology of Contemporary Tafsir*, (Yogyakarta: IDEA Press. 2020), 289.] measuring the validity of Musthafa's interpretation of Al-Ma'rifah's Tafsir Study YouTube channel, the author uses three theories of truth in the philosophy of science, namely the theory of coherence, correspondence, and pragmatics.

The theory of coherence states that an interpretation can be correct if there is consistency and connection with various propositions built before.<sup>33</sup> Louis O Kattsoff said that the consistency of an interpretation proposition could measure the standard of truth in coherence theory conveyed systematically, both from sources of interpretation, methods of interpretation, and approaches.<sup>34</sup> Based on this theory, the author sees that the interpretation conveyed by Musthafa is considered coherently correct because it follows systematic aspects of the sources of interpretation, methods of interpretation, and approaches that have developed to date. When interpreting Al Qur'an, Musthafa's explanation follows the general scientific fields of commentators. He uses Arabic language knowledge, *nahwu* and *shorof*, and *balaghah* (*bayan, ma'ani, and badi'*), *ushul fiqh*, *asbabun-nuzul*, *nasikh mansukh*, *jurisprudence*, *hadith*, and so on. In addition, Musthafa also based his interpretation on several opinions of commentators in his commentary, such as the interpretation of Sheikh Muhammad Mutawalli Asy-Sya'rawi, Imam Ibnu Katsir, Imam Az-Zamakhsyari, Fakhruddin al-Razi, Sheikh Ash-Sya'rawi, Imam Ibnu Jarir Ath-Tabari, Imam Al-Biqo'i, and so on.

According to the correspondence theory, a proposition can be considered true if a fact corresponds to what is stated.<sup>35</sup> In other words, an interpretation is correct if it is suitable and follows scientific facts and empirical facts in the field. As one example, Musthafa interpreted the

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<sup>33</sup> Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, 275.

<sup>34</sup> Louis O. Kattsoff, *Pengantar Filsafat Ilmu*, Terj. Soejono Soemargono, (Yogyakarta: PT Tirta Wacana Yogya, 2004).

<sup>35</sup> Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, 278.

*Kauniyyah* verses in Surah Al-An'am verses 98 and 99 with the theme "Signs of Allah's Power in the Universe." Musthafa explained that verse 98 describes humans created from oneself, namely Prophet Adam As. Whereas verse 99 explains plants that can grow with rainwater.<sup>36</sup>

Charles S. Pierce coined the pragmatic theory of truth. Based on this theory, a proposition is considered true if it can provide a solution to solving human social problems. If drawn in the area of interpretation, the yardstick for the truth of interpretation is the extent to which such interpretation can become an alternative solution to solving various social problems of humanity. For example, when Musthafa interpreted Surah Al-Baqarah verse 282 with the theme "Obligation to Write Debt". Musthafa explained that every believer who has made a debt transaction is obliged to both parties to write down the debt transaction.

Problems in debt transactions often occur in the community. Musthafa said that when a debt transaction has been abandoned for too long, the debtor will demand the debt from the debtor, and there is no written evidence of the debt, so a debate ensues between the two parties. Even though someone has to give in and try to forgive, the lender will still feel dishonest about this decision. Thus, the two parties hate each other, are hostile, and cut ties of friendship that lead to harm. So that this does not happen, people who transact accounts payable are advised to write down their debts.<sup>37</sup> This explanation is an attempt by Musthafa to make the Al-Qur'an an alternative solution to social problems. He also reminded us that the Al-Qur'an is the primary source in determining various legal cases.

Referring to the explanation above, the audiovisual interpretation conveyed by Musthafa on the *Kajian Tafsir Al-Ma'rifah* YouTube channel can be correct because it follows the three theories of truth in the philosophy of science. Musthafa's interpretation is theoretically correct because it is compatible both systematically, aspects of sources of interpretation, methods of interpretation, and approaches that have been developed to date. According to the correspondence theory, the interpretation is also considered correct because the facts explained by Musthafa are what was disclosed. Musthafa always tries to explain that Al Qur'an is an alternative solution to social problems, so his interpretation is also considered pragmatically correct in theory.

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<sup>36</sup> "Kajian Tafsir Al-Ma'rifah – Ustadz Musthafa Umar," accessed on 2<sup>nd</sup> January 2022, <https://youtube.com/c/KajianTafsirAlMarifahUstadzMusthafaUmar>

<sup>37</sup> "Kajian Tafsir Al-Ma'rifah – Ustadz Musthafa Umar," accessed on 5<sup>th</sup> January 2022, <https://youtube.com/c/KajianTafsirAlMarifahUstadzMusthafaUmar>

## CONCLUSION

Audiovisual interpretation on the *Kajian Tafsir Al-Ma'rifah* YouTube channel delivered by Musthafa uses sources of interpretation in the form of authentic and strong narrations, both from Al Qur'an and hadith. Musthafa also referred to the results of *ijtihad* and the thoughts of previous commentators in the book of commentaries, the rules of the Arabic language, and the knowledge he practiced. Thus, Musthafa's interpretation can be categorized as *bil ma'tsur* interpretation and *bil ra'yi* interpretation. In conveying his interpretation, Musthafa combines two methods, namely the *maudhu'i* (thematic) method, and the *tablili* (analytical) method. Musthafa's interpretation can be correct because it follows the three theories of truth in philosophy: coherence, correspondence, and pragmatics.

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