

**CONTEXTUALIZATION REVIEW OF THE INTERPRETATION OF THE
VERSES OF THE FATHUL QULUB BOOK AT THE IMM SUKOHARJO
REGENERATION PROGRAM**

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ABSTRACT

Abdullah Saeed introduced the concept of contextual findings, which he termed contextualization, by establishing a structured and systematic framework of values. This framework consists of four key steps: first, preliminary considerations; second, initiating completion; third, understanding the text's meaning; and fourth, connecting the text to the present context. In light of this, researchers delved into the awareness of contextualization, focusing on verses from the book *Fathul Qulub*, based on instructors in the IMM Sukoharjo cadre program. The purpose of this study was to discern a contextualized comprehension of the verses from the *Fathul Qulub* book within the IMM Sukoharjo cadre program. This research employed a qualitative approach, conducting field research. The participants were intermediate instructors within the IMM Sukoharjo cadre program, and the object of the study was to find verses in the *Fathul Qulub* book. The findings of the study revealed that instructors' interpretations of the *Fathul Qulub* book's verses did not align with Abdullah Saeed's contextual interpretation steps. Instead, instructors tended to directly proceed to the fourth step without completing the necessary preceding steps. This meant skipping the crucial step of linking the text's interpretation to the current context, specifically in terms of the cadre or organization. Even at this fourth step, the contextualization was not fully in line with Abdullah Saeed's theory.

Keywords: *Contextualization, Fathul Qulub, IMM Sukoharjo*

ABSTRAK

Abdullah Saeed memperkenalkan konsep temuan kontekstual, yang ia sebut sebagai kontekstualisasi, dengan membentuk kerangka nilai yang terstruktur dan sistematis. Kerangka ini terdiri dari empat langkah kunci: pertama, pertimbangan awal; kedua, memulai penyelesaian; ketiga, memahami makna teks; dan keempat, menghubungkan teks dengan konteks saat ini. Berdasarkan hal ini, para peneliti meneliti kesadaran kontekstualisasi, dengan fokus pada ayat-ayat dari buku *Fathul Qulub*, yang berdasarkan pada instruktur dalam program kader IMM Sukoharjo. Tujuan dari penelitian ini adalah untuk memahami pemahaman kontekstual dari ayat-ayat dalam buku *Fathul Qulub* di dalam program kader IMM Sukoharjo. Penelitian ini menggunakan pendekatan kualitatif, melakukan penelitian lapangan. Peserta penelitian adalah instruktur tingkat menengah dalam program kader IMM Sukoharjo, dan objek penelitian adalah mencari ayat-ayat dalam buku *Fathul Qulub*. Hasil penelitian mengungkapkan bahwa interpretasi instruktur terhadap ayat-ayat buku *Fathul*

Qulub tidak sesuai dengan langkah-langkah interpretasi kontekstual Abdullah Saeed. Sebaliknya, instruktur cenderung langsung menuju langkah keempat tanpa menyelesaikan langkah-langkah sebelumnya yang diperlukan. Hal ini berarti melewatkan langkah penting dalam menghubungkan interpretasi teks dengan konteks saat ini, khususnya dalam hal kader atau organisasi. Bahkan pada langkah keempat ini, kontekstualisasi tidak sepenuhnya sesuai dengan teori Abdullah Saeed.

Kata Kunci: *Kontekstualisasi, Fathul Qulub, IMM Sukoharjo.*

A. Introduction

The holy scripture of Muslims is the Quran, which serves as a comprehensive guide for everyday life, offering guidance and legal counsel.¹ Revealed as the final book for humanity, it serves as a life compass until the world's end, as stated in QS. Al-Baqarah (2):2.² This Quran, an undeniable truth, guides individuals to the right path and ensures human welfare and happiness.³ The Quran provides explanations and solutions to all human problems. While the text remains unchanged, interpretations evolve with the times and circumstances.⁴

The term "tafsir" originates from the Arabic word "fassara-yufassiru-tafsiran," signifying analysis, understanding, or explanation.⁵ In the Indonesian Dictionary,⁶ tafsir denotes translating or elucidating verses from the Quran or other sacred texts to clarify their meanings. Al-Suyuthi⁷ links it to "al-fasr," implying explanation and uncovering, while Al-Dzahabi connects it to "al-idhah" (information) and "al-tabyin" (explanation). "Lisan al-Arab" explains it as derived from "al-fasru," meaning to explain or reveal something concealed.⁸ Abu Hayyan, cited by Al-Suyuti, defines interpretation as the science of reciting Al-Quran, understanding its meanings, and the rules within.⁹

¹ M Mibtadin, 'MENAFSIRKAN AL-QUR'AN (Mengkaji Metode, Bentuk, Dan Kaidah-Kaidah Dalam Penafsiran Al-Qur'an)', *Mamba'ul 'Ulum*, 15.2 (2019), hlm 28–40.

² M. Quraish Shihab, *Membumikan Al-Qur'an: Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat* (Bandung: Mizan, 1994), hlm 172.

³ Umar Shihab, *Kontekstualitas Al-Qur'an, Kajian Tematik Atas Ayat-Ayat Hukum Dalam Al-Qur'an* (Jakarta: Penamadani, 2003), hlm 3.

⁴ Waliko Waliko, 'HERMENEUTIKA SEBAGAI INSTRUMEN ALTERNATIF UNTUK MENAFSIRKAN AL-QUR'AN', *Citizen: Jurnal Ilmiah Multidisiplin Indonesia*, 1.1 (2021), 1–8 <<https://doi.org/10.53866/jimi.v1i1.2>>; Lufaei Lufaei, 'Tafsir Al-Mishbah: Tekstualitas, Rasionalitas Dan Lokalitas Tafsir Nusantara', *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 2019 <<https://api.semanticscholar.org/CorpusID:211931047>>.

⁵ Ulya, *Berbagai Pendekatan Dalam Studi Al-Qur'an - Penggunaan Ilmu-Ilmu Sosial, Humaniora, Dan Kebahasaan Dalam Penafsiran Al-Qur'an*, 2017, hlm 5.

⁶ Tim Penyusun, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1998), hlm 882.

⁷ Ulya, *Berbagai Pendekatan Dalam Studi Al-Qur'an - Penggunaan Ilmu-Ilmu Sosial, Humaniora, Dan Kebahasaan Dalam Penafsiran Al-Qur'an*, hlm 5.

⁸ Muhammad bin Mukram bin Manzhur al-Afriqi, "Lisan Al-'Arab," *Dar Sadir V* (n.d.), hlm 55.

⁹ Abuddin Nata, *Metodologi Studi Islam* (Jakarta: Raja Grafindo Persada, 2011), hlm 209-211.

Historically, the Messenger of Allah explained the concise and specific contents of the Al-Quran to his companions, offering explicit and implicit guidance encompassing commands and prohibitions.¹⁰ As in the word of Allah SWT:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

“And We have sent down to you the Quran, so that you may explain to mankind what has been revealed to them and that they may think. (QS. An-Nahl (16): 44).”

The interpretation of the Quran takes various forms, namely historical, philosophical, and, in some cases, allegorical. Scholars have employed these methods throughout the history of Quranic interpretation.¹¹ Although there is ongoing debate among scholars, a form called *isyari* has been introduced, albeit with differing opinions.¹² Interpretation serves as a representation of human thought and civilization, influenced by societal dynamics and continuous development. The style of interpretation is shaped by the interpreter's expertise, influenced by their environment, education, and faith.¹³ Consequently, disparities in understanding and interpreting the Quran are inevitable, as individuals rely on their abilities and knowledge. Some advocate for a literal interpretation, while others prefer a critical-contextual approach. Each interpretation adheres to specific rules, methods, and steps.¹⁴

This study specifically delves into the theoretical framework proposed by Abdullah Saeed,¹⁵ focusing on his theory of contextual interpretation of the Quran. Saeed, a modern thinker, introduced innovative ideas relevant to his time. He argued for a fresh approach to understanding Quranic verses concerning ethics and law in the context of modernization. These verses encompass various aspects of Muslim life, such as faith in Allah, the Prophet, life after death, marriage, divorce, inheritance rules, commandments, prohibitions, fasting, jihad, hudud (Islamic punishments), theft prevention, interactions with non-Muslims, ethical guidelines, and the relationship between religion and government. Despite their significance, these verses require re-examination in the face of contemporary realities.¹⁶

¹⁰ Salman Parisi, “PENYIMPANGAN DALAM TAFSIR AL-QUR’AN” XV, no. 2 (n.d.), hlm 119.

¹¹ Rahim Kamarul Zaman and others, ‘Model of Recovery Approaches For Obsessive-Compulsive Disorder From The Quranic Verses’, *Malaysian Journal of Medicine and Health Sciences*, 18.s19 (2022), 99–104 <<https://doi.org/10.47836/mjmhs.18.s19.16>>; Ilham Mundzir and Yulianti Muthmainnah, ‘The Progressiveness of Quranic Interpretation in the Fatwa of Muhammadiyah on Female Circumcision’, *Indonesian Journal of Islam and Muslim Societies*, 12.2 (2022), 285–311 <<https://doi.org/10.18326/ijims.v12i2.285-311>>; Siti Kusriani, ‘Methodology of Quranic Interpretation in Faidur Rahman by KH. Saleh Darat’, *Tafhim Al-’Ilmi*, 13.2 (2022), 228–39 <<https://doi.org/10.37459/tafhim.v13i2.5456>>.

¹² Mibtadin, “MENAFSIRKAN AL-QUR’AN (Mengkaji Metode, Bentuk, Dan Kaidah-Kaidah Dalam Penafsiran Al-Qur’an), hlm 210.”

¹³ Anshori LAL, *Tafsir Bi Al-Ra’yi, Menafsirkan Al-Qur’an Dengan Ijtihad* (Jakarta: Gaung Persada Press, 2010), hlm 88.

¹⁴ Suryono Suryono, Ari Anshori, and Muthoifin Muthoifin, ‘METODE PEMBELAJARAN TAḤFĪZ AL-QUR’AN DI MADRASAH ALIYAH TAḤFĪZ NURUL IMAN KARANGANYAR DAN MADRASAH ALIYAH AL-KAHFI SURAKARTA’, *Profetika: Jurnal Studi Islam*, 17.02 (2017), 29–35 <<https://doi.org/10.23917/profetika.v17i02.5295>>; Abdul Rouf, ‘Al-Quran Dalam Sejarah (Diskursus Seputar Sejarah Penafsiran Al-Qur’an)’, *Mumtaz: Jurnal Studi Al-Qur’an Dan Keislaman*, 1.1 (2019), 1–22 <<https://doi.org/10.36671/mumtaz.v1i1.1>>.

¹⁵ Abdullah Saeed, *Interpreting the Qur’an: Towards a Contemporary Approach* (New York: outledge, 2006), hlm 1.

¹⁶ Abdullah Saeed, *Interpreting the Qur’an: Towards a Contemporary Approach*, hlm 1.

Saeed developed an interpretive framework called "contextual," building upon Fazlur Rahman's foundational ideas.¹⁷ He refined and extended Rahman's approach, emphasizing the association of Quranic text with its context. Saeed acknowledged Rahman's contributions, recognizing his alternative approach to interpreting ethical and legal Quranic verses.¹⁸ In Abdullah Saeed's interpretation model, meaning is interactive and necessitates contextualization of the Quran through constructive interpretation.¹⁹ This model comprises four stages: the initial stage involves encountering the text; the second stage involves understanding the reading without initially connecting it to the receiving community;²⁰ the third stage delves into the socio-historical context of the period of revelation, analyzing the nature of the message and relating it to the Quran's broader purpose; and the fourth stage contextualizes the interpretation in the context of current needs, exploring social, political, financial, and societal aspects related to the reading.²¹

To explore this model, the author focuses on the Muhammadiyah Student Association (IMM) Sukoharjo cadre program, particularly the Darul Arqam cadre. The regular inclusion of verse studies pertaining to cadre themes in IMM Sukoharjo's cadre activities is what drove this decision.²² The IMM character education pattern involves formal training, tarbiyah (halaqah) for IMM cadres, and ongoing coaching.²³ Instructors, authorized by cadre leaders, oversee the cadre process, identifying activity needs, recommending program implementations, and suggesting learning experiences.²⁴ Facilitators guide activities, including verse studies related to cadres, using interpretations from sources like the fourth edition of the Fathul Qulub book, focusing on cadre personality development. These interpretations are not based on standard methods but involve reading, understanding, contextualizing with real-world contexts, and extracting messages, particularly concerning cadres and organizations.²⁵

In this case, the researcher's objective is to identify whether instructors' interpretations align with Abdullah Saeed's contextual interpretation theory. The study's title is "Contextualization Review of the Interpretation of the Verses of the Fathul Qulub Book

¹⁷ Shinta Nurani, 'Hierarchy of Values in Qur'anic Hermeneutic of Abdullah Saeed (A Study of Contextual Interpretation in Q.S. Al-Hujurat)', *AL QUDS: Jurnal Studi Alquran Dan Hadis*, 5.1 (2021), 159 <<https://doi.org/10.29240/alquds.v5i1.1951>>; Lien Iffah Na'atu Fina, 'Interpretasi Kontekstual: Studi Pemikiran Hermeneutika Al-Qur'an Abdullah Saeed', *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 12.1 (2011), 159–80 <<https://doi.org/10.14421/esensia.v12i1.707>>.

¹⁸ Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach*, hlm 116.

¹⁹ Muhammad Syafi'i As'ad Ar and M. Sultan Latif Rahmatullah, 'Contextual Interpretation: Correlation of KH Bisri Mustafa's Interpretation and Abdullah Saeed's Contextual Approach to Q.S. Yūsuf: 55', *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah*, 4.2 (2022), 193–217 <<https://doi.org/10.32939/ishlah.v4i2.142>>; Mayadina Rohmi Musfiroh and Sahiron Syamsuddin, 'Contextualization of Qiwanah Meaning: Reflection on Abdullah Saeed, Application and Consistency', *PALASTREN Jurnal Studi Gender*, 13.2 (2020), 321 <<https://doi.org/10.21043/palastren.v13i2.7191>>.

²⁰ Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach*, hlm 150.

²¹ Abdullah Saeed, *Interpreting the Qur'an: Towards a Contemporary Approach*, hlm 149-151.

²² DPP IMM, *Sistem Perkaderan Muhammadiyah*, 2021, hlm 36.

²³ Kadar Risman and Asman Asman, 'The Pattern of Islamic Character Education of the Muhammadiyah Student Association (Imm) and Its Implementation in Formal Education', *Profetika: Jurnal Studi Islam*, 23.2 (2022), hlm 197–203.

²⁴ DPP IMM, *Sistem Perkaderan Muhammadiyah*, 2021, hlm 44.

²⁵ Tim MPK PP Muhammadiyah, *Fathul Qulub Panduang Tadarus Dalam Pelatihan* (Yogyakarta: Div. Penerbitan MPK PP Muhammadiyah, 2010), hlm 5.

in the IMM Sukoharjo Cadre Program.". This study adopts a descriptive-qualitative approach, involving field research with interviews, observations, and documentation. The subjects are intermediate instructors in the Sukoharjo IMM cadre program, and the object of study is the interpretation of verses in the *Fathul Qulub* book. Data collection techniques include interviews, direct observations, and document analysis, focusing on Abdullah Saeed's contextual interpretation theory. Primary data sources comprise field data from the IMM Sukoharjo cadre program and interviews with instructors, while secondary sources encompass research findings on Abdullah Saeed's theory and other scholarly writings. The analysis involves compiling and systematically organizing data obtained from interviews, field notes, and documentation.

B. Results and Discussion

In this instance, the author references the fourth edition of the book *Fathul Qulub*, serving as a guide for religious study at the Darul Arqam training center. In this edition, the focus is placed on a specific theme: the cultivation of cadre personalities. Each letter or verse in the book is dedicated to its own distinct topic. The verses covered include:²⁶

- QS. An Nisa (4): 8-10 (Weak Generation).²⁷
- QS. Ash Shaff (61): 1-6 (Organizational Consolidation).²⁸
- QS. Ali Imran (3): 102-110 (Organization Movement So That It Can Become Guard of Khaira Ummah "Elite-Strategic Cadre").²⁹
- QS. Al Baqarah (2): 131-135 (Defending Islam as a Straight Religion and Religion for the Safety of the Great World).³⁰
- QS. Maryam (19): 1-8 (Inheritance of Islamic Values for the People's Leadership Relay).³¹
- QS. Al Fath (48): 27-29 (Metaphor of Tough and Qualified Cadres to Welcome Forgiveness and Great Rewards/Victory).³²

1. Interpretation of Verses in the *Fathul Qulub* Book According to the Instructor

In the Cadres System Group, one of the instructor's designated roles is the educational function. This function encompasses socialization (the learning process to understand applicable norms or values), integration (adherence to applicable values), placement (mediation promotion), and innovation (introducing new inventions for change).³³ Instructors serve as educators, transferring and inspiring knowledge. For instance, they interpret verses from the *Fathul Qulub* book and impart values.³⁴ A crucial aspect is

²⁶ Tim MPK PP Muhammadiyah, *Fathul Qulub Panduang Tadarus Dalam Pelatihan*, hlm 5.

²⁷ Tim MPK PP Muhammadiyah, *Fathul Qulub Panduang Tadarus Dalam Pelatihan*, hlm 9-10.

²⁸ Tim MPK PP Muhammadiyah, *Fathul Qulub Panduang Tadarus Dalam Pelatihan*, hlm 11-12.

²⁹ Tim MPK PP Muhammadiyah, *Fathul Qulub Panduang Tadarus Dalam Pelatihan*, hlm 13-15.

³⁰ Tim MPK PP Muhammadiyah, *Fathul Qulub Panduang Tadarus Dalam Pelatihan*, hlm 16-17.

³¹ Tim MPK PP Muhammadiyah, *Fathul Qulub Panduang Tadarus Dalam Pelatihan*, hlm 18-19.

³² Tim MPK PP Muhammadiyah, *Fathul Qulub Panduang Tadarus Dalam Pelatihan*, hlm 20-22.

³³ IMM, *Sistem Perkaderan Muhammadiyah*, hlm 41.

³⁴ IMM, *Sistem Perkaderan Muhammadiyah*, hlm 41.

setting a good example that is easily imitated by others. In Islam, the Prophet Muhammad's behavior and deeds are exemplary.³⁵

Broadly, instructors act as facilitators, companions, and mentors and conceptualize cadre agendas. Their movements align with theological and Quranic verses, guiding cadre training. Intermediate instructors progress through Basic Darul Arqam, Madya Darul Arqam, Basic Instructor Training, and supporting cadre levels. At IMM Sukoharjo, there are six intermediate instructors: Muhammad Adam Ilham Mizani, An-Najmi Fikri, Aisyah Mustika Putri, Nyufi Ati, Muhammad Taufiq Ulinuha, and Faqih El-Ilmi.

Due to time and location constraints, the author interviewed only three middle instructors regarding the interpretation of specific verses in the Fathul Qulub book for the cadre program: Muhammad Adam Ilham Mizani, An-Najmi Fikri, and Aisyah Mustika Putri. The chosen verses (QS. An-Nisa (4): 9, QS. Ali Imran (3): 104, QS. Ali Imran (3): 110, QS. Ash Shaff (61): 4) are frequently studied by instructors in the IMM Sukoharjo cadre program, especially the Darul Arqam cadre. The instructors' responses concerning the interpretation of these verses in the Fathul Qulub book are as follows:

1) Instruktur Aisyah Mustika Putri

QS. An Nisa (4): 9	An order to prepare the next generation to continue a better cadre. Armed with aqidah, sharia, psychological, social, economic, and so on. Because, life or leadership certainly has its own period. Thus, it is necessary to equip a new generation to be able to continue to the next generation.
QS. Ali Imran (3): 104	A group of ummah (leaders) to call for good to the ma'ruf and prevent what is evil against the next generation.
QS. Ali Imran (3): 110	It was ordered to the best human beings to be able to guide the ma'ruf, prevent evil, and have faith in Allah
QS. Ash Shaff (61): 4	According to this verse, Allah is kind to those who wage jihad in groups. Allah loves those who fight for His sake to protect themselves and the honor of the Muslim Ummah in well-organized, strong and militant ranks. These individuals seem to strengthen each other's elements of one Muslim community against elements of other Muslim communities, building the strength of the ummah like a structure that is built solidly.

2) Instruktur An-Najmi Fikri

³⁵ Sudarno Shobron, Moh. Abdul Kholiq Hasan, and Hasan Kaprawi, 'Metode Pendidikan Islam Dalam Tafsir Al-Mishbah Perspektif Muhammad Quraish Shihab', *Profetika Jurnal Studi Islam*, Vol. 18.2 (2017), hlm 120–29.

<p>QS. An Nisa (4): 9</p>	<p>It becomes an urgency or importance for a cadre then how to leave a weak generation is highly discouraged and prescribed in Islam, so preparing a weak generation especially the best cadres to prepare for the next life or organization especially is very important.</p>
<p>QS. Ali Imran (3): 104 & 110</p>	<p>The basis of the verse that made Muhammadiyah stand and also the verse that motivated KH Ahmad Dahlan to establish the Muhammadiyah organization, because in the verse QS. Ali Imran (3): 104 was ordered to call for virtue and amar mauf nahi munkar in a group which is then interpreted as an organization and in QS. Ali Imran (3): 110 is called the best people when doing this.</p>
<p>QS. Ash Shaff (61): 4</p>	<p>Almost the same as QS. Ali Imran (3): 104, 110 about the importance of moving in an organization, namely an organization that is neatly arranged in one command line, that Allah is pleased when we move or carry out an activity or preaching, especially in Muhammadiyah moving in one line one movement, because if you move individually or individually, the results will not be optimal and if you do it constructively, the results will surely get better.</p>

3) Instruktur Muhammad Adam Ilham Mizani³⁶

<p>QS. An Nisa (4): 9</p>	<p>In this verse the person is talking about the distribution of inheritance to whom and so on, but in this cadre contest it is said that the best property, property or investment for cadres is not wealth but a will about kindness, so each cadre has an obligation to give good advice for himself and others, then the advice needs to be based on science, knowledge and so on, that is what is considered to strengthen, strengthen the personality of a cadre. In addition to advice, he must receive various advice, the second is that he must also be multidisciplinary in knowledge and so on, the third is always doing good for everyone, those are the three criteria for becoming a strong cadre if we contextualize it in cadres. To become strong cadres is not only to increase wealth but to give advice to each other and increase knowledge, the fourth is only later to talk about hard work and in this case yes earlier to look for wealth and so on.</p>
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³⁶ Dedy Mustofa, Interview withtur Muhammad Adam Ilham Mizani, 2022.

QS. Ali Imran (3): 104	For a contextual interpretation in the context of cadre formation, it is clear that cadre must be structured and systematized or well organized, because it reflects that God is pleased with people who line up neatly, line up neatly in this case related to organizational management, it must be well organized, planning, organizing, actualizing or evaluating it must be structured, it must be planned and measurable in the context of cadre training. So if we want to carry out cadre activities, we must clearly measure what the goals are, then what are the targets, what are the goals, what are the indicators, so that later a factual cadre system is formed that is in accordance with the needs.
QS. Ali Imran (3): 110	What makes the outline related to the words Kuntum Khairu Ummah is what the best people are like. In the context of cadre formation, Muhammadiyah or IMM or Ortom cadres must have the spirit to be the best of the best, to be the best must be equipped with scientific capacity, then equipped with tools according to the era, then equipped with insights good insight into religious knowledge. The interpretation of the khairu ummah is those who have knowledge, the second is that they don't only have knowledge, they are required to spread benefits for all groups for all races, ethnicities, religions. So in this case the cadre is not only for the group itself but the cadre must be inclusive and open to all, it means that the preaching of the cadre must be felt by all groups, so for khairu ummah this is that this must be an open ummah, an ummah that accepts all forms of difference.
QS. Ash Shaff (61): 4	This verse is related to the previous verse which is contradictory, that is, when we convey something we must also do it, when we tell others to be good we must also try to be good. Then after that it was ordered to form a solid line in goodness, that is what Allah likes and this verse also still has something to do with QS. Ali Imran (3): 104, 110.

2. Analysis of the Contextualization Review of the Interpretation of the Verses of the Fathul Qulub Book in the IMM Sukoharjo Cadre Program

In the process of interpreting the Quran, instructors must possess a deep understanding of the interpretation process to prevent misinterpretation resulting from a lack of comprehension. Consequently, it is essential for every instructor to adhere to established rules during the interpretation process. In this context, Abdullah Saeed's theory, which outlines systematic steps for contextual interpretation, serves as a crucial framework. This

study adopts Abdullah Saeed's theory of contextual interpretation as the foundation to examine the contextualization of verses from the *Fathul Qulub* book in the IMM Sukoharjo cadre program. Saeed's book, "Al-Quran Century 21: Contextual Interpretation," presents four key steps that provide a practical guide for operationalizing contextual interpretation. These steps are as follows:

Step 1: Initial Considerations

The first step includes an effort to provide time to familiarize yourself with the wider context when interpretation is being carried out. Some considerations that will help are: understanding the subjectivity of the mufassir, the world of the Quran, and understanding how meaning is constructed.³⁷

Step 2: Starting Interpretation Tasks

The second step involves identifying what was originally stated in the text being interpreted, taking into account the historical reliability of the widely accepted text of the Koran at least from the point of view of a Muslim the interpreter assumes that the text before him is the same as the text communicated on early 7th century AD, however, there are variations in the text for some verses of the Quran, the literature on this variety of readings (qiraat) allows the mufasir to use detailed explanations about the qiraat in an effort to understand the text, the text of the Quran used to interpretation should be in Arabic, this is the language used by the Prophet Muhammad to communicate the message of the Quran to his followers, and the system and linguistic structure of Arabic cannot possibly be present in various translations of the Quran in other languages, for example English.³⁸

Step 3: Identifying the Meaning of the Text

In the third step, the interpreter uses various principles, tools, and interpretive ideas to arrive at the meaning of the text, this considers how the text was understood in the early 7th century AD, as well as how it was understood in the tradition of exegesis, some of which in this step are: reconstructing the macro context 1 (early 7th century AD), determining the literary context in which the text is located, determining the thematic units of the text, identifying the specific time and place where the text is communicated, determining the type of text, studying the linguistic aspects of the text, exploring the topic-similar topics in the Quran using parallel texts, exploring hadiths on the same topic, exploring the recipients of the first revelation.³⁹

Step 4: Relating Text Interpretation to the Present Context

In the fourth step, the interpreter identifies how the tradition of interpretation interprets the text through subsequent generations, and then tries to relate that

³⁷ Saeed, *Al-Qur'an Abad 21; Tafsir Kontekstual*, hlm 160-164.

³⁸ Saeed, *Al-Qur'an Abad 21; Tafsir Kontekstual*, hlm 165.

³⁹ Saeed, *Al-Qur'an Abad 21; Tafsir Kontekstual*, hlm 166-177.

interpretation to the modern context (macro context 2), then, the interpreter can examine whether the text has been consistently interpreted throughout that tradition, and being able to identify various justifications for each competing view, if any, each competing view may have significant differences in the macro context between views in modern times and in the early 7th century AD, when significant differences can be identified between modern and pre-modern contexts, contextual interpreters will have greater flexibility to put forward logical interpretations that may be different or even radical, the more diverse traditions of text interpretation are discussed, the more flexibility for contextual interpreters in providing other logical interpretations for the modern period, some of them in this step are: considering the dominant interpretation in the wider context, linking the understanding of the text in different contexts, exploring the fairness of interpretation.⁴⁰

Next, the writer will analyze the results of observations and interviews conducted by researchers with the instructors. Instructors in understanding the verses in the book *Fathul Qulub* or in this case instructors and cadres generally refer to them as cadre verses, this is obtained from various cadre level activities, especially the cadre of basic instructors, intermediate instructors or plenary instructors. From this cadre, it is more specific to get information about cadre verses but in each cadre line there are definitely cadre verses embedded in each agenda, both during discussions and before implementation which is often called a screening activity regarding cadre verses, so the cadres know about the verse because it is only formal that this verse is a Muhammadiyah or IMM cadre verse.

The instructor approached the study of the cadre verses by drawing inspiration from the teachings of activists and the references provided by Muhammadiyah's founding father, KH Ahmad Dahlan. Ahmad Dahlan comprehended the verses of the Quran through extensive reading and memorization. The instructor, following this method, did not merely instruct his students to read or memorize the verses. Instead, he guided them through a two-stage process.

In the initial stage, students were encouraged to engage in thorough reading and memorization, mirroring Ahmad Dahlan's approach. However, the instructional process did not end there. In the subsequent stage, the instructor focused on ensuring a deep understanding of the verses. This involved delving into various interpretations and perspectives related to the cadre verses. By employing this comprehensive method, the instructor empowered the cadre-IMM cadres to explore diverse viewpoints, thereby enriching their understanding of the verses and broadening their knowledge base.⁴¹

In the process, IMM cadres actively seek numerous references from a variety of perspectives to comprehend the teachings of their cadre. Once they have thoroughly grasped the material through extensive research, the instructor provides a dedicated space for dialogue, allowing the cadres to discuss their diverse interpretations. This critical dialogue

⁴⁰ Saeed, *Al-Qur'an Abad 21; Tafsir Kontekstual*, hlm 177-180.

⁴¹ Mustofa, *Interview Withtur Muhammad Adam Ilham Mizani*.

space serves as a platform for seeking answers based on the interpretations the cadres have gathered. During these discussions, the instructors assist in contextualizing the verses, such as QS. Ali Imran (3): 110, which discusses the concept of "khairu ummah," or the best people being knowledgeable individuals. In this context, IMM cadres share insights on effective learning methods, including reading techniques, among other topics.⁴²

After the thorough analysis, both the instructor and the cadres engage in a comprehensive reading, understanding, and interpretation of the material using a wide range of reference sources. Following this, the pivotal step involves practical application within each individual's personality. To facilitate this understanding, instructors employ various methods and techniques for interpreting the cadre verses. They encourage the cadres to engage in a dialogue of interpretations, drawing from diverse sources and references. The instructors maintain an inclusive approach, allowing references from cadre-specific books as well as scientific literature discussing relevant verses. Moreover, there is no restriction on the choice of interpretation sources; instead, the emphasis is on exploring as many references as possible.⁴³ In this pursuit, the instructors evaluate the strength and credibility of each reference, akin to scrutinizing the level of "sanad," whether it is robust or fragile. This meticulous approach ensures a nuanced understanding of the cadre verses, promoting a comprehensive and informed dialogue among the cadres.

The interpretation employed deviates from conventional methods of understanding the Quran. It departs from general practice by contextualizing the interpretation within the framework of cadre discussions. In the cadre forum, this particular verse undergoes exhaustive analysis through study and comprehension sessions. Upon grasping the verse's significance within the cadre context, a sense of purpose permeates the cadre's actions. These verses serve as motivational tools, underscoring the organizational imperative to move forward methodically. They create an urgent call to equip cadres for the continuous relay of leadership.⁴⁴

Upon scrutinizing the interpretation of the Fathul Qulub book's verses in the IMM Sukoharjo cadre program, specifically within the Darul Arqam cadre, the researcher discerns a misalignment with Abdullah Saeed's contextual interpretation theory. According to this theory, interpretations should adhere to a specific sequence: preliminary considerations, initiating the interpretative task, understanding the text's meaning, and linking the interpretation to the present context.

The analysis reveals that the instructor's interpretation of the Fathul Qulub book's verses often bypasses the initial steps outlined by Abdullah Saeed. Instead, the interpretation predominantly focuses on the fourth level, neglecting the essential process of connecting the text's meaning to the current context, a crucial element of contextualization. Despite attempts to contextualize the interpretation within the cadre and organizational framework, the interpretation does not align seamlessly with Abdullah Saeed's fourth step in the contextual interpretation theory. Thus, there remains room for improvement in bridging this

⁴² Mustofa, *Interview Withtur Muhammad Adam Ilham Mizani*.

⁴³ Mustofa, *Interview Withtur Muhammad Adam Ilham Mizani*.

⁴⁴ Dedy Mustofa, *Interview with An-Najmi Fikri*, 2022.

interpretative gap and ensuring a more comprehensive understanding rooted in both tradition and context.

C. Conclusion

The instructor's analysis of the verses in Fathul Qulub's book did not align with the systematic approach outlined in Abdullah Saeed's contextual interpretation framework. Despite this deviation, the instructor swiftly delved into the book's content, specifically focusing on the fourth level without traversing the preceding steps. This fourth level involves the linkage of textual interpretation with the contemporary context, a process known as contextualization, where the meaning of the text is connected with the present situation. In this particular instance, the instructor contextualized the verses concerning cadre or organizational matters. Notably, this interpretation, although not entirely congruent with Abdullah Saeed's fourth step, did exhibit distinctiveness. Unlike the general methods employed in interpreting the Quran, the instructor opted for an unconventional approach. Instead of adhering to standardized techniques, each instructor was granted the liberty to interpret cadre verses according to their unique competencies and educational backgrounds. The instructors' varied educational backgrounds, skills, and knowledge supported this departure from conventional methods. Consequently, the interpretations varied significantly, reflecting the individual expertise of the instructors involved. Despite the deviation from traditional norms, this approach allowed for a rich tapestry of interpretations, each uniquely shaped by the interpreter's distinct qualifications and understanding.

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