



SERAMBI MADINA

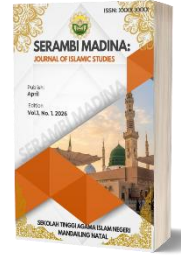
Journal of Islamic Studies

State Islamic College of Mandailing Natal, North Sumatra, Indonesia

Vol. 1 No. 1 Edition April 2026

ISSN: 3124-9922(e) 3125-1056(p); Page: 95-122

Submission: 11 Desember 2025 Revision: 11 Februari 2026 Publication: 30 April 2026



The Influence of Islamic Boarding School Culture in Indonesian Tafsir: A Study of Tafsir Tamsyiyatul Al-Muslimin by KH. Ahmad Sanusi

ORIGINAL ARTICLE

OPEN ACCESS

Masruchin, email: masruchin80@radenintan.ac.id¹

Anjela Kharomah, email: anjelakharomah@gmail.com²

Muhammad Pandu, email: muhpanduwbowo1222@gmail.com³

Riduan Alhuda, email: riduwanalhuda04@gmail.com⁴

Antara Sabastian, email: renggairfan@stain-madina.ac.id⁵

Affiliation:

^{1,2,3,4,5} Raden Intan State Islamic University Lampung, Bandar Lampung, Indonesia

Author Corresponding:

Anjela Kharomah

anjelakharomah@gmail.com



Serambi Madina: Journal of Islamic Studies is licensed under a <https://creativecommons.org/licenses/by-nc-sa/>

copyright@serambimadina

Abstract

This study examines the influence of Islamic boarding school culture in shaping patterns of interpretation in one of the works of Nusantara exegesis, namely *Tafsir Tamsyiyat al-Muslimin* by KH. Ahmad Sanusi. Using a qualitative-descriptive approach and textual analysis, this study explores the relationship between Islamic boarding school experiences, turats traditions, scientific relationships, and moral ethos that influence Sanusi's understanding and delivery of the messages of the Qur'an. The results show that Islamic boarding school culture not only serves as a biographical background but also as an epistemological framework that guides the pattern of interpretation of verses, the selection of classical references, the tendency toward Shafi'i fiqh, and the strategy of contextualizing the teachings of the Qur'an with the social reality of society during the colonial period. This interpretation emphasizes the ijmal method, the use of communicative language, and social criticism that reflects the role of the kiai as an educator and community leader. This study confirms that *Tafsir Tamsyiyat al-Muslimin* represents the Islamic pesantren style of interpretation, which shows a close relationship between scientific tradition, pedagogical practice, and the formation of interpretive thinking in the archipelago.

Keywords: Ahmad Sanusi; Islamic Boarding School Culture; Tamsyiyat al-Muslimin

Abstrak

Penelitian ini mengkaji pengaruh budaya pesantren dalam membentuk pola penafsiran pada salah satu karya tafsir Nusantara, yakni *Tafsir Tamsyiyat al-Muslimin* karya KH. Ahmad Sanusi. Dengan pendekatan kualitatif-deskriptif dan analisis teks, penelitian ini menelusuri keterkaitan antara pengalaman kepesantrenan, tradisi *turats*, relasi keilmuan, serta etos moral yang memengaruhi cara Sanusi memahami dan menyampaikan pesan Al-Qur'an. Hasil kajian menunjukkan bahwa budaya pesantren tidak hanya berfungsi sebagai latar biografis, tetapi juga sebagai kerangka epistemologis yang mengarahkan pola penafsiran ayat, pemilihan rujukan klasik, kecenderungan fikih mazhab Syafi'i, serta strategi kontekstualisasi ajaran Al-Qur'an dengan realitas sosial masyarakat pada masa kolonial. Tafsir ini menampilkan metode ijmal, penggunaan bahasa yang komunikatif, serta kritik sosial yang merefleksikan peran kiai sebagai pendidik dan pembimbing masyarakat. Penelitian ini menegaskan bahwa *Tafsir Tamsyiyat al-Muslimin* merepresentasikan corak tafsir pesantren yang menampilkan keterkaitan erat antara tradisi keilmuan, praktik pedagogis, dan konstruksi pemikiran tafsir di Nusantara.

Kata Kunci: Ahmad Sanusi; Budaya Pesantren; Tamsyiyat al-Muslimin

INTRODUCTION

In Indonesia, works of Qur'anic exegesis play an important role in guiding people to understand Islamic teachings in a social, educational, and cultural context. Since the early 20th century, a number of exegetes have sought to produce interpretations that not only interpret the text, but also combine it with educational, missionary, and community experiences (Nur Haqim; Sanah, 2025, p. 180). One of the prominent exegetes in this tradition is KH. Ahmad Sanusi through his work *Tafsir Tamsyiyat al-Muslimin*, which was completed in October 1934 (Lutfi; Rasyid, 2019, p. 2). This tafsir has a distinctive character because it was born from deep Islamic boarding school educational experiences, teaching in various educational institutions, da'wah experiences, and religious insights gained while studying in Mecca.

In this study, Islamic boarding school culture is understood as a framework of values and scientific practices that have grown within the Islamic boarding school education system, including mastery of classical Islamic literature, an orientation toward Shafi'i fiqh, patterns of knowledge transmission through the relationship between kyai and santri, and the ethos of the kyai as an educator and socio-religious guide. This culture not only shapes the intellectual capacity of a scholar, but also influences the way religious texts are understood and social realities are responded to. This framework of understanding is used to explore how KH. Ahmad Sanusi's Islamic boarding school experience contributed to shaping his patterns of

interpretation, choice of references, and contextual tendencies in *Tafsir Tamsyiyat al-Muslimin* (Nurpriatna, 2024, p. 22).

Sanusi himself is recorded as having studied at least nine Islamic boarding schools in the West Java region, including Selajambe, Cilaku, and Gudang. During his four and a half years of wandering in search of knowledge, he stayed at each boarding school for an average of six months. Of his entire period of education, he spent the longest time at the Cilaku and Gudang Islamic boarding schools, each for about one year. It was at the Gudang Islamic boarding school that he received direct guidance from K.H. Suja'i, a cleric who had a strong influence in the Tasikmalaya community.

This learning experience shaped his deep understanding of religion and instilled the cultural principles of Islamic boarding school culture, values that are evident in the way he constructs arguments, responds to social issues, and integrates religious teachings with everyday practices (Sa'bani, 2019, p. 26).

In addition to Islamic boarding school education, Sanusi was also active in religious and social organizations, including Sarekat Islam, *al-Ittihadiat al-Islamiyah*, and Persatuan Umat Islam. He also spread his teachings through the magazines *al-Hidayah al-Islamiyah* and *at-Tabligh al-Islami*. These activities certainly broadened his social and religious horizons, which are reflected in his systematic and contextual interpretations (Lutfi, 2024, p. 57).

LITERATURE REVIEW

Several previous studies are relevant to this theme. First, Ilham Chabibur Rochman's thesis (2019) entitled "Epistemology of Tafsir Tamsjijatoel Moeslimien by Ahmad Sanoesi" used qualitative methods with the main finding showing that Sanusi's interpretation method is normative, referring to the authority of classical Shafi'i scholars, using a straightforward pattern of explanation and focusing on faith, law, and moral guidance, but not relating the interpretation to the experience of Sanusi's Islamic boarding school (Rochman, 2019).

Second, Munandi Saleh (2019) in his work entitled "KH. Ahmad Sanusi and His Works: The Literary Heritage of Islamic Sciences in the Archipelago" uses an intellectual history approach, with findings showing that Sanusi was a prolific scholar with hundreds of works in fiqh, tafsir, aqidah, and education. This study describes Sanusi's educational background in many Islamic boarding schools and his studies in Mecca, but does not analytically link this with the *Tafsir Tamsyiyat al-Muslimin* method (Saleh, 2019).

Third, Dadan Rusmana, et al. (2021) entitled "Characteristics of Madrasi Interpretation by H. Oemar Bakri and Its Use in the Darussalam Gontor Puti KMI

Curriculum” used an interpretation content analysis approach, with the findings showing how local Indonesian interpretations in the early 20th century tended to discuss socio-religious issues, use local languages, and respond to community needs. Although it does not discuss Sanusi, this study is relevant as a comparison of the characteristics of Nusantara tafsir during the same period (Rusmana et al., 2021).

Meanwhile, Ahmad Riva (2025) entitled "Integration of Science in Islamic Education (Analysis of KH. Ahmad Sanusi's Thoughts in Tafsir Tamsiyat Al Muslimin and Malja' Al -Thalibin)" uses a pedagogical-philosophical approach, with the findings showing that the Islamic boarding school education model not only shapes intellectual abilities but also builds character and a comprehensive framework of thinking, a model that also becomes the epistemological basis in the way KH. Ahmad Sanusi compiled his tafsir works (Ahmad Riva Al Faruqi et al., 2024).

From this, it can be seen that previous studies provide an important picture of KH Ahmad Sanusi's way of thinking, productivity, and interpretive structure. However, these studies remain focused on their respective areas: biographical research only highlights his life journey and intellectual journey, interpretive studies only review the structure of his interpretation normatively, while epistemological studies explain his framework of thinking without connecting the academic and cultural contexts that influenced the formation of his interpretation. None of the studies directly connect his Islamic boarding school educational experience, the values internalized in the Islamic boarding school tradition, and the interpretive methods evident in *Tafsir Tamsyiyat al-Muslimin*. Thus, there is still room for further study to understand Sanusi's interpretation more comprehensively.

Departing from this gap in the literature, this study offers something new by integrating aspects of the mufassir's biography and interpretive structure through Pierre Bourdieu's framework of habitus. Habitus itself is understood as a pattern of thinking habits formed through life experiences and education that settle into permanent tendencies (Nafisyah, 2015, p. 11). In this context, the Islamic boarding school tradition is positioned as the space for the formation of KH. Ahmad Sanusi's scientific habitus, which shaped his style of interpretation through the internalization of his boarding school experience and discipline of learning. The manifestation of this habitus is concretely seen in the selection of classical references (yellow classical book), the use of Shafi'i fiqh rules, and the distinctive Islamic boarding school style of language in responding to social realities in *Tafsir Tamsyiyat al-Muslimin*, so that the Islamic boarding schools are not merely biographical backgrounds, but an active factor that shapes his interpretive orientation (Abiyusuf et al., 2025, p. 201).

RESEARCH METHOD

This study uses a qualitative-descriptive approach with text analysis to explore the relationship between Islamic boarding school culture and the interpretive character of KH. Ahmad Sanusi in *Tafsir Tamsyiyatul Muslimin*. The analysis was conducted using Pierre Bourdieu's theoretical framework of habitus to understand how the educational experience of Islamic boarding schools, scholarly traditions, and socio-religious practices shape the intellectual disposition of the mufassir, which is reflected in the style of interpretation, patterns of argumentation, and thematic tendencies of the tafsir. Primary data sources in the form of tafsir manuscripts were used to identify the character of interpretation, while secondary data was obtained from previous studies, journal articles, and historical sources discussing the life and thoughts of KH. Ahmad Sanusi.

Data analysis was conducted through the stages of reduction, presentation, and conclusion drawing, emphasizing the relationship between Sanusi's boarding school experience, da'wah activities, and the socio-religious dynamics that surrounded him. Data analysis was carried out through systematic stages. Data reduction was done by sorting and grouping verses that contained boarding school values. Data presentation was carried out by connecting Sanusi's da'wah activities to the structure of thought contained in his tafsir text. Finally, conclusions were drawn to confirm these connections. With these details, interpretation is understood not only as an explanation of verses, but as an expression of religious thought shaped by the Islamic boarding school environment and unique intellectual experiences.

RESULTS AND DISCUSSION

THE LIFE JOURNEY OF KH. AHMAD SANUSI

Brief Biography of KH. Ahmad Sanusi

KH. Ahmad Sanusi was known for his tall and large physique with a round face. In his daily life, he always wore a black cap and glasses, and dressed simply in pajama-style clothing. At formal events, such as invitations and recitations, he wore a sarong paired with a suit, complete with a watch tucked into one of his suit pockets. As a cleric, KH. Ahmad Sanusi never wore pants or long trousers; wherever he went, he always wore a sarong and sandals as footwear. In fact, he maintained this style of dress even when he served as Deputy Resident of Bogor during the Japanese occupation (Nurpriatna, 2024, p. 21).

Based on the inscription on his gravestone at the Gunung Puyuh Islamic boarding school in Sukabumi, KH. Ahmad Sanusi was born on 3 Muharram 1306 H, which corresponds to September 18, 1889, and passed away in 1950 in Sukabumi. A

number of studies mention that he was born in Kampung Cantayan, Cantayan Village, which is administratively located in the Cibadak area, Afdeling Sukabumi. Cantayan Village is located between the Sunda and Walat mountains, a relatively remote rural area but with beautiful mountainous natural scenery (Mukhtar, 1985).

KH. Ahmad Sanusi was born into a respected family of clerics in Sukabumi. His father, KH. Abdurrohman bin H. Yasin, was known as Ajengan Cantayan, a title commonly used by the Sundanese people to refer to respected clerics for their knowledge, morals, and leadership in the community. KH. Ahmad Sanusi was the third of eight children, born to KH. Abdurrohman and Epok. The religious environment of his family shaped the character and attitude of KH. Ahmad Sanusi in later life (Sulasman, 2008, p. 61).

The Intellectual Journey of KH. Ahmad Sanusi's Islamic Boarding School

As the son of a prominent cleric, KH. Ahmad Sanusi received religious education from his father from an early age, starting with learning to read and write the Qur'an, practicing worship, and learning the basic principles of Islam, while continuing to carry out daily activities such as herding livestock (Sa'bani, 2019, p. 25). KH. Ahmad Sanusi did not pursue formal education at all, but instead studied entirely in a Islamic boarding school environment for a long period of time. He then deepened his knowledge by studying under scholars in various regions and residing in a number of Islamic boarding school, both in Sukabumi and outside the region (Rohmana, 2017, p. 108) Among the Islamic boarding schools where Sanusi studied were the following:

1. Salajambe Islamic Boarding School (Cisaat Sukabumi), led by Ajengan Sholeh/Ajengan Anwar, with a boarding period of approximately 6 (six) months, focusing on the basics of Islamic knowledge, especially fiqh ibadah, tauhid, and reading classical Islamic texts as initial preparation for Islamic boarding school education.
2. Sukamantri Islamic Boarding School (Cisaat Sukabumi), led by Ajengan Muhammad Siddiq, with a study period of approximately 2 (two) months, emphasizing the deepening of fiqh and morals as reinforcement of basic religious education.
3. Sukaraja Islamic Boarding School (Sukaraja Sukabumi), led by Ajengan KH. Djaenal Arif and KH. Hafizh, with a boarding period of approximately 6 (six) months, deepening fiqh and the basics of understanding Islamic law, which form the foundation of religious reasoning.

4. Cilaku Islamic Boarding School (Cianjur) for studying Sufism, with a study period of approximately twelve months, focusing primarily on Sufism and spiritual development, which later influenced the ethical and pious nature of his thinking.
5. Ciajag Islamic Boarding School (Cianjur), with a study period of approximately 5 months, focuses on strengthening general Islamic knowledge, particularly fiqh and religious practices in the boarding school tradition.
6. Gentur Warung Kondang Islamic Boarding School (Cianjur), led by Ajengan Ahmad Syatibi and Ajengan Qurtobi, with a study period of approximately 6 (six) months. This boarding school is known as a center for strong and discursive fiqh studies, which shaped Ahmad Sanusi's intellectual character of critical questioning and dialogue.
7. Bunikasih Islamic Boarding School (Cianjur), where he studied for approximately 3 (three) months, focusing on deepening his knowledge of fiqh and strengthening his daily religious practices.
8. Keresek Blubur Limbangan Islamic Boarding School (Garut), where he studied for approximately 7 (seven) months, learning various Islamic disciplines such as fiqh, aqidah, and the scientific traditions of the Priangan Islamic boarding schools.
9. Gudang Islamic Boarding School (Tasikmalaya), led by K.H R. Suja'i, with a duration of approximately twelve months, focusing on deepening knowledge of fiqh, tauhid, and strengthening Islamic thinking as preparation for the next scientific journey to Mecca.

However, among all the Islamic boarding schools, the one that left the deepest impression on Ahmad Sanusi was Gentur Islamic Boarding School, led by K.H Ahmad Syatibi. This impression arose because Ahmad Syatibi, as a Kyai, had an open and tolerant attitude towards his students. This attitude was demonstrated by Kyai Haji Ahmad Syatibi, who did not mind differences of opinion between himself and his students in interpreting mantiq or logic (Abdullah Muaz, 2020, p. 1).

At the Islamic boarding school, KH. Ahmad Sanusi was considered a "rebellious" student because he always asked critical questions to the teacher. He always questioned the material that had been taught and would criticize anything he considered insufficient or incorrect. Of course, this was contrary to the general habit of students who were obedient and highly respectful of the kyai's authority. This was clearly unusual because at that time, students did not have the courage to oppose their teacher's opinions (Sulasman, 2008, p. 62).

After traveling from one Islamic boarding school to another outside Sukabumi for about 4.5 years in 1909, Sanusi returned to Sukabumi and entered an Islamic boarding school in Babakan Slawi. At that boarding school, at the age of 21, he married Siti Djuwaerijah, the daughter of KH. Affandi from the Babakan SelawiBaros Islamic Boarding School, Sukabumi. A few months later, Ahmad Sanusi and his wife went to Mecca to perform the Hajj pilgrimage (Shaleh, 2016b). After completing all the pillars and requirements of the Hajj, Ahmad Sanusi did not immediately return to his hometown. He stayed in Mecca for 5 years to deepen his knowledge of Islam (Amir, 2013, p. 88).

The people he visited while in Mecca, both to gain knowledge and to engage in discussions on various topics, included:

1. From among the scholars: Sheikh Saleh Bafadil, Sheikh Maliki, Sheikh Ali Thayyib, Haji Muhammad Junaedi, Haji Abdullah Jawani, Haji Mukhtar, Sheikh Katib al-Minangkabuwu, etc.
2. From the activist community: K.H. Abdul Halim (founding figure of PUI Majalengka), Haji Abdul Muluk (SI figure), K.H. Abdul Wahab Hasbullah (one of the founding figures of NU), K.H. Abdul Kahar Muzakkir (one of the founding figures of Muhammadiyah) (Shaleh, 2016a, p. 3).

During his more than five years living in Mecca, Ahmad Sanusi used this time to deepen his knowledge of various disciplines in Islamic tradition. From the oral tradition of the Sukabumi scholars, it is known that his level of knowledge was quite profound, so much so that the clerics in Mecca gave him special respect. He was even entrusted with leading prayers at the Grand Mosque. A cleric also once argued that the people of Sukabumi did not need to travel far to Mecca, because in their area there were already scholars with the same level of knowledge as Ahmad Sanusi who were able to provide equivalent teaching. Then in 1915 he returned to his homeland to help his father teach at the Cantayan Islamic Boarding School in Sukabumi (Sulasman, 2008).

Kh. Ahmad Sanusi's Teaching Methods

The depth of KH. Ahmad Sanusi's Islamic knowledge and teaching methods brought a breath of fresh air to the development of Islamic preaching at the Cantayan Islamic boarding school and the Sukabumi community. His teaching style in explaining Islamic issues was very interesting and easy to understand for all groups of society. So it was no surprise that KH. Ahmad Sanusi's preaching was very popular with the community. Gradually, KH. Ahmad Sanusi's popularity has grown and he has successfully won the sympathy of the community as Ajengan Cantayan.

Over time, Cantayan Islamic Boarding School was no longer able to accommodate the increasing number of students. At the suggestion of KH. Abdurrohim, KH. Ahmad Sanusi established Genteng Islamic Boarding School, located not far from Cantayan Islamic Boarding School. Similar to Cantayan Islamic Boarding School, Genteng Islamic Boarding School was also sought after by the community to educate their children, quickly gaining popularity. KH. Ahmad Sanusi, who constantly traveled around the region to preach, further enhanced the reputation of Genteng Islamic Boarding School, earning him the nickname Ajengan Genteng (Falah, 2009, p. 118).

KH. Ahmad Sanusi's teaching method was relatively new at the time, namely the *halaqah* (dialogue) method. He discussed one issue, usually interpreting one of the verses of the Qur'an and drawing its relevance to current conditions. His students could question, argue, and even criticize these interpretations and understandings. At that time, this teaching method was relatively new and went against the mainstream monologue teaching model. This method encouraged creativity and courage among students to ask questions and discuss various matters concerning Islamic doctrine and its relevance to social life. KH. Ahmad Sanusi also encouraged students to practice public speaking skills as a means of preaching in the community. These public speaking skills were trained through small discussion groups that were encouraged to present arguments on a particular issue. As a result, almost all santri at Cantayan had special skills in public speaking and argumentation in delivering *tausiyah* in the community.

In addition, KH. Ahmad Sanusi was also known as a son of Sukabumi who was active on the national stage from the 1920s to the 1950s. He contributed to the struggle for independence of the Republic of Indonesia and earned a place in the nation's history. Therefore, he was recognized as one of the defenders of independence by the Indonesian government. He also received the Bintang Maha Maha Putera Utama award on August 12, 1992, and the Bintang Maha Putra Pradana award on August 12, 2006, from the President of the Republic of Indonesia (Bahar, 1995).

Background to the Writing of the Interpretation

The birth of *Tafsir Tamsyiyat al-Muslimin* cannot be separated from the social and religious situation surrounding K.H. Ahmad Sanusi at that time. This work was compiled in Sukabumi, during a period when Sanusi's movements were restricted by colonial political conditions, preventing him from freely meeting and mentoring the community directly. In these circumstances, the community's need for religious

guidance grew, especially in understanding the Qur'an in a language that was familiar to them. It was this urge that prompted the community to ask Sanusi to write an accessible tafsir. On the other hand, Sanusi himself felt called to continue preaching and teaching the Qur'an even though he could not interact openly. Writing became a means that allowed him to continue conveying knowledge, views, and advice to the people (Fazlin, 2023, p. 157).

Based on the needs of the people, his motivation for preaching, and the limitations he faced, Sanusi then compiled *Tamsyiyat al-Muslimin* in Malay using the Latin alphabet so that it could be read by a wider audience luas (Kartini, 2022, p. 136). This work was published monthly, appearing in magazine form, allowing the teachings he conveyed to be disseminated and accepted by the community in a more practical and accessible form.

Overview of Tafsir Tamsyiyat al-Muslimin

The exegesis known as *Tamsyiyat al-Muslimin fi Tafsir Kalam Rabb al-'Alamin* is one of KH. Ahmad Sanusi's major contributions to the field of Qur'anic interpretation, which he compiled while he was under house arrest in Sukabumi. This exegesis combines Arabic verses with Latin transliteration, which was a very unusual approach in the 1930s. The translation and explanation of the verses use classical Malay with *Van Ophuijsen spelling* (Sahril, 2020).

The aspect that most highlights the uniqueness of this work is its physical design and presentation format. Unlike classical interpretations in book form, *Tamsyiyat al-Muslimin* was published in the format of a magazine or periodic bulletin. This was a major innovation in the 1930s, an interpretation published like a magazine, marketed, with issue numbers, distribution agents, and customer announcements. The first edition was published on October 1, 1934, printed by the Masduki printing house in Sukabumi, while subsequent editions were printed by the al-Ittihad printing house and distributed as far as Bandung, Jakarta, and even South Sumatra.

The total number of editions cannot be confirmed, but the existing collection shows the existence of the first edition, number 1 (1934), to the fifth edition, number 53 (1939). Each edition averaged 31 pages and featured a consistent religious magazine format, which was a major innovation at the time. The details are as follows:

1. *Tafsir Tamsyiyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin* (Guiding all Muslims in interpreting the words of God Almighty), Number 1, Year I (October 1, 1934), Typ. Masdoeki, Tarikolot 3, Soekaboemi;
2. *Tafsir Tamsyiyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 2, Year I (November 1934), Druk. Al-Ittihad Soekaboemi;

3. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 3, Year (December 1934), Druk. Al Ittihad Soekaboemi;
4. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 4, Year II (January 1935), Printed. Al Ittihad Soekaboemi;
5. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 5, Year II (February 1935), Printed. Al Ittihad Soekaboemi;
6. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 6, Year II (March 1935), Printed by Al Ittihad Soekaboemi;
7. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 7, Year II (April 1935), Printed by Al Ittihad Soekaboemi;
8. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 8, Year II (May 1935);
9. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 9, Year II (June 1935), Druk. Al Ittihad Soekaboemi;
10. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 10, Year II (July 1935), Printed by Al Ittihad Soekaboemi;
11. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 11, Year II (August 1935), Printed by Al-Ittihad Soekaboemi;
12. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 12, Year II (September 1935), Printed by Al-Ittihad Soekaboemi;
13. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 13, Year II (October 1935), Printed by Al-Ittihad Si.;
14. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 14, Year II (November 1935), Printed. Al-Ittihad Si.;
15. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 15, Year II (December 1935), Druk. Al-Ittihad Si.;
16. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 16, Year III (January 1936), Printed by Al-Ittihad Si.;
17. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 17, Year III (February 1936), Druk. Al-Ittihad Si.;
18. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 18, Year III (March 1936), Druk. Al-Ittihad Si.;
19. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 19, Year III (April 1936), Druk. Al Ittihad Si.;
20. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 20, Year III (May 1936), Printed. Al Ittihad Si.;

21. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 21, Year III (June 1936), Druk. Al Ittihad Si.;
22. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 22, Year III (July 1936), Druk. Al Ittihad Si.;
23. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 23, Year III (August 1936), Printed. Al-Ittihad Si.;
24. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 24, Year III (September 1936), Printed by Al-Ittihad Si.;
25. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 25, Year III (October 1936), Druk. Al-Ittihad Si.;
26. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 26, Year III (November 1936), Druk. Al-Ittihad Si.;
27. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 27, Year III (December 1936), Druk. Al-Ittihad Si.;
28. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 28 Year IV (January 3, 1937), Druk. Al-Ittihad Si.;
29. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 29, Year IV (January 20, 1937), Druk. Al-Ittihad Si.;
30. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 30, Year IV (February 5, 1937), Druk. Al-Ittihad Si.;
31. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 31, Year IV (February 20, 1937), Typ. A.I.I.;
32. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 32, Year IV (March 5, 1937), Typ. A.I.I.;
33. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, No. 33, Year IV (March 20, 1937), Typ. A.I.I.;
34. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, No. 34, Year IV (April 5, 1937), Typ. A.I.I.;
35. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, No. 35, Year IV (April 20, 1937), Typ. A.I.I.;
36. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, No. 36, Year IV (May 5, 1937), Typ. A.I.I.;
37. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, No. 37, Year IV (May 20, 1937), Typ. A.I.I.;
38. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, No. 38, Year IV (June 5, 1937), Typ. A.I.I.;

39. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, No. 39, Year IV (June 20, 1937), Typ. A.I.I.;
40. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, No. 40, Year IV (July 5, 1937), Typ. A.I.I.;
41. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 41, Year IV (July 20, 1937), Typ. A.I.I.;
42. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 42, Year IV (August 5, 1937), Typ. A.I.I.;
43. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 43, Year IV (August 20, 1937), Typ. A.I.I.;
44. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 44, Year IV (September 5, 1937), Typ. Masdoeki.;
45. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 45, Year IV (September 20, 1937), Typ. Masdoeki.;
46. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 46, Year IV (October 5, 1937), Typ. Masdoeki.;
47. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 47, Year IV (October 20, 1937), Typ. Masdoeki.;
48. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 48, Year IV (November 5, 1937), Typ. Masdoeki.;
49. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 49, Year IV (November 20, 1937), Typ. Masdoeki.;
50. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 50, Year V (March 20, 1938), Typ. Masdoeki.;
51. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 51, Year V (April 1938), Druk. Al Ittihad Si.;
52. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 52, Year V (May 1938), Typ. Masdoeki.;
53. *Tafsir Tamsyiyyatul Al-Muslimin Fi Tafsir Kalami Robbil 'Alamin*, Number 53, Year V (June 1938), Typ. Masdoeki.;

The cover not only contained the title and author's name, but also a list of agents and subscription terms. Some readers even requested that the interpretation be published twice a month due to high public interest. In several editions, letters from Dutch officials appeared suggesting that the subscription price be increased and the frequency of publication increased, indicating the widespread interest in this interpretation.

Controversy and Polemics in Writing

The publication of *Tamsyiyyat al-Muslimin* sparked a major controversy, mainly due to the transliteration of the Quranic verses into Latin script. Traditional Priangan scholars strongly opposed this innovation, calling it bid'ah (innovation), a heretical sect, and even accusing it of deviation. Many of them were accustomed to the Arabic-Pegon script and viewed the Latin system as a threat of “westernization.” The rejection developed into open criticism, insults from the pulpit, and verbal attacks. Sanusi's students then initiated two official deliberations in Sukabumi and three in Bogor, but most of the opponents did not attend.

The controversy spread further when H. Mansur published his book *Tasfiyat al-Afkar*, which attacked Sanusi, and was countered with a rival book, *Tahzir al-Afkar*. The controversy peaked during a major discussion in Cipelang (1936), which was attended by scholars, Arab leaders, Ahmadiyya, and journalists from various Islamic media outlets. The forum finally decided that Latin transliteration was not haram and could be used.

Format and Publication System of Tafsir

Tamsyiyyat al-Muslimin is not only a work of interpretation, but also an Islamic literacy project that is published regularly like a magazine. Each edition has:

1. Issue number,
2. Subscription price,
3. Author's address,
4. List of distribution agents,
5. Important announcements to customers.

The magazine-like writing style makes *Tamsyiyyat* one of the most innovative interpretations of its time.

The structure of the *Tafsir Tamsyiyyat al-Muslimin* is as follows: Arabic text → Latin transliteration → translation → interpretation (general or detailed), with the translation and interpretation written in Malay. In the case of fiqh verses, the interpretation is more complete and lengthy. The high level of reader response shows that this work functioned effectively as a means of religious education amid limited access to literacy during the colonial period. Furthermore, this tafsir does not include footnotes or a modern scientific citation system, as its format is intended for the general public. Sanusi used communicative and easy-to-read Malay, while still

retaining classical fiqh terms (Nur et al., 2021). This shows that KH. Sanusi wanted this tafsir to be widely accessible to:

1. Lay Muslims,
2. People with limited Arabic reading skills,
3. Beginner readers who want to study the Qur'an.

Form of Presentation of Interpretation

In *Tafsir Tamsyiyat al-Muslimin*, each surah begins with an introduction that includes basic information about the surah, ranging from the number of verses, the place of revelation, the main theme, to other names known in tafsir literature.

One example given is in the case of Surah al-Fatihah. Here, *Tafsir Tamsyiyat al-Muslimin* explains various other names for this surah that were introduced by the Prophet Muhammad SAW, such as Umm al-Quran, Al-Sab'ul al-Matsani, and others. After explaining matters related to the surah, *Tafsir Tamsyiyat al-Muslimin* begins its discussion by studying each verse in the surah in detail. Each word or sentence in the verse is separated, the Arabic text is written, then accompanied by its translation next to the Arabic text. Then, below the Arabic text and its translation, the author provides a more in-depth description and explanation of the verse being interpreted (Nugraha, 2022).

In his interpretation of the first verse of Surah al-Fatihah, particularly the phrase بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ, Sanusi discusses the debate over whether this phrase is part of the first verse or not. To explain this issue, he refers to a number of scholars' views, such as Imam al-Shafi'i and Imam Ahmad bin Hanbal, as well as the opinions of several companions and tabi'in, including Ibn 'Abbas, Ibn 'Umar, and Abu Hurairah. He also quotes several hadiths which indicate that the phrase is considered a verse in a number of surahs of the Qur'an, including al-Fatihah, except for Surah al-Tawbah. After that, Sanusi explains the different views put forward by Imam Abu Hanifa, Imam Malik, and al-Awzā'i, who argued that بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is not included in the verses of Surah al-Fatihah or other surahs, but is a separate verse in Surah al-Naml (Sanusi, 1934, pp. 19-20).

From this explanation, it is clear that Ahmad Sanusi does not explicitly take sides with any particular view. He deliberately presents various differences of opinion so that readers can weigh them up and decide for themselves which view is the strongest, while also providing material for reflection and broadening their horizons.

A similar pattern can be seen when he explains the opening of certain surahs, such as at the beginning of QS. al-Baqarah verse 1, "الم". Regarding this opening verse,

exegetes are generally divided into two major groups. The first group argues that the sequence of letters alif-lam-mim is a divine secret whose essence cannot be grasped by anyone other than Allah SWT (Hamdana, Abubakar; Ghany, 2025). The second group believes that these letters have a specific meaning. This second view is further divided into two branches: first, the opinion of the *mutakallimīn* and figures such as Imam Sibawaih and Imam Khalil, who understand these letters as the name of the surah. Second, another opinion (without mentioning the narrator) which considers *alif-lam-mim* to be part of one of the names of Allah. Third, there are also those who interpret each letter as a symbol for the names of Allah; for example, alif is considered to refer to attributes such as *Aḥad*, *Awwal*, *Ākhir*, *Azalī*, or *Abadi*, while lam is associated with *Laṭīf*, and *mim* is understood as a reference to Malik, Majīd, or Mannān (Sanusi, 1934, pp. 25-28). Based on the above description, it can be concluded that the pattern of interpretation used by Ahmad Sanusi in *Tamsiyiyat al-Muslimin* follows the order of the surahs as listed in the Uthmani Mushaf (*tartīb al-muṣḥaf*). Thus, the arrangement is not based on the chronology of the revelation (*tartīb al-nuzūlī*).

Interpretation Methodology

The interpretation method applied by KH. Ahmad Sanusi in *Tafsir Tamsiyiyat al-Muslimin* is basically oriented towards the *ijmālī* (global) method. In this method, the explanation of verses is presented concisely but directly to the core meaning, without involving technical descriptions or lengthy debates between scholars' views (Sholihah, 2023). The presentation follows a consistent pattern: the verse is presented, translated, occasionally explained in context, and then concluded with a summary of the main meaning to be emphasized. This *ijmālī* model demonstrates Sanusi's effort to present an interpretation that is easy to follow, communicative, and does not burden the reader with unnecessary details. However, despite its predominantly global character, this interpretation does not completely avoid detailed explanations. In certain verses, Sanusi provides lengthy and argumentative explanations, as seen in his interpretation of QS. Al-Baqarah (2): 26:

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا ۗ فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ
مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۗ يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا ۗ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ

“Indeed, Allah is not at all reluctant to make parables, even if it is with a creature as small as a mosquito or smaller than that. The believers understand that these parables are true and come from their Lord. But the disbelievers question, ‘What does Allah mean by giving such parables?’ Through these parables, Allah misleads many and guides many, and none are misled by them except the wicked.”

As recorded in the history of *asbāb al-nuzūl*, this verse was revealed in response to objections raised by some polytheists and Jews during the time of the Prophet who questioned the mention of small animals such as wasps, spiders, and ants in Surah al-Naḥl, al-'Ankabūt, and al-Naml. They considered that small creatures were not worthy of being included in the revelation. This verse then affirms that none of Allah's creations are despicable, and every creature can be used as a parable to convey the truth (Agus Salim, 2022).

In his interpretation, Ahmad Sanusi highlights the wonders of Allah's creation through small creatures such as mosquitoes, *tengu*, or agas. Although they are almost invisible, these creatures have complex biological structures: mouths, throats, veins, bones, and other organs that humans could not possibly create even if all human abilities were combined. According to him, it is precisely in these small creatures that the most obvious evidence of God's power can be seen. Thus, the mosquito analogy is not something trivial, but an affirmation of the breadth of Allah's knowledge and power (Sanusi, 1934, pp. 99-101).

Regarding the word "*yastahyī*," Sanusi explains that its basic meaning is "shame," but that meaning is impossible for Allah. Therefore, he interprets the word as '*aqibah*, 'leaving' or "not turning away," an approach that is common in the tradition of interpretation to avoid attributing unworthy characteristics to Allah.

In addition, when discussing the term "*idlāl*" (misguidance), Sanusi provides an explanation that shows his cautious attitude in understanding the concept of deviation. He cites a hadith to emphasize that not every practice that was not found during the time of the Prophet can be immediately classified as misguided *bid'ah*. For him, just as there are misguided innovations, there are also innovations that have positive value (Triwahyuni et al., 2023). This explanation shows that Sanusi does not interpret the term textually alone, but considers the nuances of meaning and the context of its use (Sanusi, 1934, pp. 102-104).

The discussion of this verse also shows the flexibility of the presentation of *Tamsyiyat al-Muslimin's interpretation*. Although Sanusi generally uses a global presentation method, he does not always strictly adhere to this form. There are certain parts that are explained in great detail when the meaning of the verse is considered to require a more in-depth explanation. For example, when interpreting QS. al-Baqarah (2): 183, Sanusi provides a very long explanation of up to twenty-two pages because the discussion of fasting covers quite complex legal and ethical aspects. Meanwhile, in other verses, such as verse 26, he chooses a more concise interpretation that goes

straight to the point, but still adds a more in-depth explanation when the content of the verse requires additional explanation (Sanusi, 1934, pp. 509-531).

Sources of Interpretation

The sources that KH. Ahmad Sanusi used as a basis for compiling *Tamsyiyat al-Muslimin* were basically based on the tafsir bi al-riwāyah approach. This can be seen from the dominant use of the Prophet's narrations, the views of his companions, and classical tafsir literature as the main references in explaining the meaning of the verses. In this work, Sanusi refers to a number of authoritative books, including al-Baghawi's work known as *Ma'ālim al-Tanzīl*, *Ibn Kathir's tafsir* based on hadith, *Tanwīr al-Miqbās* attributed to al-Fairuzabadi, *Mafātih al-Ghaib* by Fakhruddin al-Razi, *Madārik al-Tanzīl* by al-Nasafi, *Lubāb al-Ta'wīl* by al-Khazin, *Rūh al-Ma'ani* by al-Alusi, and *al-Jawāhir* written by Tantawi Jauhari.

However, in certain parts Sanusi also utilizes sources of interpretation from reasoning or rational consideration, as seen in his interpretation of Sūrah al-Taubah verse 60, so that his method is not entirely based on pure narration, but still allows limited use of reason to clarify the meaning of the verse (Sanusi, 1934, pp. 47-58). The following is an example of his interpretation:

إنما الصدقات للفقراء والمساكين والعاملين عليها والمؤلفة قلوبهم وفي الرقاب والغارمين وفي سبيل الله وابن السبيل فريضة من الله
والله عليم حكيم

“Indeed, Zakat is intended for the poor, those who live in poverty, those who administer Zakat, those whose hearts need to be strengthened, to help free slaves, for those who are in debt, for the cause of Allah, and for travelers who have run out of provisions. This provision is a rule mandated by Allah, and Allah is All-Knowing and All-Wise.”

This verse explains the eight categories of people who are entitled to receive zakat. According to Ahmad Sanusi, they are: the poor whose income is insufficient to meet their basic needs, the needy who can only cover a small portion of their needs, and 'amilin or zakat officers who are legally appointed. An 'amil can lose his right if the zakat is distributed directly by the muzaki or if the 'amil is actually classified as capable. Furthermore, there are new converts whose faith is still weak and needs to be strengthened, slaves who are redeeming themselves, gharimin or people who are in debt for good causes even though they are capable, fighters in the way of Allah, and ibn sabil, namely travelers who have run out of provisions to return to their place of origin (Sanusi, 2021).

Interpretive Approach

The interpretive approach in this discussion is understood as the starting point that forms the basis for the direction of interpretation. Therefore, even when using the same approach, an interpretive work can still produce different styles. The two forms of approach referred to are the textual approach, which focuses on the text itself, and the contextual approach, which places the reader or interpreter at the center of attention (Hasibuan; Umami Kalsum; Risqo Faridatul Ulya, 2020).

In his work *Tamsyiyat al-Muslimin*, Ahmad Sanusi uses a contextual approach to interpretation, so that each explanation of a verse is always adapted to the social conditions and life of the community at that time. Ahmad Sanusi's contextual approach is clearly seen when interpreting Surah al-Baqarah verse 29, which explains that Allah created everything on earth for humans. He emphasizes that all resources on earth are intended for humanity in general and Muslims in particular to carry out Allah's commands. However, Sanusi's observations show that Muslims often do not make proper use of these blessings (Alhasbi et al., 2024).

Sanusi criticized the behavior of Muslims, especially religious teachers, whom he considered to be lacking in their pursuit of knowledge. As a result, Muslims suffer from poverty and humiliation, even though religion demands success in this world and the hereafter. He also highlighted teachers and students who misuse attributes of piety such as asceticism, patience, and contentment, seemingly only to cover up their laziness and use religious stories so as not to feel ashamed of their incompetence. Sanusi considered this behavior to be detrimental to religion and weakening to Muslims (Rohmana, 2017).

Sanusi also criticized Sufi teachers whom he considered incompetent, because he believed that they could corrupt Islamic teachings and the order of the community. He emphasized the importance of being careful in choosing teachers, who must have knowledge, understand sharia such as tafsir, hadith, and fiqh, and have good morals. Sanusi rejected teachers who only sought gifts or alms from students, because following their teachings could potentially harm religion.

Despite his harsh criticism, Sanusi did not reject the existence of Sufism. He actually placed Sufism as a complement to Sharia law, like a crown that completes an outfit, so that both must be present together in order for a servant to be in balance; if one of them is missing, religious identity becomes incomplete. Referring to the Qur'an, hadith, and the opinions of scholars, he gave new meaning to concepts such as zuhud, qana'ah, sabar, tawakkal, fakir, and miskin. Zuhud, according to him, does not mean rejecting the world, but keeping the world from controlling the heart. Qana'ah means being content with the results of one's own efforts without envying the wealth of

others, not an excuse to abandon worldly affairs. Sabar is defined as the ability to refrain from things one dislikes while removing complaints, not a passive attitude that weakens oneself (Ulum, 2021).

After explaining the new meaning of these concepts, Sanusi invited Muslims to build a decent and fulfilling life in this world. He mentioned three key elements for a sufficient and perfect life. First, agriculture as the basis for fulfilling needs because most food comes from it; nations that do not strengthen their agricultural sector will experience shortages. Second, trade as a means of acquiring wealth; nations that do not develop their trade activities will not achieve prosperity. Third, skills or industry as a support for all economic and social activities; nations that have strength in the industrial sector will achieve a high and respectable standard of living. Sanusi emphasized that the Prophet Muhammad encouraged these productive activities. Based on the above description, it is clear that Ahmad Sanusi interpreted the verses by relating their meaning to the cultural, social, and historical experiences of the surrounding community. In other words, *Tamsyiyat al-Muslimin* is an interpretation built on a contextual approach (Kusroni, 2019).

Nuances/Interpretation Patterns

Nuance in interpretation can be understood as the main tendency or perspective that gives a distinctive flavor to a work of interpretation. This term is often referred to as the style of interpretation, because these distinctive characteristics differentiate one interpretive work from another. This style can cover various aspects, such as linguistic, theological, social and community approaches, fiqh, psychology, or other orientations tailored to the focus of the interpreter (Arfit Shafi Anis; Wahyudi, 2024).

Tafsir Tamsyiyat al-Muslimin is a powerful work that displays shades of fiqh. Although this is not explicitly stated on the back cover of each edition, this tendency is very apparent from the way Ahmad Sanusi pays great attention to legal issues and discusses them in greater depth than other themes. The dominance of fiqh is clearly seen in his interpretation of QS. al-Baqarah verse 3:

وَمَا رَزَقْنَاهُمْ يُنْفِقُونَ

"...and they spend some of the sustenance We have given them."

Ahmad Sanusi interprets the word *يُنْفِقُونَ* in the verse as a reference to zakat. He then comprehensively describes various aspects of zakat, including its definition, the types of property subject to zakat, the forms of zakat, where it should be distributed,

the groups of recipients, the wisdom behind the obligation of zakat, and its virtues. This detailed explanation is presented over eleven pages in his work (Sanusi, 1934, pp. 47-58).

The same tendency is evident when Sanusi interprets Surah al-Baqarah verse 183 regarding the obligation to fast, where he discusses all aspects related to fasting in detail over twenty-two pages (Sanusi, 1934, pp. 509-530). The same is true of his interpretation of Surah al-Baqarah verses 196–198 on the rules of Hajj and Umrah, where his discussion spans forty-seven pages.

Based on this description, it is clear that Ahmad Sanusi places greater emphasis on the interpretation of verses related to law than on other themes. Thus, it can be concluded that the most prominent nuance or style in *Tamsyiyat al-Muslimin* is the style of fiqh.

The Scientific Tradition of Islamic Boarding Schools as an Epistemological Framework for Interpretation

Islamic boarding school culture had a strong influence on shaping the way KH. Ahmad Sanusi wrote *Tafsir Tamsyiyat al-Muslimin*. In Pierre Bourdieu's perspective, the thinking patterns and intellectual practices of a cleric are not born spontaneously, but are shaped by habitus that is internalized through daily routines and repeated educational processes. In this context, the Islamic boarding school can be understood as a social space that shaped Sanusi's scholarly habitus, which is then consistently reflected in the structure and style of his interpretation.

As a scholar who grew up in the Sundanese Islamic boarding school tradition and had academic connections with Mecca, Sanusi compiled his tafsir using a structure similar to the method of teaching the kitab kuning. The verses were explained systematically following the standard mushaf arrangement, resembling the pattern of teaching tafsir, fiqh, and tauhid in Islamic boarding school, where the text is read, interpreted, and then given a brief explanation by the kiai. The writing of verses accompanied by word-by-word meanings in Latin transliteration and Malay translation reflects an adaptation of the makna gandul technique, a pedagogical practice in Islamic boarding schools that breaks down Arabic sentence structures to make them easier for students to understand. This practice shows how the repetitive teaching and learning practices of Islamic boarding schools have settled and formed certain interpretive tendencies in Sanusi's work.

A concise, straightforward style of interpretation that gets straight to the point also represents the teaching ethos of Islamic boarding schools, where clerics provide brief but substantive commentary on the main text. Within the framework of habitus,

this pattern can be understood as an intellectual practice resulting from the Islamic boarding school's learning discipline, that emphasizes efficiency of understanding and practical benefits for the community. Thus, *Tafsir Tamsyiyat al-Muslimin* functions not only as a written work of interpretation, but also as a representation of the scientific practices of Islamic boarding schools that were transformed into text form to reach a wider audience during the colonial period.

The Dominance of Traditional Literacy in Interpretive References

One of the most prominent influences of Islamic boarding school culture in *Tafsir Tamsyiyat al-Muslimin* is evident in the dominance of classical literature (turats) as a reference for interpretation. KH. Ahmad Sanusi consistently refers to tafsir books that are the main readings in Islamic boarding school, such as Tafsir al-Baghawi, Ibn Katsir, al-Khazin, al-Nasafi, al-Razi, and al-Alusi. This pattern of reference shows that Sanusi's method of interpretation was shaped by the scientific tradition of Islamic boarding schools, which placed the authority of classical mufassir as the main source of understanding the Qur'an.

Within the framework of Pierre Bourdieu's habitus theory, this tendency can be understood as an intellectual habit formed through the repetitive and continuous learning process in Islamic boarding schools. The habit of reading and referring to the turats then settled and shaped Sanusi's perspective in interpreting verses from the Qur'an, including in establishing a hierarchy of scientific authority. This is evident in Sanusi's selective attitude towards the thoughts of modern scholars, such as Tantawi Jauhari, which are used to complement his arguments without shifting the main position of classical references. Thus, the dominance of turats literacy in *Tamsyiyat al-Muslimin* not only shows the choice of sources, but also reflects a pattern of interpretation that was born from the scientific habits of the Islamic boarding school.

The Characteristics of Shafi'i Fiqh and the Ethos of Islamic Boarding School Education

The Shafi'i school of jurisprudence occupies a central position in *Tafsir Tamsyiyat al-Muslimin*, especially in the interpretation of legal verses by KH. Ahmad Sanusi. In explaining these verses, Sanusi not only explains the textual meaning, but also develops it through the structure of fiqh discussions commonly taught in Islamic boarding schools, such as the pillars of worship, valid conditions, invalidators, the wisdom of worship, and differences of opinion among scholars. This pattern shows that the interpretation of legal verses is directed towards the interests of fostering religious practice among the people, not merely linguistic or theological elaboration.

This pattern of explanation has strong continuity with the Shafi'i fiqh books that are the main references in the Islamic boarding school education tradition, such as *Fath al-Qarib*, *Fath al-Mu'in*, and *Tuhfah al-Muhtaj*. The legal verses in Surah al-Baqarah, such as those relating to zakat, fasting, and hajj, are explained extensively in a format similar to that of fiqh lectures, so that this interpretation also serves as a means of transmitting Shafi'i fiqh teachings to the community. Thus, *Tamsyiyat al-Muslimin* not only serves as a work of tafsir, but also as a medium of Islamic boarding school education that bridges the text of the Qur'an and daily worship practices.

Moral Attitudes, Social Criticism, and the Authority of Kyai in the Islamic Boarding School Tradition

Islamic boarding school culture not only shapes scientific capacity, but also instills moral ethos and social sensitivity in a kiai. This is evident in *Tafsir Tamsyiyat al-Muslimin*, in which KH. Ahmad Sanusi pays attention to various forms of socio-religious deviance, such as the negligence of some religious teachers, pseudo-ascetic practices, abuse of spiritual authority, moral decline among the general public, and Sufi practices and religious customs that are considered deviant from the principles of Sharia.

This critical stance reflects the role of Islamic boarding school leaders as moral guides and religious ethical advisors to the community. In his interpretation of the verses about hypocrisy at the beginning of Surah al-Baqarah, for example, Sanusi links the meaning of the verses to the behavior of religious figures who exploit religious symbols and authority for personal gain. The assertion that religion should not be used as a means to gain social honor or worldly gain demonstrates the values of sincerity and moral responsibility that are an important part of the traditional Islamic boarding school ethos. Thus, moral criticism in Sanusi's interpretation serves as an instrument of moral guidance and social correction rooted in the Islamic boarding school tradition.

Patterns of Interpretive Communication for the General Public

The pattern of interpretation in *Tafsir Tamsyiyat al-Muslimin* shows the strong influence of Islamic boarding school culture in bridging the teachings of the Qur'an with the understanding capacity of the general public. KH. Ahmad Sanusi compiled explanations of verses using straightforward and communicative Malay, accompanied by Latin transliteration, making it easier for readers who do not have a background in Arabic. The interpretations are presented concisely, purposefully, and

avoid complex philosophical terms, without diminishing the substance of the verses' meanings.

In addition, the interpretation of legal and moral verses is directed towards practical and applicable explanations, as is common in the teaching style at Islamic boarding schools. Through this style, Sanusi positioned himself as an educational cleric who guided the people in understanding and practicing religious teachings, rather than merely as an academic exegete. Therefore, *Tamsyiyat al-Muslimin* emerged as a boarding school-style interpretation designed to meet the religious needs of the wider community, while also strengthening the function of exegesis as a means of education and guidance for the people.

Contextual Interpretation Rooted in the Islamic Boarding School Tradition

The Islamic boarding school tradition has a strong tendency to interpret religious teachings by taking into account the social realities faced by the community. This pattern is clearly evident in *Tafsir Tamsyiyat al-Muslimin*, when KH. Ahmad Sanusi adapted the interpretation of certain verses to the conditions of Javanese and Sundanese society during the colonial period. The interpretation did not stop at the normative meaning of the verses, but was directed at responding to the concrete problems faced by society. This contextualization can be seen, for example, in the following explanations:

1. The categories of those eligible for zakat are adjusted to the conditions of the local community.
2. The deviation of religious teachers is explained through verses about hypocrisy.
3. The economic conditions of the people are linked to verses on charity and almsgiving.
4. Criticism of colonialism is implied in the discussion of verses on justice and oppression.

This pattern of interpretation reflects a practice typical of Islamic boarding schools, where clerics not only read the text of the Qur'an, but also read the social reality of their followers. Thus, Sanusi's interpretation serves as a medium for contextual religious guidance, connecting the message of revelation with the social dynamics of the society of his time.

CONCLUSION

The *Tafsir Tamsyiyat al-Muslimin* by KH. Ahmad Sanusi shows how Islamic boarding school culture serves as an epistemological foundation that shapes how

mufassir understand and convey the message of the Qur'an. The scientific tradition of Islamic boarding schools, encompassing disciplines of learning, the authority of the turats, the Shafi'i school of fiqh, and moral ethos, provides a consistent framework that guides the structure of interpretation, choice of methods, and direction of social criticism in this tafsir. Within this framework, Sanusi's interpretation is not merely a reading of the verses, but also a process of meaning-making bound by his experiences at the Islamic boarding school and social consciousness during the colonial period. The relationship between text and context is evident in the way Sanusi relates verses to the problems faced by the community, transforms classical knowledge into teaching language that is accessible to the public, and maintains the distinctive pedagogical forms of Islamic boarding schools in the format of popular exegesis. Thus, *Tamsyiyat al-Muslimin* not only represents the intellectual tradition of Islamic boarding schools, but also shows that tafsir can be a space for articulating educational values, social criticism, and cultural transformation. This study confirms that Nusantara tafsir was not born in a vacuum, but is a product of the interaction between sacred texts, Islamic boarding school traditions, and the social dynamics surrounding the life of a kyai.

REFERENSI

- Abiyusuf, I., Fadzillah, R., Sari, Y. P., Ahmad, O. A., & Masyhur, L. S. (2025). Dinamika Kajian Tafsir dari Masa ke Masa (Tradisional, Tekstual, dan Kontekstual). *ALMUSTOFA: Journal of Islamic Studies and Research*, 2(1), 187–210. <https://ejournal.bamala.org/index.php/almustofa/article/view/384>
- Agus Salim, A. (2022). Perumpamaan “Nyamuk” Di Dalam Al-Qur’an. *Jurnal Asy-Syukriyyah*, 23(2), 203–216. <https://doi.org/10.36769/asy.v23i2.235>
- Ahmad Riva Al Faruqi, Anna Ropitasari, & Lutfi. (2024). Integrasi Ilmu Pengetahuan Dalam Pendidikan Islam. *EDUMULYA: Jurnal Pendidikan Agama Islam*, 2(2), 85–103. <https://doi.org/10.59166/edumulya.v2i2.275>
- Alhasbi, F., Fathurrahman, M., & Ahmad, A. A. M. (2024). Agama sebagai Anugerah Semesta: Memahami Makna Islam Rahmatan lil 'Alamin. *Pawarta: Journal of Communication and Da'wah*, 2(2), 113–131. <https://doi.org/10.54090/pawarta.718>
- Arfit Shafi Anis, & Wahyudi. (2024). Corak dan Gaya Penafsiran. *Jurnal Cakrawala Akademika*, 1(4), 1519–1537. <https://doi.org/10.70182/jca.v1i4.41>
- Falah, M. (2009). *Riwayat Perjuangan K. H. Ahmad Sanusi*. Masyarakat Sejarawan Indonesia.
- Fazlin, H., & Badi'ah, L. (2023). The International Conference on Quranic Studies. In I. Kudus (Ed.), *The International Conference on Quranic Studies ICQS* (Vol. 1, pp. 150–167).
- Hamdana, Abubakar, A., & Ghany, A. (2025). Makna di Balik Huruf-Huruf Pembuka: Kajian Tematik tentang Fawātih as-Suwar dalam Al-Qur'an. *Kalamizu: Jurnal Sains, Sosial, Dan Studi Agama*, 1(1), 96–101.

- Hasibuan, Umami Kalsum, Risqo Faridatul Ulya, J. (2020). Tipologi Kajian Tafsir: Metode, Pendekatan Dan Corak Dalam Mitra Penafsiran Al-Qur'an. *Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah*, 3(1), 96–120. <https://doi.org/10.35961/perada.v3i1.105>
- Iskandar, M. (1993). *Kyai Haji Ajengan Ahmad Sanusi*. Pengurus Besar PUI.
- Iskandar, M. (2001). *Para Pengemban Amanah: Pergulatan Pemikiran Kiai dan Ulama di Jawa barat 1900-1950*. Yogyakarta.
- Kartini. (2022). KEBUTUHAN MANUSIA KEPADA DAKWAH (Studi Tafsir Al Qur'an Atas Ayat 30 Surat Ar-Rum). *MADANI: Jurnal Ilmiah Manajemen*, 1(2), 134–142. <https://doi.org/10.5281/zenodo.7814280>
- Kusroni. (2019). Mengenal Ragam Pendekatan, Metode dan Corak dalam Penafsiran Al-Qur'an. *Jurnal Kaca*, 9(1), 67–88.
- Lutfi, L. (2024). Tafsir As Social Criticism: The Case of Tafsir Malja' Al Thalibin and Tamsiyyat Al Muslimin by KH Ahmad Sanusi. *Jurnal Studi Al-Qur'an*, 20(1), 53–72. <https://doi.org/10.21009/jsq.20.1.05>
- Lutfi, L., & Rasyid, T. (2019). Tafsir and social political context in Indonesia: a case study on Ahmad Sanusi's interpretation as a medium of struggle in colonial era. *Journal of Education and Social Sciences*, 13(1), 1–8. <https://researchprofiles.canberra.edu.au/en/publications/tafsir-and-social-political-context-in-indonesia-a-case-study-on->
- Nafisyah, A. (2015). *Mempelajari Dan Mengajarkan Al-Qur'an Sebagai Habitus: Skripsi*. UIN Sunan Kalijaga.
- Nugraha, R. (2022). Karakteristik Tafsir Surat Al-Fatihah E. Abdullah. *Journal of Ulumul Qur'an and Tafsir Studies*, 1(1), 4–18. <https://doi.org/10.54801/juquts.v1i1.87>
- Nur Haqim, D. S., & Sanah, S. (2025). Sejarah Perkembangan Tafsir Pada Periode Modern. *Hamalatul Qur'an: Jurnal Ilmu Ilmu Alqur'an*, 6(1), 175–183. <https://doi.org/10.37985/hq.v6i1.403>
- Nur, M. I. F., Hamidi, M. I., Raudah, S., Hamid, A., Helmi, M., Atkhia, M., Anggraini, D., Ilham, M., Hadad, S. A., Saputra, R. A., Rahmah, S., Rahmadani, N., Safitri, N., Fajar, M., Aufa, R. M., Amin, M., & Puadi, M. N. (2021). *Tafsir Al-Qur'an Di Indonesia: Tafsir Generasi Awal dan Pemikiran Metodologi Kontemporer*.
- Nurpriatna, A. (2024). *Konsep Pemikiran Politik KH. Ahmad Sanusi*. PT. Literasi Nusantara Abadi Grup.
- Rochman, I. C. (2019). *Epistemologi Tafsir Tamsijjatoel Moeslimien Karya Ahmad Sanoesi*. <https://core.ac.uk/download/pdf/225568525.pdf>
- Rohmana, J. A. (2017). Polemik Keagamaan dalam Tafsir Malja' at-Thalibin Karya K.H. Ahmad Sanusi. *Suhuf*, 10(1), 25–57.
- Rusmana, D., Amalia Kamal, N., & Yusuf Alamsyah, M. (2021). Karakteristik Tafsir Madrasa Karya H. Oemar Bakri Dan Penggunaannya Pada Kurikulum Kmi Darussalam Gontor Putri. *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an Dan Tafsir*, 6(1), 49–65. <https://doi.org/10.15575/al-bayan.v6i1.13999>
- Sa'bani, A. (2019). Makna Kata Wail Dalam Al-Qur'an. In *Skripsi*. Institut PTIQ Jakarta.

- Sahril, S. (2020). Bahasa Melayu: Antara Barus Dan Malaka. *Sirok Bastra*, 8(2), 196–210. <https://doi.org/10.37671/sb.v8i2.206>
- Saleh, M. (2019). KH. Ahmad Sanusi dan Karya-Karyanya: Khasanah Literasi Ilmu-Ilmu Ajaran Islam di Nusantara. *Jurnal At-Tadbir : Media Hukum Dan Pendidikan*, 29(2), 74–114. <https://doi.org/10.52030/attadbir.v29i02.16>
- Sanusi, Ahmad. (1934). *Tamsyiyat al-Muslimin fi Tafsir Kalam Rabb al-alamin*, Sukabumi: Al-Ittihad.
- Sanusi, M. I. (2021). Skala Prioritas Penentuan Mustahiq Zakat Di Lembaga Amil Zakat (LAZ) Ummat Sejahtera Ponorogo. *JLisyabab: Jurnal Studi Islam Dan Sosial*, 2(1), 104–118.
- Shaleh, Anwar. (1966). *Sedjarah Perdjuaan Pemuda Persatuan Ummat Islam*. Bandung: Pimpinan Pusat PPU.
- Shaleh, M. (2016a). K.H. Ahmad Sanusi Pemikiran dan Gagasannya dalam Memperjuangkan Kepentingan Agama, Negara dan Masyarakat. *Seminar Nasional Dewan Syari'ah PUI Jawa Barat Dengan Tema " Siyasa Syar'iyah Dalam Teori Dan Aplikasi "*, 1–12.
- Shaleh, M. (2016b). KH Ahmad Sanusi : Pemikiran dan perjuangannya dalam pergerakan nasional. In *Risalatuna Journal of Pesantren Studies*. Jelajah Nusa. <https://doi.org/10.54471/rjps.v5i1.3540>
- Sholihah, H. (2023). Tafsīr Maqāsidi Sebagai Metode Alternatif Istinbāṭ Hukum. *AL-AFKAR: Journal for Islamic Studies*, 6(3), 696–712. <https://doi.org/10.31943/afkarjournal.v6i3.624>
- Sulasman. (2007). *Sukabumi Masa Revolusi 1945-1946*. Disertasi Doktor pada Program Pasca Sarjana Fakultas Ilmu Pengetahuan Budaya Universitas Indonesia, Depok.
- Sulasman. (2008). Kyai Haji Ahmad Sanusi: Berjuang Dari Pesantren Hingga Parlemen. *HISTORIA: Jurnal Pendidikan Sejarah*, 9(2), 61–74.
- Triwahyuni, F., Niken, N., Asvania, S., & Utami, T. (2023). Bid'ah Dalam Kehidupan Berkeluarga Menurut Kitab Al Habib Usman Bin Abdullah Bin 'Aqil Bin Yahya. *JURNAL DIALOKA: Jurnal Ilmiah Mahasiswa Dakwah Dan Komunikasi Islam*, 2(1), 30–47. <https://doi.org/10.32923/dl.v2i1.3532>
- Ulum, K. (2021). Sabar Dalam Al-Quran: Kajian Tafsir Maudhu'i. *Al-Bayan: Jurnal Ilmu Al-Qur'an Dan Hadist*, 4(1), 120-.

SERAMBI MADINA:
Journal Of Islamic Studies