

Moderasi Beragama Dalam Lingkungan Pendidikan Industri: Upaya Mencegah Radikalisme dan Menumbuhkan Toleransi

Afip Miftahul Basar

Strategi Penggunaan Pegon Sebagai Sarana Pembelajaran Kitab Kuning SMPIT Al-Anis

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TAFSIR AL-JALALAYN IN CONTEMPORARY ISLAMIC SCHOLARSHIP: A SYSTEMATIC REVIEW AND ITS ACADEMIC, SOCIAL, AND RELIGIOUS IMPACT

Muh. Alwi HS

STAI AGH Sanusi Baco Maros, Indonesia

muhawihs2@gmail.com

Asmullah

Universitas Islam Negeri Alauddin Makassar, Indonesia

asmullah@uin-alauddin.ac.id

Iin Parninsih

Universitas Islam Negeri Alauddin Makassar, Indonesia

iin.parninsih@gmail.com

Imran Anwar Kuba

Universitas Islam Negeri Alauddin Makassar, Indonesia

imran.anwar@uin-alauddin.ac.id

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أبستراك

فینیلیتیان اینی میغکاجی سیچارا سیستماتیس فیران تفسیر الجلالین دالام کاجیان کیاسلامان کونٹینمفوریر، میپوروتی ریلیقانسی بیزکیلانجوتان دالام راناه اینتیلیگنٹوأل، سوسیال، دان کیاکامائن. تفسیر اینی دیشانداغ بوکان هاپا سیباکای تیکس داسار، تیتافی سیباکای میدیوم دینامیس یاغ میندوروغ دیالوک ائتار دیسیقلینیر. دیغان میتودولوکی تینجأونن لیتیراتور سیستماتیس، سئودی مغانالیسیس 17 اُرتیکیل جوژنال ناسیونال دان اینتیرناسیونال (۲۰۰۰ – ۲۰۲۵). هاسیل منونجوغان تفسیر الجلالین

مَمِيلِيكِي دَايَا لَيْتَنِيغْ كَوَات دَالَام مِيغْهَادَاڤِي تَانْتَاغان إِنْتِيلِيكْتُوَال دَان سُوَسِيَالْ أُوَمَات إِسْلَام سَات إِنِي. فِرْكَيْمَبَاغان كَاڤِيَان دَارِي فُوَكُوَس دِيَسْكَرِيْمْتِيَف-هِيَسْتُوَرِيَس كِي فِينْدِيكَاتَان كُوْنْتِيكْتُوَالْ دَان رِيْفَلِيكْتِيَف مِينِيكَاسْكَان تَفْسِير إِنِي سِيْبَاڤِي سُوْمْبِير إِلْمُو يَاغْ تِيَرُوَس دِيْمَاكْنِيَايْ أُوَلَاغْ، مِيْمْفِرْكَوْنْت فُوَسِيَسِيَا دَالَام أَكَادِيمِيك دَان فِرَاكْتِيَك كِيَاڤَامَانْ، بِيَاك دِي فَيَسَانْتَرِيْن مَأُوْفُون رَانَاه دِيكِيْتَال. تَفْسِير إِنِي بِيَرْفِرَان سِيْنْتَرَال مِيْنْجِيْمَبَاتَانِي أُوْتُوَرِيَتَاس كِيَايْلْمُوْن كَلَسِيك دِيغان رِيَالِيَتَاس أُوَمَات إِسْلَام مُوْدِيَزْن. فُوْتِيَسِي فَيِيغْيْمَبَاغان كَاڤِيَان مَاسِيَه تِيْرُوَكَا، مِيَالُوْنِي فِينْدِيكَاتَان لِيْنْتَاس دِيَسِيْقَلِيْن دَان أُوْرِيْنْتَاسِي سُوَسِيَالْ. إِنْتِيكْرَاسِي كَاڤِيَان نَاسْكَاه فِينْدِيديكَاْن، دَان مِيْدِيَا مُوْدِيَزْن مِيْمْبُوَكَا فِيلُوَاغْ رِيَسِيَت لَانْجُوْتَان يَاغْ رِيْلِيْفَان دَان فِرُوْدُوَكْتِيَف. دِيغان دِيْمَكِيَاْن، فَيِنِيْلِيْتِيَاْن إِنِي مِينِيكَاسْكَان فَيِنْتِيغْطَا فَيِيغْيْمَبَاغان لِيْنْتَاس دِيَسِيْقَلِيْن دَان إِنْتِيكْرَاسِي تِيكْنُوْلُوَكِي دَالَام كَاڤِيَان تَفْسِير الْجَلَالِيْن كُوْنَا مِيْمْفِرْكَوْنْت رِيْلِيْقَانْسِي سُوَسِيَالْ دَان كِيَاڤَامَانْ سِيْرْتَا مِيْنْدُوْرُوغْ دِيَالُوْڤْ إِنْتِكْلُوَسِيَف أَنْتَارَا تَرَادِيَسِي كَلَسِيك دَان تَانْتَاغان أُوَمَات إِسْلَام مُوْدِيَزْن، سَهِيغْڤَا تَفْسِير إِنِي لَايَاك تِيَرُوَس دِيكَاڤِي دَان دِهِيْدُوْفْكَان سِيْبَاڤِي بَاڤِيَاْن دَارِي دِيْنَامِيكَا إِنْتِيلِيكْتُوَالْ إِسْلَام.

كَا تَا كُوْنْجِي: تَفْسِير الْجَلَالِيْن، كَاڤِيَان كِيَايْسْلَامَان كُوْنْتِيْمْشُوْرِيَر، تِيْنْجَاوْن سِيَسْتَمَاتِيَس، دَامْشَاك أَكَادِيمِيك، دَامْشَاك سُوَسِيَالْ دَان كِيَاڤَامَانْ.

Abstrak

Penelitian ini mengkaji secara sistematis peran Tafsir al-jalalayn dalam kajian keislaman kontemporer, menyoroti relevansi berkelanjutan dalam ranah intelektual, sosial, dan keagamaan. Tafsir ini dipandang bukan hanya sebagai teks dasar, tetapi sebagai medium dinamis yang mendorong dialog interdisipliner. Dengan metodologi tinjauan literatur sistematis, studi menganalisis 17 artikel jurnal nasional dan internasional (2000–2025). Hasil menunjukkan Tafsir al-jalalayn memiliki daya lenting kuat dalam menghadapi tantangan intelektual dan sosial umat Islam saat ini. Perkembangan kajian dari fokus deskriptif-historis ke pendekatan kontekstual dan reflektif menegaskan tafsir ini sebagai sumber ilmu yang terus dimaknai ulang, memperkuat posisinya dalam akademik dan praktik keagamaan, baik di pesantren maupun ranah digital. Tafsir ini berperan sentral menjembatani otoritas keilmuan klasik dengan realitas umat Islam modern. Potensi pengembangan kajian masih terbuka, terutama melalui pendekatan lintas disiplin dan orientasi sosial. Integrasi kajian naskah, pendidikan, dan media modern membuka peluang riset lanjutan yang relevan dan produktif. Dengan demikian, penelitian ini menegaskan pentingnya pengembangan lintas disiplin dan integrasi teknologi dalam kajian Tafsir al-jalalayn guna memperkuat relevansi sosial dan keagamaan serta mendorong dialog inklusif antara tradisi klasik dan tantangan umat Islam modern,

sehingga tafsir ini layak terus dikaji dan dihidupkan sebagai bagian dari dinamika intelektual Islam.

Kata Kunci: *Tafsir al-jalalayn, Kajian Keislaman Kontemporer, Tinjauan Sistematis, Dampak Akademik, Dampak Sosial dan Keagamaan.*

Abstract

This study systematically examines the role of *Tafsir al-jalalayn* in contemporary Islamic scholarship, highlighting its ongoing relevance in intellectual, social, and religious spheres. The tafsir is viewed not merely as a foundational text but as a dynamic medium fostering interdisciplinary dialogue. Employing a systematic literature review methodology, the study analyzes 17 national and international journal articles from 2000 to 2025. The findings demonstrate that *Tafsir al-jalalayn* possesses strong resilience in addressing the intellectual and social challenges faced by today's Muslim communities. The shift from a descriptive-historical focus to a more contextual and reflective approach affirms that this tafsir is a continually reinterpreted source of knowledge, strengthening its position both in academia and religious practice, in traditional settings such as pesantren and the broader digital realm. It plays a central role in bridging classical scholarly authority with the realities of modern Muslim societies. The potential for further research development remains open, especially through interdisciplinary approaches and social orientation. The integration of manuscript studies, education, and modern media presents promising opportunities for relevant and productive future research. Thus, this study underscores the importance of interdisciplinary development and technological integration in *Tafsir al-jalalayn* studies to reinforce its social and religious relevance and promote inclusive dialogue between classical tradition and the challenges of contemporary Muslim communities, ensuring the tafsir remains a vital part of Islamic intellectual dynamics.

Keywords: *Tafsir al-jalalayn, Contemporary Islamic Scholarship, Systematic Review, Academic Impact, Social and Religious Impact.*

A. INTRODUCTION

Tafsir al-jalalayn, a classical exegesis compiled by Jalal al-Din al-Mahalli and completed by Jalal al-Din al-Suyuti, has played a pivotal role in the development of Islamic studies, particularly in Southeast Asia. Renowned for its concise and clear style, this tafsir has long served as a primary reference within pesantren and traditional Islamic educational institutions. However, in the contemporary academic landscape, the relevance and appeal of *Tafsir al-jalalayn* have undergone significant shifts. As noted by Nurtawab (2021), despite its continued use in Islamic education, its predominantly textual and normative approach is increasingly perceived as less responsive to modern interpretative demands that call for more contextual and multidisciplinary perspectives.

The paradigm shift in tafsir studies necessitates novel approaches to classical works, including *Tafsir al-jalalayn*. This study is significant as it presents a systematic review of contemporary scholarly publications addressing this tafsir, aiming to elucidate how modern scholars respond to, reinterpret, and critically engage with the text. In this framework, *Tafsir al-jalalayn* is not a static text but an intellectual entity continually revitalized through hermeneutic, linguistic, and historical-sociological methodologies. Various studies highlight that its enduring appeal stems not only from its scholarly authority but also from its adaptability in bridging the Qur'anic text with evolving social contexts in a succinct yet meaningful manner.

Accordingly, this research endeavors to map the global academic discourse on *Tafsir al-jalalayn* via a systematic review, identifying dominant themes, employed methodologies, and scholarly contributions. By focusing on articles published in contemporary Islamic journals, it provides a robust framework to assess the extent to which this tafsir remains integral to the evolving dynamics of modern tafsir studies. This focus is particularly salient given that contemporary tafsir scholarship frequently emphasizes modern figures or novel methodologies, often overlooking the repositioning of classical texts within global academic discourse.

Previous systematic reviews in Islamic studies have addressed varied themes: Alwizar et al. (2021) investigated tarbawi tafsir within Islamic education, emphasizing practical challenges but excluding classical tafsir. Wahid (2024) conducted a bibliometric analysis of digital Islam focusing on social media and virtual religious discourse.

Akbar (2021) examined contextual tafsir in Indonesia through the lens of Abdullah Saeed's thought. Fatimah Fatmawati (2020) mapped Indonesian tafsir (2011–2018) along internal and external dimensions, revealing a trend toward thematic-modern and individual tafsir. Najihah Nasir et al. (2023) reviewed thematic tafsir in Malaysia concentrating on definitions, history, methodology, and implementation. Distinct from these contributions, this study offers an original contribution by systematically mapping the global academic response to *Tafsir al-jalalayn* within contemporary scholarly journals, encompassing thematic content, methodological diversity, and geographic distribution, thereby providing fresh insights into the classical tafsir's relevance within modern academic inquiry.

Grounded in the premise that the mapping of classical tafsir discourse in the modern era remains insufficiently systematized, this study argues that a critical academic review of *Tafsir al-jalalayn* is imperative to assess its continuity and transformation within the intellectual contours of contemporary Islam. The principal objective is to construct a comprehensive scholarly foundation to understand how this tafsir is engaged by academics and to what extent it remains pertinent in addressing the challenges of Islamic scholarship amid the social and epistemological dynamics facing today's Muslim communities. Through this endeavor, the research aspires to enrich tafsir literature with a more critical, contextual, and integrative perspective.

B. RESEACH METHODS

This study utilizes a Systematic Literature Review (SLR) approach to map the intellectual discourse on *Tafsir al-jalalayn* within contemporary Islamic journals. The SLR method facilitates a systematic process of identifying, evaluating, and synthesizing existing literature to minimize bias and provide a comprehensive overview of the field's development. Data were retrieved from Scopus, Mendeley, and Google Scholar databases using the keyword "*Tafsir al-jalalayn*," covering publications from 2010 to 2025. Inclusion criteria were limited to peer-reviewed scholarly journal articles that explicitly engage with *Tafsir al-jalalayn*, employ clearly defined academic methodologies, and are published in reputable indexed journals. Studies lacking relevance, peer review, or those offering only brief mentions of the tafsir were excluded. The collected

data were subjected to thematic analysis to identify dominant themes, visualize research trends, and critically explore the positioning of *Tafsir al-jalalayn* in modern tafsir scholarship, as well as to assess its contemporary relevance and potential future research trajectories.

C. RESULTS AND DISCUSSION

Mapping the Studies on *Tafsir al-jalalayn* (2000-2025)

N	Title of Study	Author	Year	Theme	Focus of Study	Approach	Theory
1	The Influence of <i>Tafsir al-jalalayn</i> ...	Sulaiman Musa	2010	Regional Reception	The influence of <i>Tafsir al-jalalayn</i> on Nigerian exegetes	Historical-Sociological	Tafsir Reception Theory; Sociology of Knowledge
2	The Ideological Reasoning Behind the Use of Hadith	Miski	2017	Ideological	The use of hadith and ideological bias	Ideological Critique	Ideological Criticism of Tafsir
3	An Intertextual Study of the Jalalayn Manuscript	Chilyatus Saadah	2019	Philological/Intertextual	Intertextuality of the Jalalayn manuscript from Karangasem	Philological-Intertextual	Intertextuality (Kristeva); Philology
4	Isrā'iliyyāt in <i>Hāshiyah al-Şāwī</i>	Mahfud	2019	Thematic	The element of Isrā'iliyyat in the commentary on Jalalayn	Thematic-Critical	Theory of Isrā'iliyyat; Narrative Criticism
5	<i>Khushu'</i> (Devotional Humility) in Prayer	Aminudin et al.	2020	Thematic	Comparison of the meaning of <i>khushuk</i> between Jalalayn and Nusantara tafsir	Thematic-Comparative	Semantic Analysis; Thematic Comparison
6	Commenting on Tafsir al-Jalalayn (Jaken Pati	Umi Musyarah	2020	Philological	Local study on a tafsir manuscript	Philological-Local	Local Manuscript Study

7	Edition) The Book <i>Hāshiyah al- Ṣāwī</i>	Alfian Dhany	2021	Commen tary & Methodo logy	Analysis of the Hasyiyah on Jalalayn	Descripti ve- Analytic al	Classical Text Study; Textual Criticism
8	Textual Analysis of the Jalalayn Manuscript	Zuhri	2021	Philologi cal	Descriptio n of the manuscrip t text from the Lasem collection	Descripti ve- Philologi cal	Descriptive Philology
9	<i>Tafsir al- jalalayn</i> at the Crossroads...	Ervan Nurtawa b	2021	Modern Receptio n	Tafsir in the context of contempor ary Indonesia	Sociologi cal- Cultural	Contextual Tafsir; Islam Nusantara
10	Contradictio ns in the Interpretatio n of Imam al- Jalalayn	Rifqatul Husna et al.	2022	Methodo logical	Compariso n between al-Mahalli and al- Suyuti	Compara tive- Critical	Tafsir Criticism; Intra-Tafsir Comparison
11	Interpretatio n of the Mutashābihā t Verses	Wildan et al.	2022	Thematic /Method ological	Interpretat ion of mutasyabi hat verses	Themati c-Textual	Interpretatio n of Mutasyabiha t; Qur'anic Sciences
12	Gus Baha's Tafsir Jalalayn Recitation...	Mahfidh atul Khasana h et al.	2023	Local Receptio n	Pesantren tradition and Gus Baha's interpretat ion	Anthropo logical- Receptio n	Reception Theory; Pesantren Studies
13	Qira'at in <i>Tafsir al- jalalayn</i> ...	Zulfadhli Rizqi Barkia	2023	Qira'at Studies	Qira'at in Surah al- Baqarah	Linguisti c-Qira'at	Qira'at Knowledge; Qur'anic Reading Variants
14	Translating the Untranslatable	Arif Maftuhi n	2023	Translati on & Knowled ge Transfer	Learning Tafsir Jalalayn as a translation practice	Translati on and Cultural Studies	Translation Theory
15	A Comparative Study of Marah al- Labid	Marzuki et al.	2024	Compara tive	Compariso n of the method between Tafsir Marah al- Labid and Jalalayn	Compara tive	Tafsir Methodolog y Comparison
16	The	Khoirin	2024	Educatio	Use of	Sociologi	Reception

	Reception of Eternality	Ni'mah et al.		nal Receptio n	tafsir in <i>madrasah tahfidz</i>	cal- Educatio nal	Theory in Islamic Education
17	A Study of the Book Tafsir al- Jalalayn	Yusria Amalia et al.	2025	General/ Descripti ve	Study of content and method of tafsir	Descripti ve- Qualitati ve	Descriptive Analysis of Tafsir Text

Based on the mapping of eighteen academic studies on *Tafsir al-jalalayn* from 2010 to 2025, there is a clear progression in the scholarly direction and focus concerning this classical exegesis. During the initial period (2010–2017), research on *Tafsir al-jalalayn* was predominantly descriptive and historical, emphasizing its influence on regional exegetes, such as in Nigeria, and exploring ideological dimensions in the use of ḥadīth within the commentary. From 2018 to 2020, scholarly attention began to shift toward philological concerns, particularly regarding Nusantara manuscripts, alongside thematic studies that compared *Tafsir al-jalalayn* with other seminal works, including *Tafsir al-Ṭabarī* and classical Malay commentaries.

The years 2021–2023 marked a methodological expansion, as scholars increasingly adopted sociological and anthropological approaches to investigate how *Tafsir al-jalalayn* is received and utilized in contemporary Muslim societies. These studies examined its role in traditional religious institutions such as *pesantren*, as well as in digital spaces like YouTube. Other works addressed linguistic features, including *qirā'āt* variations, and explored processes of translation and the transmission of exegetical knowledge in modern contexts. More recent studies (2024–2025) reflect a growing academic interest in the integration of *Tafsir al-jalalayn* into formal Islamic education, such as within *madrasah tahfīz*, and a more systematic investigation of its methodological structure and internal coherence.

Thematically, research on *Tafsir al-jalalayn* encompasses diverse topics, including interpretations of *khushū'* in prayer, verses concerning divine attributes (*ṣifāt*), the use of *Isrā'īliyyāt*, and internal exegetical differences between its two authors, al-Maḥallī and al-Suyūfī. The studies employ various approaches, including thematic, philological, comparative, reception-based, and translation-focused analyses. The theoretical frameworks range from reception theory, ideological critique, and *qirā'āt* studies, to intertextuality and

translation studies. These trends indicate a paradigmatic shift in classical tafsir studies—from a textual and exegetical focus toward more contextual, interdisciplinary, and socially grounded interpretations.

In sum, scholarship on *Tafsir al-jalalayn* demonstrates vibrant academic engagement and confirms its sustained relevance in contemporary Islamic thought. Far from being a mere historical artifact, the work continues to be reinterpreted in response to evolving social and intellectual needs. It remains a vital point of reference in both traditional and modern religious settings. The enduring elasticity of *Tafsir al-jalalayn* allows it to be re-read, re-contextualized, and critically examined through various methodological lenses. As such, further investigation into its place within modern tafsir discourse is essential to understanding how classical exegetical works contribute to the shaping of a more integrative and context-responsive Qur'anic scholarship in the present day.

The Position of *Tafsir al-jalalayn* in Contemporary Tafsir Discourse

As previously highlighted, *Tafsir al-jalalayn* is not merely preserved as a traditional text but continues to be reinterpreted through diverse academic approaches. Its significance has transcended its original function as a concise exegetical work, evolving into a dynamic intellectual source capable of responding to contemporary challenges. This section explores five key dimensions that reflect this transformation: (1) *Tafsir al-jalalayn* as a classical legacy with enduring modern relevance; (2) the reinforcement of its scholarly authority through philological and manuscript-based studies; (3) the methodological expansion into sociological, anthropological, and media-oriented approaches; (4) its integration within formal Islamic educational curricula; and (5) its function as a dialogical and reflective medium in contemporary Islamic discourse.

1. *Tafsir al-jalalayn* as a Classical Legacy with Contemporary Relevance

Tafsir al-jalalayn holds a strategic position as a classical Islamic work that remains both relevant and generative in contemporary contexts, particularly in Indonesia. This is exemplified by the study of

Ervan Nurtawab (2021), which highlights how *Tafsir al-jalalayn* continues to serve as a foundational reference within Islamic education and Qur'anic exegesis, while also undergoing substantial adaptation amid the digital transformation. This dual role reflects broader trends observed in scholarship on classical Islamic texts, where traditional works maintain vitality through dynamic reinterpretation and technological mediation (Sardar, 2011; Hidayatullah, 2014). Academically, *Tafsir al-jalalayn* supports the continuity of classical tafsir studies through increasingly critical, contextual, and multidisciplinary approaches. As Fazlur Rahman (1982) articulated, modern tafsir scholarship must negotiate textual authenticity with contemporary hermeneutics to remain meaningful. This approach aligns with multidisciplinary methods that integrate historical, linguistic, sociological, and digital media studies, as documented in recent scholarship exploring Qur'anic exegesis's evolving frameworks (Rahman, 2022). Digital media have also expanded the reach and accessibility of Qur'anic knowledge, especially among younger generations, as documented by Hooper (2018), who underscores the democratization of religious knowledge via online platforms.

In the educational domain, the sustained relevance of *Tafsir al-jalalayn* reinforces the integration of classical scholarship into formal Islamic curricula, fostering an epistemological foundation both authentic and responsive to contemporary realities. This integration echoes Al-Attas's (1993) views on the need for Islamic education to root itself in tradition while addressing modern epistemic challenges. Studies on pesantren education in Indonesia further demonstrate how *Tafsir al-jalalayn* remains a core curricular text, shaping both religious literacy and identity formation (Geertz, 1960; Bruinessen, 1995). Socially, the tafsir contributes to the construction of a contemporary Islamic identity that remains rooted in tradition while adaptive to cultural and societal transformations. As Bowen (2003) discusses, religious texts mediate identity formation in Muslim societies, blending classical heritage with current sociocultural contexts. This dynamic is especially evident in Indonesia's pluralistic society, where *Tafsir al-jalalayn* facilitates a balanced approach to modernity and tradition (Fealy & White, 2008).

Epistemologically, *Tafsir al-jalalayn* exemplifies the evolving nature of tafsir studies — harmonizing textual authenticity with contextual relevance — thus offering a compelling model within

contemporary exegetical discourse. This paradigm reflects scholarly calls for tafsir to be dialogical and contextually grounded (Abdulaziz, 2017; Sardar, 2011). Practically, the digital adaptation of this tafsir presents significant opportunities for the development of innovative and interactive Islamic pedagogy and da'wah. This technological engagement fosters intergenerational and intercultural dialogue, enhancing the transmission of Islamic knowledge in diverse contexts (Rahman, 2022; Hoover, 2016). Consequently, *Tafsir al-jalalayn* is not merely preserved as a historical artifact but continues to thrive as a living intellectual tradition, capable of engaging with and responding to evolving scholarly and social challenges in the modern Muslim world.

2. Strengthening Authority through Philological Approaches and Manuscript Studies

The strengthening of the authority of *Tafsir al-jalalayn* through philological approaches and manuscript studies during the period 2018–2020 carries substantial implications for academic scholarship and the broader tradition of Qur'anic exegesis. In-depth analyses of manuscript variants and the historical contexts of their compilation have reinforced *Tafsir al-jalalayn*'s legitimacy as a credible and authentic classical text (Saleh, 2004). Such philological scrutiny reveals textual variants and scribal practices that contribute to a more nuanced understanding of the tafsir, opening avenues for interpretations that are sensitive to the socio-historical milieu in which the text evolved (Ibrahim et.al, 2018). From an academic perspective, the philological approach provides a robust methodological foundation for critical and contextual tafsir studies (Nuraini et. al, 2024). By meticulously examining manuscript differences and contextualizing them historically, researchers can discern how the exegesis has been adapted over time to address changing cultural and intellectual environments. This expands tafsir research beyond literal or static readings, transforming it into an interdisciplinary inquiry that situates the text within broader socio-historical dynamics.

Moreover, this reinforcement of *Tafsir al-jalalayn*'s authority consolidates its position as a principal reference in Islamic education and tafsir research. As a result, it sustains the continuity of the Islamic scholarly tradition while establishing an epistemological foundation

for future scholars to develop tafsir in ways that engage with contemporary intellectual contexts (Fajri, 2022). The philological focus also encourages the preservation and digitization of manuscripts, which significantly enhance the accessibility of classical tafsir materials and facilitate their global dissemination. Thus, strengthening the authority of *Tafsir al-jalalayn* through philological studies does more than honor the classical text; it establishes the tafsir as a dynamic point of departure for innovation and scholarly dialogue within the discourse of modern Qur'anic exegesis.

3. Expansion of Studies into Sociological, Anthropological, and Media Studies Domains

The period from 2021 to 2023 marked a significant expansion in the study of *Tafsir al-jalalayn* into sociological, anthropological, and media studies, which has important implications for understanding this tafsir within the context of modern religious life. Sociological and anthropological approaches reconceptualize *Tafsir al-jalalayn* not merely as a static text but as a living discourse actively engaged in the everyday religious practices of contemporary Muslims. This perspective aligns with Bourdieu's (1990) theory of social practice, which regards religious texts as components of habitus and symbolic capital that continuously interact with social structures. Within the pesantren educational context, *Tafsir al-jalalayn* functions as a primary source that is not only studied textually but also embodied and transmitted intergenerationally, as elaborated by Geertz (1960) in his analysis of religion and Javanese culture.

Concurrently, the tafsir's entry into digital platforms such as social media and YouTube has opened novel avenues for contemporary religious communication (Hoover, 2016). Media studies reveal how *Tafsir al-jalalayn* operates as a dialogical medium, bridging classical intellectual heritage with dynamic and evolving socio-cultural realities (Couldry & Hepp, 2017). This trend corresponds with findings from Ichwan et al. (2024), which indicate that digitalization has transformed the consumption of Islamic religious literature among Indonesian Muslims, with a growing preference for seeking religious guidance through social media rather than traditional scholarly authorities. This phenomenon demonstrates that classical tafsir can function as an adaptive and relevant

intellectual resource, effectively addressing contemporary scholarly and social challenges faced by the Muslim community today.

4. The Integration of *Tafsir al-jalalayn* into Formal Islamic Education

The period of 2024–2025 marks a significant milestone in the academic recognition of *Tafsir al-jalalayn*, particularly through its integration into formal Islamic education curricula. This development reflects a shift from studying the classical tafsir merely as a historical text to its systematic acknowledgment as a primary source in shaping modern Islamic intellectualism. The integration of *Tafsir al-jalalayn* into formal Islamic education reinforces its role as an epistemological foundation for a new generation of scholars, intellectuals, and Islamic practitioners facing contemporary challenges. This approach aligns with the view that Islamic education must be grounded in strong epistemological foundations derived from the Qur'an and Sunnah, and supported by ijthad and rational inquiry as complementary sources (Zubaidillah, 2019).

The methodological and structural analysis of this tafsir demonstrates its capacity to provide a critical and contextual framework essential for the development of a modern tafsir paradigm that is more responsive to social, cultural, and intellectual transformations. Studies on the pedagogical practice of *Tafsir al-jalalayn* in Indonesia reveal that teaching strategies applied reflect varying institutional logics, which in turn shape diverse Islamic social realities (Nurtawab, 2018). Furthermore, the academic recognition and systematic application of *Tafsir al-jalalayn* in formal education not only strengthens its legitimacy but also opens space for the development of tafsir studies that are more interdisciplinary and globally relevant. This reinforces the position of *Tafsir al-jalalayn* as an adaptive and strategic intellectual source in navigating the evolving landscape of contemporary Islamic scholarship.

5. *Tafsir al-jalalayn* as a Dialogical and Reflective Medium

Tafsir al-jalalayn occupies a significant position within the classical exegetical tradition. However, contemporary scholarship increasingly repositions it as a dialogical medium that accommodates interpretive plurality. Drawing on hermeneutical approaches—

particularly Hans Robert Jauss's reception theory—it is posited that textual meaning is not fixed but emerges through the interaction between the text and the reader (Jauss, 1982). This theoretical perspective allows *al-Tafsir al-jalalayn* to be read not as a rigid or strictly literal commentary, but as a dynamic and context-sensitive text. As such, it functions as a medium for critical reflection on evolving socio-cultural and religious contexts. Thus, *al-Tafsir al-jalalayn* transcends its historical role as a classical exegetical source, offering instead a flexible platform for interpretive engagement that responds to the intellectual and spiritual needs of contemporary Muslim societies.

In addition to its hermeneutical relevance, *al-Tafsir al-jalalayn* can also be examined through the lens of ideological critique, particularly in relation to the nexus between exegetical authority and power structures. Abdullah Saeed (2006) argues that no tafsir is ideologically neutral; rather, exegetical works are often shaped by the socio-political and cultural conditions of their time. Accordingly, critical engagement with *al-Tafsir al-jalalayn* entails interrogating how it may reproduce normative frameworks—such as hierarchical gender relations, political authority, or legal formulations. This ideological reading does not seek to reject classical exegesis but to reposition it within contemporary discourse in a manner that is self-aware and critically reflexive. In this way, *al-Tafsir al-jalalayn* serves as an important site for exploring the discursive construction of religious authority, while simultaneously opening space for more ethical, inclusive, and socially engaged reinterpretations.

Moreover, *al-Tafsir al-jalalayn* functions as an intertextual tafsir that transcends linguistic and cultural boundaries through its extensive translation into numerous languages. Translation studies, particularly the work of Mona Baker (2018), emphasize that translation is not a neutral process of linguistic substitution, but rather a negotiation of meaning shaped by ideological and cultural dynamics. Each translated version of *al-Tafsir al-jalalayn* thus entails a degree of reinterpretation that reflects the epistemic and cultural needs of its target audience. This highlights the exegetical fluidity of *al-Tafsir al-jalalayn* and its capacity to respond to the complexities of globalization and transnational Islamic discourse. As a text that continues to circulate widely across temporal and spatial contexts, *al-Tafsir al-jalalayn* contributes richly to both local and global Islamic thought. When approached through reflective and interdisciplinary lenses, this tafsir

emerges not as a relic of the past, but as a living text capable of sustaining critical engagement between tradition and modernity.

The Relevance and Future Directions of Research on *Tafsir al-jalalayn*

Tafsir al-jalalayn holds a pivotal position as a classical legacy that remains both relevant and productive within contemporary exegetical discourse. Recent scholarship highlights that this tafsir functions not only as a foundational reference in Islamic education and scholarly circles but also demonstrates significant adaptability, particularly through its engagement with digital media platforms. Academically, *Tafsir al-jalalayn* sustains the continuity of classical tafsir studies by embracing more critical, contextual, and multidisciplinary methodologies, thereby expanding access to tafsir knowledge among younger generations. Socially, it contributes to the formation of religious identities that adapt to evolving cultural landscapes without severing traditional roots. Moreover, the reinforcement of its scholarly authority through rigorous philological research and detailed manuscript analysis further consolidates its legitimacy as a credible academic source. This integrative approach facilitates more contextualized and interdisciplinary tafsir scholarship, while simultaneously promoting manuscript preservation and digitization to enhance global accessibility.

The scope of *Tafsir al-jalalayn* studies has progressively expanded to include sociological, anthropological, and media-oriented analyses, establishing it as a living text actively engaged in contemporary religious practice. Beyond being an academic artifact, it embodies oral traditions, pesantren pedagogy, and digital communication, fostering ongoing dialogues between classical heritage and modernity. The formal incorporation of *Tafsir al-jalalayn* into Islamic curricula for 2024–2025 underscores its critical role as a principal source shaping a modern Islamic intellectual paradigm that is both critical and contextual. Critical and interdisciplinary inquiries, utilizing ideological critiques, reception theory, and translation studies, promote pluralistic interpretations, positioning *Tafsir al-jalalayn* as a dialogical medium reflective of textual authority and ideological dynamics. Consequently, it remains a strategically adaptive intellectual resource that enriches Islamic discourse on both

global and local scales amid contemporary epistemological and socio-religious challenges.

This discourse affirms that the relevance of *Tafsir al-jalalayn* within modern tafsir scholarship is dynamic and evolving rather than static. Such understanding invites critical reflection on future research trajectories, emphasizing the need for multidisciplinary and contextual approaches that transcend purely textual analysis by integrating social, cultural, and technological dimensions. Prospective studies should prioritize leveraging digital media and information technologies to broaden dissemination and pedagogy, enabling tafsir scholarship to more effectively respond to the challenges posed by globalization and social transformation.

Furthermore, reinforcing the authority of *Tafsir al-jalalayn* through philological and manuscript investigations establishes a robust methodological foundation for future critical and interdisciplinary research. Continued development of sociological, anthropological, media, and ideological perspectives is essential to ensure that this tafsir remains a vital text within contemporary religious praxis. Its integration into formal education signifies a strategic trajectory whereby *Tafsir al-jalalayn* serves as a foundational intellectual resource shaping modern Islamic paradigms. Future research must thus foreground dialogues between tradition and modernity, nurture pluralism in interpretative frameworks, and consolidate *Tafsir al-jalalayn*'s role as a reflective, critical, inclusive, and contextual medium addressing ongoing epistemological and socio-religious evolutions.

Understanding the relevance and future directions of *Tafsir al-jalalayn* requires contextualization within its social, cultural, and temporal milieus. In the fluid dynamics of modern societies, classical tafsir such as *Tafsir al-jalalayn* must engage contemporary challenges, including cultural transformations and advances in digital technology that influence Muslim engagement with sacred texts. Saeed (2006) stresses the necessity of socially contextual and relevant tafsir, which functions beyond historical documentation to become a living resource actively implicated in daily religious life. This perspective positions *Tafsir al-jalalayn* not simply as a historical legacy but as a text continually reinterpreted and adapted to meet contemporary exigencies. This aligns with Masud (2000), who argues for

interdisciplinary and critical approaches in modern tafsir studies to maintain responsiveness to intellectual and social change.

Comparatively, recent investigations reveal broader developments in *Tafsir al-jalalayn* studies, moving beyond earlier scholarship focused predominantly on textual and historical aspects. Zaman (2002) illustrates how Islamic intellectual traditions undergo internal critique and dialogical engagement, facilitating tafsir's evolution within modern contexts. Such approaches enrich tafsir understanding by enabling broader ideological reflection and intertextuality while affirming classical tafsir as an inclusive dialogical medium. Accordingly, *Tafsir al-jalalayn* transcends being merely a literal or authoritative text; it constitutes a dynamic, pluralistic scholarly tradition that significantly contributes to the enrichment of both global and local Islamic discourse. This underscores the imperative for future tafsir research to integrate sociocultural and media studies, thereby sustaining tafsir's relevance amidst an increasingly complex and diverse Muslim milieu.

In conclusion, this research offers a novel perspective by bridging classical tafsir scholarship—traditionally centered on text and history—with contemporary social realities. It reframes *Tafsir al-jalalayn* not as a static corpus but as a living tradition actively evolving through educational systems, oral transmission, and digital media. This approach affords a more comprehensive understanding of how *Tafsir al-jalalayn* remains relevant and influential amid ongoing social and technological transformations—an aspect insufficiently addressed by prior studies. Thus, the study enriches the discourse on *Tafsir al-jalalayn* as a vibrant component of a religious tradition continuously adapting to the demands of the present era.

D. CONCLUSION

The preceding discussion demonstrates that *Tafsir al-jalalayn* exhibits remarkable resilience in addressing the intellectual and social challenges confronting contemporary Muslim communities. The shift in research paradigms—from primarily descriptive-historical analyses toward more contextualized and reflective approaches—illustrates that this tafsir is far more than a static historical artifact; it remains a living, dynamic source of knowledge that is continually reinterpreted. This vitality strengthens *Tafsir al-jalalayn*'s relevance not only within

academic discourse but also across diverse religious practices, spanning traditional institutions such as pesantren and extending into expansive digital platforms. Such a dual presence affirms the tafsir's pivotal role in bridging the gap between classical scholarly authority and the evolving realities of modern Muslim societies.

Looking forward, the prospects for advancing *Tafsir al-jalalayn* studies remain expansive, particularly through the encouragement of increasingly interdisciplinary approaches that respond to pressing social needs. The convergence of manuscript research, pedagogical applications, and digital dissemination points to promising avenues for future scholarship. By maintaining a consistent sensitivity to temporal contexts and community exigencies, this tafsir can continue to serve as a vital and productive reference point, shaping an inclusive, critical, and adaptive understanding of religion. Consequently, *Tafsir al-jalalayn* merits sustained scholarly engagement and must be dynamically revitalized as an integral component of Islam's evolving intellectual landscape.[]

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موديراسي بيزاكاما دالام ليغكوغان فينديديكان ايندوستري:
أوقايا مينجيهكاه راديكاليهسي دان مينومبوهكان توليرانسني
افيف مفتاخ البصر

ستر اتبكي فيغكونان فيكون سيباكي سارانا فيمبيلاجاران
كتاب كونينغ س م ف ا ت الانيس
محمد صديق العزيز دان حمدا مغربي

لك ه عبد الواحد هاشيم: توكوه كاديريساسي اسلام نوسانتارا
مفتاخ الفانزين دان خيز الانوار

داكواه كولتورال والي سوغو اكلتوراسي سيني دان فونداسي
فيرادابان اسلام جاوا
عين اليقين دان احمد خالد

فيران مسجد كونا دالام ماسا اوال فيبيران اسلام دي
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اميليا واطى دان نائدا عين الز افيق

تاساووف سيباكي افيستيمولوكي فينيغكاتان كيساداران
شعيرتوأل دالام فتح العارفين كاريا شيخ احمد خاطيب
سافاس
محمد رجال، أم سلامة دان فوفوت فوتري ياني

ريليفانسني مقام تاساووف دالام ميمبنتوك ايتوس كيلموان
دان كاراكتير باغسا دي ايرا موديرن
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