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TRANSFORMATION OF TAFSIR AT-TANWIR AUDIOVISUAL ON YOUTUBE IN THE VERSE OF *UMMATAN WASATHA*

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Abstract

Tafsir At-Tanwir Muhammadiyah began with its publication in Suara Muhammadiyah magazine. Then, Tafsir At-Tanwir was published by conducting an online interpretation study through the Youtube channel media which allowed the conversion of Tafsir At-Tanwir into an audiovisual interpretation. Even though the presenter refers to the interpretation, there will still be new arguments to support his explanation related to the surrounding reality. Given this background, the aim of this study is to compare the interpretation of At-Tanwir on Youtube and the original interpretation of Tafsir At-Tanwir in Suara Muhammadiyah magazine. This type of research is library research using a qualitative approach that is netnographic in nature by collecting data and information contained in the video recording of the Tafsir At-Tanwir recitation of Q.S Al-Baqarah verse 143 in the Youtube Tarjih channel media. After that, it was analyzed comparatively with the original Tafsir At-Tanwir original in Suara Muhammadiyah magazine to compare the interpretation of the *ummattan wasatha*>. The results in this study indicated that the interpretation of the *ummattan wasatha*> on Youtube was transformed or there were additional changes. The cause for this is due to the context of the reality around presenter and the factors of audience participants following in the online Tafsir At-Tanwir recitation.

Keywords: Transformation, Audiovisual Interpretation, Tafsir At-Tanwir

Introduction

Tafsir At-Tanwir is a work of interpretation of the Qur'an which is officially published by the Muhammadiyah organization. The presence of the interpretation of the Qur'an is very important for Muhammadiyah¹ as stated in article 4 paragraph (1) of the articles of association of Muhammadiyah, that Muhammadiyah is an Islamic movement based on the Qur'an and Sunnah. Therefore, Muhammadiyah is deemed necessary for and required to be able to provide an understanding of the Qur'an through its interpretation and content². Muhammadiyah as a large religious organization in Indonesia, through its book of interpretation, is a solution to various problems and problems in all fields³.

Historically, Tafsir At-Tanwir Muhammadiyah was not born directly in the form of the first volume of Juz 1 which was published on Tuesday, December 13, 2016 and was reprinted due to the high demand for this interpretation until it was finally republished in 2021. The forerunner to the birth of the first volume started from it was first published in Suara Muhammadiyah magazine in 2010. Interestingly, this interpretation is still in the process of being worked on even though the first volume has been published. Now Tafsir At-tanwir, continues to be published in installments in the Suara Muhammadiyah magazine and has even entered the 3rd chapter of the magazine which has been continued with its 2nd chapter which began in the 2015 edition.

The publication of Tafsir At-Tanwir in addition to Suara Muhammadiyah magazine was also carried out at the Tafsir At-Tanwir recitation which was also initiated by the Tarjih Council and Tajdid PP Muhammadiyah in a hybrid (online and offline) manner. This online study is a form of Muhammadiyah digital da'wah symbols in understanding the meaning of the verses of the Qur'an⁴. This At-Tanwir Tafsir study has been carried out since 2018 at the Gedhe Kauman Mosque, Yogyakarta by also featuring streaming media Youtube.⁵ Until now,

¹ Haedar Nashir called Tafsir At-Tanwir important for Muhammadiyah because first, Muhammadiyah is the al-Ruju' ila al-Qur'an wa al-Sunnah movement; second, the number of interpretations of the Qur'an that were born from various scholars but not yet from Muhammadiyah; third, to become the orientation of Muhammadiyah's Islamic guidelines; Fourth, to become the basis for the tajdid movement of the second century Muhammadiyah in facing complex challenges. See: <https://suaramuhammadiyah.id/2017/02/26/membaca-tafsir-at-tanwir/>, accessed on April 5, 2022

²Tim Penyusun Majelis Tarjih dan Tajdid PP Muhammadiyah, *Tafsir At-Tanwir Jilid 1* (Yogyakarta: Suara Muhammadiyah, 2021). p.vii

³Tafsir At-Tanwir is a responsive interpretation. In accordance with its spirit, Tafsir At-Tanwir tries to respond to contemporary problems today. See: Indal Abror M. Nurdin Zuhdi, *Tafsir At-Tanwir Muhammadiyah: Teks, Konteks Dan Integrasi Ilmu Pengetahuan* (Yogyakarta: Bildung, 2021). p.2

⁴The Muhammadiyah digital da'wah model was formulated by involving the Tarjih Council, Tabligh, Information Library, and other institutions in a stimulant and massive manner.. See: <https://suaramuhammadiyah.id/2021/08/26/mengintensifkan-dakwah-digital/>, accessed on April 6 April 2022

⁵ See: <https://suaramuhammadiyah.id/2018/03/15/pengajian-tarjih-rawat-semangat-islam-berkemajuan-di-masjid-gedhe-kauman/>, accessed on 6 April 2022

the recitation of Tafsir-Tanwir is still continuing, it has even entered the 2nd chapter.

Researchers are interested in examining the interpretation of the interpretation of At-Tanwir in the second chapter of Surah al-Baqarah. The previous research has been widely studied by academics. In general, previous research on Tafsir At-Tanwir can be divided into 2, the first is research on the methodological aspect. This research can be found, for example, research conducted by Indal Abror and M. Nurdin Zuhdi which analyzed the interpretation method used by Tafsir At-Tanwir. The result was Tafsir At-Tanwir using the thematic tahlili cum method.⁶ The second research is on the content aspect of interpretation. And this is the most common. For example, research conducted by Egi Sukma Baihaqi which tries to analyze the interpretation of the caliph which is contextualized in the perspective of state leadership from the perspective of Tafsir At-Tanwir in Q.S Al-Baqarah verse 30. As a result, Tafsir At-Tanwir highlights human leadership as a responsibility that must be considered and the position of humans that must be considered. have the potential to carry out the mandate as a leader on earth⁷

While research on audiovisual interpretation, this research model tends to emerge as the development of social media, especially Youtube. The first research was conducted by Nur Laili Alfi Syarifah on Gus Baha's audiovisual interpretation on the Al-Muhibbin Youtube channel. In this study, find Gus Baha's audiovisual interpretation method in conveying his commentary studies and his commentary studies have a positive influence on the listeners.⁸ Then the second research was conducted by Ali Hamdan and Miski who examined the social dimensions and discourse of audiovisual interpretation of the scientific interpretation of bees on the Youtube channel of the Indonesian Ministry of Religion. Although the scientific interpretation has been polemical by scholars, due to the position of the Al-Qur'an Pentashihan Mushaf institution, it has legitimacy authority and maximum utilization of access to technology, making this audiovisual interpretation easy to accept in the community.⁹

⁶Indal Abror and Muhammad Nurdin Zuhdi, "Tafsir Al-Qur'an Berkemajuan: Exploring Methodological Contestation and Contextualization of Tafsir At-Tanwir by Tim Majelis Tarjih Dan Tajdid PP Muhammadiyah," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 2018, <https://doi.org/10.14421/esensia.v19i2.1347>.

⁷Egi Sukma Baihaki, "Kepemimpinan Negara Dalam Perspektif Tafsir Tanwir" 9, no. 1 (2020): 71–96.

⁸Nur Laili Alfi Syarifah, "Tafsir Audiovisual : Kajian Penafsiran Gus Baha Di Channel Youtube Al-Muhibbiin Dan Implikasinya Bagi Pemirsa," *Skripsi*, 2020, 1.

⁹Ali Hamdan and Miski Miski, "Dimensi Sosial Dalam Wacana Tafsir Audiovisual: Studi Atas Tafsir Ilmi, 'Lebah Menurut Al-Qur'an Dan Sains,' Lajnah Pentashihan Mushaf Al-Qur'an Kemenag RI Di Youtube," *RELIGIA: Jurnal Ilmu-Ilmu Keislaman* 22, no. 2 (2019): 248–66.

Looking at the studies above, the research on Tafsir At-Tanwir in chapter 2 has not yet been carried out as far as the author has explored. Especially in Tafsir At-Tanwir, the researcher focuses on the interpretation of *wasatha ummatan*¹⁰ which is the concept of the emergence of religious moderation discourse¹⁰ and for the Muhammadiyah organization to position itself as a moderate Islamic organization. In addition, the 2nd chapter published in the Suara Muhammadiyah (SM) magazine with the Tafsir At-Tanwir recitation available on the Youtube channel has not been studied. In Surah al-Baqarah verse 143 underwent a meaning transformation during the study of Tafsir At-Tanwir on the Youtube channel.

The use of Youtube social media as a medium for conveying exegesis messages, allows changes to Tafsir At-Tanwir to turn into audiovisual interpretations, because even though the source who explains the interpretation refers to the interpretation of Tafsir At-Tanwir, there will still be efforts to build new arguments to support an explanation. Usually some audiovisual interpretations contain explanations that are closely related to the latest reality rather than textual explanations of their interpretations¹¹.

Changes that occur in audiovisual media¹² adalah semula tafsir yang berbentuk teks kemudian ditransmisikan ke dalam bentuk verbal dan gambar. Audiovisual media in the context of the study of commentary offers advantages in that the audience participates in the study of the Qur'an, so that the effort to understand the interpretation of the Qur'an to the public can be reached more broadly. However, according to the author's observations, what might be a drawback according to the author's observations is that the interpretation of interpretation emphasizes more on the core of interpretation so that sometimes the delivery of interpretation is not comprehensively according to the book of interpretation.

The interpretation of *ummatan wasatha* in the 2nd chapter of Tafsir At-Tanwir can be seen in SM magazine issue no.11 dated 1-15 June 2015¹³ and the study of Tafsir At-Tanwir on the Youtube channel "Tarjih Channel" which was

¹⁰Agus Akhmedi, "Moderasi Beragama Dalam Keragaman Indonesia Religious Moderation in Indonesia ' S Diversity," *Jurnal Diklat Keagamaan* 13, no. 2 (2019): 45–55.

¹¹Nafisatuz Zahra, "Transformasi Tafsir Al-Qur'an Di Era Media Baru: Berbagai Bentuk Tafsir Al-Qur'an Audiovisual Di YouTube," *Hermeneutik* 12, no. 2 (2019): 32, <https://doi.org/10.21043/hermeneutik.v12i2.6077>.

¹²The word audiovisual comes from the words audible and visible. Audible means that which can be heard and visible which means that it can be seen. Audiovisible media can be interpreted as media that can be heard and seen. See: Stevi STEVI and Haryanto HARYANTO, "Need Analysis of Audio-Visual Media Development to Teach Digestive System for Elementary School," *Journal of Educational Technology and Online Learning* 4, no. 1 (2020): 22–29, <https://doi.org/10.31681/jetol.672104>.

¹³Tim Penyusun Majelis Tarjih dan Tajdid PP Muhammadiyah, "Majalah Suara Muhammadiyah, Tafsir Surat Al-Baqarah Ayat 142-152," *Edisi 11* (Yogyakarta, 2015). p.18.

held on August 4, 2021. The author aims to compare the interpretations in the two different media. In comparing the interpretation of the *ummatan wasatha* in Tafsir At-Tanwir in Suara Muhammadiyah Magazine and the interpretation on the Youtube channel of the Tarjih Tafsir At-Tanwir Study, there is a new explanation by Dr. Ustadhi Hamsah, M.Ag especially about the concept of *wasathiyyah* which he explained in the recitation. There are three questions posed in this study: first, how is the interpretation of the *wasatha ummatan* in Tafsir At-Tanwir in SM magazine with the Youtube channel "Tarjih Channel"? Second, what causes the interpretation of the *wasatha ummatan* in Tafsir At-Tanwir in SM magazine to experience a transformation of meaning on the Youtube channel "Tarjih Channel"?

Interpretation of *Ummatan Wasatha* in Tafsir At-Tanwir inside Suara Muhammadiyah Magazine

The development of communication media, including print mass media, has had an impact on progress in the form of communication and information that can be disseminated quickly¹⁴. Media as an instrument to convey messages and information is also a tool used in conveying the content of the interpretation of the Qur'an. The discovery of the printing press has encouraged the writing of the interpretation of the Qur'an through the mass media. According to Islah Gusmian, the mass media interpretation of the Qur'an is an interpretation that is technically published through mass media such as magazines, newspapers and other printed mass media.¹⁵

Mass media, such as magazines, in the era of the 1900s the commentators who wrote their interpretations chose magazines as writing media in conveying their interpretations of the Qur'an. Indonesian Tafsir published in magazine media, for example, the interpretation written by Shaykh Taher Jalaludin (m. 1956 AD) in Al-Imam magazine. *syiar da'wah* in Malay society, especially Minangkabau¹⁶. Then there was Buya Hamka before writing his magnum opus Tafsir Al-Azhar, he often wrote in the commentary columns in Gema Islam magazine. These interpretations in Gema Islam magazine were the motivation for Hamka to complete his 30 juz commentary, namely Tafsir Al-Azhar. And

¹⁴Sohana Abdul Hamid, "PENGARUH MEDIA MASSA TERHADAP PERUBAHAN SOSIAL MASYARAKAT (Mass Media Effect on Changes in Social Community)," *E-Bangi* 13, no. 4 (2016): 2016, <https://www.proquest.com/openview/644ca4ce50c55135e47f85ff76bad0a3/1?pq-origsite=gscholar&cbl=616374>.

¹⁵ Delivered by Islah Gusmian in the Tafsir School webinar in the session "Tafsir Al-Qur'an the Era of Indonesian Social Media: From Legitimacy to Contestation on Friday 11 September 2020, organized by the CRIS Foundation.

¹⁶Abdul Manan Syafi'i, "Pengaruh Tafsîr Al-Manâr Terhadap Tafsir Al-Azhar," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 38, no. 2 (2014): 263–75, <https://doi.org/10.30821/miqot.v38i2.100>.

there are many more commentaries written in magazine media, most of the interpretations written also use the thematic method and are usually short but with strong diction¹⁷.

Tafsir At-Tanwir before being printed in the form of a juz volume was a collection of the At-Tanwir commentary column in Suara Muhammadiyah magazine. Therefore, this commentary was written in Suara Muhammadiyah magazine in 2010 right before the Muhammadiyah centenary congress, although it was broken up a few years ago¹⁸. Actually, before the presence of the Tafsir At-Tanwir column in Suara Muhammadiyah magazine, there had been a special column for writing on the interpretation of the Qur'an written by an expert on the interpretation of the Qur'an of Muhammadiyah. As far as the authors search, there are three people who often fill in commentary writings in Suara Muhammadiyah magazine, namely Prof. Dr. Yunahar Ilyas (Chairman of PP Muhammadiyah 2010-2015), Prof. Dr. Sa'ad Abdul Wahid (Professor of Sharia at IAIN Sunan Kalijaga Yogyakarta) and Prof. Dr. Muhammad Chirzin (Professor of Interpretation at Sunan Kalijaga State Islamic University Yogyakarta)¹⁹.

Suara Muhammadiyah magazine is published twice every month, so the process of working on Tafsir At-Tanwir which was first published in the magazine is quite long. The initial manuscript published in the "Tafsir At-Tanwir" rubric began through the process of dividing the tasks by topic group of verses with a specified outline. After the initial manuscript has been compiled, then forums and sessions are then held to provide input and improvements to each other in the internal tarjih assembly²⁰. At the session forum called Halaqah Tafsir, the manuscript was discussed again in more depth with the experts according to the theme raised. Finally, after the completion of the manuscript revision process, it was only entered into the editing process from the appointed team to synchronize all matters related to technical aspects, language style, and more. Then it was also corrected by expert readers from the chairman of the

¹⁷Muhammad Miftahuddin, "Sejarah Media Penafsiran Di Indonesia," *Nun: Jurnal Studi Al-Qur'an Dan Tafsir Nusantara* 6, no. 2 (2020): 117–43, <https://ejournal.ariat.or.id/index.php/nun/article/view/159/>.

¹⁸ Lihat: <https://suaramuhammadiyah.id/2017/02/26/membaca-tafsir-at-tanwir/>, diakses pada 20 April 2022

¹⁹These three writers often fill in thematic commentary writings with various discussions on a regular basis before being replaced with the Tafsir At-Tanwir column. They have also been members of one of the teams that compose the Tafsir At-Tanwir Juz one.

²⁰Tafsir At-Tanwir Muhammadiyah is an interpretation compiled collectively. Previously, Muhammadiyah had also published several official interpretations, one of which was Tafsir Al-Qoer'an Djoez to Satoe. Lihat: Ahmad Nurrohimi and An-Najmi Fikri, "Makna Kafir Dalam Tafsir Muhammadiyah: Studi Analisis Komparatif," *Profetika: Jurnal Studi Islam* 22.1 (2021 (2019): 159–68, <https://doi.org/https://doi.org/10.23917/profetika.v22i1.14774>.

Tarjih and Tajdid Council and the Chairman of PP Muhammadiyah in the fields of Tarjih, Tajdid and Tabligh²¹.

The interpretation of the wasatha ummatan in Tafsir At-Tanwir, is in the thematic tahlili cum group of surah al-baqarah verses 142-152. Then the publication was in Suara Muhammadiyah magazine which was divided into five sessions in editions 9-13 in 2015. While the interpretation that focused on the discussion of the wasatha community was found in the 11th edition of Suara Muhammadiyah magazine from 1-15 June with the initial manuscript compiled by Dr. Hamim Ilyas, M.Ag. The term ummatan wasatha> is stated in verse 143:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا ۗ وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ ۗ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ ۗ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ ۗ إِنَّ اللَّهَ بِالنَّاسِ لَرُءُوفٌ رَحِيمٌ - ١٤٣

(143) *That is how We have made you (Muslims) a chosen people so that you will be witnesses to (history) mankind, while the Messenger (Muhammad) is a witness over (your situation). We have not set the Qibla to be your Qibla (now) but that We may know (so that it is clear) who followed the Messenger and who defected. Indeed (the diversion of Qibla) is very heavy, except for those who have been guided by Allah. He will not waste your faith. Verily, Allah is Most Gracious, Most Merciful to mankind*²².

Regarding the understanding of the term *ummah* (أُمَّة), Tafsir At-Tanwir refers to the Gharib Al-Ashfahani dictionary that *ummah* or *ummah* is every group united by one thing, whether in the form of religion, time, or place. Both the things that unify them are coercive and self-willed. This similarity has implications as a group that has the task of being a group that forms a cultured livelihood and is known by the community. So the understanding of *ummah* in Tafsir At-Tanwir is defined as a community group. While the word *wasath*, Tafsir At-Tanwir refers to the Tafsir Al-Kasysyaf by Az-Zamakhsyari which means middle (وسط), fair (عدل), and choice (خيار)²³.

So that when the terminology of the words *ummah* and *wasath* is combined, it means a middle and fair society so that it becomes a society of choice. This merger means that Muslims are the chosen people because they are in the middle and fair between the two extreme tendencies in the right-leaning

²¹ Lihat: <https://suaramuhammadiyah.id/2020/01/23/tafsir-at-tanwir/> , accessed on 24 April 2022

²²Tim Penyusun Majelis Tarjih dan Tajdid PP Muhammadiyah, "Majalah Suara Muhammadiyah, Tafsir Surat Al-Baqarah Ayat 142-152." It can also be seen on the Suara muhammadiyah website: <https://suaramuhammadiyah.id/2015/10/12/kiblat-dan-masyarakat-islam-ideal-surat-al-baqarah-ayat-142-152/>

²³Az-Zamakhsyari, *Tafsir Al Kasyaf an Haqaiq At-Tanzil Wa Uyun Al-Aqawil* (Dar al kutub al-Ilmiyah, n.d.). p. 337-338

(spiritualism) and left-leaning (materialism) movements. The quality of this choice is a sign of the existence of Muslims as an ideal Islamic society²⁴.

Muslims are made by Allah SWT as the chosen people (وَكَذَلِكَ لَكُمْ), this phrase shows the majesty of Allah in making Muslims a community with the "chosen" identity and if Muslims do not make it happen, it means they have betrayed Allah who has given that label. Therefore, Muslims have a tough task both internally and externally in carrying out as the chosen people. The role of Muslims inside and outside is a form of the true identity of Muslims as people chosen by Allah SWT to carry out this task. The external task of Muslims as the chosen people as expressed by لَتَكُونُوا آءَ لَى النَّاسِ (to be witnesses over humans). Ibn Kathir said that it was the duty of the Ummah to bear witness to other believers who acknowledged their virtue on the Day of Judgment. Because they wanted to admit that after the Prophet Muhammad came with a message of Islamic teachings²⁵.

The interpretation of Tafsir At-Tanwir does not reject the eschatological task of Muslims, but the expression of being a witness can be brought to the task of being able to understand the reality of other communities objectively and take responsibility. As a consequence, Muslims bear the responsibility to uplift and promote it. This understanding is in accordance with the choice of Muslims in trying to uphold the da'wah amar ma'ruf nahi munkar (Q.S Ali-Imran verse 10) and also the teachings to know each other that not only greet each other, but also learn from each other (Q.S Al-Hujurat verse 13)²⁶.

Then the internal task of Muslims as the chosen people of Allah is revealed by الرَّسُولُ لَيْكُمْ ا (and the Prophet Muhammad is a witness against you all). In interpreting this fragment of meaning, according to Tafsir At-Tanwir explained:

"This expression shows that Muslims must implement Islamic teachings that enable them to become the chosen people expected by the Prophet. They have to implement many teachings. Among them are the teachings about justice that must be upheld indiscriminately (Q.S Al-Ma'idah verse 8) and the teachings about knowledge that elevates degrees (Q.S Al-Mujadilah verse 11)"²⁷.

The role of Muslims in and out is a form of the true identity of Muslims who are appointed as people chosen by Allah SWT to carry out these tasks.

²⁴Tim Penyusun. *Suara Muhammadiyah* (Edisi 11), p. 18

²⁵This is revealed in the hadith narrated by Abu Sa'id that the Prophet Nuh was asked whether he had delivered his message, as well as the Prophet Muhammad was asked a similar question. See: Ibnu Katsir, *Tafsir Ibnu Katsir Jilid 1 Terj. Abdullah* (Bogor: Pustaka Imam Syafi'i, 2017). p. 291

²⁶ Tafsir At-Tanwir. *Suara Muhammadiyah* (Edisi 11), p. 18-19

²⁷*Ibid.*

Tafsir At-Tanwir Muhammadiyah On Youtube

The rapid pace of technological development, especially new media, namely the internet (online), requires humans to adapt and transform. The existence of the internet seems to change every sphere of life and social communication patterns of society. Likewise, the development of interpretation media has also evolved along with the development of online media. Tafsir al-Qur'an is now entering an era called "interpretation of online media"²⁸. One of the audiovisual-based online media that provides audio (sound) and visual (image) content is Youtube. Based on data in 2020 from the www.businessofapps.com website, as many as 2.3 billion users of this media are active every month and now occupy the top position as the most used social media in Indonesia. This is because Youtube offers easy access to media that accommodates its users to understand something through what they see and hear²⁹.

Seeing this opportunity, the delivery of interpretations is also mostly done on Youtube media to convey the messages of the interpretation of the Qur'an effectively and widely accessible³⁰. Through this audiovisual interpretation on YouTube, according to a study conducted by Nafisatuzzahro, interpretation with the audiovisual method is able to make all people who were previously limited to a certain distance and tend to be carried out in private spaces, now begin to move to spaces that are truly open to the public, so that everyone can participate in understanding the interpretation.

The Tafsir At-Tanwir Muhammadiyah recitation conducted on Youtube "Tarjih Channel" is one of the regular editions of the recitation held by the PP Muhammadiyah Tarjih and Tajdid Council on every Wednesday night Thursday at the Gedhe Kauman Mosque, Yogyakarta. Although the implementation is in the Gedhe mosque, the recitation is also broadcast on the Youtube channel managed by the Tarjih Council and Tajdid Muhammadiyah once a month for the edition of the Tafsir At-Tanwir recitation³¹. However, due to the pandemic, the Tafsir At-Tanwir recitation was then held via Zoom meeting and streaming on the Youtube Tarjih channel.

The presenters who delivered the recitation of Tafsir At-Tanwir, came from the personal members of the Tarjih Council and Tajdid himself who filled

²⁸Zain Al Falah, *Tafsir Media Online* (Bogor: Guepedia, 2020). p. 3

²⁹Tri Wahyu Amalia and A.A.I. Prihandari Satvikadewi, "Personal Branding Content Creator Arif Muhammad (Analisis Visual Pada Akun Youtube @Arif Muhammad)," *Representamen* 6, no. 01 (2020), <https://doi.org/10.30996/representamen.v6i01.3519>.

³⁰Moh. Azwar Hairul, "Tafsir Al-Qur'an Di Youtube," *Jurnal Al-Fanar* 2, no. 2 (2020): 197–213, <https://doi.org/10.33511/alfanar.v2n2.197-213>.

³¹ See: <https://suaramuhammadiyah.id/2018/03/15/pengajian-tarjih-rawat-semangat-islam-berkemajuan-di-masjid-gedhe-kauman/>, accessed on 9 May 2022.

each month in turn. And the audience participants who listened to the Tafsir At-Tanwir study mostly came from Muhammadiyah residents who did both Zoom meetings or YouTube streaming from various Regional Leaders and Muhammadiyah Branch Leaders.

During the online Tafsir At-Tanwir recitation, the presenters are usually accompanied by a moderator who guides the recitation program. In addition, the moderator is in charge of opening a question and answer session for recitation participants who want to ask questions directly to the presenters or through the chat column. Because this recitation is online, the use of the event studio is important for the smooth delivery of material. As far as the author observes, this Tafsir At-Tanwir study during the pandemic utilizes the studio of the Muhammadiyah Digital Syiar Center and also the Tarjih Muhammadiyah Center studio or sometimes the presenters are also online from their respective homes.

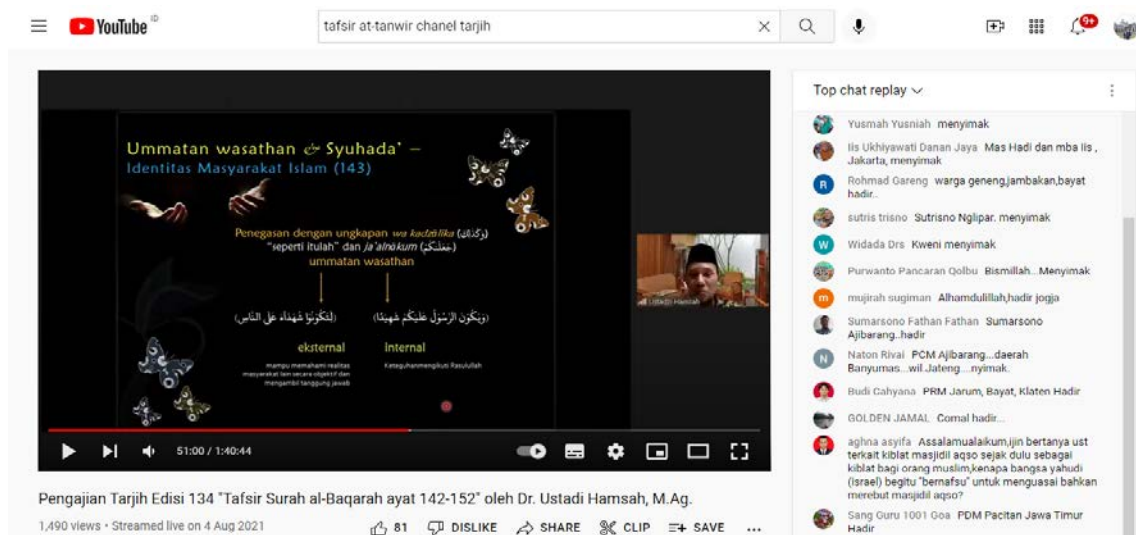


Figure 1 At-Tanwir Tafsir Recitation on Youtube

Audiovisual Interpretation *Ummatan Wasatha*> dalam Tafsir At-Tanwir On Youtube

The Tafsir At-Tanwir recitation on the Youtube Tarjih Channel which discusses the word *ummatan wasatha*>, was delivered by Dr. Ustadi Hamsah, M.Ag in edition 134 "Tafsir Surah Al-Baqarah verses 142-152". The video

uploaded on the channel since August 4, 2021 has been watched by 1,490 viewers.³²

In this 134th edition of the Tafsir At-Tanwir study, especially in the discussion of the wasatha community, the resource person in this At-Tanwir Tafsir recitation was delivered by Ustadi Hamsah. Ustadi Hamsah was quite representative in conveying the interpretation of *ummatan wasatha* to Tafsir At-Tanwir representing Muhammadiyah, where he was a member of the Tarjih and Tajdid assembly of PP Muhammadiyah who served in the division head of the study of the Qur'an and hadith. This is not because of the reference to his personal opinion, but that this Tafsir At-Tanwir is a collective interpretation by the At-Tanwir drafting team and has gone through a discussion session in its ratification.

The meaning of *ummatan wasatha* explained by Dr. Ustadi Hamsah, he connected with the previous verse, verse 142, namely with the order to change the direction of the Qibla to be oriented to the Grand Mosque and the implication is that the mosque as a symbol of goodness will give birth to wasathiyyah people. He interpreted *wasathiyyah* as the superior people³³ and choices that enforce the principles of *wasathiyyah* or moderation. According to him, the concept of wasathiyyah Islam is not just an issue of religious moderation, but it is the essence and identity of Islam itself.

The form of affirmation of Islam wasathan is emphasized by the word *wakadza* *lika ja'alna* (That's how We have made you Muslims). This labeling was explained by Ustadi Hamsah, Allah swt did not play around in making Muslims and the Prophet Muhammad as the Ummatan Wasatha, because according to him this is the essence of this universe.³⁴

Furthermore, the function of the wasatha ummaman which was explained by Ustadi Hamsah was as a *syuhada* (witness) who had a dual role of internal and external duties. The function of the martyr himself in placing the middle position is to prioritize the essence of goodness, justice and benefit regardless of one's rank and position. So that whatever the conditions of our lives are always oriented towards goodness.

³²Pengajian Tarjih Edisi 134 "Tafsir Surah al-Baqarah ayat 142-152" oleh Dr. Ustadi Hamsah, M.Ag. August 4, 2021, at 19.45 WIB. Link Youtube: <https://www.youtube.com/watch?v=852dBUi5Chk&t=3454s>

³³ In the online KBBI dictionary, the word superior means higher than others. <https://kbbi.kemdikbud.go.id/>

³⁴ As a development, Ustadi Hamsah associated it with the concept of Nur Muhammad, in terms of Sufism this means light attributed to the name Muhammad. That Nur Muhammad became the beginning of the event from which everything in this universe was created. See: H. Sahabudin, "Nur Muhammad Dalam Tradisi Sufisme," *Al Qalam*, 19(92) (2002): pp.58-71., <https://doi.org/http://dx.doi.org/10.32678/alqalam.v19i92.1017>.

In the external task of Muslims as *ummatan wasatha*> to understand the reality of other communities objectively and take responsibility, Ustadi Hamsah relates it to members of the Muhammadiyah organization who have become *litaku>nu> syuhada>' alan-na>si* (so that you become witnesses of human) whose role is to understand the problems of reality in society and be involved in fixing it. Fixing what Ustadi Hamsah said: "To fix here we are not fixing because there are certain agendas, and fixing here as martyrs' is to create the best and be oriented to the essence of the mosque". Muhammadiyah as an Islamic community organization is actively involved in fixing various problems of the people in society. This is evidenced by the soul instilled by K.H Ahmad Dahlan as the founder of Muhammadiyah who continues to be consistent in advancing the life of mankind³⁵.

While the internal task, Muslims as *ummatan wasatha*> confirmed to follow the Prophet. And the meaning of *yaku>nar ar-rasu>lu 'alaikum syahida*> (and the Prophet Muhammad is a witness against you all) has the consequence that Muslims must be persistent and do not turn away from the teachings of the Islamic treatise conveyed by the Prophet Muhammad. So these two tasks and functions are called *ummatan wasatha*>.

When compared to the audiovisual interpretation of *ummatan wasatha*> on Tafsir At-Tanwir on Youtube, there is a slight change compared to Tafsir At-Tanwir in the magazine. In conveying the essence of the interpretation of the *wasatha ummatan* in Tafsir At-Tanwir, Ustadi Hamsah understands the function of the *wasatha ummatan* he relates to the role of the Muhammadiyah association in advancing the true Islamic society. Moreover, he said that the discourse of religious moderation understood by Muhammadiyah was not only religious tolerance³⁶, as discoursed by the Ministry of Religion in 2019³⁷. As one of the moderate Islamic organizations in Indonesia, Muhammadiyah places great emphasis on tolerance in preaching³⁸. When compared to the concept of religious

³⁵Zuli Qodir and Ahmad Sunawari Long, "A Progressive Islamic Movement and Its Response to the Issues of the Ummah" 10, no. 2 (2020): 323–52, <https://doi.org/10.18326/ijims.v10i2.323-352>.

³⁶Indicators of religious moderation put forward by the Ministry of Religion are national commitment, tolerance, anti-violence and accommodating to local culture. See: Kementerian Agama RI, *Moderasi Beragama Kemenag RI, Badan Litbang Dan Diklat Kementerian Agama RI Gedung Kementerian Agama RI Jl.MH. Thamrin No.6 Lt. 2 Jakarta Pusat* (Jakarta: Badan Litbang, 2019).Hlm. 43-44.

³⁷As a public discourse at the national level and even in the global arena, religious moderation has resonated quite strongly at least in the last few decades. In 2019, Minister of Religion Lukman Hakim Saifuddin made this year the year of religious moderation of the Ministry of Religion. in the characteristics of religious people in Indonesia to ward off extremist and intolerant groups who act in the name of religion .See: <https://kemenag.go.id/read/lhs-dan-moderasi-beragama-zmme6>

³⁸S Monang, B Saputra, and ..., "Moderasi Beragama Di Indonesia: Analisis Terhadap Akidah Ahlu Sunnah Wa Al-Jama'ah," *Edukasi Islami ...*, 2022, 1019–28, <https://doi.org/10.30868/ei.v11i01.2346>.

moderation by the Ministry of Religion, one of the important foundations in moderation is tolerance

Moderation which is understood by Muhammadiyah in addition to sticking to the Prophet, Muhammadiyah is actively involved in understanding the problems in society and helping to fix it by way of justice. Comparison of *wasatha ummatan* interpretation in Tafsir At-Tanwir in magazines and youtube channels can be seen in the following table:

No	Comparison Indicator	Tafsir At-Tanwir In Suara Muhammadiyah Magazine	Tafsir At-Tanwir On Youtube Tarjih Channel
1	Meaning <i>ummah</i>	A collection of people who are gathered by religious ties and carry out certain roles or tasks.	Not explained
2.	Meaning <i>wasatha</i> >	Middle, fair and choice	Excellence and choice
3	Meaning <i>ummatan wasatha</i> >	Muslims become the chosen people because they are in the middle and just between the two extreme tendencies.	<i>Ummatan wasatha</i> is the essence of the identity of Islam itself and is not only interpreted by Muhammadiyah as a concept of religious moderation.
4	Meaning <i>wa kadza> lika ja'alna>kum</i>	The majesty of Allah SWT in making Muslims a community with "chosen" identities and if Muslims do not make it happen, it	According to this label, Allah swt does not play around in making Muslims and the Prophet

		means they have betrayed Allah who has given that label.	Muhammad as the wasatha ummah, because according to him this is the essence of this universe. Then he associated it with the concept of Nur Muhammad in terms of Sufism, which means the light of Muhammad is the creation of all things.
5	Meaning <i>litaku>nu>syuhada></i> <i>'alan-na>si</i>	The external task of Muslims is to be witnesses on the Day of Judgment on the Islamic message of the Prophet Muhammad and have the duty to be able to understand the reality of other communities objectively and take responsibility as a consequence of that understanding.	The external task of Muslims to understand reality and be involved in fixing it is related to the role of Muhammadiyah which has contributed to overcoming various problems of the people. To create the best and oriented to the essence of the mosque.

6	Meaning <i>wa yaku>nar ar-rasu>lu 'alaikum syahi/da></i>	Muslims must implement Islamic teachings that enable them to become the chosen people expected by the Prophet. They have many teachings to carry out.	As a consequence, Muslims must be istiqomah and do not turn away from the teachings of the Islamic treatise conveyed by the Prophet Muhammad.
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Table2 Comparison of Wasatha Ummatan Interpretation> on Youtube and in Magazines

The audiovisual interpretation of Tafsir At-Tanwir on the Youtube channel causes additional changes compared to the original manuscript of Tafsir At-Tanwir in Suara Muhammadiyah magazine. Additional changes that occur in the interpretation of the wasatha ummatan in Tafsir At-Tanwir on the Youtube channel are caused by several factors:

First, it is caused by the context of the reality around Ustadi Hamsah, namely seeing the contribution of Muhammadiyah so far in the moderation discourse and in the global context. The discourse of moderation has long been echoed in the international world seeing the issue of terrorism stabbing sharply into the body of Muslims. Many international seminars are held, to sow the discourse of religious moderation³⁹. Seeing Muhammadiyah as a progressive Islamic movement organization that has the goal of realizing a true Islamic society, has played a role in the fields of schooling (education), healing (health) and feeding (social) to improve the lives of Muslims⁴⁰. In education, for example, Muhammadiyah since 1911 has held education open to all people regardless of religion, ethnicity, citizenship and even socio-economic status. Until now Muhammadiyah has also opened a university in East Nusa

³⁹ In 2003 in Jordan, the International Assembly for Moderate Islamic Thought and Culture was held; in 2008 appeared Al-Qaradawi's Center for Islamic Moderation and Renewal in Doha; in 2021 the Global Movement of Moderates Foundation (GMMF) was formed in Kuala Lumpur; establishment of the Malaysian Wasatiyyah Institute (IWM) at the Malaysian Prime Minister's Office in 2013 followed by the establishment of the International Institute of Wasatiyyah (IIW) at the International Islamic University Malaysia. Lihat: Arief Subhan & Abdallah, ed., *Konstruksi Moderasi Beragama: Catatan Guru Besar UIN Syarif Hidayatullah Jakarta* (Jakarta: PPIM UIN Jakarta, 2021).Hlm. III

⁴⁰Haidar Nashir, *Muhammadiyah a Reform Movement* (Surakarta: Muhammadiyah University Press, 2015).Hlm. 349

Tenggara which has 70-80 percent of non-Muslim students⁴¹.

Second, the factor of audience participants in the Tafsir At-Tanwir recitation that follows online comes from Muhammadiyah residents throughout Indonesia. The tarjih recitation in the form of an online Tafsir At-Tanwir recitation is a da'wah strategy carried out by Muhammadiyah and Muhammadiyah members themselves as mad'u or the target of da'wah that is preached. For the success of the purpose of da'wah, a da'i needs to know the substance of the condition of the mad'u with the suitability of the message content to the needs (needs) and problems faced by the object of da'wah⁴². Therefore, apart from being a member of Persyarikatan Muhammadiyah, Ustadi Hamsah often mentions in his commentary explanations: "We are members of Muhammadiyah...". This affected the results of the explanation given by Ustadi Hamsah who linked the concept of ummatan wasatha> to the Muhammadiyah organization. In one of his explanations he said:

"The phenomenon of K.H Ahmad Dahlan in the past changed the direction of the Qibla of mosques in Yogyakarta, in fact the social phenomenon was changing the orientation of Muslims to progress by changing the mindset of clear monotheism, increasing the standard of living of the social and intellectual welfare of Muslims"

This interpretation of the wasatha ummatan in Tafsir At-Tanwir on Youtube indicates that Muhammadiyah as an Islamic organization upholds the principles of wasathiyyah Islam. Even though what Najib Burhani said, the internal camp of Muhammadiyah members was divided into 3 religious models, namely puritan, salafi and progressive⁴³. Muhammadiyah's interpretation of this moderation, as stated by Haidar Nasir, is that the middle way (*wasith*) taken by Muhammadiyah is to carry out a mission of enlightenment to advance the people and the nation from various problems⁴⁴. Therefore, Muhammadiyah's interpretation of the wasatha ummatan in Tafsir At-Tanwir represents the authentic face of Muhammadiyah from the very beginning by K.H Ahmad Dahlan.

The implication for religious moderation in Indonesia, according to Azyumardi Azra, is that Muhammadiyah emphasizes religious moderation

⁴¹Azaki Mu'ti, Abdul & Khoirudin, *Pluralisme Positif, Konsep Dan Implementasi Dalam Pendidikan Muhammadiyah* (Jakarta: Majelis Pustaka dan Informasi PP Muhammadiyah, 2019).Hlm. 166-168

⁴²Mubasyaroh Mubasyaroh, "Strategi Dakwah Persuasif Dalam Mengubah Perilaku Masyarakat," *Ilmu Dakwah: Academic Journal for Homiletic Studies* 11, no. 2 (2017): 311-24, <https://doi.org/10.15575/idajhs.v11i2.2398>.

⁴³Ahmad Najib Burhani, "100 Tahun Muhammadiyah," *Majalah Kompas*, 2009.

⁴⁴Rahmad Yulianto, "Islam Moderat Indonesia (Moderasi Muhammadiyah)," *Al-Hikmah: Jurnal Studi Agama-Agama* 6, no. 1 (2020): 67-97, <http://journal.um-surabaya.ac.id/index.php/Ah/article/view/5413>.

when Muhammadiyah conducts *tajdid* (renewal). The reforms carried out by Muhammadiyah by using the path of *da'wah*, education and social assistance to bring Muslims to a clean Islam which at that time was known as TBC (*takhayul, bid'ah, khurafat*)⁴⁵.

Conclusion

At-Tanwir's Tafsir on the Youtube channel allows changing Tafsir At-Tanwir into audiovisual interpretation. This change in audiovisual interpretation resulted in transformations and additional changes in the interpretation of the *ummatan wasatha* which was conveyed by the resource person for the Tafsir At-Tanwir study on the Youtube Tarjih Channel, namely Ustad Hamsah. The external task of the wasatha community in Tafsir At-Tanwir in Suara Muhammadiyah magazine is to be able to understand the reality of society objectively and take responsibility for fixing it. Ustad Hamsah then linked this external task of the wasatha community with the role of Muhammadiyah so far. He saw Muhammadiyah as an Islamic organization. Has tried to carry out the duties of the wasatha community in overcoming the problems of the people and improving the living standards of Muslims. the context of the current contemporary reality around the resource persons and the factors of audience participants who take part in the online Tafsir At-Tanwir recitation, are the cause of the transformation and change in Tafsir At-Tanwir on the word *ummatan wasatha* on Tarjih's Youtube channel.

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