



Mapping Alternative Qur'ānic Hermeneutics: The Case of Majlis Tarbiyyah Garut

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Abstract: This study analyzes the approach to Qur'āniyyūn interpretation and doctrine at Majlis Tarbiyyah (MTb) Garut, which holds that the Qur'ān is the sole source of Islamic law and rejects the authority of hadith. Historically, Qur'āniyyūn ideas in Indonesia overlap with the Inkar Sunnah movement and the Indonesian Islamic State (NII) network, despite being formally banned. This study highlights the continuity and transformation of these thoughts in the contemporary context through an exclusive interpretation methodology developed by MTb. Using a qualitative approach grounded in literature reviews, interviews, and observations, this study examines the primary texts of *Qur'āniyyūn* figures and related secondary sources. The analysis focuses on the construction of interpretations of Qur'ānic verses into doctrines, including the conception of the Torah School, and on the possibility of renewing these ideas in light of the thoughts of previous Qur'anic scholars in Indonesia. This study contributes to mapping the dynamics of alternative interpretations in modern Islamic society.

Keywords: Garut; Inkar Sunnah; Islamic State of Indonesia; Qur'āniyyūn; Tarbiyah Council.

Introduction

Qur'āniyyūn, in the study of interpretation, tend to understand Islamic teachings through the Qur'an, with a logical approach and to abandon the interpretation of *riwāyah* (hadith) and *dirāyah*. The approach to interpreting the holy verses of the Qur'an, through direct textual interpretation, is based on logic and doctrine (Rahman, 2016). This thought is known as Qur'āniyyūn or Inkar Sunnah. The main principle of Qur'āniyyūn thought is to deny the hadith as a source of Islamic teachings, in whole or in part (Junaid, 2018). In Indonesia, the development of Qur'āniyyūn is very lively. There are 13 schools that are declared heretical, including Ahmadiyah Qadian, Al-Qiyadah Al-Islamiyyah, Inkar Sunnah Ircham Sutarto, NII KW IX, LDII, Salamullah/Lia Eden, Satria Piningit, Rudi Khairuddin's teachings, Surya Eden, Bahai, Shia, Darul Arkam, and Apostolic Institutions (Zulkarnain, 2012).

The Majlis Tarbiyyah (MTb), founded by Amang Syarifuddin in 1985 in Garut, is considered to adhere to the doctrine of the Qur'āniyyūn. Several issues of MTb teachings are considered to be different from the understanding of mainstream Muslims, including; returning to one Holy Book, the Qur'an; interpreting the Qur'an in the order of revelation of verses and surahs; acknowledging the Sunnah and rejecting the hadith; towards being a Muslim kâffah with the pledge of 'ahdun, bay'at, and shahadah; and the obligation to infaq "*khums*".

Several researchers have studied MTb's thinking and outlined the essence of Islam from the perspective of Majlis Tarbiyyah (MTb). The study was conducted from an Islamic legal perspective

regarding the essence of Islam with the *shahādatayn* (declaration of faith) and *baya'at* ('*ahdun*). The conclusion of this study is that MTb is considered to adhere to a different understanding from mainstream Muslims, especially in understanding the essence of Islam with the *shahādatayn* (declaration of faith) and *baya'at* (*bay'at*) (Mustopa, 2018), and explains the strategy, process, implementation, and assessment of Majelis Tarbiyah (MTb)'s da'wah in helping reduce poverty in Kampung Bojong, Wanaraja, Garut. The conclusion of this study is that the MTb da'wah program can effectively integrate da'wah with the development of its members' businesses. The study (Dewianty, 2021) describes a sociological perspective on how the concepts of *shahādatain* and *baya'at* ('*ahdun*) in Majelis Tarbiyah (MTb) improve welfare and faith. The conclusion of this study is that MTb's success in improving the economic well-being of its members is driven by the doctrine of the *shahadatain* (the declaration of faith) and *baya'at* (the initiation of the Prophet Muhammad), which are the hallmarks of this community. Meanwhile, a thorough study of the Majelis Tarbiyyah (MTb) from an exegetical perspective has not been conducted, which makes it all the more relevant.

Method

This research applies a qualitative paradigm to understand the construction of religious thought through a descriptive-analytical approach to the contemporary phenomenon of the Qur'āniyyūn. The selection of the Majelis Tarbiyyah (MTb) community in Garut as its subject is based on this group's unique position within the constellation of Islamic thought in Indonesia, which consistently maintains an exclusive interpretive methodology. Qualitative procedures were chosen to explore the depth of meaning in the doctrines they embrace, recognizing that religious thought is complex and cannot be reduced to simple numerical variables. The research focuses on extracting data on how sacred texts are produced into the ideology of groups that reject the authority of hadith, and on the methodological implications of this in contemporary Nusantara exegetical discourse. This qualitative framework allows researchers to map the relationship between texts, the social context in Garut, and the historical roots that connect MTb with past ideological movements, such as the Islamic State of Indonesia (Creswell, 2013).

The primary data sources in this study were internal texts and direct narratives from central figures and practitioners in the Majelis Tarbiyyah Garut environment. Primary data were obtained through a review of the study materials that serve as the doctrinal foundation of the group, particularly those related to the concepts of *Wihdatul al-Qur'ân*, *Wihdatul Tafsîr*, and *Wihdatul Ummah*. Oral information was collected from preachers and organizational administrators to gain an authentic understanding of how doctrine is applied in the daily lives of the congregation. In addition, primary sources included sermon transcripts and internal notes containing specific interpretations of selected verses, which were considered the foundation of this community's existence. The use of firsthand primary data aims to minimize the information distortion that often occurs in third-party reporting on the group, which is often considered controversial by mainstream Indonesian Islam (Saeed, 2005).

The bibliographic dimension, or literature review, is integrated as a fundamental component to strengthen the analysis of the development of Qur'anic thought in Indonesia at the macro level. The researchers conducted a critical review of historical documents on the *Inkar Sunnah* phenomenon, as well as secondary literature by previous academics, including Iwan Wahyudin, Ridwan Mustopa, and Shinta Dewianty. This literature search serves to position the field findings in the map of the development of interpretation in Indonesia while also testing the originality of the MTb's views compared to similar movements in the past. The literature review includes an analysis of both classical and modern works on the methodology of interpreting *tartīb nuzūlī*, a characteristic of this group. The integration of field data and library data creates a solid argument in explaining the evolution of religious thought from the theoretical level to the sociological level in the West Java region (Gusman, 2013).

Field data collection techniques included participant observation and structured in-depth interviews to capture the essence of the research subjects' thoughts holistically. Observations were conducted during routine religious study sessions in Bojong Village, Wanaraja, to examine how MTb leaders transmit Qur'anic verses to their congregations. In-depth interviews were conducted with key informants, including preachers and senior members, to explore the logical reasons behind their rejection of the authority of hadith as a source of law. Researchers also used digital media, such as

the group's official YouTube channel, to analyze the group's preaching rhetoric and interpretive patterns conveyed to the wider public. This approach ensured that the collected data encompassed both performative and textual aspects of their beliefs within the context of modern society (M.B. & Huberman, 1994).

The data analysis process was carried out systematically through data reduction techniques, data presentation, and conclusion drawing based on an interpretive study perspective. The collected data were classified into four central issues of the MTb doctrine: the concept of Muslim Kaffah (infallible Muslim), the theory of *nubuwwah-khilāfah* leadership, the methodology of the Qur'an bi al-Qur'an, and the obligation of khums (almsgiving). The researcher applied data triangulation techniques to maintain the validity of the findings by comparing interview results across different informants and matching them with written documents held by the organization. Interpretive analysis was used to dissect the meaning behind the use of technical terms such as syahādah and 'ahdun, which have different significance for this community compared to the general understanding. This step is crucial to finding answers to questions regarding the existence of new thinking in the MTb doctrine compared to previous Qur'āniyyūn figures in Indonesia (Federspiel, 1993).

The tafsir study approach in this research specifically uses the lens of textual and contextual analysis of the verses, which are considered the group's primary references. The researcher focuses on how MTb operationalizes the principle of Wihdatut Tafsir in rejecting hadith and traditional tafsir books. Analysis is conducted on how they arrange the sequence of surahs based on *tartīb nuzūlī*, which follows the order of revelation and starts from surah al-'Alaq to al-Mā'idah. This methodology is dissected to examine the consistency of the group's internal logic in its efforts to restore Islamic teachings to what it claims was their original condition during the time of the Prophet Muhammad. The emphasis on the methodological aspects of interpretation provides a clear picture of MTb's position as one of the riches and challenges in the dynamics of tafsir studies in the highly heterogeneous Nusantara region.

Results and Discussion

Quranic Thoughts of the Tarbiyah Council (MTb)

The Tarbiyyah Council (MTb) was founded by Syarifuddin bin Bahrudin in 1985 AD, in Kampung Bojong, Wanaraja, Garut, West Java. The main objective of the Tarbiyyah Council is to restore Islamic teachings to their original source, the Qur'an, with an interpretation similar to that of the Prophet Muhammad (peace be upon him) (Mustopa, 2018). The MTb movement developed from the roots of reformist Islamic traditions, with strong influence from the Islamic State of Indonesia (NII), and adheres to three main doctrines: Wihdatul al-Qur'an, Wihdatut Tafsir, and Wihover the Ummah. Wihdatul al-Qur'an refers to the belief that the Qur'an is the only source of law. Wihdatut Tafsir is an attempt to reject the use of traditional hadith and tafsir books; instead, it interprets the verses literally, verse by verse. Wihdatul Ummah is an effort to unite Muslims from various schools of thought into a single unity by referring solely to the Qur'an. MTb also rejects the concept of sanad idan isnād in hadith and uses only Qur'anic verses as arguments in all religious matters.

MTb adheres to the Qur'āniyyūn understanding, seen from the following three main doctrines. First, The Qur'an is the Only Book of Guidance. According to MTb, the sources of Islamic law are the Qur'an and Sunnah. The Qur'an is the primary source that explains all aspects of life. All aspects of life are contained in the Qur'an. The Qur'an is the only true guidance, and books other than the Qur'an are questionable. As for the Sunnah, according to them, it is nothing more than the interpretation and practice of the Prophet Muhammad (peace be upon him) of the Qur'an.

Allah Almighty says,

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

Meaning, "This is the Book (Al Quran) about which there is no doubt; a guidance for those who fear Allah," (QS. Al-Baqarah [2]: 2).

According to MTb, the meaning of "*Dhālika al-kitāb*" means the necessity to return to one book only, namely the Qur'an, and not to any other book besides the Qur'an. Why is the sentence in the form of *mufrad* (singular) and not in the plural, "*Dhālik al-kutub*" which means many readings,

this indicates that guidance for those who are pious is the Qur'an, because there is no other book besides the Qur'an.

There is no proper interpretation for interpreting the verses of the Qur'an other than the verses of the Qur'an. The Qur'an is the Word of God, indicating that no one has the right to know its contents except Allah SWT Himself. The Qur'an is a perfect book, in which each verse explains the others, so it does not require other books to interpret it, including the hadith. Even the validity of the hadith is questionable because of the many different assessments of the sanad and matan. Likewise, previous tafsir books are not necessary for interpreting the Qur'an. Tafsir books are only one form of interpretation that applies to the generation of their time, and do not apply as a guide for Muslims today because of differences in time and place.

Allah Almighty says,

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٌ لَّا يَرْجُونَ لِقَاءَنَا أَنْتَ بَظُرَانٍ غَيْرِ هَذَا أَوْ بَدِّلْهُ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تِلْقَائِي نَفْسِي إِنْ أَنْتَبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابٌ يَوْمٍ عَظِيمٍ

Meaning, "And when Our clear verses are recited to them, those who do not hope for the meeting with Us say: "Bring another Quran than this or replace it." Say: "It is not for me to replace it on my own behalf. I follow only what is revealed to me. Indeed, I fear, if I disobey my Lord, the punishment of a great Day (the Day of Judgment)," (QS. Yunus [10]: 15).

Second, *Wihdatut* Tafsir doctrine assumes a common reference in interpretation, that the interpretation of the Qur'an must be based on the Qur'an. In the MTb doctrine, four main principles are recognized: the Qur'an as the sole primary source; the Sunnah as the Prophet's example in practicing the Qur'an; the mosque; and the Hijri calendar. They believe that the Sunnah is not in the sense of hadith, but rather means sirah, namely the orderly history of the verses and chapters of the Qur'an based on the revelation (*tartīb tanzīl*).

The primary sources of interpretation of MTb are the Qur'an and Sunnah. Sunnah does not mean hadith, but rather the Prophet Muhammad's (peace be upon him) interpretation and practice of the Qur'anic verses during his time. Therefore, the Sunnah today is a contextual interpretation of the Qur'an that suits the needs of contemporary and contemporary realities. MTb adherents do not accept hadith because the Prophet's companions never reached consensus in assessing the authenticity of all hadith. This differs from the Qur'an, which is considered mutawatir. They consider hadith to be problematic, which has actually triggered the emergence of various schools of thought, with various interpretations and practices of the Qur'an among Muslims to this day.

They consider the hadith a product of the Prophet Muhammad SAW's interpretation at the time. The hadith is a secondary explanation that is needed only at certain times. Because they accept the Sunnah in the sense according to their beliefs, they refuse to be called Inkār Sunnah. They prefer to be called the group of Qur'āniyyūn Inkār al-Ḥadīth.

The MTb doctrine teaches that to learn true Islam, it is enough to study the Qur'an alone; believe in the Sunnah in the sense of the sirah or journey of the Prophet Muhammad SAW as an interpreter of the Qur'an in his time; hadith can be trusted when there is *ijmā'* regarding the degree of authenticity and reliability of all hadiths so that they do not trigger differences of opinion and interpretation; hadith can be accepted if it is in accordance with the content of the Qur'an, but if it contradicts then the hadith needs to be discarded; the obligation of the shahada, 'ahdun, bay'at, and obedience to the leader; and study the Qur'an through the interpretation of the leader of their group.

MTb believes that the only way to memorize and practice the Qur'an is to follow the order of the surahs, ignoring the order of the letters in the Mushaf 'Uthmānī. The order of the surahs they refer to is the same order of the surahs as explained by Imam al-Zarkasyi in *al-Burhān fī 'Ulūm al-Qur'ān*. The first surah starts from surah al-'Alaq to al-Muthaffifin (Makkiyyah), then surah al-Fātiḥah as a separator between the Makkiyyah and Madaniyyah surahs, and surah al-Baqarah to surah al-Mā'idah.

According to them, this was the first Sunnah when the Qur'an was first revealed to the Prophet Muhammad (peace be upon him). The command Iqra' means to read, and of course, there must be something to read (*Maqrā'*). What must be read is guidance for the universe. MTb also accepts the Mushaf Uthmani, which is the result of the consensus of the Sunni scholars. In practice, they follow

the guidance of the Qur'anic verses in the order of their revelation (tartīb nuzūlī).

Third, Wihdatul Ummah, MTb doctrine on the importance of uniting Muslims in one bond and understanding. As shown in the unity of the da'wah and the messages of the prophets from the past to the present, as one Muslim unity.

Allah Almighty says,

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۚ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۚ مِلَّةَ أَبِيكُمْ إِبْرَاهِيمَ ۚ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَفِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ ۚ فَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاعْتَصِمُوا بِاللَّهِ هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ وَنِعْمَ النَّصِيرُ

Meaning, “*And strive in the way of Allah with true struggle. He has chosen you and has not placed upon you in religion any hardship. (Follow) the religion of your father Ibrahim. He (Allah) has named you Muslims before, and (so too) in this (Al Quran), that the Messenger may be a witness over you and that you may be witnesses over all mankind. So establish prayer, pay zakat and hold fast to the rope of Allah. He is your Protector, so He is the best Protector and the best Helper,*” (QS. Al-Haj [22]: 78).

The verse above confirms the similarity between Islamic teachings and those of the earlier millennium of Abraham. From the past to the present, the teachings and prophetic preaching are the same for all Muslims (huwa sammākum al-muslimīn). The prophets shared the same teachings; the only difference was the practitioners and the “persons.” Islam is a universal teaching that applies to all humanity, not to a select few or groups. Likewise, the prophets were not sent to a select few or groups.

Allah Almighty says,

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning, “*O mankind, indeed We have created you from a male and a female and made you into nations and tribes that you may know one another. Indeed, the most honorable of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing, Aware,*” (QS. Al-Hujurat [49]: 13).

Majlis Tarbiyyah is an entity that strives to realize and uphold the idea of the unity of the people in the Islamic da'wah, as in the da'wah of the previous prophets. Even if this effort fails, for example, they believe that this effort is still considered good and will receive a reward from Allah SWT.

Qur'āniyyūn verses in the Study of Tafsir of the Majlis Tarbiyyah (MTb)

There are four issues surrounding the Qur'anic verses that constitute the core doctrine of MTb. First, being a complete Muslim. According to MTb, a true Muslim must begin by practicing the first pillar of Islam, the *Shahadat* (declaration of faith). Allah SWT says,

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

Meaning, “*O you who believe, enter into Islam completely, and do not follow the footsteps of Satan. Indeed, Satan is to you a clear enemy,*” (QS. Al-Baqarah [2]: 208).

According to MTb, the verse above is an order to embrace Islam for everyone who claims to be a believer, “O you who believe!” The meaning of “ءامنوا” implies that someone’s Islam must come from belief (faith). After believing, someone is commanded to enter Islam completely (kaffah), “ادخلوا”, “في السلم السبع”. In the Qur'an, there are almost no verses that command unbelievers to embrace Islam with the wording, for example, “يا ايها الذين كفروا” O you who have disbelieved, enter all of you into Islam. The command that actually applies is an order to embrace Islam for believers. The term unbeliever applies to someone who will never accept faith because they reject (kufr) the teachings of

Islam. If unbelievers want to convert to Islam, they must first believe. Therefore, the appropriate call for unbelievers is to believe, not to convert to Islam.

According to MTb, someone who claims to believe in Allah SWT and His Messenger by performing prayers, zakat, fasting, and pilgrimage is not immediately called a "Kaffah" Muslim if they have not yet pledged the two words of faith. They are polytheists because they believe in Allah SWT and His Messenger but refuse to convert to Islam by pledging the faith. That is why the command to convert to Islam applies to believers, and is not an invitation to unbelievers (Dewianty, 2021). Moreover, in the discussion of jurisprudence, there is no requirement that the pledge of faith applies to unbelievers. In jurisprudence, the requirement to become a Muslim is *'āqil bāligh*.

The opinion of most Muslims who insist that the oath of *shahādatain* only applies to unbelievers when they want to embrace Islam is a mistaken opinion. According to them, the terms infidel and kufr are included in the discussion of faith and belief, not in the concept of Islam. Therefore, MTb does not consider those who have not sworn in *shahādatain* to be infidels; more precisely, they are polytheists. The people of ignorance during the time of the Prophet SAW were not infidels but polytheists. They claimed to believe and trust in Allah SWT by performing worship such as circumambulating around idols and sacrificing. They are called believers even though they still practice polytheism. They are called polytheists because they reject the teachings of Islam by swearing in shahada (Dewianty, 2021). Allah SWT says,

وَلَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّي أَوْ أَرَادَنِيَ بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَتُ رَحْمَتِي قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

Meaning, "And if you ask them: "Who created the heavens and the earth?" they will certainly say: "Allah". Say: "Then tell me what you call upon besides Allah. If Allah intends harm for me, can your idols remove it? Or if Allah intends mercy for me, can they withhold His mercy? Say: "Allah is sufficient for me." In Him do the surrendered ones put their trust," (QS. Az-Zumar [39]: 38).

A letter with a similar meaning and content is also in the Qur'an, surah Luqman [31] verse 25, surah Az-Zukhruf [43] verse 9 and 87. According to MTb, these verses are addressed to the polytheists of the previous Jahiliyyah where they believed in Allah SWT but did not want to convert to Islam in a Kāffah manner. This phenomenon also applies to the majority Muslim society today. They believed in Allah SWT by fulfilling some of the obligations of Islamic teachings but did not want to embrace Islam which began with the declaration of *syahādatain*. They were like the polytheists of Mecca who claimed to believe but had not converted to Islam properly.

Second, the theory of leadership through the concept of prophethood and caliphate. According to MTb, the prophets and messengers are a whole entity that has come one after another from the past until now. They were sent to bring the same teachings, namely the teachings of Islam (*sammākumul muslimīn*). The teachings of Islam brought by the Messenger of Allah (peace and blessings of Allah be upon him) are the same teachings as the prophets before him (*millah Ibrahim*). Therefore, the teachings of Islam as a message of da'wah and prophethood will always exist and be the same, the only difference is the person who carries the da'wah or the person.

The mission of the Prophet Muhammad (PBUH) was to spread the truth of Islam to all of humanity. The mission of the Prophet Muhammad (PBUH) was not sent to a specific group (segmented) as were the prophets and messengers before him. His words,

قُلْ يَٰأَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيِّ الْأُمِّيِّ الَّذِي يُؤْمِنُ بِاللَّهِ وَكَلِمَتِهِ وَاتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ

Meaning: "Say: "O mankind, I am the messenger of Allah to you all, namely Allah, to whom belongs the kingdom of the heavens and the earth; there is no god (who has the right to be worshipped) but He, the One who gives life and causes death, so believe in Allah and His Messenger,

the unlettered Prophet who believes in Allah and His words (His books), and follow him, that you may be guided,” (QS. Al-A'raf [7]: 158).

This verse emphasizes the function of prophethood for the universe, not just for a few groups of people. When the Messenger of Allah (peace and blessings of Allah be upon him) died, the mission of prophethood continued until the Day of Judgment. Prophet Muhammad (peace and blessings of Allah be upon him) was someone who carried out the function and mission of prophethood. If “prophecy” is an institution, then Prophet Muhammad (peace and blessings of Allah be upon him) was “one” of its perpetrators. As an institution, prophethood will and must continue to exist until the Day of Judgment in order to protect Muslims from polytheism. His words,

مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَضُرَّ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ

Meaning, “Muhammad is only a messenger, indeed messengers have passed away before him. If he dies or is killed, will you turn back (apostate)? Whoever turns back, then he will not harm Allah in the least, and Allah will reward the grateful.” (QS. Ali Imran [3]: 144).

One proof of the prophetic relay is the appointment of the caliphate. Allah SWT said,

وَإِذْ قَالَ رَبُّكَ لِلْمَلَأِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

Meaning, “Remember when your Lord said to the angels: “Indeed, I am going to place a vicegerent on earth.” They said: “Why do You want to place (a vicegerent) on earth who will cause corruption in it and shed blood, while we are constantly glorifying You with praise and sanctifying You?” God said: “Indeed, I know what you do not know.” (QS. Al-Baqarah [2]: 30).

In the verse above, Allah SWT appointed a caliph to continue the prophetic tradition. The Tarbiyyah Council interpreted the meaning of “khalīfah” as the successor of the Messenger of Allah (peace and blessings of Allah be upon him). After the Messenger of Allah (peace and blessings of Allah be upon him) passed away, his successor was the Khulafa’ur Rashidun (khalīfata khalīfati Rasūlullāh). And so on until now. The meaning of “khalīfah” is the transfer of leadership in accordance with changing times. Therefore, the caliph will always be given to Muslims in turn from time to time as the successor and successor of prophethood. This is the essence of the meaning of “khalīfah”, Allah SWT said,

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

Meaning, “And Allah has promised those of you who believe and do righteous deeds that He will surely make them rulers in the land, as He made those before them rulers, and He will surely establish for them their religion which He has chosen for them, and He will surely change their (condition) after their fear into security forever. They will continue to worship Me, not associating anything with Me. And whoever disbelieves after that, then those are the transgressors.” (QS. An-Nur [24]: 55).

The meaning of “layastakhlifannahum” indicates that only Allah SWT chooses and determines the caliph and power. The meaning of “istikhlāf,” which means the division of power, points to the important meaning that power can be used as a tool for preaching to influence others, even without having to be a ruler. The meaning of “khalīfah” in the sense of power does not only

mean a ruler in the sense of a president or head of state, but can also mean a group or entity capable of providing value and influence to other people or groups.

In this context, the leader of the Majelis Tarbiyyah claims to be one example of a “khalīfah”, a person who carries out the function of successor to the Prophet Muhammad (PBUH). The command to become a “khalīfah” or leader of the community applies to every leader of the community after the time of the Prophet Muhammad (PBUH). His words,

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ

Meaning, “Then We made you successors (to them) on the earth after them, that We might observe how you act.” (QS. Yunus [10]: 14).

Allah Almighty says,

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْنُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ ۚ فَالَّذِينَ ءَامَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ ۙ أُولَٰئِكَ هُمُ الْمُفْلِحُونَ

Meaning, “(That is) those who follow the Messenger, the unlettered Prophet, whose name they find written in the Torah and the Gospel with them, who commands them to do what is right and forbids them from what is wrong and makes lawful for them all that is good and prohibits for them all that is bad and removes from them their burdens and shackles that are upon them. So those who believe in him, honor him, help him and follow the clear light that has been sent down to him (the Quran), those are the successful.” (QS. Al-A'raf [7]: 157).

This verse confirms the successor of the Prophet Muhammad SAW, namely the “khalīfah” as evidence of the existence of the institution of prophethood, which only changes its actors. In simple terms, “Prophecy” is a kind of institution and institution (khilāfah), while “Prophet” is one of the actors/people who occupy the position of prophethood. In relation to the Qur'an as a revelation that came down to the Prophet Muhammad SAW, his duty was to interpret the Qur'an during his time. After he died, the revelation of the Qur'an as an eternal guide must clearly be interpreted by interpreters in their respective times until the end of time. The interpreters of the Qur'an from time to time are those assigned by Allah SWT in the form of a “khilāfah”, “imamah”, and successors of “nubuwwah”.

Third, the Qur'an must be interpreted with the Qur'an. According to them, the sentence “h”adīts” in the Qur'an does not refer to any other book, but the Qur'an itself. Likewise, the nature of the Sunnah is not hadith, but the interpretation and practice of the Qur'an based on the order of revelation of the verses. Allah SWT says,

إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

Meaning, “Indeed, it is Our responsibility to collect it (in your chest) and (make you proficient in) reciting it. When We have finished reciting it, then follow its recitation. Then, indeed, it is Our responsibility to explain it.” (QS. Al-Qiyamah [75]: 17-19).

According to MTb, Allah SWT has collected and determined the reading and content of the Qur'an perfectly. It is the duty of a Muslim to read and memorize it completely so that he will be able to understand the content of the Qur'an on his own, because each verse interprets other verses of the Qur'an. The more the Qur'an is read and memorized, the more a person is able to understand the meaning and content of the Qur'an on his own. On the contrary, a Muslim who uses books other than the Qur'an in interpretation is in danger of destruction and grief. His Word,

فَلَعَلَّكَ بُحْءٌ نَفْسِكَ عَلَىٰ ءَاثَرِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَٰذَا الْحَدِيثِ أَسَفًا

Meaning, “*Then (would) you perhaps kill yourselves in grief after they have turned away, if they had not believed in this evidence (the Quran)?*” (QS. Al-Kahf [18]: 6).

Even in another verse, Allah SWT emphasizes that from ancient times, starting from the Prophet Moses (peace be upon him) until now, the only book that must be relied upon is the Qur'an. However, in fact, many Muslims now reject and deny the truth of the Qur'an as the only holy book because they acknowledge the existence of another book, namely the hadith (QS. Asy-Syu'ara' [26]: 1-16).

According to MTb, the one who has the right to interpret the Qur'an is the Prophet SAW and other than him is clearly not allowed. MTb essentially recognizes the hadith in the sense of interpretation at the time of the Prophet SAW at that time. When the Prophet died, the interpretation changed to the function of the next "prophet". Allah SWT said,

وَلَا يَأْتُونَك بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

Meaning, “*The disbelievers do not come to you (bringing) anything strange, but We bring you the truth and the best explanation.*” (QS. Al-Furqan [25]: 33).

MTb rejects hadith as a source in interpreting the Qur'an, with the following argument. According to them, the meaning of hadith in the Qur'an is the Qur'an itself. His words,

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَىٰ ذِكْرِ اللَّهِ ۚ ذَٰلِكَ هُدَىٰ اللَّهِ يَهْدِي بِهِ ۚ مَنْ يَشَاءُ ۚ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

Meaning, “*Allah has sent down the best of words (namely) the Quran, similar (in its quality) and repeated, the skins of those who fear their Lord tremble with it, then their skins and hearts become calm at the remembrance of Allah. That is the guidance of Allah, with which He guides whom He wills. And whomever Allah sends astray, there will be for him no guide.*” (QS. Az-Zumar [39]: 23).

Allah SWT has revealed the best hadith (ahsan al-hadiths), namely the Qur'an so that there is no need for any other hadith other than the Qur'an itself. Allah SWT says,

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ لَيَجْمَعَنَّكُمْ إِلَىٰ يَوْمِ الْقِيَمَةِ لَا رَيْبَ فِيهِ ۚ وَمَنْ أَصْدَقُ مِنَ اللَّهِ حَدِيثًا

Meaning, “*Allah, there is no god (who has the right to be worshipped) except Him. Indeed, He will gather you on the Day of Resurrection, about which there is no doubt. And who is more truthful in word than Allah?*” (QS. An-Nisa' [4]: 87).

The above verse confirms that there is no one more truthful in his words than Allah SWT in the Qur'an, so that other books besides the Qur'an are not guaranteed to be true and are worthy of doubt, including the hadith. Allah SWT says,

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمٰوٰتِ وَالْاَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ وَأَنْ عَسَىٰ أَنْ يَكُونَ قَدِ اقْتَرَبَ أَجْلُهُمْ ۚ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ

Meaning, “*And do they not consider the kingdom of the heavens and the earth and all that Allah has created, and the possibility that their destruction is near? Then, in what news will they believe after the Quran?*” (QS. Al-A'raf [7]: 185).

They also state the argument with other similar verses, as stated in Surah Al-Mursalaat [77] verse 50 and Surah Al-Jathiyah [45] verse 6. According to their interpretation, the best speech and interpretation is the word of Allah SWT, namely the Qur'an. The verse, “*Then in which word after (the coming of the Word of Allah, the Qur'an) will they believe?*”, emphasizes that there is no other book after the Qur'an that needs to be believed and trusted. The meaning, “*hadiths*” in the two verses above, is interpreted as the Qur'an.

Allah Almighty says,

فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ

This means, "So let them bring a sentence like the Quran if they are truthful." (QS. Ath-Thûr [52]: 34).

According to MTb, there is no hadith that is more eloquent than the words in the Qur'an. The position of the Prophetic hadith, as understood by Muslims today, is a form of interpretation of the Qur'an by the Prophet Muhammad SAW that applies only to his time.

MTb's attitude in viewing the hadith of the Prophet Muhammad (PBUH), namely; First, the Qur'an is the best hadith (*ahsan al-hadith*) and interpretation (*ahsan tafsir*). The hadith is none other than the Qur'an itself. Second, do not accept interpretations above the interpretation of the verses of the Qur'an by referring to other interpretation books other than the Qur'an. Third, accept the Sunnah in the sense of the sirah or historical journey of the Messenger of Allah (peace and blessings of Allah be upon him). Allah SWT revealed the Qur'an to be interpreted at every time until the end of time.

Fourth, the obligation of giving "khums" or one-fifth. In fulfilling the obligation of zakat, MTb involves a group of muzakkī from among the traders and businessmen known as mudrib. This term is a noun from the root word "yadhribūna" which is stated in surah al-Muzzammil verse 20. His word,

عَلَّمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَىٰ ۖ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ ۖ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ فَافْرَأُوا مَا تيسَّرَ مِنْهُ

Meaning, "He knows that there will be among you those who are sick and those traveling through the land seeking of Allah's bounty; and others fighting in the way of Allah, so recite what is easy (for you) of the Quran." (QS. Al-Muzzammil [73]: 20).

According to MTb, the meaning of "and others (those who travel the earth seeking sustenance from the abundance of Allah's bounty)" is traders; the people who do it are called mudrib. The meaning of sick in the verse, "that there will be among you people who are sick," is people who are unable to trade or work. According to MTb, this verse indicates that the poor (*mardā*), traders (mudhrib), and people who strive to spread religious knowledge (*mujāhid*) who lack time to trade must read the Qur'an, perform prayer, and pay zakat. What is most obvious here is the explanation of the activities and behavior of the MTb community movement, which often uses terms directly from the Qur'an, such as mudhrib, with simple meanings consistent with their understanding of the Qur'an.

In addition to zakat and charity, the MTb people are required to give 16 percent infaq to their leaders, based on the words of Allah SWT,

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أُنزِلْنَا عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّقَىٰ أَجْمَعِينَ ۖ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Meaning, "Know that whatever you acquire as spoils of war, then a fifth is for Allah, the Messenger, the Messenger's relatives, the orphans, the needy and the wayfarer, if you believe in Allah and in what We sent down to Our servant (Muhammad) on the Day of Furqaan, that is, the day the two armies met. And Allah has power over all things." (QS. Al-Anfal [8]: 41).

Analysis of Interpretation Studies

MTb interprets "al-silm" and "kāffah" in Surah al-Baqarah, verse 208, as a declaration of shahadain. The meaning of "al-Silm" shifts to "al-Islām" and "Kāffah," which originally meant a perfect Muslim and is now interpreted as the declaration of shahadain. According to them, this verse is a guide to converting to Islam, and every command to enter must clearly have a door, and the door to Islam is the declaration of *shahadain*. They confirm this interpretation with other verses in Surah al-Taubah verse 111; Surah al-Fath verses 10 and 17; Surah al-Isrā' verse 34; and Surah Maryam verse 87.

Their interpretation of "kaffah" as meaning the shahada is unclear. According to the

reviewer, this meaning likely aligns with the interpretation developed in the doctrine of the Islamic State of Indonesia (NII) (Hadi, 2013). According to the NII, there are no Muslims by birth (*fitriah*) or Muslims by descent. Everyone who fully converts to Islam (*kaffah*) is required to re-declare the *shahada* as an adult, regardless of whether their parents were originally Muslim or not. This case also serves as a critique of the majority of Muslims who do not re-declare the *shahada* while still in a state of "*al-fitrah*."

This interpretation of "*kāffah*" tends to lead to political and ideological aspects (بالرأي السياسي), which is the main doctrine of NII. The interpretation of "*kāffah*" is that every Muslim must fulfill the obligation of the *shahada* oath before the formal establishment of an Islamic state. The term "*kāffah* Islam" is central to many Islamic movements. *Kaffah* Islam, as an ideological ideal, is a concept derived from the Qur'an, Surah Al-Baqarah, verse 208. Almost all Islamic movements have the ideal of implementing the teachings of *Kaffah* Islam. The problem that arises then is that there are many understandings of the term "*kāffah* Islam" (Mahmuddin, 2019). For example, *kāffah* is interpreted as "*caliphate*" of Islam by Hizbut Tahrir Indonesia (HTI) and Darul Arqam (DA) Malaysia; interpreted as "*Shahadat and Islamic State*" by the NII, and also means "*Shahadat and baya'at* or '*ahdun*" in the MTb perspective. The MTb's interest in the interpretation of "*kāffah*," such as the NII doctrine, is nothing other than binding the loyalty of their congregation to an imam and leader in their community as a whole.

The roots of the interpretation of "*kāffah*" in the context of the movement lie in Sayyid Qutb's interpretation of the ideal Islamic society, but it was later given a practical interpretation by some "Islamic Movement" circles, with a mistaken understanding drawn from al-Mawardi's book, "*al-Ahkām al-Sultāniyyah*". Thus, the discussion of *kāffah* in the movement is always associated with Tauhid; Islamic Caliphate; Islamic Sharia; Islam *Kāffah*; Amar Ma'ruf Nahi Munkar; Hākimiyyatullāh (the sovereignty of God); Takfīr, Dār al-Harb and Dār-al Silm (becoming Dār al-Islām); Jihad and Hijrah.

In *Fī Zilāl al-Qur'ān*, Sayyid Qutb does not associate "*kāffah*" specifically with the *shahada* declaration as in the MTb interpretation or the Islamic state as in the NII interpretation. *Kāffah*, according to Qutb, is "total" submission to the rules of Allah SWT with full sincerity (*yā ayyuhā ladzīna āmanū*) in every Muslim individual with the aim of further developing the collective ideals of Islamic society (*fī al-silm kāffah*). According to Qutb, "*al-silm kāffah*" is related to the call to believers to have a sincere heart, both physically and mentally, regarding the mission of collective practice of Muslims to realize an Islamic society (*mujtama' al-islāmī* or *al-jamā'ah al-islāmiyyah*) that is full of peace and respect (*al-silm*) as opposed to the Jahiliyyah society (*al-mujtama'āt al-jāhiliyyah*) which is implied in the command, "do not follow the footsteps of Satan" (Qutb, 2012; Rahman, 2014).

Muhammad Mutawalli al-Sha'rawi stated that the command of the verse is not just part of Islamic teachings but the obligation of Muslims to realize "*al-silm*" (Al-Sha'rāwī, 1991). There is no interpretation of the *shahada* or of Islamic state (*al-dawlah al-islāmiyyah*) in relation to the verse "*udkhulū fī al-silmi kāffah*" by even the most popular movement commentators. It can be concluded that the interpretation of MTb and NII is to prioritize doctrines and interpretations that already exist before, and then believe in and justify them with the interpretation of the verse of the Qur'an. The doctrine already exists before the interpretation of the verse. In the study of interpretation, this attitude includes *al-dakhīl fī al-tafsīr* or infiltration and non-interpretive intervention into the interpretation of the verse. *Al-dakhīl fī al-tafsīr* is an opinion that lacks a religious source and infiltrates an interpretation, whether due to intentional or unintentional negligence.

In the concept of leadership, MTb is similar to the interpretation of DI-Fillah, NII KW IX, and the Apostleship Board. Sensen Komara, the founder of Darul Islam Fillah (DI-Fillah), interpreted that the Messenger continues to exist even after the death of Prophet Muhammad SAW. The evidence is that Allah SWT says,

إِنَّا كُنَّا مُرْسِلِينَ

This means, "(It is) a great matter from Us. Indeed, We are the One Who sends the messengers," (QS. Ad-Dukhan [44]: 5).

The word “mursilīn” in the verse above is an attribute word, which means “who always sends messengers”. This is because “mursilīn” is an attribute of God, so God will never stop sending His messengers from the past until now. Allah SWT says,

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُونَ ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَىٰ ۖ

Meaning, "No nation can precede its time, nor can they delay it (from its time). Then We sent (to those nations) Our messengers one after the other." (QS. Al-Mu'minun [23]: 43-44).

The verse above uses “من أمة” which, according to DI-Fillah, makes the sentence general so that the ruling applies to all human societies. The verse above is also similar to the words of Allah in Surah Yūnus, verse 49. When a community or nation experiences destruction, then Allah will send His messenger. The verse then continues with, “Then We sent Our Messengers one after another.” In the verse, the sentence begins with “ثم” which means then. This shows that, to fix the destruction, Allah will continue and always send His messengers until the end of time (Syukur & Yunus, 2020).

Their interpretation of the verses of the Prophethood uses the bi al-ra'yī approach in some interpretations, and the isyārī approach in others. Allah SWT says,

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

Meaning, “Muhammad is not the father of any man among you, but he is the Messenger and the Seal of the Prophets. And Allah is All-Knower of all things.” (QS. Al-Ahzab [33]: 40).

According to Sensen (DI-Fillah), the phrase "khatam al-rasūl" (the Prophet's last words) is not found in the Qur'an. The phrase "khatam al-nabiyyīn" (the Prophet's last words) is found in Surah Al-Ahzāb, verse 40. The word “khatamun” itself has many meanings, namely: seal, ring, completion, and closure. Thus, the phrase “khatam al-nabiyyīn” in the verse means “completed”, because this verse was revealed regarding the death of the Prophet SAW.

According to DI-Fillah, the door of apostleship is not yet closed, nor is prophethood. Every messenger is a prophet, but a prophet is not necessarily a messenger. Compare their view with the understanding of Muhammad Abu Zayd al-Damānḥūrī, an Egyptian Qur'āniyyūn, when he explained the mission of the messengers as follows:

About the Messengers as innovators (mujaddidīn) and those who confirm this teaching (musaddiqīn). It is indeed a blessing from Allah SWT who has sent messengers to every nation. When a messenger dies and people forget his teachings and just change them with superstitions and innovations, then another messenger will come who will renew the religion for all people, but while still confirming the previous prophets and messengers (see surah al-Nahl verse 36 and surah al-A'rāf).

The interpretation of khalīfah in surah al-Baqarah verse 30 does not specifically mean a successor to the leadership of the Prophet Muhammad SAW. The meaning of khalīfah in the verse is leadership that applies to humans in general and comprehensively in the functions and obligations of human life in the universe (Ilyas, 2016).

A good explanation of the caliph in Surah al-Baqarah, verse 30, is found in Imam al-Razi's "Mafātih al-Ghayb". The meaning of caliph is someone who replaces another who was there first to take his place as stated in Surah Yunus verse 14 and al-A'raf verse 74. According to al-Razi, there are two views of the interpretation of the caliph in the verse, including; First, Adam As., because Adam As. was the replacement of the jinn to occupy the world after the jinn were eliminated from the previous inhabitants of the earth. Adam As. is the ruler of the earth, as a substitute for Allah SWT in enforcing His laws on earth. Second, the descendants of Adam As. who are also known as caliphs because their generations replaced each other from time to time. So, the meaning of caliphate is not related to prophethood and apostleship or special or general leadership in Islam (imamah).

Allah Almighty says,

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۚ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ

Meaning, "And He it is Who has made you successors in the earth and has raised some of you above others in degrees, that He may test you in what He has given you. Indeed, your Lord is swift in punishment, and indeed, He is Oft-Forgiving, Most Merciful." (QS. Al-An'am [6]: 165).

The meaning of caliphate as a successor to the apostleship and leadership is precisely in Surah Shad verse 26 (Lubis et al., 2021). Allah SWT says,

يَا دَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ

Meaning, "O David, indeed We have made you a vicegerent (ruler) on earth, so judge between people with justice and do not follow your desires, for they will mislead you from the path of Allah. Indeed, those who go astray from the path of Allah will have a severe punishment, because they forget the Day of Reckoning." (QS. Shad [38]: 26).

Therefore, interpreting caliph as the caliphate of the Prophet Muhammad (peace be upon him) is incorrect. Moreover, the term caliphate as a leadership was first coined by Umar Ibn Khattab later, and even then, it meant that Umar Ibn Khattab was the successor of the successor (Abu Bakr) as the successor of the Prophet Muhammad (peace be upon him). Granting a high position like caliph to the leader of the Islamic Community (MTb) clearly risks creating the perception of equating the position with prophethood, as occurred in the case of DI-Fillah Sensen Komara.

As for interpreting the Qur'an with the Qur'an, quoting Su'ād Kūrīm, a Qur'anic scholar from Mawlay Isma'il University, Meknes, Morocco, it is impossible to know God's intention in the Qur'an's verses just by reading and listening to it directly at that time. How can someone know God, while God is a Being who cannot be touched by the five senses. Likewise, the Prophet Muhammad (peace be upon him) as the intermediary of revelation had passed away. Tafsīr al-Qur'an bi al-Qur'an became impossible for an interpreter at that time, other than relying on the intermediary of the Prophet Muhammad (*al-wasaf al-nabawiyyah*) and the authentic tafsir explanation from the Prophet Muhammad (*bayan al-nabawiyy*).

The need for the verses of the Qur'an to explain the hadith of the Prophet SAW cannot be assessed as the weakness of the explanation of the verses of the Qur'an or the impossibility of being able to understand the content of the meaning of the verses of the Qur'an itself, but is assessed as the weakness of every human individual in mastering oral knowledge or language perfectly so as to be able to convey the meaning of the words of Allah SWT. If the interpretation is not obtained in the Qur'an, then refer to the hadith, which is the explanation and interpretation of the verses of the Qur'an. Imam al-Shafi'i said, "Everything that has been determined by the Messenger of Allah SAW is his understanding of the verses of the Qur'an." As is also stated in the Qur'an, Surah An-Nisa' [4] verse 105, Surah An-Nahl [16] verses 44 and 64.

According to Mustafa Al-A'zami, to explain the verse's content, Allah assigned Prophet Muhammad SAW as the recipient of the mandate, as indicated by the words of Allah SWT in the verse above. Allah SWT granted Prophet Muhammad SAW special authority to explain to the people. Only the Prophet SAW, through his privilege and divine revelation, is considered capable of arranging the verses into the unique form of the Qur'an according to the will and secrets of Allah SWT. Neither the Muslim community collectively nor individuals has the legitimacy of the final word in arranging the Book of Allah SWT.

In a narration from al-Miqdam Ibn Ma'di Karib RA, the Messenger of Allah SAW said,

أَلَا إِنِّي أُوتِيتُ الْكِتَابَ وَمِثْلَهُ مَعَهُ ، أَلَا يُوشِكُ رَجُلٌ شَبَعَانٌ عَلَى أُرِيكَتِهِ يَقُولُ عَلَيْكُمْ بِهَذَا الْقُرْآنِ فَمَا وَجَدْتُمْ فِيهِ مِنْ حَلَالٍ فَأَحْلَوْهُ وَمَا وَجَدْتُمْ فِيهِ مِنْ حَرَامٍ فَحَرَّمُوهُ ، أَلَا لَا يَحِلُّ لَكُمْ لَحْمُ الْجِمَارِ الْأَهْلِيِّ ، وَلَا كُلِّ ذِي نَابٍ مِنَ السَّبْعِ ، وَلَا لُقْطَةٍ مَعَاهِدٍ ، إِلَّا أَنْ يَسْتَغْنِيَ عَنْهَا صَاحِبُهَا ، وَمَنْ نَزَلَ بِقَوْمٍ فَعَلَيْهِمْ أَنْ يُقْرُوهُ ، فَإِنْ لَمْ يُقْرُوهُ فَلَهُ أَنْ يُعَقِّبَهُمْ بِمِثْلِ قَرَاه

Translation: "Know that I have been given the Qur'an and what is similar to it (the Sunnah). Then a man who was satiated on his chair said, "Hold fast to the Qur'an! Whatever you find in the Qur'an of lawful things, make it lawful, and whatever you find in the Qur'an of unlawful things, make it unlawful. Know that it is not lawful for you to eat the meat of tame donkeys, the meat of wild animals with tusks, and the things found by the disbelievers who are mu'āhid (disbelievers under the protection of the Islamic ruler, and the things found by Muslims are preferable) unless the owner has no need of them. Whoever stops by a people, let them provide a place for them, but if they do not provide a place for them, then treat them according to their hospitality."

Muslims need to refer back to the text of the Qur'an in order to obtain correct interpretation and explanation. This shows that the discussion of the process and context of interpretation, and the way it is explained (*al-bayān*), is important to study.

In terms of practicing the Qur'an, MTb uses the order of the surahs based on the history of the revelation of verses (*tartīb suwar* or *asbab al-nuzūl*). They do not use the order of the surahs in Mushaf 'Uthmānī which is *ijmā'*. Even though scholars agree that following the order of the surahs in the Qur'an (Mushaf 'Uthmānī) is not a must in prayer, reading, teaching, and memorization. There is no hadith that prohibits taking certain surahs out of sequence, for example according to the order of revelation. This is the opinion of Mustafa A'zami referring to al-Baqīlānī in *al-Intisār* (Reynolds, 2008).

In Asnā al-Maṭālib, the reference to the Shafi'i school of thought explains that it is forbidden to read the Qur'an in an unordered manner, verse by verse or surah by surah, because it undermines the miracles of the Qur'an and the wisdom of its Mushaf order. The preferred opinion is that the Qur'an should be read in accordance with the order of the Mushaf. This is because the order of the surahs is established because there is wisdom in it, so it must be maintained until there is evidence that allows otherwise (Al-Nawawī, 1973). This is where the MTb view is considered to weaken the authority of the Mushaf of 'Uthmānī.

The meaning of Sunnah interpreted as *sīrah*, namely the trace of a good or bad journey, is the meaning of language. Meanwhile, the term *syara'*, Sunnah, is all things commanded, prohibited, and recommended by the Prophet Muhammad SAW, both words and deeds. Therefore, if he calls back to the Qur'an and Sunnah, it means returning to the Qur'an and hadith (Khatib, 1998). 'Ajjāj al-Khatīb explained that the meaning of Sunnah is synonymous with hadith as the opinion of the majority of scholars, although some scholars distinguish between the two terms. According to the author, the meaning of Sunnah in the MTb perspective, i.e., *sīrah*, is a separate opinion with no basis in the opinions of previous scholars.

Next, in the issue of infaq "khums". In the obligation of zakat, infaq, and charity, MTb applies a size of 16 to 20 percent (*khums*). The evidence is the letter al-Anfaal verse 41. According to Ibn 'Ashur, what is meant by *ganīmah* is the spoils of war. The verse, "that whatever you find as spoils of war," is a firm answer to the question of the first verse in Surah al-Anfāl. The words *al-Anfāl* and *ganīmah* are *mutarādif*, meaning the same, meaning the spoils of war which are assets and property rights of the Muslim army resulting from war. The verse, "then indeed one-fifth of it (is divided) for (the way of) Allah and for His Messenger," the one-fifth part is the right of Allah SWT. Allah SWT has the right to use it based on His will, which was then mandated to the Messenger of Allah SAW and so on to the Muslim imams who became the successors of the Messenger of Allah SAW. This interpretation, the one-fifth part is divided into five shares/people according to the verse, namely, one part for the Prophet SAW, one part for relatives, one part for orphans, one part for the poor, and one last part for the traveler (Ibn 'Āshūr, 1964). If 20% is divided into five parts, the result is 4%. Apparently, MTb omits the part for Rasulullah SAW, so that the number becomes 16%.

The verse regarding the one-fifth applies to war booty, not to ordinary zakat. The law on the amount of *ganīmah* is the same as *fay'*, the difference being that *ganīmah* is booty obtained by Muslim soldiers through war, while *fay'* is booty obtained without war, for example, the enemy surrendering before the war (QS. Al-Hasyr [59]: 7). The movement of exploitation of alms from the congregation, both in doctrine and practice, is suspected to be almost the same as what is applied by NII KW IX Al-Zaytun Indramayu (Abduh, 2001).

Conclusion

MTb's views on aqidah, Islam, and prophethood above are clearly influenced by the understanding and thinking of the Qur'āniyyūn, which makes the Qur'an the sole source of reference and interpretation, denying the explanation of the hadith of the Prophet Muhammad and the previous books of interpretation. MTb accepts Sunnah not in the sense of hadith, but in the sense of sirah, the interpretation and practice of the values of the Qur'an according to the order of revelation of verses and surahs. MTb's interpretation of Islam Kāffah (Islamic reconstruction), prophethood, infaq, and ummah (reconciliation), is based on the evidence of the Qur'an alone, with the interpretation of logic and group doctrine as justification.

In its interpretive method, MTb interprets Quranic verses one by one through a logical approach, linguistic similarity, and the doctrine of the community. In interpreting based on linguistic similarity, the boundaries between verses authorized for interpretation and those worthy of interpretation are unclear. This creates unlimited logical space, leading to the assumption that doctrinal justification existed long before the interpretation itself. Textual interpretation is dependent on doctrine as justification. In Indonesia, this interpretive model is similar to the interpretations used by the NII KW IX, Isa Bugis, and the Apostolic Institute.

Objectively, the MTb interpretation can provide new insights in the context of current interpretations, differing from those of mainstream commentators. Another advantage is its ability to translate Quranic verses one by one according to current needs, particularly in guiding the behavior and programs of the congregation, where efforts and programs are considered genuine manifestations of Quranic translation in their daily lives.

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