AT-TAJDID - Journal of Islamic Education
e-ISSN: 2477-295X
Volume 3, Issue. 1, 2026, pp. 57-65
https://jurnal.isimupacitan.ac.id/index.php/attajdid

KH. Maimoen Zubair's Views on Social, Political, and Religious in Indonesia in the Perspective of the Qur'an, Analysis of "*Safīnatu Kallā Saya'lamūn Fī Tafsīrsyaikh Maimoen Zubair*" by Ismail Al-Ascholy

Muhammad Irfan*[1], Maftuhah[2], Halim Bin Ismail[2]

[1] *Pemalang Islamic Institute, Central Java, Indonesia.*
[2] *Muhammadiyah Islamic College of Paciran, East Java, Indonesia.*
[3] *International Islamic University Malaysia (IIUM), Malaysia.*
e-mail:
muhamadirfan@stitpemalang.ac.id
kireinal704@gmail.com
halimismail@iium.edu.my

Submitted: 23-12-2025 Revised : 19-10-2026 Accepted: 30-10-2026

ABSTRACT. *Tafsir Al-Qur'an is a reflection of life experienced by its interpreters. and this paper will analyze Kiai Maimun Zubair's response to contemporary issues related to social, political, and religious issues in Indonesia through a study of the book Tafsir Safinatu Kallā Saya'lamūn. which was delivered by Kiai Maimun Zubair in Javanese, then translated into Arabic by his student, Lora Ismail Al-Ascholy. Kiai Maimun Zubair is a charismatic Ulama who is widely known by the Indonesian people and even the world not only as an active figure in the pesantren environment, but also has extensive experience in the Indonesian political realm. Therefore, his thoughts and views in understanding the Qur'an are important. The research methods used in this study are descriptive, historical, and explanatory methods, with the application of critical discourse analysis belonging to Teun A. Van Dijk. The results of this study show that KH. Maimoen Zubair not only uses the interpretation of the Qur'an as a means to understand God's words in the Qur'an, but also as a means to express his views and responses to social, political and religious problems in Indonesia. such as agricultural issues, democracy, the independence of the Republic of Indonesia, the spread of Islam in Java, and the security of the Indonesian State received attention from him. The Safinatu Kallā Saya'lamūn tafsir not only describes the social, political and religious situation in Indonesia, but also provides solutions and significant contributions in discussing these conformer problems. His attitude reflects the paradigm of thinking of Islamic boarding school scholars who are firm in their attitude and strengthen their beliefs, so that they make the Banayak Islamic boarding school play an active role in the process of building a more advanced and prosperous Indonesia.*

Keywords: *KH. Maimoen, Ismail Al-Ascholy, Socio-Political, Tafsir safinatu kalla saya'lamun*

https://doi.org/10.52640/attajdid.131

How to Cite Irfan, M., Maftuhah, & Ismail, H. B. (2026). KH. Maimoen Zubair's views on social, political, and religious issues in Indonesia from the perspective of the Qur'an: An analysis of Safīnatu Kallā Saya'lamūn fī Tafsīr Syaikh Maimoen Zubair by Ismail Al-Ascholy. *AT-TAJDID - Jutrnal Ilmu Tarbiyah,* Volume 3 (1), 57-65.

INTRODUCTION

In the development of Qur'anic exegesis discourse in Indonesia, two essential elements play an active role in shaping the process of interpretation: internal and external components. The internal components include methods, techniques, language, and structural aspects of Qur'anic interpretation. Meanwhile, the external components encompass two dimensions. The first dimension consists of factors directly related to the Qur'anic text, such as asbāb al-nuzūl and the socio-political and cultural conditions of Arab society at the time. The second dimension involves factors not directly connected to the Qur'anic text, such as the socio-political, cultural, and intellectual contexts of the exegete during the interpretive process (Saeed & Akbar, 2021).

The role and significance of these external aspects of Qur'anic exegesis in the Indonesian archipelago, particularly in relation to the interaction between the exegete and the realities of life he experiences, have attracted increasing scholarly attention in recent decades. Scholars such as Johanna Pink,(Pink, 2020)Islah Gusmian, (Gusmian, 2016)Ilyas Daud, Hamdan Faizin (Daud, 2020) and Ahmad Zaidani Kamil (Kamil, 2022)have explored these issues. Their works illustrate that research on the external dimensions of Qur'anic interpretation and their relevance to exegesis constitutes a significant and fascinating field of study.

A noteworthy and representative exegetical work that reflects the relationship between the exegete's lived realities and his social context is Safīnatu Kallā Saya'lamūn fī Tafsīr Shaykhinā Maemūn Zubair authored by Ismail Al-Ascholy. This work presents the perspectives of Kiai Haji Maimoen Zubair on the socio-political and religious realities of Indonesia through the lens of the Qur'an. Safīnatu Kallā Saya'lamūn is significant for several reasons.

First, the tafsīr originates from the lessons on Tafsīr al-Jalālayn delivered by Kiai Maimoen Zubair during his weekly Sunday sessions at Pondok Pesantren Al-Anwar, Sarang, in the Javanese language. These oral lessons were later compiled and translated into Arabic by Ismail al-Ascholy. The value of Qur'anic interpretation delivered orally lies not only in its flexibility and depth of elaboration, but also in its interactive and dynamic nature, which enables the exegete to directly respond to questions, differences of opinion, and contemporary events that arose during the teaching sessions.

Second, Kiai Haji Maimoen Zubair is widely recognized as a charismatic scholar with a broad and comprehensive track record. His role extended beyond being the leader of Pondok Pesantren Al-Anwar; he was also active in politics, serving as a member of the Regional House of Representatives, a member of the People's Consultative Assembly (MPR) of Indonesia, and the chairman of the Advisory Council of the United Development Party (PPP). As a scholar actively engaged in political and social life, he possessed a keen sensitivity to national issues, which was reflected in both his personal life and his approach to understanding the Qur'an.

Third, Qur'anic exegesis in the Indonesian archipelago has often been regarded by Indonesianists such as Riddel, A.H. Johns, and Federspiel as derivative of Arabic-language commentaries written by scholars in the Arab world, and thus perceived as lacking in innovation. Although such transmission is common within the pedagogical traditions of pesantren, Safīnatu Kallā Saya'lamūn, which emerges from this very pesantren tradition, demonstrates innovative approaches to Qur'anic interpretation. Kiai Maimoen Zubair did not merely convey the meaning of Qur'anic verses he also connected them to contemporary contexts, including critiques of social, political, and religious issues in Indonesia(Manzilina & Zaidanil Kamil, 2024).

Several recent studies have focused on Kiai Maimoen Zubair. Some works, such as those by Nawal Nur Arafah and Mu'azaroh, explore his ideas, views, and role in Islamic politics in Indonesia. Other studies, including those by Asif and Ghoni, discuss his thoughts and perspectives on national issues and religious tolerance(Asif & Abdul Azis, 2021a). Further research has examined his interpretations related to eschatology, Muslim–non-Muslim relations, and Qur'anic verses concerning calamities.

Unlike these previous studies, the present research analyzes Kiai Haji Maimoen Zubair's perspectives on Indonesia's social, political, and religious realities as reflected in Safīnatu Kallā Saya'lamūn. The significance of this research lies in its dual focus: on the one hand, examining the role of a pesantren-based scholar in interpreting the Qur'an, and on the other, exploring how Kiai Haji Maimoen Zubair employed Qur'anic verses to respond to challenges in social, political, and religious spheres.

Although such transmission is a common practice in the learning tradition of Islamic boarding schools (pesantren), the Tafsir Safīnatu Kallā Saya'lamūn, which originates from the pesantren tradition, in fact provides an innovative interpretation of the Qur'an. Kiai Haji Maimoen Zubair not only conveys the message of a Qur'anic verse, but also relates it to contemporary contexts, including critiques of social, political, and religious issues occurring in Indonesia.

Several recent studies on Kiai Haji Maimoen Zubair have been conducted by scholars. Some of these works explore his ideas, perspectives, and role in Islamic politics in Indonesia, such as those (Yani et al., 2022)Other studies discuss Kiai Haji Maimoen Zubair's thoughts on national issues and religious tolerance, as examined (Asif & Abdul Azis, 2021b). In addition, a number of studies investigate his interpretations related to eschatology, (Anam, 2024)relations with non-Muslims, and verses concerning calamities. Unlike these previous studies, the present research analyzes Kiai Haji Maimoen Zubair's perspectives on social, political, and religious realities in Indonesia as reflected in his Tafsir Safīnatu Kallā Saya'lamūn. (Fasadena and Jannah 2022) This study finds its significance in two respects first, by examining the role of a pesantren kiai in interpreting the Qur'an and second, by showing how Kiai Haji Maimoen Zubair understands Qur'anic verses in responding to challenges within the spheres of social, political, and religious life. (Fadhlah 2022).

METHOD

This study aims to reveal Kiai Haji Maimoen Zubair's perspectives on social, political, religious, and cultural realities through his work Safīnatu Kallā Saya'lamūn fī Tafsīr Shaykhinā Maymūn. The primary source of this research is the Safīnatu Kallā Saya'lamūn, while secondary sources are drawn from books, journals, and other relevant references that support the analysis. The text is treated as the main object of study, particularly its interpretations of Qur'anic verses that directly address social, political, and religious issues in Indonesia. (Hammarberg, Kirkman, and de Lacey 2015)

To explore Kiai Haji Maimoen Zubair's perspectives, this research employs three methodological approaches descriptive qualitative, interpretative, and explanatory(Busetto et al., 2020). The descriptive qualitative method is used to collect and understand text-based information through library research. Specifically, it is applied to trace the background of the writing of Safīnatu Kallā Saya'lamūn as well as the socio-cultural context of Kiai Haji Maimoen Zubair and Lora Ismail al-Ascholy. The interpretative method focuses on direct textual analysis with an emphasis on historical aspects, aiming to examine Maimoen Zubair's views on social, political, and religious issues within their broader historical context beyond the Qur'anic text itself. Meanwhile, the explanatory method is employed to identify the underlying causes of his intellectual dialectics and to uncover the background of his interpretations of Qur'anic verses in relation to social, political, and religious realities(Wiesner, 2022).

For data analysis, this study applies Critical Discourse Analysis (CDA) based on Teun A. van Dijk's model, commonly referred to as "social cognition." (Gyollai, 2022). This approach highlights the process of text production in order to understand the worldview and consciousness that shape it. According to van Dijk, discourse analysis encompasses three dimensions text, social cognition, and social analysis. First, textual analysis investigates discourse structures at macro, superstructure, and micro levels. Second, social cognition examines how a text is produced based on the author's awareness, knowledge, or biases, which can be identified through person schema, self-schema, role schema, and event schema. Third, social analysis explores how discourse relates to societal realities, covering both the production and reproduction of social events. These three dimensions are integrated into a comprehensive analytical framework to understand (Rodrigues & Van Dijk, 2024)Kiai Haji Maimoen Zubair's thought as expressed in his tafsir.

RESULT AND DISCUSSION

1. Kiai Haji Maimoen Zubair and the Book Safīnatu Kallā Saya'lamūn fī Tafsīr Shaykh Maimun Zubair

Kiai Haji Maimoen Zubair, widely known as Mbah Moen, was born in Karangmangu, Sarang, Rembang, on October 28, 1928, coinciding with Indonesia's Youth Pledge Day. From an early age, he received his religious education from his father, Kiai Zubair, and his maternal grandfather, Kiai Ahmad bin Shu'aib. His foundational studies included Arabic grammar, theology (tauhid), Islamic jurisprudence (fiqh), and inheritance law, particularly within the Shafi'i school. Between 1945 and 1949, he continued his studies at Pesantren Lirboyo in Kediri, before traveling to Makkah to deepen his knowledge under prominent scholars such as Sayyid Alawi al-Maliki, Shaykh Muhammad Amin al-Kutubi, and Shaykh Muhammad Yasin al-Fadani. His years of study not only equipped him with mastery of the Islamic sciences but also broadened his insight into political and social issues.

Upon returning to Indonesia, he established Madrasah al-Ghazaliyah al-Shafi'iyah, which later developed into Pondok Pesantren Al-Anwar in Sarang, Rembang. In 1964 (Ibrahim, Prasojo, and Sulaiman 2019) he founded a small prayer hall (mushala) that gradually grew into a full-fledged pesantren, officially established in 1972 and attracting students from across the archipelago. In addition to leading the pesantren, Kiai Maimoen actively taught Qur'anic exegesis, especially Tafsir al-Jalalayn. His oral explanations were carefully recorded by students, including Lora Muhammad Ismail al-Ascholy, (Manzilina & Zaidanil Kamil, 2024)who later compiled them into Safīnatu Kallā Saya'lamūn fī Tafsīr Shaykhinā Maymūn.

The genesis of this tafsir dates back to 2015–2018, when Lora Ismail, encouraged by Kiai Maimoen's aide, Ustaz Muayyad, began collecting notes from the weekly Ahadan sessions of Tafsir al-Jalalayn. These were supplemented with recordings and direct permission from Kiai Maimoen, resulting in a systematic compilation. The work was eventually published in 2023 by Lajnah Turats Bangkalan in two volumes the first offering concise interpretations from oral sessions, and the second presenting a more detailed commentary on Surah al-Anbiyā' (21:1–84), based on clearer and more complete recordings(Gusmian & Abdullah, 2023).

The text demonstrates two distinct interpretive voices. Passages marked qāla Shaykhinā represent the words of Kiai Maimoen, while qultu signals Lora Ismail's own commentary, often supported by references to classical works such as al-Qurṭubī, Ibn Kathīr, and al-Bidāyah wa al-Nihāyah. Despite containing two layers of interpretation, the work maintains clarity in distinguishing between the authority of the teacher and the contributions of the student. Interestingly, while Mbah Moen delivered his lessons in Javanese, Lora chose to document the tafsir in Arabic, both as an academic exercise and as a way of preserving the pesantren tradition of Arabic scholarship(Anam et al., 2025).

Methodologically, Safīnatu Kallā Saya'lamūn can be categorized as a thematic (maudhu'i) tafsir, since its chapters are organized around specific topics(Azizy et al., 2022). It employs both bi al-ma'tsūr (narrative traditions) and bi al-ra'y (independent reasoning), with a strong emphasis on adab ijtima'i (socio-cultural interpretation)(Adim & Isnaini, 2021). This orientation is evident in Kiai Maimoen's efforts to contextualize Qur'anic verses with contemporary Indonesian realities whether social, political, or cultural. His explanations often drew on concrete analogies from everyday life, making his tafsir highly communicative and relevant to modern challenges.

In sum, Safīnatu Kallā Saya'lamūn represents not only the intellectual legacy of Kiai Maimoen Zubair but also the interpretive engagement of his student, Lora Ismail. The work reflects the dynamic interaction between pesantren scholarship and the evolving socio-political context of Indonesia, highlighting how Qur'anic exegesis can serve as both a continuation of classical traditions and a response to present-day realities (Abidin et al., 2024).

2. Kiai Haji Maimoen Zubair's Views on Social, Political, and Religious Life in Indonesia

a. Agriculture a Certain Region

Through his Qur'anic interpretation, Kiai Haji Maimoen Zubair highlighted the natural potential of local communities, particularly in Bajingmeduro Village. This region has a long history as a resting place for fighters against Dutch colonialism, later inhabited by Javanese in the southern part (Bajingjowo) and Madurese in the northern part (Bajingmeduro). Despite its rich natural and cultural heritage, the coastal land is relatively infertile for agriculture. Interpreting QS. al-A'raf [7]:58, Kiai Maimoen stressed that the local population would be more suited to making a living from the sea as fishermen, which he regarded as more economically viable than farming. (Ensiklopedia Dunia, 2023)

His student, Lora Ismail, added that through this interpretation Kiai Maimoen sought to show that even though the land was infertile, Allah continued to grant sustenance through the sea and blessed the area as a center of religious knowledge and the birthplace of many scholars. Furthermore, the proximity of Bajingmeduro to Pondok Pesantren Al-Anwar reinforced its position as a region graced with knowledge and spiritual serenity(Ma'arif & Syafi'i, 2024).

b. Democracy in Indonesia

For Kiai Maimoen Zubair, democracy is a political system closely tied to Western and Jewish thought. Referring to QS. al-Mā'idah [5]:64, he argued that Jewish dominance in world affairs is a sign of corruption preceding the end times. Furthermore, by interpreting QS. al-Mu'minūn [23]:71, he criticized democracy for following the will of the majority, which in his view risks producing disorder and social decay. (Al-Ascholy, Safinatu Kalla Saya'lamun Fi Tafsir Syaikhina Maimun, 2020).

Although the Indonesian constitution places sovereignty in the hands of the people, Kiai Maimoen reminded that democracy should not merely reflect human desire or impulse. His critique implied that democracy must be carried out with caution, for if left unchecked it could lead the nation toward destruction. Nevertheless, in practice, democracy in Indonesia still provides positive space for public participation through regular elections, though it continues to face serious challenges such as persecution of critical voices(Toha & Cosslett, 2024).

c. The Independence of the Republic of Indonesia

In interpreting QS. al-Rūm [30]:1–5, Kiai Maimoen drew an analogy between the Roman victory over Persia and Indonesia's struggle for independence(Fuadi et al., 2024). He likened the Dutch to the Romans and the Japanese to the Persians. When Japan defeated the Dutch, Indonesians endured even greater hardship, similar to the grief of Muslims in Mecca when Persia subdued Rome. Yet, just as Allah promised, the Romans eventually triumphed, and likewise, Indonesia achieved independence after the Allies defeated Japan(Silverstein, 2020).

Kiai Maimoen emphasized that this historical experience demonstrates how divine assistance consistently comes to those who believe. His interpretation was also shaped by his personal experience as a teenager during the colonial era, giving his explanation both historical depth and testimonial value(Bukhori Abdul Shomad et al., 2024).

d. The Spread of Islamic Preaching in Java

In his reading of QS. al-Anbiyā' [21]:8–9, Kiai Maimoen explained that God's messengers remained bound by natural laws such as eating, drinking, and dying. Allah's promise to protect the prophets and the believers, he argued, provides the foundation for the continuity of Islamic da'wah, including in Java(Ikhsanudin et al., 2022).

According to Kiai Maimoen, the spread of Islam in Java by scholars and the Walisongo represents a concrete manifestation of that divine promise. Despite the pressures of colonialism, the Javanese community steadfastly upheld their faith. This demonstrates that Islam in Indonesia (Syahid, 2020)is inseparable from its local Muslim-majority identity, firmly rooted in preserving creed and resisting colonial attempts to eradicate Islamic values from the archipelago.

e. National Security of Indonesia

While interpreting QS. al-Baqarah [2]:126, Kiai Maimoen linked Prophet Ibrahim's prayer for the security of Mecca to Indonesia's condition(Manzilina & Zaidanil Kamil, 2024). Prophet Ibrahim prayed that Mecca would become a safe land blessed with sustenance, despite its barren environment. For Kiai Maimoen, this prayer resonates with Indonesia's experience a country endowed with abundant natural wealth yet long subjected to colonial rule.

He argued that Indonesia's independence is a divine gift comparable to the acceptance of Prophet Ibrahim's prayer for Mecca. Just as Mecca eventually became a center of blessing, Indonesia too has been granted the opportunity to establish security, prosperity, and serve as a place for the flourishing of Islam(Yusdani, 2023).

3. Qur'anic Exegesis; Understanding the Text and Reality

Kiai Maimun Zubair's approach to interpreting the Qur'an in Safīnatu Kallā Saya'lamūn possesses a distinctive character that captures readers' attention. His tafsīr does not remain confined to a purely textual reading but is enriched with broader messages that engage with social realities, particularly within the Indonesian context. In explicating verses, Kiai Maimun often employs personal reasoning as a medium to articulate critiques of pressing social issues in the country.

Several verses serve as the basis for his critiques. For instance, in interpreting QS. an-Nisā' [4]:1, he highlights the vulnerable position of women, while QS. al-Mu'minūn [23]:71 is invoked to reflect on the practice of democracy in Indonesia. Methodologically, his tafsīr emphasizes contextualization, where both the exegete and the reader play an active role in uncovering the meaning of the Qur'an(Putra & Hidayaturrahman, 2020).

Such contextualization is necessary to ensure that the Qur'an's message remains dynamic and relevant. This resonates with Fazlur Rahman's double movement theory, which emphasizes understanding the meaning of the Qur'an within its original context and then translating its message into the socio-historical realities of the present to generate new values. Kiai Maimun's approach may also be examined in light of Hasan Hanafi's (Putra & Hidayaturrahman, 2020)hermeneutics first, objective hermeneutics, which attempts to retrieve the original meaning as seen in his interpretation of QS. al-Rūm [30]:1–5; second, subjective hermeneutics, which seeks meaning within the present context independent of the past as reflected in QS. al-Mu'minūn [23]:71; and third, critical-emancipatory hermeneutics, which situates the original meaning within the present while preserving its past significance, thereby moving from discourse to transformative social action, exemplified in his tafsīr of QS. al-Baqarah [2]:126.

From the perspective of discourse analysis, Kiai Maimun successfully presents socio-political responses that reflect Indonesia's local realities through his interpretative method. In pursuing contextualization, he does not neglect the socio-religious background of the text. Instead, he underscores that while the essence of the Qur'an is immutable, its application can evolve alongside the dynamics of time(Calis, 2022). He maintains the core meaning of the verses while extending them through connotative readings, thus allowing the Qur'an's message to be communicated effectively to contemporary audiences.

In his exegesis, Kiai Maimun does not simply project personal subjectivity to criticize Indonesian polemics; rather, he conveys Qur'anic messages through analogies grounded in local social conditions, as illustrated in his interpretation of QS. al-A'rāf [7]:58. Employing discourse analysis across three structural levels macro, superstructure, and micro his interpretive intentions are most clearly revealed at the micro

level(Umar Farouq et al., 2021). To further illuminate the layers surrounding his exegesis, the social, political, and cultural critiques embedded in Safīnatu Kallā Saya'lamūn may be examined through Teun A. van Dijk's framework of social cognition and socio-political analysis.

Table 1. Social Cognition Analysis of A. Van Dijk

Schema	Explanation
Person Schemas	During his lifetime, Kiai Maimoen embodied strong values of *tawhid* (oneness of God), determination in educating his students, and successfully producing scholars, *kiai*, and religious figures who spread Islamic knowledge. He emphasized complete obedience to Allah and firmly believed in the certainty of His promises with deep submission. This background shaped his interpretation of QS. al-A'rāf [7]:58, QS. al-Anbiyā' [21]:8–9, and QS. al-Baqarah [2]:126, which he also related to Indonesia's socio-political context. In interpreting QS. al-Mu'minūn [23]:71 and QS. al-Rūm [30]:1–5, he stressed the need for national reflection, retrospection, and projection to strengthen the mindset of future generations in terms of nationalism and religiosity as foundations for building a just and diverse nation.
Self Schemas	Kiai Maimun was both a renowned scholar (*ulama*) and politician of his era. His dual role greatly influenced society and the nation. He entrusted one of his students, Lora Ismail Al-Ascholy from Bangkalan, Madura, to record and transcribe his explanations, which later became the book *Safinatu Kallā Saya'lamūn*. Today, Lora actively engages in *dakwah* related to Qur'anic exegesis, which he shares on social media platforms such as his personal Instagram account.
Role Schemas	Kiai Maimun believed that nationalism and religiosity must coexist harmoniously in Indonesia. These two pillars must align in order for the country to remain stable. Conversely, if they fall out of balance, the nation's stability will inevitably be shaken.
Event Schemas	In interpreting the five aforementioned verses, Kiai Maimun viewed them as phenomena that, when conveyed, could positively impact human welfare, particularly for Indonesian society. His orientation was purely rooted in the principle of *amar ma'ruf nahi munkar* (enjoining good and forbidding evil). As explained in Jamal Ma'mur Asmani's book *KH. Maimoen Zubair Sang Maha Guru*, Kiai Maimun is categorized as a neo-Sufi scholar one who emphasizes Sufi practices aimed at self-purification (*tazkiyatun nafs*), while still accommodating the progress of the times and producing constructive ideas without abandoning the essence of Sufi creed.

Table 2. Social Analysis of A. Van Dijk

Aspect	Description
Power	Kiai Maimun was actively involved as a politician in a political party and held several other positions until the end of his life. He was also a prominent Indonesian ulama who led Pesantren Al-Anwar, one of the centers for classical Islamic text (kitab kuning) studies on the northern coast (Pantura) of Java. Beyond teaching at the pesantren, he also delivered his sermons to the wider public, elevating his reputation as both a great ulama and politician, even after his passing. Similarly, Lora Ismail is a mufassir from Madura with a kiai lineage. Currently, he serves as a board member of *Lajnah Turots Syaikhona Kholil* as a writer of manuscript introductions (*mukaddimah*), and he expands his preaching through both offline and online platforms.
Access	Kiai Maimun delivered sermons not only within the pesantren environment but also in various religious gatherings. His lectures remain easily accessible through platforms such as the YouTube channels **PP Al-Anwar Sarang, Mian Uba, NGAJI KYAI NU**, and others. Meanwhile, Lora Ismail spreads his da'wah through both offline and online media. Offline, he is often invited as a speaker in book discussions, tafsir seminars, and other religious gatherings. Online, he actively preaches through his platforms, such as Instagram (@ismailascholy) and several YouTube channels including **Nusya TV, Syaichona TV, Vivi Record**, and others. The author also found his lectures on the commentary of *Safinatu Kallā Saya'lamūn* on the **NUBA TV** YouTube channel.

CONCLUSION

Based on the foregoing discussion, this study concludes that in the process of interpreting Qur'anic verses, the external aspects of tafsir significantly influence the outcome of interpretation. In the context of exegetical methodology, Kiai Maimun Zubair positions himself as a contextual exegete. He regards tafsir not merely as a means to understand the divine words of the Qur'an, but also as a medium to articulate his views and responses to the dynamics of social, political, and religious phenomena in contemporary Indonesia. Explicitly, his interpretations contain reflections on issues such as agriculture in Indonesia, critiques of democracy, the independence of the Republic of Indonesia, the spread of da'wah in Java, and the security of the Indonesian state.

Cognitively, Kiai Maimun Zubair's constructive criticism through his interpretations cannot be separated from his background as a pesantren scholar as well as a politician who played a central role in guiding the Muslim community. He sought to awaken Indonesian society to reflect, retrospect, and project how to strengthen the mindset of the nation's successors in terms of national and religious insight as the foundation for building a better and more pluralistic nation. Through his contextual approach to Qur'anic verses, Kiai Maimun made substantial contributions to addressing social, political, and religious problems in Indonesia. His stance reflects the intellectual paradigm of pesantren scholars, who are firm in their convictions and expressive in their beliefs, thereby ensuring that pesantren play an active role in the nation-building process of Indonesia.

REFERENCE

Abidin, A. Z., Nura'in, N., Aziz, T., & Noorhidayati, S. (2024). Qur'anic Exegesis as A Social Critique: A Study on the Traditionalist Bisri Musthofa's Tafsīr al-Ibrīz. *Al-Jami'ah: Journal of Islamic Studies*, *62*(1), 215–239. https://doi.org/10.14421/ajis.2024.621.215-239

Adim, F., & Isnaini, S. N. (2021). Tafsir Adabi-Ijtima'i di Kawasan al-Gharb al-Islami: Studi Komparasi Tafsir Ibn Badis dan Mohammed Al-Makki Al-Nashiri. *QOF*, *5*(2), 207–228. https://doi.org/10.30762/qof.v5i2.70

Anam, S. (2024). EKSPOSISI TAFSIR KH. MAIMOEN ZUBAIR DALAM BINGKAI TAFSIR MODERN: Sebuah Pembacaan Melalui Perspektif Kesarjanan Barat. *AL ITQAN: Jurnal Studi Al-Qur'an*, *10*(1), 116–155. https://doi.org/10.47454/alitqan.v10i1.1076

Anam, S., Millat Ahamad, N., Rahman Nor Afif Hamid, A., & Karim, A. (2025). QUR'ANIC INTERPRETATION IN PESANTREN: MECHANISMS AND AUTHORITY OF K.H. MAIMOEN ZUBAIR. *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir*, *9*(2), 174–198. https://doi.org/10.32505/at-tibyan.v9i2.9260

Asif, M., & Abdul Azis, F. (2021a). AL-SHAYKH MAIMOEN ZUBAIR WA AFKĀRUH 'AN AL-ISLĀM WA AL-WAṬANIYAH WA AL-TASĀMUH FĪ INDŪNĪSIYĀ. *JOURNAL OF INDONESIAN ISLAM*, *15*(1), 223. https://doi.org/10.15642/JIIS.2021.15.1.223-246

Asif, M., & Abdul Azis, F. (2021b). AL-SHAYKH MAIMOEN ZUBAIR WA AFKĀRUH 'AN AL-ISLĀM WA AL-WAṬANIYAH WA AL-TASĀMUH FĪ INDŪNĪSIYĀ. *JOURNAL OF INDONESIAN ISLAM*, *15*(1), 223. https://doi.org/10.15642/JIIS.2021.15.1.223-246

Azizy, J., Syarifuddin, M. A., & Ubaidah, H. H. (2022). Thematic Presentations in Indonesian Qur'anic Commentaries. *Religions*, *13*(2), 140. https://doi.org/10.3390/rel13020140

Bukhori Abdul Shomad, Munirul Abidin, Anwar Mujahidin, Ahkmad Fatoni, & Bambang Irawan. (2024). *The Influence of Indonesian History on Qur'anic Interpretation: Insights from Gadamerian Hermeneutics*. https://doi.org/10.5281/ZENODO.13752850

Busetto, L., Wick, W., & Gumbinger, C. (2020). How to use and assess qualitative research methods. *Neurological Research and Practice*, *2*(1), 14. https://doi.org/10.1186/s42466-020-00059-z

Calis, H. (2022). The Theoretical Foundations of Contextual Interpretation of the Qur'an in Islamic Theological Schools and Philosophical Sufism. *Religions*, *13*(2), 188. https://doi.org/10.3390/rel13020188

Daud, I. (2020). QURANIC EXEGESIS AS SOCIAL CRITICISM: The Case of Tafsîr al-Azhâr. *ULUL ALBAB Jurnal Studi Islam*, *21*(1), 24. https://doi.org/10.18860/ua.v21i1.7828

Fuadi, M. A., Vijay Asyfa Betay Seer, Raden Kurnia Kholiska, Mohammad Abdul Aziz, & Henki Desri Mulyadi. (2024). Islam And Nationalism In Indonesia: Kh Maimun Zubair's New Interpretation In Tafsir Safinah Kalla Saya'lamun. *International Journal of Sociology of Religion*, *2*(2), 467–476. https://doi.org/10.70687/ijsr.v2i2.50

Gusmian, I. (2016). TAFSIR AL-QURAN BAHASA JAWA Peneguhan Identitas, Ideologi, dan Politik Perlawanan. *SUHUF*, *9*(1), 141. https://doi.org/10.22548/shf.v9i1.116

Gusmian, I., & Abdullah, M. (2023). The Qur'an: Its Orality and Interpretation. *Indonesian Journal of Islamic Literature and Muslim Society*, *7*(2). https://doi.org/10.22515/islimus.v7i1.5748

Gyollai, D. (2022). The sociocognitive approach in critical discourse studies and the phenomenological sociology of knowledge: Intersections. *Phenomenology and the Cognitive Sciences*, *21*(3), 539–558. https://doi.org/10.1007/s11097-020-09704-z

Ikhsanudin, M., Syamsuddin, S., & Sunarwoto, S. (2022). The Typology of Pesantren's Islamic Thoughts in Java: A Qualitative Study. *Jurnal Pendidikan Islam*, *11*(2), 107–119. https://doi.org/10.14421/jpi.2022.112.107-119

Kamil, A. Z. (2022). WACANA REFORMIS DALAM TAFSIR MADURA: Analisis Penafsiran Mudhar Tamim dalam Tafsir Alqur'anul Karim Nurul Huda. *AL ITQAN: Jurnal Studi Al-Qur'an*, *8*(2), 275–295. https://doi.org/10.47454/alitqan.v8i2.847

Ma'arif, S., & Syafi'i, I. (2024). MENJAGA EKSISTENSI PENDIDIKAN ISLAM MELALUI BUDAYA LITERASI: STUDI KASUS PESANTREN AL-ANWAR SARANG REMBANG. *Journal of Islamic Studies and Humanities*, *9*(2), 203–225. https://doi.org/10.21580/jish.v9i2.23034

Manzilina, S., & Zaidanil Kamil, A. (2024). Maimun Zubair and Response of Social, Political, and Religious Problems in Indonesia: A Study of Safīnatu Kallā Saya'lamūn fī Tafsīr Maimun Zubair by Lora Ismail Al-Ascholy. *Jurnal Studi Al-Qur'an*, *20*(2), 185–206. https://doi.org/10.21009/20.2.05

Pink, J. (2020). The "kyai's" voice and the Arabic Qur'an; Translation, orality, and print in modern Java. *Wacana*, *21*(3), 329. https://doi.org/10.17510/wacana.v21i3.948

Putra, D. I. A., & Hidayaturrahman, M. (2020). The roles of technology in al-Quran exegesis in Indonesia. *Technology in Society*, *63*, 101418. https://doi.org/10.1016/j.techsoc.2020.101418

Rodrigues, G. A., & Van Dijk, T. A. (2024). ESTUDOS CRÍTICOS DO DISCURSO E COGNIÇÃO SOCIAL EM TEMPOS DE ULTRAPOLARIZAÇÃO POLÍTICA: AS CONTRIBUIÇÕES DE TEUN A. VAN DIJK. *Cadernos de Linguagem e Sociedade*, *25*(1), 192–205. https://doi.org/10.26512/les.v25i1.53817

Saeed, A., & Akbar, A. (2021). Contextualist Approaches and the Interpretation of the Qur'ān. *Religions*, *12*(7), 527. https://doi.org/10.3390/rel12070527

Silverstein, A. J. (2020). Q 30: 2–5 in Near Eastern Context. *Der Islam*, *97*(1), 11–42. https://doi.org/10.1515/islam-2020-0002

Syahid, A. (2020). Islam and H. G. Nahuys' Memoirs on the Java War 1825-1830. *Studia Islamika*, *27*(3), 443–483. https://doi.org/10.36712/sdi.v27i3.11633

Toha, R. J., & Cosslett, C. N. (2024). Narratives of democracy: Educated elites' responses to democratic erosion in Indonesia. *Asian Journal of Comparative Politics*, *9*(1), 69–120. https://doi.org/10.1177/20578911231208915

Umar Farouq, H., Sapar, A. A., & Qomoos, M. A. R. (2021). Sanctifying Microstructure in the Qur'anic Discourse: A Contextual Study. *Al-Dad Journal*, *5*(1), 109–121. https://doi.org/10.22452/aldad.vol5no1.9

Wiesner, C. (2022). Doing qualitative and interpretative research: Reflecting principles and principled challenges. *Political Research Exchange*, *4*(1), 2127372. https://doi.org/10.1080/2474736X.2022.2127372

Yani, M. T., Mahfud, C., Rangga Sa'adillah, S. A. P., Bustami, M. R., Maskuri, & Taufiq, A. (2022). Advancing the discourse of Muslim politics in Indonesia: A study on political orientation of Kiai as religious elites in Nahdlatul Ulama. *Heliyon*, *8*(12), e12218. https://doi.org/10.1016/j.heliyon.2022.e12218

Yusdani. (2023). Islam and Prosper Indonesia: Contestation and Fragmentation of Contemporary Islamic Thought. *Millah: Journal of Religious Studies*, 205–234. https://doi.org/10.20885/millah.vol22.iss1.art8