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Portrait of Tafsir Recitation at The Thariqul Jinan Mosque Dalam Lidang Village Panyabungan Subdistrict Mandailing Natal District

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ABSTRAK

Di zaman modern, terutama di Indonesia, perkembangan penafsiran al-Qur'an semakin pesat dan hal ini juga muncul dalam pendidikan formal seperti perkuliahan, yaitu dengan program studi khusus tentang tafsir dan mata kuliah eksegesis. Tidak hanya itu, saat ini pembacaan tafsir juga termasuk dalam kegiatan rutin masyarakat, terbukti dengan adanya pembacaan tafsir mingguan atau bulanan. Penelitian berjudul Potret Pembacaan Tafsir di Masjid Thariqul Jinan Desa Dalam Lidang Kecamatan Panyabungan Kabupaten Mandailing Natal, mengkaji metode yang digunakan dalam pembacaan, dan respons jamaah terhadap pembacaan tafsir tersebut. Tujuan penelitian ini adalah untuk mengetahui metode yang digunakan dalam menafsirkan bacaan dan untuk mengetahui tanggapan jamaah terhadap penafsiran bacaan di Masjid Thariqul Jinan, Desa Dalam Lidang. Penelitian ini adalah penelitian lapangan yang menggunakan metode kualitatif dan pendekatan deskriptif. Sumber data utama dalam penelitian ini adalah Ustadz Joharuddin, Lc, jamaah pengajian Tafsir, pengurus masjid yang diperoleh dari observasi, wawancara, dan dokumentasi. Sementara itu, sumber data sekunder untuk penelitian ini adalah buku, buku komentar, dan artikel yang berkaitan dengan teori-teori dalam penelitian ini. Berdasarkan hasil penelitian, penulis menyimpulkan bahwa pengajian tafsir yang diadakan di Masjid Thariqul Jinan, Desa Dalam Lidang, adalah program dari instruktur Kementerian Agama Kabupaten Mandailing Natal yang dilaksanakan dua kali seminggu, yaitu pada hari Selasa dan Jumat pagi setelah shalat Subuh selama beberapa jam. Ah, di masjid. Kajian tafsir ini disampaikan oleh Ustadz Joharuddin, Lc yang merujuk pada kitab tafsir Shafwah at-Tafasir karya Syekh Muhammad Ali ash-Shabuni. Metode yang digunakan dalam mempelajari tafsir ini adalah metode al-Mujaz atau al-Mukhtasar, yang berarti menyampaikan materi secara sederhana dan ringkas. Meskipun komunitas studi tafsir memberikan respons yang baik terhadap studi tafsir ini, mereka merasa sangat terbantu karena dapat mempelajari Al-Qur'an melalui studi tafsir ini, menambah pengetahuan dan wawasan serta mempererat persaudaraan Islam mereka.

Kata Kunci: Bacaan, Interpretasi/Tafsir, Metode

ABSTRACT

In modern times, especially in Indonesia, the development of the interpretation of al-Qur'an is increasingly rapid and has also appeared in formal education such as lectures, namely with special study programs on interpretation and exegesis courses. Not only that, now a days tafsir recitation is also included in the community's routine activities as evidenced by existence of weekly or monthly tafsir recitations. The research by title Portrait of Tafsir Recitation at The Thariqul Jinan Mosque Dalan Lidang Village Panyabungan Subdistrict Mandailing Natal District, examines the methods used in the recitation, and the congregation's response to the tafsir recitation. The aim of this research is to determine the methods used in interpreting recitations and to determine the congregation's response to interpreting recitations at the Thariqul Jinan mosque, Dalan Lidang Village. This research is field research using qualitative methods and descriptive approaches. The primary data sources in this research are Ustadz Joharuddin, L.c, Tafsir recitation congregation, mosque administrators obtained from observation, interviews and documentation. Meanwhile, secondary data sources for this research are books, commentary books, and articles related to the theories in this research. Based on the research results, the author concludes that the tafsir recitation held at the Thariqul Jinan Mosque, Dalan Lidang Village, is a program from the instructors of the Ministry of Religion of Mandailing Natal District which is held twice a week, namely on Tuesday and Friday morning after the Fajr prayer for hours. Ah, at the mosque. This tafsir study was delivered by ustadz Joharuddin, L.c who referred to the book of tafsir Shafwah at-Tafasir the work of Sheikh Muhammad Ali ash-Shabuni. The method used in studying this interpretation is method al-Mujaz or al-Mukhtasar, which means conveying material simply and concisely. While the tafsir study community gave a good response to this tafsir study, they felt very helped to be able to study the Qur'an through this tafsir study, adding knowledge and insight and strengthening their Islamic brotherhood.

Keywords: Recitation, Interpretation/Tafsir, Method

INTRODUCTION

Al-Qur'an is the word of Allah SWT. that was revealed to Prophet Muhammad SAW. through the angel Gabriel as an intermediary, and reading it is a form of worship. (Al-Qathan, 2017) The Qur'an serves as the primary source for Muslims in worship and guidance. Understanding and studying the Qur'an facilitate the comprehension of Islamic legal foundations (Ritonga, 2025). The al-Qur'an has many faces, because the al-Qur'an includes all forms of commands, prohibitions, guidelines, advice and threats. The Qur'an commands friends to teach each other and correct each other if there is a slight or significant deviation. (M. S. A. Siregar & Harahap, 2022) It is also said that the al-Qur'an has many possible meanings, so it can be interpreted from many perspectives. So, the scholars try to interpret the al-Qur'an so that they can understand the lessons and messages implied in it and can be understood easily, so that they can be put into practice. The tradition of scholars in the past has gone through the stage of competing to explain the contents of the al-

Qur'an in order to put it into practice. They studied the al-Qur'an by interpreting the verses in it. (Ashar & Erwanto, 2023)

The activity of interpreting the al-Qur'an began during the time of the Prophet Muhammad SAW. and continues to change from time to time. Initially, the interpretation of the al-Qur'an was carried out orally by the Prophet Muhammad SAW. and the friends immediately explained the verses of the al-Qur'an based on their own experience and understanding. However, after the death of the Prophet Muhammad SAW. The need for written interpretations of the al-Qur'an is increasing. In time explanation of the meaning of the verses of the al-Qur'an and the historical context of the verses of the al-Qur'an. The development of tafsir during the time of the Mutaqadimin scholars and scholars of the classical period was marked by the use of the method of interpretation and the development of the rules of interpretation. They use relevant knowledge to better understand the meaning of the al-Qur'an. Further, the development of tafsir in the era of late and modern scholars is marked by their efforts to better understand and explain the meaning of the al-Qur'an. These scholars practice *ijtihad* in interpreting the al-Qur'an and continue to try to provide a comprehensive explanation of God's word. (Hayatuddin & Hakim, 2023)

Delving into the study of the interpretation of the al-Qur'an is an activity that will not be carried out except by those who are ready to study the tools in the study of the al-Qur'an. Seeing the many works produced by Islamic scholars based on the Qur'an, it is clear that the Qur'an is an authentic and unique holy book. (Muliani & Ahmatnihar, 2022) As is known, the history of tafsir in Indonesia has been going on since the time of 'Abd ar-Rauf as-Sinkili (1615-1693 M) in the 17th century M to the time of M. Quraish Shihab in the early 21st century M. Indonesian works of interpretation of the al-Qur'an were born and developed from the hands of skilled Muslim intellectuals in various social, cultural and educational backgrounds. They are also ulama, intellectuals, scholars, alaims, ulama who play various social roles, both as government advisors (*mufti*), master teachers, *kiai* at Islamic boarding schools or madrasas, preachers and so on. These diverse roles are then framed by the various cultures involved contribute a style of interpretation to the intellectual life of each interpreter. (Latif, 2019)

In modern times, especially in Indonesia, the development of the interpretation of the al-Qur'an is increasingly rapid and has also appeared in formal education such as lectures, namely with the existence of special study programs on interpretation and exegesis courses. Not only that, nowadays tafsir recitation is also included in the community's routine activities as evidenced by the existence of weekly or monthly tafsir recitations. (Rambe, 2023)

Mosques are the most essential structure in Islam's spirituality and belief system. Furthermore, due to its open characteristic, mosques also function as the Muslim community's center of activities since they are associated with the development of the communities that surround them. That is why a mosque is

considered a building containing the various principles of Islamic teachings. Accordingly, a mosque is not merely a physical place of worship, it is the center of all activities for the Muslim community.(F. A. Siregar, 2022) In this modern era, it is interesting that mosques are filled with various religious activities and mosques are still an interesting place in the flow of preaching trips. Even young Muslims in the millennial era have become the central point in enlivening mosques and supporting various religious activities. Activities held in mosques have now increased a lot. This is proven by various activities organized by mosque administrators, even the local government, one of which is recital

One of the mosque activities that seeks to make the mosque prosperous is tafsir recitations held by counselors from the Ministry of Religion of Mandailing Natal District at the Thariqul Jinan Mosque, Dalan Lidang Village. Not just trying to make the mosque prosperous. Tafsir recitation is also one of the forums that serves as an intermediary for the community interact with the al-Qur'an. In this recitation, the public listened to the explanation of the verses of the al-Qur'an from Ustadz Joharuddin, L.c which refers to the book *Shafwah at-Tafasir* by Muhammad Ali ash-Shabuni.

This tafsir recitation is held twice a week, namely on Tuesday and Friday morning after the congregational Shubuh prayer at the mosque. From the researcher's own observations, the congregation in this tafsir recitation is dominated by male congregations, most of whom are elderly. In fact, this recitation is open to the general public. However, this recitation is not attended by many people aged below. This tafsir study is interesting to research because, unlike recitations in general, the tafsir recitation held at the Thariqul Jinan mosque, Dalan Lidang Village, is an extension program from the Ministry of Religion, Mandailing Natal District. Then the tafsir books used fall into the category of books for the lower middle class. Meanwhile, the congregation for interpreting recitations is mostly middle to upper class people.

METHODOLOGY

In this research, including field research, meanwhile, the location of this research is the Thariqul Jinan Mosque, Dalan Lidang Village, Panyabungan Subdistrict, Mandailing Natal District. The method used in this research is descriptive. This approach allows researchers to obtain a comprehensive picture of (Abdul Wahid Harahap et al., 2024) portrait of tafsir recitation at the Thariqul Jinan Mosques Dalan Lidang Village. The nature of this research is qualitative. The primary subject in this research is Ustadz Joharuddin, Lc as the speaker of the tafsir study and as the secondary subject is the community who are the listeners of the tafsir study at the mosque. In this research, the primary data sources are Ustadz Joharuddin, L.c, who delivered the tafsir recitation, the mosque administrator, and the congregation giving the tafsir study. Secondary data sources are complementary data sources. The sources of secondary data are relevant books related to

interpretive study methods, and documents and data obtained from the research site. In this research, several appropriate methods were used to collect data, namely observation, interview, and documentation.

To determine the validity of the data, inspection techniques are needed. Qualitative research uses controls in the form of *negative evidence*, triangulation, credibility, dependability, transferability, and confirmability. The tools in the approach are post-research activities to be more convincing by repeating data checks, asking objective questions to experts, definite relationships, repeated belief patterns, and so on. (Albi Anggito, 2018) Qualitative research really emphasizes the importance of exploring emics as an effort to understand in depth. Understand processes, find patterns, themes, models using very diverse data collection methods, namely observation, interviews and document analysis. (Helaluddin & Wijaya, 2019)

DISCUSSION AND RESEARCH RESULTS

The name of this mosque is Thariqul Jinan Mosque which is located on Jln. Medan Padang Dalan Lidang, Panyabungan. This mosque was named Thariqul Jinan which means the way to heaven. One of the reasons for naming this mosque is, so that through the programs implemented at this mosque, it can bridge the congregation or the surrounding community to the heaven of Allah SWT.

At first, this mosque was just a small mosque, but then as time progressed, more and more good people shared their wealth to build the mosque until it became what it is now. The estimated area of this mosque building is 25 m long and 30 m wide. This mosque building consists of floors, and with two bathroom units, one for men and one for women. The location of the Thariqul Jinan mosque is quite strategic because it is on the side of the road. Limit The area of the Thariqul Jinan mosque is the east side with the main road, the west side with residents' houses, the south side with residents' houses, and the north side with fields.

The composition of the five daily prayer leaders at the Thariqul Jinan mosque is usually Ustadz Mursal, Mr. Edi Marjan and Mr. Lobe Maksum, and sometimes alternately with other people such as old people and young people who are fluent in reading and who have memorized a lot of the Al-Qur'an. Then the muezzin of the Thariqul Jinan mosque is usually Mr. Yasir, and sometimes also replaced by other members of the congregation. The number of congregations praying five times a day is uncertain, but can be estimated at around one to two rows for the Fajr prayer, two to three rows for the Zuhr, Asr and Isha prayers, and for the Maghrib prayer it can reach three to four or even five rows. The men's shaf is around 20-25 congregations per prayer, and the women's row is around 5-10 congregations (Muhammad Dahler 2024)

Tafsir recitation at the Thariqul Jinan mosque, Dalan Lidang Village, is one of the routine activities carried out at this mosque. Before it became a tafsir recitation, initially there was a recitation activity at this mosque in the form of tabligh every morning around 2019. This tabligh was led by Mr. Imran. Before this tabligh, a study

program had also been held once a week, specifically on Friday nights. However, despite the tabligh and study, it did not last long because the presenters and the selection of the schedule were still unclear. So, the local community is less enthusiastic about attending it.

Around 2019, a team of instructors from the Ministry of Religion of Mandailing Natal Regency held a recitation program for mosques around Panyabungan by assigning extension officers as presenters. There are two mosques scheduled to take part in this program, namely the Thariqul Jinan mosque and the Istiqamah mosque. The recitation held at the Istiqamah mosque was filled by Ustadz Irfan Efendi Siregar, L.c with hadith material.

While the study was carried out at Thariqul Jinan Mosque in Dalan Lidang was filled by Ustadz Joharuddin, L.c with material on the interpretation of the Qur'an. It started from here that tafsir recitations at the Thariqul Jinan mosque were held again. Because the presenters are part of the instructors from the Ministry of Religion of Mandailing Natal Regency, the recitation of tafsir is more regular with a schedule that has been determined and agreed upon by the instructors and administrators of the Thariqul Jinan mosque. Initially, this tafsir recitation was scheduled every day, but after the Covid-19 pandemic hit, it was reduced to twice a week, namely on Tuesdays and Fridays. So, the study of this interpretation can continue to this day.

The method used by the presenters in presenting the material in the Thariqul Jinan Mosque interpretation study is method *al-Mujaz* or *al mukhtasar* which means concise, short explanation. The presenter used this method because he saw that the recitation congregation was predominantly male and elderly, and remembered that the time allotted was only around 20-30 minutes for each delivery. After delivering the material, it continues with an interactive session with the congregation or a question and answer session related to the discussion, which may also be outside the discussion (Joharuddin 2024)

There are examples of verses that are interpreted using the method *al-Mujaz* or *al mukhtasar* is in Q.S Ali Imran verses 146-148 as follows:

وَكَايْنٍ مِّنْ نَّبِيٍّ قَاتَلَ مَعَهُ رِثْيُونٌ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا وَمَا اسْتَكَانُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ (١٤٦) وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (١٤٧) فَآتَاهُمُ اللَّهُ ثَوَابَ الدُّنْيَا وَحُسْنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (١٤٨)

"And how many Prophets fought accompanied by a large number of (his) pious followers. They did not (become) weak because of the disaster that befell them in the way of God, did not lose heart and did not (also) surrender (to the enemy). And God loves those who are patient" (146). "And their speech is nothing but a prayer, "O our Lord, forgive our sins and our excessive actions (in) our affairs and establish our position, and help us against the disbelievers" (147). "Then God gave them a reward in the world and a good reward in the hereafter. And God loves those who do good. (148). (Q.S. al-Baqarah: 146-147).

Ustadz Johar explained that Q.S Ali Imran had two discussions, namely the first regarding envoys to Christians and the second regarding the battle of Uhud. In Q.S Ali Imran, verses 146-148 tell about the battle of Uhud.

Ustadz Johar explained that verse 146 tells the situation of the Muslims when the Uhud battle occurred. People who converted to Islam at the beginning, when they followed the Prophet's orders when fighting, during this time the Muslims won several times. Then in this verse because they did not meet and listen to the Prophet's orders not to leave that place, and so that they remained waiting there. So, Some Muslims changed their direction, so the situation became chaotic. The chaos that occurred caused Satan to shout, 'Muhammad, kill Muhammad'. Hearing this, the Muslims were in chaos, they thought that the Prophet Muhammad had died.

They continued to look for the Prophet Muhammad, but he was not found, and there were no signs of his whereabouts. Apparently, Prophet Muhammad fell into a hole. Ka'ab bin Walid was the first to see and hear the voice of the Prophet Muhammad. Ka'ab saw the Prophet's face filled with blood. Oh God, oh Messenger of God, it turns out you are here. Then Ka'ab announced it loudly. "*Hadza Rasul, hadza Rasul*, Rasul here, Rasul here". So Rasulullah ordered Ka'ab to be silent. "Don't say that I'm hurt," asked the Messenger of Allah to Ka'ab.

Through this event, this verse was revealed (Q.S. Ali Imran: 146). **وَكَأَيُّنْ مِنْ نَبِيِّ** and how many Prophet **قَاتَلَ** war. At that time they thought that the Prophet had died. So, their souls immediately lost, they weakened no enthusiasm for fighting. **فَمَا وَهَنُوا لِمَا** **أَصَابَهُمْ فِي سَبِيلِ اللَّهِ** then they are not weak in the way of God, so they don't give up. **وَمَا** weak from the outside, **وَمَا اسْتَكَانُوا** and they don't give up.

Actually, this verse is a warning to Muslims. When they heard that the Prophet had died, their souls became weak, their strength decreased, therefore Allah rebuked them through this verse. "Why is your character like that? When in ancient times there were many Prophets who fought, many died. They are not weak, they do not give up, they continue to be enthusiastic. Why are you like this, why are you weak, why do you give up? What is meant here is the Prophet's previous group, because none of their troops were weak, even though their Prophet died. Before the Prophet Muhammad, many groups of Prophets died during war.

So this is a lesson from the previous one. Many pious people fought with the prophet. They always give everything in the way of Allah, both energy and wealth. So in this verse "a large group" means a group that is devoted to Allah. They remain enthusiastic in fighting, because their faith is strong. So, the ancient people fought based on their faith. Even though family and friends have died, they continue to be enthusiastic. In essence, this verse teaches you not to be weak, don't give up, you must continue to be enthusiastic.

وَمَا اسْتَكَانُوا and they don't give up. They thought again about what was the point of maintaining all this, we are all brothers. Let's go back to Medina, and the brothers returned. Some of them asked for protection from Abu Sufyan, some asked for forgiveness from Allah SWT. From here, they returned to the path of Allah SWT. anyhow the circumstances, the trials, they will not give up and persist.

وَاللَّهُ يُحِبُّ الصَّابِرِينَ and Allah loves those who are patient. Ustadz Johar emphasized that if we want to be loved by Allah, we must be patient. There is three forms of patience explained by Ustadz Joharuddin, namely as following:

- a. Be patient in carrying out worship. Ustadz Johar gave an example such as the congregational morning prayer at the mosque. In order to be able to congregate, you have to wake up at three or four in the morning, then take a shower for those who want to shower. This is a tough thing to do, so you have to be patient.
- b. Be patient in leaving what is forbidden by Allah SWT. The scholars say that if someone abandons a sin sincerely because of Allah SWT. It is better than praying many rak'ahs.
- c. Be patient in facing adversity. Ustadz Johar gave an example, if Allah gives someone a trial, then he must be patient and continue to do halal work, don't steal. If Allah wants good for someone, Allah will give him trials, so you have to be patient.

So, in this verse it is included in being patient in the face of adversity. Even though the Muslims are a mess, they are still patient.

وَمَا كَانَ قَوْلُهُمْ and there is no word from them. It means when on the time of the Messenger of Allah, when they were afflicted by calamity, there was no speech from them except asking for forgiveness from Allah رَبَّنَا غُفِّرْ لَنَا ذُنُوبَنَا oh Allah, forgive us our sins, وَإِسْرَافَنَا and the advantage exceeding the limit/exceeding the limit/wasteful, وَتُبِّتْ أَقْدَامَنَا and take a stand we are facing the infidels. They won not because of physical strength/tool strength, but because of the help of Allah SWT. As mentioned by Umar, that he told them to worship Allah, that they won because of Allah, because of their faith in Allah. Umar also advised that if they were the same as the infidels in fighting, they would be given permission victory, in the end they will still lose. However, Muslims with his faith in God, will still win. وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ help us from the disbelievers.

فَنَاتَهُمُ اللَّهُ ثَوَابَ الدُّنْيَا brings them worldly rewards. After they prayed, God immediately provided help to them. وَحُسْنُ ثَوَابِ الْآخِرَةِ good reward, meaning heaven/jannah. وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ and God loves those who do good to other creatures, God loves them. Doing good can also be in the form of worshiping God as if you will die tomorrow, fasting as if you feel that God is watching over you, so that they do not immoral.

So, this verse calls on Muslims not to be weak, no matter how great the trials, not to lose heart, to keep fighting, to ask Allah SWT for help. with full faith (Joharuddin 2024)

The author interviewed Mr. Muhammad Dahler, S.P as chairman of the Thariqul Jinan mosque management. He said that his motivation for holding tafsir recitations was as enlightenment so that everyone would want and try to become better individuals. Then, so that the Thariqul Jinan mosque is even more prosperous and as optimal as possible, activities will continue to be carried out that foster

people's enthusiasm for attending the mosque, which of course is beneficial for others (Muhammad Dahler 2024). Mr. Dahler said that the obstacle he personally faces in attending tafsir recitations is the feeling of laziness that he often experiences when attending recitations. Apart from himself, he also said that people who tend to be lazy are also one of the obstacles in implementing this interpretive recitation. Mr. Dahler also conveyed the benefits he felt personally from having tafsir recitations, namely increasing knowledge, mosques could be prosperous and the Islamic brotherhood between the congregation of the Thariqul Jinan mosque is getting stronger (Muhammad Dahler 2024)

The author interviewed several congregants who took part in the tafsir recitation. *First*, the author interviewed Mr. Muhammad Idris Rangkuti, who is one of the congregation who is active in the Thariqul Jinan Mosque interpretation study. He stated that his motivation as a participant in taking part in this tafsir recitation was because Allah was the one who moved his heart to continue attending this tafsir recitation, and so that his knowledge would continue to increase, including knowing the contents of the Al-Qur'an and hadith, so that he could convey it back to his wife as a preparation for returning home. to the house, and so that we can both practice it too. the benefit obtained was that he felt his knowledge was increasing. In addition, Ustadz Joharuddin provided study material that related to his daily life. So if there was a question session, he often asked things that were outside the discussion that morning. So he felt that he would be at a great loss if he didn't attend this tafsir study even once, because the material given by Ustadz Joharuddin was sequential, so it would be very difficult for him to miss even one material (Muhammad Idris Rangkuti, 2024)

Second, the author interviewed Drs. Zainal, M.M, he said that his motivation for taking part in this tafsir study was in order to increase his understanding of the verses of the Qur'an, because Ustadz Joharuddin directly interpreted them based on the book *Shfwah at-Tafasir*. He stated that this tafsir recitation was very good, and the presentation was broad. He felt very helped by it This tafsir recitation is especially for all the people present, because the meditation delivered by Ustadz Joharuddin is not his composition, but is guided by the Al-Qur'an, hadith and the book of tafsir. Not only that, according to him the examples given are also actual. For him, if Ustadz Joharuddin had an obstacle and couldn't complete the interpretation recitation, he would really feel lost (Zainal Arifin,2024)

Third, the author interviewed Mr. Badul Somad, S.H as a member of the Tafsir recitation congregation. He said that his motivation for taking part in this tafsir recitation was to increase his Islamic knowledge in the field of the Qur'an, in order to gain peace and gain reward from Allah SWT for having taken part in this tafsir recitation (Abdul Somad 2024).

CONCLUSION

From the previous description, the author concludes that the method of reciting tafsir and the congregation's response in reciting tafsir at the Thariqul Jinan mosque, Dalan Lidang Village, Panyabungan District, Mandailing Natal Regency includes:

First, the method used in reciting tafsir at the Tahriqul Jinan mosque is method *al-Mujaz* or method *al-Mukhtasar* namely explaining in simple language, easy to understand and the explanation is not lengthy.

Second, regarding the congregation's response to the tafsir study, the author concludes that the congregation responded well/positively because they saw the results of the author's interviews with those who said that this tafsir study was very helpful and beneficial for them, namely that they gained knowledge of the Qur'an, added faith, increasing devotion to Allah, increasing enthusiasm for learning, and knowing more about better and correct ways of worship, strengthening the brotherhood of islamiyah, and motivating others to both become better people.

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