

Interpretive Methodology in the Tafsir Yā Ayyuhannās Manuscript by Sheikh Abdul Latif Syakur

Riri Susanti¹, Rifki Zaitul Ikhlas¹, Nunu Burhanuddin², Hayati²

¹STAI Al-Hikmah Pariangan Batusangkar, Indonesia

²Universitas Islam Negeri Sjech M. Djamil Djambek Bukittinggi, Indonesia

✉ ririsusanti505@gmail.com*

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Abstract

This study aims to analyze the methodological characteristics and theological-social message content in the manuscript. Interpretation of the verse Ya Ayyuhannās: The work of Sheikh Abdul Latif Syakur, especially in QS. Al-Baqarah verses 21–22 and 168–169. Using a descriptive-analytical qualitative design with a philological-thematic study approach based on the framework for interpretation by Gusmian, this study examines the systematic presentation, reference sources, methods, and interpretation patterns. The results show that this manuscript applies the method of summary patterned after airport with nuanced congregation. The universal call “oh my god” functions as a basis for preaching monotheism, divinity-lordship, which is egalitarian, transcending ethnic, national, and class barriers. Furthermore, the interpretation contains sharp socio-legal criticism of the residues of the practices of the Jahiliyah tradition, such as *asbāhīrah*, *sā’ibah*, *waṣīlah*, and *ḥām*, which are analogously used to correct the blind imitation of Minangkabau society in the past towards customs that deviate from Islamic law. The authority of the textual argument is strengthened through the method *tafsīr al-Qur’ān bi al-Qur’ān* by linking the interpretation to Surah Al-Ma’idah verse 103 and the narration of Ibn Abbas, this study successfully fills the gap in the historiography of partial interpretations of the 20th century and makes a significant contribution to strengthening the discourse on contemporary religious moderation based on local Nusantara wisdom.

INTRODUCTION

The intellectual treasures of Islam in the archipelago contain thousands of religious manuscripts born from the womb of local Islamic boarding schools, surau, and madrasah, and Minangkabau is one of the most productive regions producing writing scholars with hundreds of manuscripts stored in official institutions and non-formal surau (Putra & Ahmad, 2011) from the end of the 19th century to the middle of the 20th century, this region became the seedbed of the Islamic renewal movement marked by the return of a number of scholars from Mecca with the spirit of purifying the faith as well as strengthening the education of the people based on Arabic-Malay (Wirman, 2019). In the midst of this flow, local interpretation

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manuscripts were written not only as academic works, but as daily *da'wah* instruments that bridged the sacred texts in Arabic with the Malay-Minangkabau-speaking community and were not yet fully familiar with Arabic as a daily language. This social phenomenon is the background to the birth of the manuscript Tafsir verse Yā Ayyuhannās by Sheikh Abdul Latif Syakur (1882–1963), a Balai Gurah cleric, a student of Sheikh Ahmad Khatib al-Minangkabawi in Mecca, who is known for his prolific writing in various Islamic fields ranging from creed, jurisprudence, Sufism, to socio-cultural issues (Nofa, 2022). This manuscript interprets a number of verses that begin with the call "O mankind", including QS. Al-Baqarah verses 21–22 and 168–169, as a medium for instilling monotheism and social criticism of the customs of ignorance that still linger in the practices of society at that time.

In terms of literature, studies on Nusantara tafsir manuscripts generally still focus on major works such as Tarjumān al-Mustafīd by Abdurrauf al-Singkili or Tafsir al-Azhar by Hamka, while local manuscripts that are not widely published tend to escape scientific attention and only received attention after the manuscript conservation program by the Ministry of Religion since 2008 (Nurdin, 2015; Said, 2018). Research on the figure and works of Abdul Latif Syakur has only begun to develop in the last decade, including biographical-authorial studies (Putra, 2017), codicological studies on the manuscript of Surah al-Baqarah (Wahidi, Kholis, et al., 2024), intertextual studies of the interpretation of Yā Ayyuha al-Laḥīna Aḥannū which highlights the strategies of transformation, expansion, and parallelism (Wahidi, 2024), and studies of the concept of integrative monotheism in the al-Tawhid manuscript (Wahidi et al., 2025). However, the manuscript of the interpretation of the verse of yā ayyuhannās, which is thematically unique because it contains a universal call to "all human nations" without distinguishing the faith status of its readers, has not been studied specifically and in depth, so that the mapping of its characteristics and message content still leaves a fairly wide empty space in contemporary Nusantara interpretation literature.

Based on this gap, this study aims to describe the methodological characteristics of Abdul Latif Syakur's Tafsir Ayat Yā Ayyuhannās manuscript on QS. Al-Baqarah 21-22 and 168-169, including the systematics of presentation, reference sources, methods, and interpretative styles, while also revealing the content of the teachings of monotheism and socio-legal criticism contained therein. This study not only describes the characteristics of the manuscript, but also positions it in the historiography of 20th-century Nusantara tafsir through the perspectives of genealogy, periodization, and the development of interpretive methodology. Thus, the manuscript by Sheikh Abdul Latif Syakur is understood as part of the intellectual tradition of Nusantara tafsir that develops dynamically and contextually, as shown in recent historiographical studies of tafsir, especially in the tendency of the birth of partial tafsir based on certain surahs or juz that emerged as a response to the needs of practical da'wah in the community, rather than as a long-term academic project that interprets the Quran as a whole, all thirty juz.

The argument put forward in this study is that the manuscript of Tafsir Ayat Yā Ayyuhannās by Abdul Latif Syakur uses the ijmalī method with a lughawī character with *ijtima'i* (social) nuances, where the call "yā ayyuhannās" functions as a basis for universal monotheistic preaching that transcends ethnic, national, and class barriers as well as a foothold to correct jahiliyah practices such as *bahīrah*, *sā'ibah*, *waṣīlah*, and *ḥām* that are still alive in the minds of society at that time, even though the verse interpreted textually speaks of Arab jahiliyah. This hypothesis will be tested through a close reading of the text of the manuscript and its comparison with authoritative sources of interpretation, the history of Ibn Abbas quoted in the manuscript, and the Ministry of Religious Affairs Translation (2019) as a comparison of the contemporary meaning of the verse.

In general, the map of Nusantara tafsir studies shows extraordinary diversity, both in terms of language (Arabic, Malay, Javanese, Sundanese, Bugis, Batak, Lampung, Madura) and the scripts used, ranging from Jawi, Pegon, to local scripts such as Lontara, Carakan, and Rencong (Wahidi, Rahman, et al., 2024). (Gusmian, 2013) Mapping the development of Indonesian tafsir from the technical side of writing and hermeneutics, Gusmian concluded that the tafsirs born from the 20th century to the 1990s tended to be in the form of partial studies of certain surahs or juz, not complete tafsirs of thirty juz, as seen in the Tafsir of Surah al-Kahf in Melajoe by Abdoel Kari Moeda, Tafsir Juz 'Amma by Hamka, and al-Ibrīz by Bisri Mustofa. This map serves as an important frame of reference for understanding the position of local manuscripts such as Abdul Latif Syakur's work, which also only interprets some verses from certain suras, including a group of verses beginning with the call "*yā ayyuhannās*" in Surah al-Baqarah.

The first research pattern that appears dominant in the literature is the philological-codicological approach, which focuses on the physical aspects of the manuscript: size, number of pages, type of script, ink color, and dating system. (Wahidi, Rahman, et al., 2024) Shows that the manuscript of Tafsir Mufradat al-Quran QS. Al-Baqarah by Abdul Latif Syakur measures 13.2 x 19 cm, has a systematic presentation according to the order of the verses, written in Arabic-Malay script with black ink, and is equipped with a typical place-date-month-year dating system as a characteristic of Minangkabau religious manuscripts. A similar study by Primadesi (2012) on the preservation of ancient Minangkabau manuscripts regarding spiritual elements in the illustrations of Nusantara manuscripts from the 1800s–1900s also strengthens the importance of the codicological approach as an entry point for understanding manuscripts as cultural artifacts as well as religious documents that require serious conservation, as also emphasized by Taufiqurrahman & Hidayat (2022) in the Surau Manggopoh manuscript digitalization program after the 2009 West Sumatra earthquake.

The second research pattern is a biographical-historical approach, which places the figure of the author as the center of analysis to understand the context in which an interpretative work was born. (Putra, 2017) Reveals the literary authorship of Abdul Latif Syakur through his works of nazham and khitabah, which were influenced by his love of Arabic and his closeness to the oral traditions of the community, while (Nofa, 2022) comprehensively compiles his thoughts, discourses, and Islamic renewal movements, including the establishment of the al-Tarbiyah Hasanah educational institution (*Surau si Camin*) in Angkek Candung in 1901. The study (Wirman, 2019) of Ahmad Khatib al-Minangkabawi as a teacher of many Minang scholars, including Abdul Latif Syakur, Buya Hamka, and Jamil Jambek, is an important context for understanding the intellectual network that shaped Abdul Latif Syakur's perspective in interpreting the Quran, as reinforced by the study (Nisa et al., 2019) of Sheikh Sulaiman ar-Rasuli as a fellow alumnus of the Minangkabau-Mecca scientific network.

The third research pattern is a thematic-intertextual approach that leads directly to the content and message of the interpretation, not just the physical form or biography of the author. (Wahidi, 2024) examines the intertextuality strategies of transformation, expansion, and parallelism in Abdul Latif Syakur's Tafsir *Yā Ayyuha al-Laḥīna Āmanū*, by tracing primary references such as al-Baiḍāwī's Anwār al-Tanzīl and Ibn 'Abbās's Tanwīr al-Miqbās min Tafsīr, while (Wahidi et al., 2025) examines the concept of integrative tauhid that combines rubūbiyyah, ulūhiyyah, and asmā' wa ṣifāt in the al-Tawhid manuscript, as well as criticism of *shirk jahiliyyah* and modern shirk with materialistic characteristics. (Riza, 2020) In The Al-Mu'asyarah Manuscript: A Philological Study and Reconstruction of Gender Discourse in Minangkabau Society in the Early 20th Century, this research expands on previous studies using

philological approaches and gender discourse analysis of Abdul Latif Syakur's works. These three studies demonstrate that a thematic approach can reveal the depth of theological and social messages that cannot be captured by purely codicological or biographical approaches.

Reviewing these three patterns, it is clear that the study of Abdul Latif Syakur's manuscripts has progressed from the physical aspects of the manuscripts and the author's biography to a thematic study of the content of their interpretations. However, this thematic study is still limited to a small number of manuscripts, such as *Yā Ayyuha al-Laẓīna Āmanū*, *al-Tawhīd*, and *al-Mukminūn* (Wahidi, 2024). As far as the author's research goes, no study has been found that specifically addresses the manuscript of the Tafsir Ayat Yā Ayyuhannās, even though this call has a thematic uniqueness because it is addressed universally to "all mankind," not only to believers, as is commonly the phrase "*yā ayyuhalladhina āmanū*". This gap is the gap of novelty that this research aims to fill, considering that the universality and egalitarianism contained in this call have the potential to contribute a new perspective to the study of monotheism and religious moderation based on local manuscripts.

Based on this evaluation, this study formulates a new direction of study by focusing on a thematic-descriptive reading of the Tafsir Ayat Yā Ayyuhannās manuscript, especially the interpretation of QS. Al-Baqarah 21–22 on the call for universal monotheism and QS. Al-Baqarah 168–169 on the criticism of the jahiliyah customs of *bahīrah*, *sā'ibah*, *waṣīlah*, and *ḥām*. This approach is expected to complement the study map that has been built by Gusmian (2013) and strengthened by a series of studies by Wahidi (2024) and his colleagues, while enriching the understanding of how local Minangkabau scholars blend the message of universal monotheism with the everyday idiom of their society, so that the interpretation is not merely a static religious text, but also a social document that records the struggle of a society with its traditional heritage and the demands of sharia.

METHODS

The unit of analysis in this study is the text of the manuscript Tafsir Ayat Yā Ayyuhannās by Sheikh Abdul Latif Syakur, which specifically contains the interpretation of QS. Al-Baqarah verses 21–22 and verses 168–169. The manuscript is written in Arabic-Malay script (Jawi) accompanied by quotations of Arabic verses and explanations in Malay-Minangkabau, following the writing pattern of other manuscripts by Abdul Latif Syakur that have been studied previously (Wahidi, Rahman, & Nurkholis, 2024). This analysis was chosen because it contains two major themes at once, namely the affirmation of monotheism of *uluhiyyah-rububiyah* in verses 21–22 and criticism of the practice of unilateral prohibition (*tahrim*) ala jahiliyah in verses 168–169, so that it is representative for revealing the methodological character of Abdul Latif Syakur's interpretation more completely and comprehensively compared to only examining one group of verses.

This research uses a descriptive-analytical qualitative design with a library research approach combined with a philological-thematic review. The research analysis model refers to the framework mother in law al-tafsir formulated by Gusmian (2013) and is still one of the important approaches in the study of contemporary Indonesian interpretation methodology, as discussed again by (Fadhliyah, 2024; Efendi et al., 2026; Engkizar et al., 2022; 2025; 2026), who reviews four aspects: systematic presentation, reference sources, methods, and interpretation patterns. The descriptive approach is used to present the data as it is, as stated in the manuscript without reducing its meaning, while the analytical approach is used to interpret the meaning and significance of the data in the socio-historical context of Minangkabau in the early 20th century, following the two stages recommended by Gusmian,

namely technical analysis of writing and analysis of the substance of the *mā fī al-kitāb*.

The research data sources are divided into two. The primary source is the text of Abdul Latif Syakur's Tafsir Ayat *Yā Ayyuhannās* on QS. Al-Baqarah 21–22 and 168–169 as transliterated and documented, supplemented by a translation (RI, 2019) as a comparison of the verse's contemporary meaning. Secondary sources include literature on tafsir methodology by Aisyah (2025), studies on Abdul Latif Syakur's biography and thoughts (Fadilla, 2020; Nofa, 2022; Putra, 2017), and recent journal articles on Nusantara Minangkabau tafsir manuscripts published in accredited national and international journals.

Data collection techniques were conducted through documentation studies and library research. The primary manuscript text was carefully read; the verses of the Quran and their explanations were recorded verbatim, then compared with the reference sources cited in the manuscript. Secondary literature searches were conducted through academic databases and physical libraries to capture articles and books relevant to the theme of Nusantara interpretation, biographies of Minangkabau scholars, and classical and contemporary interpretation methodologies, in order to strengthen the analytical framework and compare the findings of this study with the results of previous research.

Data analysis was conducted using descriptive qualitative content analysis techniques. The collected data were categorized into four aspects of interpretation characteristics according to (Gusmian, 2013): presentation systematics, sources of interpretation, methods, and styles. Furthermore, the data were analyzed thematically to uncover two main contents, namely the concept of tauhid uluhiyah-rububiyah and socio-legal criticism of jahiliyah customs. Triangulation was carried out by comparing the interpretation in the manuscript with the Ministry of Religious Affairs Translation (RI, 2019) and the commentary notes of QS. Al-Maidah verse 103 to ensure consistency of meaning between sources, while avoiding bias of a single interpretation that is not verified by other comparative sources.

RESULT AND DISCUSSION

The first result of this study shows that Abdul Latif Syakur interpreted QS. Al-Baqarah 21–22 using the *ijmali* method, namely a concise and global explanation without long descriptions, comparisons, or in-depth thematic elaborations, but still includes a careful explanation of the meaning of vocabulary (*mufradāt*) accompanied by a simple grammatical review.

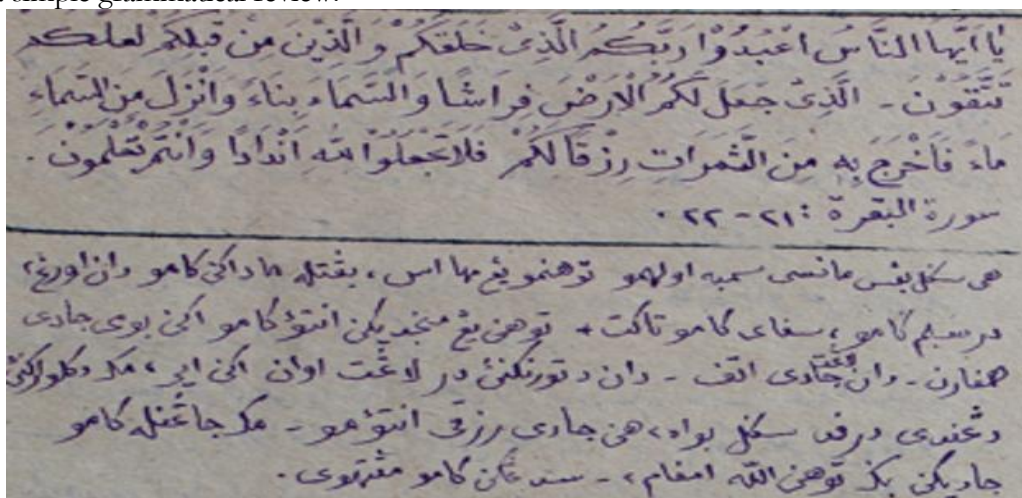


Fig 1. Manuscript data shows that the phrase “*yā ayyuhannās*” is translated as “O all nations of mankind”

The manuscript data shows that the phrase "*yā ayyuhannās*" is translated as "O all nations of mankind", with the explanation that this call is addressed to all humans since the verse was revealed until the Day of Judgment, especially those who feel perfect and see their nation as more noble than other nations because of the superiority of reason and thought it possesses. The phrase "*u'budū rabbakum*" is explained through the narration of Ibn Abbas, may Allah be pleased with him, that every word *u'budū* in the Quran contains a call for monotheism and means the One God, then the manuscript divides monotheism into two parts: monotheism of *ulubhiyyah*, namely monotheism of Allah in all deeds and work, both worship and other deeds, and monotheism of *rububhiyyah*, namely verbal recognition of the oneness of Allah without being accompanied by consistency of deeds based solely on Him, which the manuscript calls the attitude of *abdutthaghut* or mere insincerity towards God.

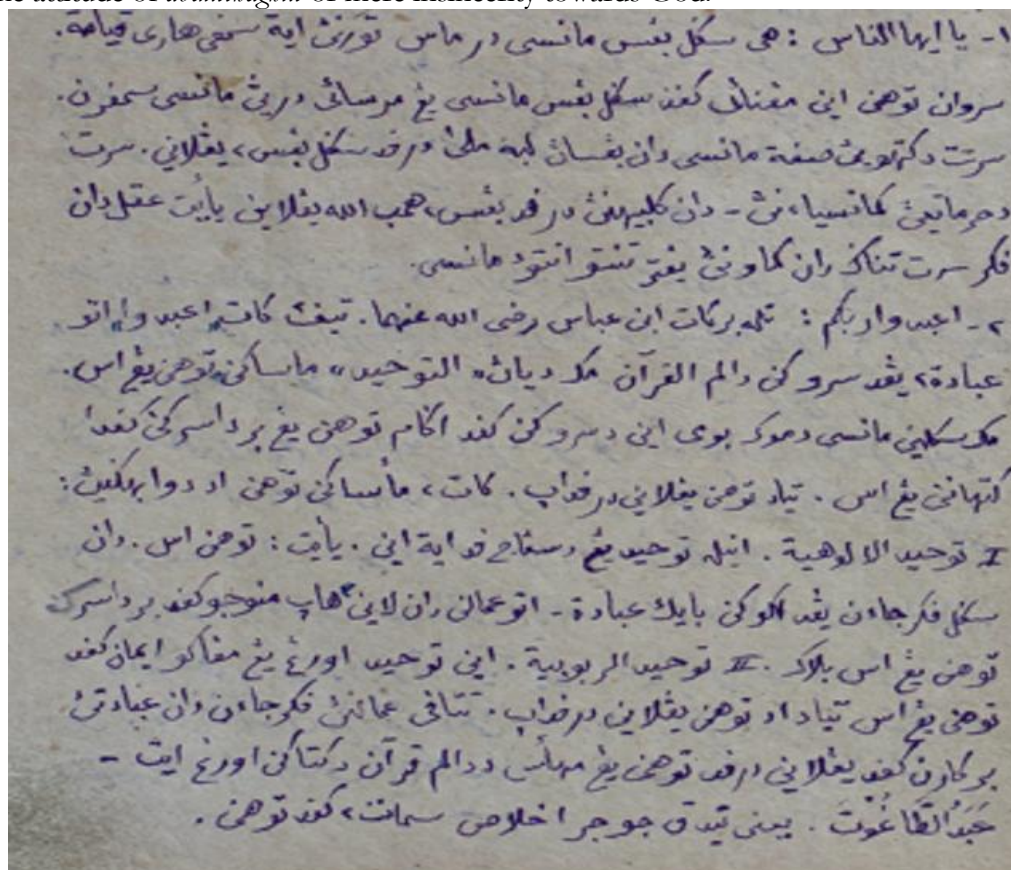


Fig 2. The dominant style of the manuscript is Lughawi

The data reaffirms (restatement) that the dominant style of the manuscript is lughawi, because the explanation is based on the meaning of each word, but at the same time contains theological content that is not merely grammatical. Descriptively, the division of tauhid *ulubhiyyah-rububhiyyah* shows Abdul Latif Syakur's sensitivity to the issue of faith that is purely verbal without any real form of *amaliyah*, a criticism that is relevant to the context of Minangkabau society which is struggling between obedience to customs and the demands of sharia at that time, as well as being proof that the concise *ijmali* method does not prevent the author from inserting sharp reflective content for his readers.

The results of these two studies reveal that the call "*yā ayyuhannās*" is used by the manuscript as a basis for universal and egalitarian monotheistic preaching, not limited by ethnicity, nationality, or social status of its readers. This emphasis aligns with the findings (Wahidi et al., 2025) regarding the concept of integrative monotheism in the al-Tawhid manuscript by the same scholar, which combines *rububhiyyah*, *ulubhiyyah*, and *asma' mayesIfat* as a unified teaching that cannot be separated from the daily religious

practices of the Minangkabau people.

The textual data shows that the explanation of verse 21 explicitly targets the superiority of human groups who feel “more noble than all other nations” because of their superior reason and thought, an attitude that the text considers necessary to be corrected through a call to worship the same God, namely God who created the earth as a bed and the sky as a roof for all mankind without exception. Verse 22 is then interpreted as strengthening the argument of monotheism through signs of power (*āyāt kawmīyah*): the falling of rain from the sky and the growth of fruits as sustenance for humans, so that the text concludes with a strict prohibition on making partners (*andād*) to Allah, even though humans actually know the truth of this.

A restatement of this data confirms that the manuscript positions the cosmological argument as a support for the theological argument, a pattern common in both *bi al-ma'thur* and *bi al-ra'yi tafsir* (Ubaydat, 1990). Descriptively, this strategy shows that Abdul Latif Syakur does not solely rely on textual authority and narration, but also invites readers to reflect on everyday natural phenomena as a way to understand the oneness of God, an approach that is easily accessible to the lay people who are the main target of his da'wah in the Ampek Angkek Agam prayer houses.

The results of the three studies show that the interpretation of Surah Al-Baqarah 168–169 functions as a social critique of the ignorant practices of the Quraysh polytheists who forbade something that was actually lawful without a valid basis in Islamic law. The text emphasizes that Allah commands humans to eat what is lawful and good (*tayyib*) on earth and forbids following the steps of Satan, who commands evil, depravity, and speaking about Allah without true knowledge.

The manuscript data describes four practices of the *Jabilyah* tradition that are criticized in sequence: *bahirah*, namely a female camel whose ears are split and allowed to roam freely after giving birth five times with the fifth child being male; *sā'ibah*, namely a camel that is released due to a vow by someone who recovers from an illness or survives a difficult journey; *wayesilah*, which is a female goat that gives birth to twins seven times so that the male offspring can only be eaten by men; *andhām*, which is a male camel that has impregnated a female camel ten times, so it is freed from the burden of work and must not be driven away when drinking or eating.

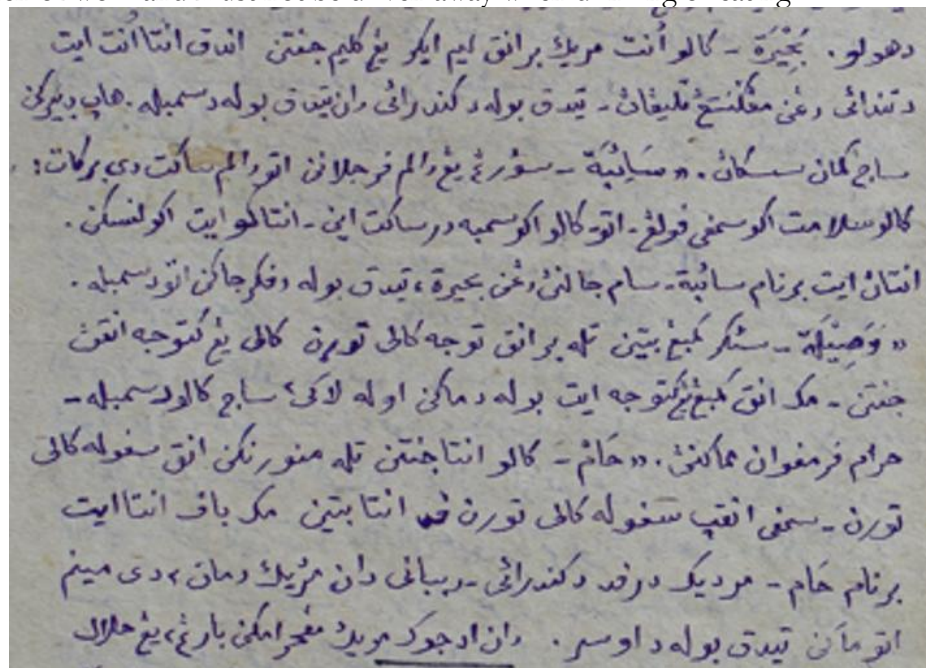


Fig 3. The text connects this discussion with QS. al-Maidah verse 103

The manuscript connects this discussion with QS. al-Maidah verse 103, which

emphasizes that Allah has never legislated these provisions and calls them lies fabricated by disbelievers who mostly do not understand (Ministry of Religion of the Republic of Indonesia, 2019).

مَا جَعَلَ اللَّهُ مِنْ بَيِّنَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَثُرُهُمْ لَا يَعْقِلُونَ

Meaning: *Allah has not appointed [such innovations as] babirah or sa'ibah or wasilah or ham. But those who disbelieve invent falsehood about Allah, and most of them do not reason* (QS. Al-Maidah: 103)

The restatement of these findings shows that Abdul Latif Syakur consistently links the verses he interprets with other relevant verses (tafsir al-Qur'an bi al-Qur'an), a method that strengthens the argumentative authority of his interpretation and reflects his mastery of the study of *'ulum al-Qur'an* in general. Descriptively, the theme of *babirah-sa'ibah-wasilah-ham* shows Abdul Latif Syakur's contextual sensitivity to the residue of *jahiliyah* practices which analogously can still be found in the form of blind imitation in the customs of Minangkabau society at that time, so that the interpretation of this verse has a dual function: as an explanation of the meaning of the text of the Quran and at the same time as contextual social criticism for the congregation of his surau.

In summary, the findings of this study show that the Tafsir Ayat Yā Ayyuhannās manuscript by Abdul Latif Syakur interprets QS. Al-Baqarah 21–22 and 168–169 using the *lughawi ijmalī* method containing two main contents: the affirmation of universal tauhid *ulubhiyyah-rububhiyyah* and criticism of *jahiliyah* practices that forbid something without a valid sharia basis. These two contents support each other: the argument of tauhid in verses 21–22 becomes the foundation for the criticism of social law in verses 168–169, because the rejection of partners for Allah logically implies the rejection of customary authority that rivals the authority of sharia in determining halal and haram.

The first practical implication of this finding is the importance of digitizing and mainstreaming local tafsir manuscripts such as Abdul Latif Syakur's works into the contextual Islamic education curriculum in Minangkabau, as suggested by Taufiqurrahman and Hidayat (2022) in the context of the conservation of ancient manuscripts of Surau Manggopoh after the West Sumatra earthquake. These manuscripts can function as down-to-earth da'wah materials because they are written in local idioms and respond to the concrete problems of the speaking community. Therefore, the message of tauhid does not feel foreign to contemporary audiences still grappling with similar cultural residues, while also serving as teaching materials for the history of local Islamic thought in formal and non-formal educational institutions.

Explanatively, the choice of the *ijmalī-lughawi* method and the emphasis on the criticism of *jahiliyah* customs can be explained through the socio-intellectual context of Abdul Latif Syakur as a student of Sheikh Ahmad Khatib al-Minangkabawi (Wirman, 2019), a central figure in the tauhid purification movement that emphasized the return of the people to the Quran and sunnah without neglecting wisdom in conveying messages to the general public. The tension between customs and sharia that colored Minangkabau in the early 20th century, as also seen in the struggle of Sheikh Sulaiman ar-Rasuli (Nisa et al., 2019), also encouraged Abdul Latif Syakur to choose a concise but sharp approach, so that the message of tauhid could be quickly digested by the congregation of his surau without losing critical content against practices that deviated from the pure teachings of sharia.

Compared to other Nusantara tafsirs, this manuscript has both similarities and quite striking differences. Abdurrauf al-Singkili's *Turjumān al-Mustafid* uses the *tablīlī* method with the *tartīb al-mu* pattern. *ṣhāfi* which is more detailed and integrates sources such as Tafsir al-Jalalayn and Tafsir al-Baiḍāwī extensively (Abdullah & Masduki, 2017), while Hamka's Tafsir al-Azhar is more contextual and reflective of the

socio-political issues of his time as a book of tafsir *al-adab al-ijtimā'i* (Musyarif, 2019). Abdul Latif Syakur's manuscript, on the other hand, is much more concise and focuses on explaining *mufradāt* and the connections between verses, a pattern that Gusmian (2013) identified as a common characteristic of partial tafsirs of the 20th century that arose from the needs of daily da'wah, rather than long-term academic projects that require complete references and depth of analysis.

Interpretation of these findings suggests that the Tafsir Ayat *Yā Ayyubannās* manuscript represents a da'wah strategy that seeks to reconcile *adat* and *shari'a* without frontal confrontation, in line with the integrative spirit found (Wahidi et al., 2025) in the al-Tawhid manuscript by the same scholar. Rather than directly and explicitly attacking Minangkabau customs, Abdul Latif Syakur chose to interpret verses that speak of Arab ignorance, so that local readers could draw analogies and critical reflections on their own practices without feeling personally attacked, a rhetorical wisdom typical of Minangkabau Islamic reformers at that time, and also in line with the pattern of women's representation found (Riza & Sandora, 2018) in the Dunia Perempuan manuscript by the same scholar.

As a closing reflection of the discussion, this finding confirms the contemporary relevance of the universal message of "*yā ayyubannās*" and the critique of blind imitation for the discourse of religious moderation today, especially amidst the rampant polarization of religious and ethnic identities in the public sphere and digital space. The second practical implication that can be proposed is the need for full philological research and comprehensive digitization of the manuscript collection of the Bani Latief Foundation in Ampek Angkek, Agam, so that other manuscripts by Abdul Latif Syakur, which so far only a small part has been studied by Wahidi and his colleagues, can be more widely accessible to researchers, students, and the general public as part of the revitalization of the Nusantara exegesis treasure that has not received adequate attention so far.

CONCLUSION

This study concludes that the Tafsir Ayat *Yā Ayyubannās* manuscript by Sheikh Abdul Latif Syakur on QS. Al-Baqarah 21–22 and 168–169 uses the *lughawi ijmalī* method with a systematic presentation that is coherent according to the order of the verses, referring to the sources of Ibn Abbas's narration and the relationship between the verses of the Quran as the basis of his argument. The most important finding of this study is that the call "*yā ayyubannās*" functions as a basis for the da'wah of tauhid *ulubiyah-rububiyah*, which is universal and egalitarian, as well as a foothold to criticize the practices of *jahiliyah bāhirah*, *sā'ibah*, *maṣīlah*, and *ḥām*, which forbid something without a basis in sharia, by linking its interpretation to QS. Al-Maidah verse 103 as a reinforcement of textual arguments.

The strength of this research lies in the use of primary manuscript texts as the main source of analysis, so that it is able to fill the gap in specific studies on the verse *yā ayyubannās* that has not been touched by previous studies, regarding the tendency of partial interpretations of the 20th century and enriching the series of studies by Wahidi and his colleagues on the corpus of Abdul Latif Syakur manuscripts which have so far been separated per surah or theme. This research also contributes to showing how theological arguments and socio-legal criticism can be coherently arranged in one concise but meaningful local interpretation manuscript, so that it is worthy of being used as a reference for studies on religious moderation based on local wisdom of the archipelago.

This study has several limitations that must be honestly acknowledged for the sake of scientific honesty. First, the study only covers two groups of verses beginning with the *yā ayyubannās* out of many verses beginning with similar exclamations in the Quran, so generalizations about the entire manuscript and the entire thought of

Abdul Latif Syakur must be done with caution and should not be overgeneralized. Second, this study has not conducted a full codicology of the physical condition of the original manuscript due to limited direct access to the collection of the Bani Latief Foundation in Ampek Angkek, Agam, West Sumatra. Third, the transliteration and translation used are still preliminary and require further philological verification by competent manuscript experts and philologists. Therefore, further research involving full codicology, critical transliteration, and comparison with contemporary manuscripts is highly recommended to deepen and strengthen the findings of this study in the future.

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