

Prohibition of Quran Interpretation in Hadith: Perspectives from Majelis Tafsir Al-Qur'an in North Sumatra

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Abstrak

Gerakan dakwah yang dilakukan Majelis Tafsir Al-Qur'an (MTA) telah memperlihatkan perkembangan yang signifikan, namun perkembangan tersebut tidak terlepas dari penolakan masyarakat khususnya terhadap Majelis Tafsir Al-Qur'an Sumatera Utara. Penolakan yang dilakukan masyarakat berlandaskan dengan adanya hadis Rasulullah yang melarang menafsirkan Alquran. Pandangan masyarakat bahwa MTA telah melanggar perintah yang terdapat dalam hadis tersebut. Penelitian ini membahas tentang pemahaman jamaah MTA terhadap hadis larangan menafsirkan Alquran. Untuk memahami tema tersebut diajukan pertanyaan bagaimana pemahaman MTA terhadap hadis larangan menafsirkan Alquran. Penelitian ini menggunakan jenis penelitian kualitatif dengan pendekatan wawancara, observasi, dokumentasi. Temuan penelitian ini menjelaskan bahwa pandangan jamaah MTA Sumatera Utara terhadap hadis larangan menafsirkan Alquran bersifat kontekstualis. Larangan menafsirkan Alquran yang dimaksud adalah menafsirkan Alquran dengan akal pikiran yang mengikuti hawa nafsu tanpa mengikuti kaidah-kaidah yang berlaku. Akhirnya dapat ditegaskan bahwa pandangan jamaah MTA Sumatera Utara terhadap hadis larangan menafsirkan Alquran sesuai dengan penjelasan para ulama hadis.

Kata Kunci: *Pemahaman; Hadis; MTA; Tekstual & Kontekstual*

Abstract

The da'wah movement carried out by the Majelis Tafsir Al-Qur'an (MTA) has shown significant development, but this development is inseparable from the rejection of the community, especially against the MTA of North Sumatra. The rejection by the community is based on the existence of the Prophet's hadith which prohibits interpreting the Quran. The community's view that MTA has violated the command contained in the hadith. This research discusses the view of the MTA congregation on the hadith of the prohibition of interpreting the Quran. To understand the theme, this study asks the question of how the views of the MTA representatives on the hadith of the prohibition of interpreting the Quran. To answer the research question, qualitative research method is used with the approach of interview, observation, and documentation. The source of data comes from pilgrims who are members of the MTA. Data analysis is done by data collection, data reduction, and data presentation. The findings of this study explain that the view of the MTA Representative of the hadith of the prohibition of interpreting the Quran is contextualist. The prohibition of interpreting the Qur'an in question is interpreting the Qur'an with the mind that follows lust without following the applicable rules. Finally, it can be emphasized that the view of the MTA on the hadith of the prohibition of interpreting the Qur'an is in accordance with the explanation of the scholars of hadith. So that this can make a good contribution to the

community in order to avoid negative assumptions about the MTA representatives that have occurred so far, and can maintain good Muslim brotherhood.

Keywords: *Views; Hadith; MTA; Textual & Contextual*

Introduction

Qur'anic interpretation is a form of scholarly activity that has a long history in Islam. Since the early days of Islam until today, scholars have developed various methods and approaches in understanding the messages of the Qur'an. However, on the other hand, there is also the phenomenon of rejection or restriction of the practice of Qur'anic interpretation by some groups, under the pretext of maintaining the sanctity of the Qur'anic text and avoiding deviations in meaning (Jannah et al., 2023). One of the main bases often used to support this view is the traditions that are considered to prohibit arbitrary interpretation of the Qur'an. In Indonesia, the dynamics of Qur'anic interpretation have received wide attention, given the diversity of society and the Islamic scholarly traditions that have developed in various regions (MA, 2020).

One of the organizations that has a distinctive view related to the interpretation of the Qur'an is MTA, especially in North Sumatra. MTA is known for its literal approach in understanding religious texts, including the Qur'an and hadith (Nihayati, 2023). In the midst of this diversity, the MTA view regarding the prohibition of interpretation of the Qur'an based on hadith becomes an interesting issue to be studied more deeply. The main problem in this study is how the MTA in North Sumatra understands and applies the traditions that are considered to prohibit the interpretation of the Qur'an. In addition, questions arise regarding the impact of this view on intellectual dynamics and religious practices among Muslims in the region. Does this view limit intellectual freedom or does it contribute to the preservation of the purity of Islamic teachings. In a broader context, how does this view interact with the more contextualized tradition of Qur'anic interpretation.

This study aims to analyze the views of the Qur'anic Interpretation Council in North Sumatra regarding the prohibition of Qur'anic interpretation based on hadith. Specifically, this study aims to identify the traditions that are used as the basis by MTA in prohibiting or limiting the interpretation of the Qur'an. Examine the interpretation and application of these traditions by MTA and compare MTA views with the tradition of Qur'anic interpretation that is more contextual and inclusive. There have been many studies on Qur'anic interpretation in Indonesia, but specific studies on how hadith is used as the basis for interpretive restrictions are still minimal. Most of the previous studies have focused on interpretive methods, historical developments, or interpretive figures. This study seeks to fill the gap by exploring the relationship between hadith and the limitation of Qur'anic interpretation, especially in the context of MTA's views in North Sumatra. This research is important because it provides a deeper understanding of the dynamics of religious text interpretation in Indonesia, especially in the context of religious organizations such as MTA. By understanding how MTA views and applies the hadith related to the prohibition of Qur'anic interpretation, this research can contribute to a more constructive dialog between various approaches in Islamic

studies. In addition, this research is relevant in facing the challenges of modernity, where the diversity of approaches in understanding religion is becoming increasingly important.

Some previous studies have discussed MTA views in various aspects, such as tafsir methodology and proselytization approaches. However, specific studies on the use of hadith as a basis for limiting the interpretation of the Qur'an have not been done much. On the other hand, studies on the tradition of interpretation in Indonesia have highlighted the role of contextualization in understanding the Qur'an, as done by figures such as Buya Hamka and Quraish Shihab. This research tries to bridge the study of the tradition of interpretation with an analysis of the use of hadith by the MTA. The novelty of this research lies in its specific focus on the traditions used as the basis for limiting the interpretation of the Qur'an by the MTA in North Sumatra. This research not only examines the hadith text academically, but also analyzes how the hadith is understood and applied in the local context by a religious organization. The results of this study are expected to contribute to the development of Islamic studies, especially in the fields of tafsir and hadith. In addition, this research can be a reference for stakeholders, including scholars, academics, and da'wah practitioners, to understand the dynamics of interpretation of religious texts in Indonesia. In a broader context, this research can also encourage dialog between approaches in understanding the Qur'an, so as to create a more inclusive and constructive intellectual climate.

Method

This research is a field research with the object is the congregation of MTA North Sumatra. The focus of the research is the texts used as MTA references. Data collection is done through literature review and interviews. The analysis technique used includes the presentation of information and discussion carried out conceptually and qualitatively. The analysis tries to connect the data with the context and structure of the analysis (Burhan Bungin, 2008). Qualitative research is conducted by collecting data through interviews, observations, and documentation. Data analysis is done by collecting, reducing, and presenting data. In qualitative research methods, data are usually collected using several qualitative data collection techniques, namely; 1). interviews, 2). observation, 3). documentation, and 4). Focus Group Discussion (Eriyanto, 2011). Interview is a process of communication or interaction to collect information by means of questions and answers between researchers and informants or research subjects. With the advancement of information technology as it is today, interviews can be conducted without face-to-face, namely through telecommunications media. In essence, an interview is an activity to obtain in-depth information about an issue or theme raised in the research. Or, it is a process of proving information or information that has been obtained through other previous techniques (Burhan Bungin, 2008).

Apart from interviews, observation is also one of the most commonly used data collection techniques in qualitative research methods. Observation is essentially an activity using the five senses, which can be sight, smell, hearing, to obtain the information needed to answer research problems. The results of observation are in the form of activities, events, events, objects, certain conditions

or atmosphere, and a person's emotional feelings. Observation is carried out to obtain a real picture of an event or incident to answer research questions (Burhan Bungin, 2008). Apart from interviews and observations, information can also be obtained through facts stored in the form of letters, diaries, photo archives, meeting results, souvenirs, activity journals and so on (Eriyanto, 2011). Data in the form of documents like this can be used to explore information that occurred in the past. Researchers need to have theoretical sensitivity to interpret all these documents so that they do not just become meaningless items. The last method for collecting data is through Focus Group Discussion, which is an attempt to find the meaning of an issue by a group of people through discussion to avoid misinterpretation by a researcher.

Result and Discussion

Biography of Majelis Tafsir Al-Qur'an (MTA)

Majelis Tafsir Al-Qur'an (MTA) is an educational and proselytizing institution based in Surakarta City. MTA was founded by Abdullah Thufail Saputra in the early 70s, precisely on September 19, 1972. The initial purpose of establishing MTA was to call on Muslims to hold fast and be guided by the Quran and practice it (Tim Penyusun MTA, 2015). MTA was born from the background of the founder's concern who saw the moral and religious depravity of Indonesian society. From the results of Thufail's journey throughout the country, he concluded that almost every place the activities of Muslims with nuances of heresy, superstition and khurafat developed quite fertile. Most Indonesian Muslims favor the heritage of ancestral traditions over the teachings of the Prophet, even further away from the guidance of Allah Swt (Tim Penyusun MTA, 2015).

This fact troubled Thufail's heart and mind, so he assumed as Imam Maliki stated, that Muslims will not be good unless they return to the Quran. The goal of returning Muslims to their early days according to Thufail is not an easy matter, unless Muslims are able to understand the Qur'an correctly and practice it in daily practice. This goal is further strengthened by the fact that the Indonesian nation at the end of the 60s and the beginning of the 70s was legally declared independent but was not really independent. Thufail saw that Indonesia was still undermined in body and soul, whether from the economic, political, cultural, or religious aspects. Plus the ignorance and ignorance of Muslims that encourages division among them, making it even more difficult to rise up. (Tim Penyusun MTA, 2015).

Not only that, the discrimination against Muslims from the mainstream of Indonesian politics added to Thufail's anxiety. The reason is that Muslims, who in the early days of Indonesia's independence struggle, had fought desperately, were excluded from the political role of the state government except for a handful of people. Of course, for Thufail, this is an inequality that must be fought for. That is why Thufail insisted on establishing the MTA which finally received confirmation on January 23, 1974 as notarial deed R. Soegondo Notodisoerjo number 23 of 1974 in Surakarta (Tim Penyusun MTA, 2015). Then to comply with the provisions of RI Law No. 28 of 2004 related to institutions, MTA was re-registered on September 01, 2006 as a foundation with notarial deed Budi Yojantiningrum, SH Number 01 of 2006 in Karanganyar and authorized by the Minister of Law and Human Rights with Ministerial Decree No. C-2510-HT.01.02.TH2006, which was set on November 03, 2006 and recorded in the State Gazette on February 27, 2007, No. 17 (Tim Penyusun, 2015).

Based on the initial steps in establishing the MTA, Thufail did not want the institution he started to become a community organization or political organization like other institutions in general. This is because Thufail did not want the institution he built to be an underbow of certain mass organizations or political organizations. So this institution establishes itself as an institution or foundation to be independent and free in all activities. MTA has a structure as an institution consisting of a center, representatives and branches. The center is in Surakarta, Representatives are at the city / regency level and branches are at the sub-district level. At the time of the inauguration of 109 representatives and branches in the Silatnas event on December 27, 2005, the number of representatives and branches to date amounts to 539 spread from Sabang to Marauke, one of which is the representative of North Sumatra (Muhammad Asif, 2012).

Majlis Tafsir Al-Qur'an (MTA) North Sumatra is located at Jalan Perhubungan, Lau Dendang Village, Percut Sei Tuan District, Deli Serdang Regency, North Sumatra. MTA North Sumatra representative was inaugurated in the Silatnas event on December 27, 2015 at Istora Senayan, Jakarta (Tim Penyusun MTA, 2015). When it was first inaugurated, the worshipers who came from the center were distributed to various regions to continue the understanding and teachings of MTA. Until now, MTA of North Sumatra are led by Ustadz Sarijo, M.Ag.

Broadly speaking, there are several core activities in the MTA which include aspects of education, recitation, health, social economy, youth, printing, publishing, and communication. The activities carried out by MTA are in accordance with the purpose of MTA's establishment, which is to invite Muslims to return to the Koran. The main activity carried out by MTA is in the form of Quranic studies. The recitation organized by MTA can be divided into two, namely special recitation and general recitation. Special recitations are recitations whose students are registered and absent every time they enter. Special recitations are held once a week, both at the center and in representatives and branches, with teaching teachers sent from the center or approved by the center (Tim Penyusun, 2015).

While public recitation is recitation that is open to the public, the participants are not registered and are not absent. The recitation material is more emphasized on things that are needed in the daily practice of religion. This public recitation can only be held by the MTA Center and representatives held once a week on Sunday morning. MTA is not an institution that teaches the science of interpretation of the Qur'an by interpreting itself, but studying the books of interpretation that already exist and have been written by interpreters to explain the meaning of the verses of the Qur'an. The books of interpretation used by MTA are muktabar books of interpretation which are then studied, summarized and then made into MTA study brochures.

The books used include the book of Tafsir Ibn Katsir by Imad ad-Din Abu al-Fida Ibn Katsir, the book of Tafsir Jalalain by Jalaluddin Al-Mahalli and Jalaluddin As-Suyuthi, the book of Tafsir fi Zhilal Al-Quran by Sayyid Quthb, Tafsir Al-Manar by Shaykh Al-Sayyid Muhammad Rashid Ridha, Tafsir Al-Maraghi by Ahmad Mushtafa Al-Maraghy, Tafsir An-Nur by Muhammad Hasbi ash-Shiddieqy and others (Muhammad Asif, 2012). For Hadith books used by the MTA include Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan At-Tarmidzi, Sunan An-Nasa'i, Sunan Ibn Majah, Sunan Ibn Khuzaimah, and others. These books complement the information about Islamic law if the Koran does not explain the law (Subhan Ridlo, 2018).

Interpretation Methodology Majelis Tafsir Al-Qur'an

As an Islamic da'wah institution that calls on Muslims to study and practice the contents of the Koran, of course, it already has methods and ways of implementing this. From the author's observation of the guide brochure used in each recitation, it can be explained that in terms of interpretation form, MTA follows the bi al-ra'y interpretation form (Muhammad Asif, 2012). This can be seen from the structure of the preparation of the MTA interpretation which begins with the writing of the verse pieces along with the translation at the bottom. After the pieces of verses are translated, then the desired interpretation of the verse is explained as needed by each teacher who teaches. Furthermore, additional lessons, affirmations, core information, things that need to be considered, important notes related to the interpretation of the verse and conclusions are included (Tim Penyusun MTA, 2015).

In addition, the interpretation of the Qur'anic verses in the MTA tafsir is partly dominated by information sourced from verses of the Qur'an, traditions of the Prophet Muhammad Saw, which is then varied with the comments and opinions of each teacher who teaches in each recitation. By looking at this structure, this form of interpretation is a mirror of the explanation of the interpretation of the Qur'an in the form of bi al-ra'y (Tim Penyusun MTA, 2017). From the aspect of the interpretation method, the MTA interpretation work follows the maudhu'i method, because from the aspect of the structure of the presentation refers to a certain theme that has been determined by the MTA. Then collect all the verses in the Quran that are considered related to the chosen theme of study.

The thing that strengthens the existence of the maudhu'i method in this interpretation work can be seen from the application of this method with several steps contained in each MTA brochure, namely: determining the theme to be discussed, collecting verses related to the theme, and completing the discussion with traditions relevant to the subject matter (Tim Penyusun MTA, 2018). This is in accordance with the steps that have been determined by the scholars when a mufassir applies this maudhu'i method (Al-Farmawi, 2007). In the field of interpretation style, the prominent style in the MTA interpretation is the adab al-ijtima'i style, which is an interpretation that explains the instructions of the Qur'anic verses that are directly related to society, as well as efforts to overcome societal diseases or problems that exist in society based on the instructions of the Qur'anic verses accompanied by explanations of the instructions that are easy to understand (Tim Penyusun MTA, 2018). Tafsir MTA has a tendency to social issues. This interpretation style reveals more things related to the ongoing cultural development of society (Al-Farmawi, 2007).

The author's analysis related to this style of interpretation is getting stronger, because when the author attended MTA recitations in several branches of North Sumatra, most of the references delivered by the teacher who taught the interpretation of the Koran were sourced from the explanations of several figures such as Muhammad Abduh and Rasyid Ridha contained in the Kitab Tafsir Al-Manar. With regard to this style of interpretation, the main figure of this adabi ijtima'i style is Muhammad Abduh as the basic founder, continued by his student Rasyid Ridha, in the next era is Fazlur rahman and Muhammad Arkoun (Rosihan Anwar, 2010). From the aspect of interpretation approach, MTA interpretation work follows a contextual approach, because the making of this interpretation starts

from the socio-historical background that comes from the history of the emergence of the text and its productivity. All of these things are taken by the interpreter in the context of his life combined with his cultural, historical and social experiences. In this case, the background of the writing of the MTA tafsir which originated from the results of the recitation of wave VII of the MTA Surakarta Center, which was the result of the ustadz's reflection on various problems of the congregation which were then booked and duplicated in a very limited number specifically to meet the needs of the wave (Tim Penyusun MTA, 2017).

The MTA Congregation's View of the Hadith on the Prohibition of Interpreting the Quran

When the author conducted an interview with MTA worshipers representing North Sumatra, named Mr. Sumariono. In the interview, the author asked about the hadith of the prohibition of interpreting the Qur'an with al-ra'y. From the author's question, Mr. Sumariono said that he did not know about the existence of the hadith, even if the hadith did exist, then the hadith needs to be re-understood so that it does not conflict with current reality. Then he has a view in terms of interpreting the contents of the Qur'an, namely the use of ra'y as a tool to interpret the Qur'an is allowed and recommended, on the grounds that the Prophet Muhammad Saw encouraged his people to use all their intellectual abilities in solving problems by means of ijtihad. Then if the person who does the ijtihad and the results of his ijtihad are correct, he will get two rewards. While the person who does ijtihad even though the results of his ijtihad are wrong, then he will get one reward. From the explanation above, the author traces the proof of the statement given by the MTA congregation. From the results of the author's search, the MTA congregation's explanation refers to the Hadith of the Prophet narrated by Imam Muslim number 1716. With a complete sanad, the Hadith is :

إِذَا حَكَمَ الْحَاكِمُ فَاجْتَنَهَدَ ثُمَّ أَصَابَ، فَلَهُ أَجْرَانِ، وَإِذَا حَكَمَ فَاجْتَنَهَدَ ثُمَّ أَخْطَأَ، فَلَهُ أَجْرٌ ۖ

If a judge makes ijtihad in determining a ruling, and he is right, he will receive two rewards. If he makes ijtihad on a ruling and is wrong, he will receive one reward” (Muslim ibn Hajjaj, 2013). As explained by Imam Nawawi in his book Sahih Muslim bi syarah an-Nawawi, the Hadith above explains the virtue of a judge who makes ijtihad in determining a law. When his ijtihad is correct, then the judge will get two rewards, namely the reward for his ijtihad effort and the reward for being correct in the results of his ijtihad. Then when the result of his ijtihad is wrong, then the judge will get one reward, namely the reward for his ijtihad effort (Yahya ibn Sharaf, 2019). Furthermore, if the person who makes ijtihad is not an expert in the field of determining the law, even if his ijtihad is correct, he will not get a reward, because the correctness of his ijtihad is only based on mere coincidence, not solely based on the rules of Shara'. Then that person will get punishment in the afterlife.

In another interview, the author interviewed one of the MTA worshipers named Mr. Surono. In the interview, the author asked the same question in the previous interview, namely the view of the hadith of the prohibition of interpreting the Qur'an. From the results of the author's questions, the congregation had the same answer as the previous congregation regarding the view of the Hadith above. He also did not know about the existence of the hadith, according to him the hadith needs to be re-understood. Then he allowed the use of reason as a tool to interpret the Qur'an on the grounds that the Prophet Muhammad was amazed and proud of Mu'az bin Jabal who decided a case when he was about to be sent to Yemen, namely with the Qur'an, if not found then with the Sunnah and if not found either, then by ijtihad. Based on this, in Mr. Surono's opinion, all people can understand the Quran

with their minds according to their abilities. After the author explores, Mr. Surono's explanation is based on the Prophet's Hadith narrated by Imam at-Turmudzi nomor 1327 and other narrations. With a complete sanad, the Hadith is:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ، فَقَالَ: كَيْفَ تَقْضِي؟، فَقَالَ: أَقْضِي بِمَا فِي كِتَابِ اللَّهِ، قَالَ: فَإِنْ لَمْ يَكُنْ فِي كِتَابِ اللَّهِ؟، قَالَ: فَيَسْتَنِّي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فَإِنْ لَمْ يَكُنْ فِي سُنَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟، قَالَ: أَجْتَهُدُ رَأْيِي، قَالَ: الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ رَسُولِ اللَّهِ

The above Hadith, the author understands that the Hadith explains the methodology in solving a problem in Islamic law. So that the scholars of ushul fiqh make the Hadith above as the main foundation in the science of ushul fiqh, resulting in the formulation that the arguments in Islamic law agreed upon by the scholars become four, namely the Qur'an, Sunnah, Ijma' and Qiyas. In addition, there are also arguments in Islamic law that are not agreed upon by scholars, such as Istihsan, Mashlahah Mursalah, al-'urf, Istishhab, Shar'u man Qablana, Mazhab ash-Shabiy (Abdul Wahab Khallaf, 2003). Regarding the meaning of ijtiḥad intended in the hadith of Muadz bin Jabal above, it shows the urgency of ijtiḥad in resolving cases whose laws are vague in the Qur'an and Hadith. Therefore, the friend of Muadz bin Jabal made ijtiḥad to resolve a case. From the other side, Muadz bin Jabal is also a companion who has the capacity in terms of ijtiḥad. In addition, hadith scholars also explained the above Hadith, as explained by Imam al-Mubarakfuri, that the Hadith above explains the methodology of a judge in deciding the law on a problem. When the law on a problem is not found in the Qur'an or Sunnah, the solution is to make ijtiḥad with the ability of the mind, provided that the ijtiḥad does not conflict with the Qur'an and Sunnah of the Prophet (Al-Mubarakfuri, 2018).

In another interview, the author interviewed a worshipper. In the interview, the author asked the same thing, namely about the view of the Hadith of the prohibition of interpreting the Qur'an with al-ra'y. From the results of the author's questions, the worshipper had the same view as the results of the previous interview. He also did not know about the hadith, and he also believed that the meaning of the hadith needs to be reviewed, so that it does not contradict Islamic law. Regarding interpreting the Qur'an, he allows the use of reason as a tool to interpret the Qur'an on the grounds that Allah Swt will not burden humans above human ability and capability, as found in surah Al-Baqarah verse 286. Against the verse above, the congregation believes that interpreting the Qur'an is an act imposed by Allah Swt to every human being according to his ability and ability so that humans can practice and be guided by the Qur'an.

In another interview, the author interviewed another MTA congregation, in the interview, the author asked the same thing, namely about the view of the Hadith of the prohibition of interpreting the Qur'an with reason. From the results of the author's questions, the congregation has the view that the Hadith cannot be used as proof if it is understood that the Prophet forbade interpreting the Qur'an with the mind. He is of the view that the Hadith can be used as proof if its meaning is reviewed. He allows the use of ra'y as a tool to interpret the Quran, arguing that Imam Al-Ghazali allows everyone to understand and infer from the Quran. From the explanation above, the author traces the statement given by the MTA congregation. From the results of the author's search, the explanation refers to the opinion of Imam Al-Ghazali in the book of Ihya 'Ulumiddin in the discussion of the book of adab tilawah Alquran, chapter IV fi fahm al-Quran wa tafsirihi bi al-ra'y min ghair naql. In this discussion, Imam Al-Ghazali explains the vast meanings contained in the Qur'an. So that interpreting by quoting the visible alone does not mean the last limit in understanding the Qur'an. Therefore, it is permissible for the

mind to interpret or understand the Qur'an for those who are able to do so as long as they are guided by the rules of Shara' (Al-Ghazali, 2004).

In another interview, the author interviewed one of the MTA worshipers named Mr. Ahmad Hasan. In the interview, the author asked the same question as the previous interview. From the results of the author's questions, Mr. Ahmad Hasan has the view that the Hadith contradicts another Hadith that allows the use of reason as a tool to interpret the Qur'an, namely that the Prophet, once prayed for Ibn Abbas. Mr. Ahmad Hasan believes that the Prophet indirectly allowed interpreting the Qur'an with reason because the Prophet prayed for Ibn Abbas to be given understanding and knowledge of ta'wil so that he could interpret the Qur'an. It is proven that Ibn Abbas interpreted the Quran himself and until now the evidence of his interpretation still exists. Furthermore, if the interpretation of the Qur'an by means of intellect was forbidden by the Prophet, then what is the point of such a prayer.

After the author traces, the explanation of an MTA worshiper, Mr. Ahmad Hasan, who argues with the Prophet's prayer, to Ibn Abbas, refers to the Hadith of the Prophet, narrated by Imam Ibn Hibban number 7055. The above Hadith can be understood that Ibn Abbas recounted when he was in the house of the Prophet's wife, Maimunah bint al-Harith, who was the aunt of Ibn Abbas himself. At that time Ibn Abbas provided water for the Prophet's ablution. When the Prophet wanted to make ablution, it turned out that water was already available, then the Prophet asked Maimunah bint al-Harith about who had provided the water, then Maimunah said, Ibn Abbas. After that, the Prophet immediately prayed for Ibn Abbas with the prayer contained in the Hadith above (Ibn Hibban, 2014).

In another interview, the author interviewed other MTA worshipers. In the interview, the author again questioned related to the view of the Hadith of the prohibition of interpreting the Qur'an with reason. From the results of the author's questions, the congregation has the view that the Hadith cannot be used as proof if it is understood that the Prophet forbade interpreting the Qur'an with the mind. He is of the view that the Hadith can be used as proof if its meaning is reviewed. He allows the use of reason as a tool to interpret the Quran, arguing that the Quran was revealed as a guide for humans, if it is not allowed to interpret it, it will not be able to be a guide for humans. From the explanation of the congregation above, the author quotes the opinion of a scholar who has similarities with the views of the MTA congregation above, as explained by Muhammad bin Abdullah al-Zarkasyi in his book *al-Burhan fi 'Ulum al-Quran* that, the Koran was revealed by Allah Swt to humans as a guide, so it is permissible to interpret it for someone who knows the Arabic language and the circumstances in which the Koran was revealed. For those who do not know, then he should quote from the opinions of scholars (al-Zarkasyi, 2004).

In another interview, the author interviewed other MTA worshipers, the author again questioned related to the Hadith's view of the prohibition of interpreting the Qur'an with reason. From the results of the author's questions, the congregation considered that the Hadith could not be applied, because its meaning could not be accepted by common sense. Furthermore, he allowed the use of reason as a tool to interpret the Qur'an, arguing that during the Prophet's lifetime not all verses of the Qur'an were explained by the Prophet and after the Prophet died many issues continued to develop. Therefore, issues of Quranic verses that are not explained by the Prophet are left to us to explain. When the Prophet was alive, when the Companions found difficulty in understanding the verses of the Quran, they immediately asked the Prophet and at that time they also received an explanation

from the Prophet. Then in this day and age, problems continue to develop, while the Prophet has passed away, so these problems are left to the scholars. This is in line with the Prophetic Hadith narrated by Imam at-Turmudzi no. 2682 from the Companion Abu Darda'.

In another interview, the author interviewed other MTA worshipers, the author again questioned related to the Hadith's view of the prohibition of interpreting the Qur'an with reason. From the results of the author's questions, the congregation did not know the Hadith that I asked, but he gave a little response to the Hadith by saying that the Hadith contradicted the meaning of the Qur'anic verse surah Muhammad verse 24. The MTA congregation has a view that he allows the use of reason as a tool to interpret the Qur'an, on the grounds that Allah Swt said in surah Muhammad verse 24. Regarding the verse above, he argues that interpreting or understanding the verses of the Quran is a command from the Quran. So that when humans do not understand or interpret the verses of the Koran, then in essence the human heart is locked or dead.

Based on all the results of interviews and observations of the author, it can be concluded that the understanding of the Majlis Tafsir Al-Qur'an (MTA) representative of North Sumatra on the Hadith of the prohibition of interpreting the Qur'an with reason is Viewing the Hadith on the prohibition of interpreting the Qur'an with intellect as a Hadith that can be used as evidence. Having the view that everyone should not understand the meaning of the Hadith textually, especially the Hadith of the prohibition of interpreting the Qur'an with reason, because textual understanding can contradict the verses of the Qur'an and the Hadith of the Prophet Muhammad and is not in accordance with common sense and the development of the current era. The Hadīth on the prohibition of interpreting the Qur'an with the intellect should be understood contextually so that it does not contradict the verses of the Qur'an and the Hadīths of the Prophet and can be accepted by common sense and the times. The contextual understanding of the Hadith is the Prophet's prohibition on anyone who interprets the Qur'an without regard to the provisions of the Arabic language and does not fulfill the requirements needed in interpreting the Qur'an.

Conclusion

Based on the results of research on the understanding of the congregation of Majlis Tafsir Al-Qur'an (MTA) North Sumatra towards the hadith of the prohibition of interpreting the Qur'an, the following conclusions can be drawn : First, the congregation of MTA North Sumatra has the view that the hadith of the prohibition of interpreting the Qur'an is a valid hadith so that it can be used as an evidence. Second, the congregation of MTA North Sumatra has the view that the Hadith of the prohibition of interpreting the Qur'an cannot be understood textually, because by understanding textually it can contradict the verses of the Qur'an and Hadith and is not in accordance with common sense and the times. Third, the congregation of the MTA North Sumatra has the view that the Hadith of the prohibition of interpreting the Qur'an can only be understood contextually, because the prohibition explained by the Prophet is a prohibition on anyone who interprets the Qur'an regardless of the provisions of the Arabic language and does not fulfill the requirements needed in interpreting.

The findings that the author gets in this study are in the form of an understanding of the MTA congregation of North Sumatra representatives of a Hadith that explains the prohibition of the Prophet to interpret the Quran. The MTA congregation's understanding of the Hadith is contextualist, meaning that the prohibition intended in the Hadith is the Prophet's prohibition of interpreting the Quran for people who do not use the applicable rules and sufficient knowledge. The understanding of the congregation is in accordance with the understanding explained by the scholars of hadith commentators. After the author conducts this research, it needs to be followed up with further research, namely examining carefully whether the interpretation of the MTA belongs to *tafsir bil al-Ra'y Mazhum* or *tafsir bi al-Ra'y Mahmud* which is not included in the threat in the hadith discussed above, both those in the center, representatives and those in the branches. The rest, the author hopes that what has been done has benefits, especially for the author himself and generally for readers of this research.

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