

RESEARCH

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The Epistemology of Tafsir in The Selection and Interpretation of Qur'anic Verses on Politics and Jihad at Pesantren Al-Mukmin Ngruki

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Abstract

This article examines the epistemology of interpretation of the selection and interpretation of political and jihad verses at the Pesantren Al-Mukmin Ngruki. The research focuses on the sources of knowledge, interpretation methods, and epistemological foundations that underlie the selection and interpretation of these verses in the Pesantren learning tradition. This research uses a qualitative approach with the content analysis method. Data was obtained through a documentation study of the curriculum, tafsir books, teaching materials, and learning documents used at the Pesantren Al-Mukmin Ngruki. The analysis was carried out in a descriptive-interpretive manner to identify the pattern of verse selection, interpretation methods, and epistemological basis. The results of the study show that the selection of political verses and jihad is based on the development of faith, strengthening Islamic insights, character education, and awareness of the problems of the ummah. The verses of jihad are interpreted not only in the aspect of qitāl, but also as a struggle to gain knowledge, da'wah, amar ma'ruf nahi munkar, community building, and devotion to the ummah. Meanwhile, political verses are understood in the framework of monotheism, leadership, justice, unity of the ummah, and social responsibility. Epistemologically, interpretation rests on the Qur'an, hadith, tafsir bil ma'tsūr, and the works of Ahlus Sunnah scholars combined with the orientation of pesantren education. This study concludes that the epistemology of interpretation at the Pesantren Al-Mukmin Ngruki is built through the integration of nash authority, classical Islamic scientific traditions, and the educational goals of the Pesantren. These findings are expected to enrich the study of epistemology, interpretation, and the study of the Qur'an in the Indonesian Pesantren environment.

Keywords: Epistemology of Tafsir, Political Verse, Jihad Verse, Pesantren Al-Mukmin Ngruki, Tafsir Al-Qur'an, Pesantren Education.

Introduction

The interpretation of the Qur'an is not merely an attempt to explain the literal meaning of its verses but also represents an epistemological process through which interpreters select sources, employ interpretive methods, and construct meanings within particular intellectual and socio-political contexts. Tafsir, therefore, cannot be entirely separated from the background, methodology, and circumstances of those who interpret the Qur'an. Contemporary studies of Qur'anic interpretation demonstrate that differences in epistemological orientation may produce different understandings

of the same Qur'anic text, particularly when the verses address complex issues such as leadership, political authority, conflict, and jihad (Khasanah & Makmur, 2020); (Jabar et al., 2026).

The study of political and jihad verses in the Qur'an continues to be one of the important themes in the study of contemporary interpretation. These verses are not only understood as normative instructions, but also have a connection with leadership issues, community life, da'wah, and the dynamics of Muslims. Differences in scientific backgrounds, interpretation methods, and social contexts often give birth to a diversity of understandings of these verses. Therefore, the study of the epistemology of interpretation is important to explain how an interpretation is constructed, the sources of knowledge used, and the methods that underlie the process of its interpretation (Liansi & Al-Ayyubi, 2022; Mursyid et al., 2024; Ummi et al., 2024).

The interpretation of political and jihad-related verses requires careful attention not only to the textual dimensions of the Qur'an but also to the sources, methodological principles, and contextual considerations underlying the interpretation. Previous research has shown, for example, that interpretations of jihad may vary considerably according to the intellectual and socio-political contexts of the interpreters, as demonstrated in the different readings of Sayyid Qutb and Abu A'la al-Mawdudi concerning QS. al-Tawbah: 73 (Yati & Kusmana, 2022). Similarly, the politicization of Qur'anic interpretation demonstrates that Qur'anic verses can be employed to legitimize particular political interests when interpretive methods and contextual considerations are neglected (Huda et al., 2022). These perspectives indicate the importance of examining not only what verses concerning politics and jihad are taught or interpreted, but also how such verses are selected, what epistemological sources and methods inform their interpretation, and how the surrounding institutional context shapes their meaning. Therefore, examining the epistemology of tafsir at Pesantren Al-Mukmin Ngruki is important for understanding the relationship between Qur'anic textual interpretation, religious knowledge, and the socio-intellectual context in which interpretations of political and jihad-related verses are produced and transmitted.

Pesantren Al-Mukmin Ngruki is one of the Islamic educational institutions that has a strong tradition of learning the Qur'an and Islamic studies. In the learning process, political verses and jihad became part of the material learned through various books of tafsir and Islamic literature (Al Mukmin Islamic Pesantren, n.d.). The selection of verses, the use of reference books, and the pattern of their meaning are interesting to be studied from the perspective of the epistemology of interpretation in order to understand the sources of knowledge and interpretation methods that underlie the learning.

A number of studies have examined the interpretation of political verses (Barton et al., 2021; Supriyanto, 2020; Scott, 2021), jihad (Askhatuly et al., 2024; Jayadi et al., 2022; Ritonga et al., 2023), and the tradition of interpretation in the pesantren environment from various perspectives (Buanaputra et al., 2021; Jayadi et al., 2022; Syarnubi et al., 2021). Supriyanto and Noupal studied the interpretation of political verses among kiai and santri in Palembang City. The results of the study show that the meaning of political verses is influenced by the socio-religious context and the dynamics of the local community. However, the research focuses more on the construction of interpretation discourse in the pesantren community and has not discussed the epistemological aspects that underlie the selection and interpretation of verses in the learning process (Supriyanto, 2020).

Research previously discussed (Anwar et al., 2016) It shows that tafsir learning in Pesantrens is still dominated by the use of classic tafsir books with traditional learning methods. The study provides an overview of the tradition of learning tafsir in Pesantrens, but has not examined how certain verses are chosen as learning materials and the epistemological foundation behind the

interpretation process.

Meanwhile, Taufik et al. examined the interpretation of jihad and state verses in the Thematic Interpretation of the Ministry of Religion as part of counter-radicalism efforts in Indonesia. The research focuses on the construction of interpretation produced by state institutions so that it is different from this study which examines the practice of learning tafsir in the pesantren environment (Anwar et al., 2016).

Research on the relationship between Qur'an interpretation and extremism issues (Hanik Rosyida et al., 2024) shows that the interpretation of the Qur'an can be an instrument to build a counter-narrative against extreme beliefs through a contextual approach to the verses of the Qur'an. However, the study does not examine the epistemological process in the selection or interpretation of political verses and jihad in the pesantren environment (Azwar Sani, 2023).

Research that specifically takes the object of the Pesantren Al-Mukmin Ngruki is also still limited. Mursyid studied monotheistic education as the foundation for the formation of the character of students at the Pesantren Al-Mukmin Ngruki (Zakariya, 2018). The study provides an overview of the orientation of religious education in Pesantrens, but does not discuss the epistemology of interpretation that underlies the selection and interpretation of political verses and jihad in the learning process.

Based on the analysis of these previous studies, research on the interpretation of political verses, interpretation of jihad verses, the tradition of learning tafsir in Pesantrens, and education at Pesantren Al-Mukmin Ngruki have been carried out. However, no research has been found that specifically examines the epistemology of interpretation of the selection and meaning of political verses and jihad in learning at the Pesantren Al-Mukmin Ngruki. Previous studies have generally focused on the results of interpretation, learning traditions, or the orientation of pesantren education, but have not explained why certain verses are chosen as the main learning material, how the authority of interpretation is constructed, and the sources of knowledge that are the basis for the construction of meaning. Therefore, this research offers novelty by analyzing the sources of knowledge, interpretive authority, interpretation methods, epistemological character of interpretation, and epistemological reasons that underlie the selection and interpretation of political verses and jihad in the learning tradition at the Pesantren Al-Mukmin Ngruki.

Method

This research is a qualitative research with a content analysis approach (Krippendorff, 1980) which aims to examine the epistemology of interpretation on the selection and meaning of political verses and jihad at the Pesantren Al-Mukmin Ngruki. This approach is used to analyze the content of the curriculum, tafsir learning materials, tafsir books, and learning documents to identify the pattern of verse selection, meaning patterns, sources of knowledge, and interpretation methods used in the learning process.

Research data sources include the curriculum of learning the interpretation of PPIM, the book *Shafwat al-Tafāsīr* as one of the main references, teaching materials, and other learning documents used at the Pesantren Al-Mukmin Ngruki. The focus of the analysis is directed to the political and jihad verses that are chosen as learning materials along with the interpretations developed in the teaching materials.

Data collection is carried out through documentation studies of the curriculum, tafsir books, teaching materials, and learning documents related to the research theme, as well as observation of the implementation of learning to gain an understanding of the implementation of tafsir materials in the educational process.

The data analysis process uses an interactive analysis model that includes data reduction, data presentation, and conclusion drawn. (Miles et al., 1994) The analysis was carried out by classifying the data based on the theme of the verse, reference source, interpretation authority, interpretation method, and meaning pattern. Furthermore, the data were interpreted using an epistemological perspective of interpretation to explain how knowledge of interpretation was built through reference sources, interpretation methods, and learning systems that underlie the selection and interpretation of political verses and jihad at the Pesantren Al-Mukmin Ngruki.

Results

Selection of Political Verses and Jihad

In learning tafsir at the Pesantren Al-Mukmin Ngruki, Shafwat al-Tafāsīr by Muhammad Ali al-Shabuni is used as one of the main references at the PPIM level in grades 4 to 6. The selection of verses is carried out thematically in accordance with the learning stages of the students, so that the tafsir material is arranged in stages from strengthening faith and morals to understanding community life, leadership, Islamic law, da'wah, as well as political verses and jihad.

In grade 4 of PPIM, the tafsir material focuses on fostering faith, morals, social manners, and leadership values. The verses studied include QS. Luqman [31]: 12–19, QS. Al-Isra' [17]: 23–48, QS. An-Nisa' [4]: 71–82, QS. Ali 'Imran [3]: 92–103, and QS. Al-Hujurat [49]: 4–13. The selection of verses at this stage shows the orientation of character formation and the strengthening of basic Islamic values (Al Mukmin Pesantren Education, 2025).

In grade 5 of PPIM, the learning material includes verses related to jihad, relations between the ummah, leadership, and the principles of government in Islam. The verses studied include QS. Al-Baqarah [2]: 190–194, QS. Muhammad [47]: 4–7, QS. Al-Anfal, QS. At-Taubah [9]: 20–24, QS. Al-Mumtahanah [60]: 1–9, QS. Al-Ma'idah [5]: 48–66, and QS. An-Nisa' [4]: 65–69. The material is directed to provide an understanding of the concept of jihad, social relations, leadership, and sharia principles in community life (Al Mukmin Pesantren Education, 2025).

Grade 6 of PPIM, tafsir learning is directed to verses related to family law, criminal law, social security, and da'wah. The verses studied include QS. Al-Baqarah [2]: 178–180 and 221–242, QS. An-Nisa' [4]: 19–25 and 92–93, QS. Al-Ma'idah [5]: 33–39, QS. At-Talaq [65]: 1–7, and QS. An-Nahl [16]: 125–127. The selection of verses at this stage shows the expansion of the material towards the application of sharia values in people's lives (Al Mukmin Pesantren Education, 2025).

Overall, jihad verses are more widely studied in 5th grade, while verses on leadership, law, and social life are spread in grades 4 to 6. The pattern shows that the selection of verses is arranged in stages according to the development of student competencies and learning objectives at each level.

From the perspective of the epistemology of interpretation, the pattern of verse selection shows that learning is not carried out randomly, but based on the systematics of the curriculum, the use of tafsir books as references, and the purpose of pesantren education. Thus, the selection of verses not only reflects the order of the learning material, but also shows the source of knowledge, scientific authority, and interpretation methods that are the foundation of the tradition of learning tafsir at the Pesantren Al-Mukmin Ngruki.

Table 1. Thematic and Epistemological Mapping Matrix of Interpretation Materials for Grades 4–6 PPIM

No	PPIM Level	Surah & Verses	Dominant Themes	Subtheme	Epistemological Orientation	Categories
1	Grade 4	Luqman 12-19; Al-Isra 23-48	Morality & Tauhid	Family etiquette, social manners	Moral-normative	Islamic Social

		An-Nisa 71–82	Leadership	Preparedness, obedience	Political-normative	Ethics
		Ali Imran 92–103	Socio-religious	Infak, ukhuwah	Social praxis	Islamic Politics
2	Grade 5	Al-Baqarah 190–194	Jihad	Defensive warfare	Normative qitāl	Da'wah & Social Jihad
		Al-Anfal 1–75	Jihad	Strategy and solidarity	Ideological-strategic	Jihad
		Muhammad 4–7	Jihad	Confrontation	Literal-textual	Jihad
		Al-Maidah 48–66	Government	Law and sharia	Legal-formal	Islamic Politics
		An-Nisa 65–69	Religious Loyalty	Ruling on the Apostles	Ideological-normative	Islamic Politics
3	Grade 6	Al-Baqarah 178–180	Islamic Law	Qisas and criminals	Juridical	Islamic Law
		Al-Maidah 33–39	Social Security	Hirabah and sanctions	Legal-Political	Politics & Law
		An-Nahl 125–127	Da'wah	Da'wah method	Social-praxis	Islamic Da'wah
		Fussilat 33–36	Da'wah	The Call of Islam and Patience	Contextual da'wah	Islamic Da'wah
		Ali Imran 103–111	Unity of the Ummah	Ukhuwah and the mission of the ummah	Socio-ideological	Politics & Social

Table 1 shows that the interpretation material at PPIM is arranged in stages according to the learning objectives at each level. In grade 4, the verses selected were dominated by the themes of faith, morals, manners, and character formation as the foundation of Islamic education for students. Entering grade 5, the material develops on the discussion of jihad, leadership, loyalty of the ummah, and Islamic law. Furthermore, in grade 6 learning is directed to understanding Islamic law, family life, social security, and da'wah methods. This pattern shows that the selection of verses is not carried out randomly, but is arranged systematically in accordance with the educational objectives and learning stages at the Pesantren Al-Mukmin Ngruki.

Table 2. Pattern of Verse Selection and Main Theme of Tafsir Learning at the PPIM Level of Pesantren Al-Mukmin Ngruki

PPIM Level	Dominant Verse/Letter	Key Themes of Learning
Grade 4	Luqman [31]:12–19, Al-Isra' [17]:23–48, Ali 'Imran [3]:92–103, Al-Hujurat [49]:4–13	Faith, morals, manners, ukhuwah, basic leadership
Grade 5	Al-Baqarah [2]:190–194, Muhammad [47]:4–7, Al-Anfal, At-Taubah [9]:20–24, Al-Ma'idah [5]:48–66	Jihad, leadership, loyalty of the ummah, Islamic law
Grade 6	Al-Baqarah [2]:178–180; StuRat (talk) 22:19–25; 92–93, Al-Ma'idah [5]:33–39, At-Talaq [65]:1–7, An-Nahl [16]:125–127	Islamic Law, Family, Social Security, Da'wah

Pattern of Verse Meaning

The Meaning of Jihad

The meaning of jihad in learning tafsir at the Pesantren Al-Mukmin Ngruki seems dominant in the 5th grade PPIM material. Based on the book of tafsir and the teaching materials used, the verses of jihad are understood in several dimensions, namely jihad in the context of qitāl, da'wah, the development of the ummah, and the strengthening of Islamic values.

On QS. Al-Baqarah [2]: 190–194, jihad is understood as qitāl carried out in order to defend oneself from aggression while still paying attention to the limits of the Shari'a. The interpretation of this verse emphasizes the prohibition of going beyond the limits and the importance of maintaining justice in war (Al-Sabuni, 1981).

On QS. Muhammad [47]: 4–7, Al-Sabuni (1981) understands jihad as a form of struggle in the face of those who fight against Muslims accompanied by a spirit of sacrifice and steadfastness in defending religion. Meanwhile, QS. Al-Anfal is more interpreted as a guideline regarding leadership, unity, discipline, strategy, and obedience in congregational life taken from the history of war lessons during the time of the Prophet Muhammad SAW. At-Taubah [9]: 20–24 is understood as an encouragement to put commitment to religion first through hijrah, jihad, and sacrifice (Al-Sabuni, 1981).

As for QS. Al-Mumtahanah [60]: 1–9, Al-Sabuni (1981) understands as a guideline in building relationships with other parties based on the principle of loyalty to religion as well as justice in muamalah. The meaning of jihad does not stop at the qital aspect. In grade 6 material, especially QS. An-Nahl [16]: 125–127, jihad is understood as the struggle through da'wah, wisdom, good advice, patience, and community building. Thus, the meaning of jihad in learning tafsir includes physical, intellectual, educational, and social dimensions according to the context of the verses studied (Al-Sabuni, 1981).

Viewed from the perspective of the epistemology of tafsir, the meaning of jihad verses rests on the Qur'an, hadith, and the explanations of scholars in the books of tafsir that are the reference for learning. This shows that the interpretive process is built through the authority of the nash, the Islamic scientific tradition, and the purpose of pesantren education.

Meaning of Politics and Loyalty

The meaning of political verses in learning tafsir at the Pesantren Al-Mukmin Ngruki is more associated with leadership, the application of sharia, the unity of the people, and social responsibility. These verses are studied in stages from grade 4 to grade 6 of PPIM.

On QS. An-Nisa' [4]: 71–82, the discussion was directed to the importance of preparedness, leadership, and collective responsibility in safeguarding people's lives. Meanwhile, QS. Ali 'Imran [3]: 92–103 and 118–120 are understood as the foundation for strengthening ukhuwah, the unity of the ummah, and the attitude of prudence in maintaining the solidarity of Muslims (Al-Sabuni, 1981).

QS. An-Nisa' [4]: 65–69 is understood as the basis of obedience to Allah and His Messenger and the importance of making the sharia as a guide in solving the problems of life. As for QS. Al-Ma'idah [5]: 48–66 emphasizes that Allah's law is a guideline in realizing justice and the benefit of society (Al-Sabuni, 1981).

In grade 6, QS. Al-Ma'idah [5]: 33–39 is examined in the discussion of social security, the crime of hirabah, and law enforcement from the perspective of Islamic law. The meaning of these verses shows that the political aspects of the Qur'an are understood in relation to leadership, justice, law enforcement, and social responsibility (Al-Sabuni, 1981).

Epistemologically, the meaning of political verses rests on the Qur'an, hadith, and classical tafsir books used in learning. This pattern shows that the interpretive process is built through the authority of the nash, interpretive literature, and scientific traditions of Pesantrens, thus resulting in an understanding that is in harmony with the goals of Islamic education.

Epistemology of Ideological Interpretation

Knowledge Sources

One of the main aspects of the epistemology of tafsir is the source of knowledge that is the basis for understanding the verses of the Qur'an (Nurhidayati et al., 2025). Based on the results of the analysis of the curriculum, teaching materials, and tafsir books used at the Pesantren Al-Mukmin Ngruki, the source of knowledge in learning tafsir relies on the Qur'an, hadith, and tafsir books which are the main references. In the learning process, the Qur'an is positioned as the main source of interpretation, while the hadith serves as an explanation of the content of the verses. The *Shafwat al-Tafāsīr* by Muhammad Ali al-Shabuni is used as one of the main references because of its systematic presentation and in accordance with the needs of multi-level learning in the pesantren environment.

The pattern of verse selection at each level of PPIM shows the existence of learning stages that are systematically arranged. In grade 4, the selected verses are dominated by the themes of faith, morals, manners, and social life, such as QS. Luqman [31]: 12–19, QS. Al-Isra' [17]: 23–48, and QS. Al-Hujurat [49]: 4–13. The choice of the verse reflects the emphasis on forming a basic understanding of Islamic values before entering into more complex discussions.

In grade 5, the learning material develops on verses related to jihad, leadership, relations between people, and government, such as QS. Al-Baqarah [2]: 190–194, QS. Muhammad [47]: 4–7, QS. Al-Anfal, QS. At-Taubah [9]: 20–24, and QS. Al-Ma'idah [5]: 48–66. Meanwhile, in grade 6, learning more discusses verses of family law, criminal law, social security, and da'wah through QS. Al-Baqarah [2]: 178–180 and 221–242, QS. Al-Ma'idah [5]: 33–39, QS. At-Talaq [65]: 1–7, and QS. An-Nahl [16]: 125–127.

From the perspective of the epistemology of interpretation (Junaedi et al., 2025), this pattern shows that the selection of verses is not carried out randomly, but is compiled based on learning objectives, curriculum systematics, and the use of interpretive literature that is used as a reference in Pesantrens. Thus, the source of knowledge in learning tafsir is built through the integration of the authority of nash, hadith, and classical and contemporary traditions of tafsir such as *Safwat al-Tafasir* by Al-Sabuni (1981), which subsequently becomes the basis for the selection and interpretation of political verses and jihad at the Pesantren Al-Mukmin Ngruki.

Authority of Interpretation

In the study of the epistemology of interpretation, interpretive authority is an important aspect that determines the basis for acceptance and validity of an understanding of the Qur'an (Khalilullah, 2026). Based on the results of the analysis of the teaching materials and literature used at the Pesantren Al-Mukmin Ngruki, the authority of interpretation is built through the Qur'an as the main source, hadith as an explanation of verses, and books of tafsir that are references in learning. These three elements form the scientific foundation used in understanding political verses and jihad.

The use of **Shafwat al-Tafāsīr** as one of the reference books indicates that this work constitutes an important textual source within the observed tafsir learning process at Pesantren Al-Mukmin Ngruki. However, its use should not be understood as direct evidence that the epistemology of **Shafwat al-Tafāsīr** is identical to the epistemological orientation of the

institution. Rather, the significance of the text lies in how it is selected, presented, mediated, and contextualized within the learning process. In this context, the interpretation of Qur'anic verses is conveyed through the explanations of established mufasssirrūn and the scholarly traditions incorporated into the reference text. The epistemological character of tafsir learning at Pesantren Al-Mukmin Ngruki can therefore be understood through the relationship between the selected source, the authority attributed to it, the methods used by teachers in presenting its interpretations, and the pedagogical context in which these interpretations are transmitted. This distinction allows the analysis to move beyond the mere identification of reference books toward an examination of how authoritative tafsir sources are organized and mediated within the observed learning context.

Interpretive authority is also seen in the pattern of presentation of material which is arranged in stages according to the level of learning. Verses related to faith, morals, leadership, jihad, and law are studied based on a systematic curriculum order. This pattern shows that the selection and meaning of the verse does not only consider the theme of the discussion, but also the level of understanding of the students and the educational goals of the Pesantren.

Addition to relying on the authority of the nash and the book of tafsir, learning also refers to the explanations contained in the teaching materials and learning materials used in the pesantren. This shows that the interpretive process takes place within the framework of a scientific tradition that places the Qur'an, hadith, and the works of scholars as the main reference in understanding the content of the verses.

From the perspective of the epistemology of interpretation, the authority of interpretation at the Pesantren Al-Mukmin Ngruki is built through the continuity between the authority of revelation, the tradition of classical interpretation, and the learning system of the Pesantren. This integration forms an interpretive framework that is the basis for choosing, understanding, and explaining political verses and jihad to students.

Interpretation Method

The method of interpretation is one of the important elements in the epistemology of interpretation because it is related to how to understand and explain the meaning of the verses of the Qur'an (Supena, 2024). Based on the analysis of the tafsir books, teaching materials, and learning materials at the Pesantren Al-Mukmin Ngruki, the interpretation of political verses and jihad is more dominant using the tafsir bil ma'tsūr approach. The explanation of the verse is based on the Qur'an, hadith, the narration of the Companions, and the opinions of scholars contained in the classic books of tafsir. In the discussion of jihad verses, the interpretation not only explains the linguistic meaning of the verses, but also pays attention to the background of the descent of the verse (asbāb al-nuzūl) and the historical context at the time of the Prophet PBUH. For example, the discussion of QS. Al-Anfal is associated with the Battle of Badr, while QS. At-Taubah [9]: 20–24 is explained in the context of the hijrah and sacrifice of the Muslims in the early days of Islam. This approach shows that verse understanding is built through the interconnection between Qur'anic texts, hadith, and Islamic history.

In legal verses, such as QS. Al-Baqarah [2]: 178–180, QS. Al-Ma'idah [5]: 33–39, and QS. At-Talaq [65]: 1–7, the interpretation is carried out by referring to the explanations of the scholars of the interpretation of the law, the purpose of the Shari'ah, and its application in the lives of Muslims. Meanwhile, da'wah verses, such as QS. An-Nahl [16]: 125–127, is understood through an approach that emphasizes wisdom, good advice, patience, and community building. In addition to explaining the meaning of verses based on history and classical interpretation, learning also shows an effort to

connect the content of verses with the goals of pesantren education. The verses studied are not only understood in the historical context when they are revealed, but are also associated with the development of faith, morals, leadership, social responsibility, and da'wah in contemporary life. Thus, the interpretive process does not stop at textual understanding, but also pays attention to the relevance of Qur'anic values in the context of education. From the perspective of the epistemology of interpretation, the interpretation method used shows a combination of the approach of tafsir bil ma'tsūr and the contextualization of the values of the Qur'an in the learning process. This pattern shows that the understanding of political verses and jihad is built through the authority of the nash, the tradition of classical interpretation, and the orientation of pesantren education that emphasizes the formation of a gradual and comprehensive understanding of Islam.

The Epistemological Character of Tafsir

Based on the analysis of the source of knowledge, interpretive authority, and interpretation method, it can be identified the epistemological character of interpretation that develops in learning at the Pesantren Al-Mukmin Ngruki. The character shows how the knowledge of interpretation is constructed, validated, and applied in the process of learning political verses and jihad.

First, the epistemology of interpretation rests on the authority of the nash, namely the Qur'an and hadith as the main source of knowledge. The understanding of political verses and jihad is developed through reference to classical tafsir books, so that the interpretive process takes place within the framework of the Islamic scholarly tradition which places revelation as the main foundation.

Second, interpretation shows a systematic and pedagogical character. The selection of verses is arranged according to the learning level of the students, starting from material that emphasizes the strengthening of faith, morals, and manners, then progresses to the discussion of leadership, jihad, Islamic law, and da'wah. This pattern shows that the selection of verses does not only consider the theme of the content of the verse, but also the educational goals and level of development of the students.

Third, the interpretation method is dominated by the approach of tafsir bil ma'tsūr by referring to the Qur'an, hadith, asbāb al-nuzūl, and explanations of tafsir scholars. However, the interpretation does not stop at textual and historical aspects, but is contextualized with the educational goals of pesantren through an emphasis on fostering faith, morals, leadership, da'wah, and social responsibility.

Fourth, the developing epistemology of interpretation shows the integration between the classical interpretation tradition and the orientation of pesantren education. This integration can be seen in the use of tafsir literature as the main reference as well as the preparation of learning materials that are tailored to the educational needs of students. Thus, the selection and interpretation of political verses and jihad is not only oriented to the delivery of the content of the verses, but also to the formation of a systematic, comprehensive, and applicable understanding of Islam.

From the perspective of philosophy of science, the epistemological character shows that the learning of interpretation at the Pesantren Al-Mukmin Ngruki is built through a close relationship between the source of knowledge, the authority of interpretation, the method of interpretation, and the purpose of education. Knowledge of interpretation is not understood as a mere reproduction of the meaning of the text, but as a scientific process that integrates the authority of revelation, Islamic scientific traditions, and educational needs in shaping the understanding of Islam for students.

Thus, the epistemology of interpretation becomes the main foundation in the selection and interpretation of political and jihad verses taught in the pesantren environment.

Conclusion

This research shows that the selection of political verses and jihad at the Pesantren Al-Mukmin Ngruki is carried out systematically in accordance with the PPIM learning level. At the initial level, the tafsir material focuses on strengthening faith, morals, manners, and social life. In the next level, learning develops on the themes of jihad, leadership, relations between people, and Islamic law, then continues with discussions of da'wah, family law, and social responsibility. This pattern shows that the selection of verses is arranged based on educational objectives and the level of learning development of students.

The meaning of jihad verses is not limited to the aspect of qitāl, but also includes the struggle in seeking knowledge, da'wah, amar ma'ruf nahi munkar, community development, and service to the ummah in accordance with the principles of Islamic law. The political verses are interpreted in the framework of leadership, obedience to Allah and His Messenger, unity of the ummah, justice, enforcement of Islamic law, and the social responsibility of a Muslim.

From the perspective of the epistemology of interpretation, this study shows that the interpretation at the Pesantren Al-Mukmin Ngruki is built through the integration of the Qur'an, hadith, and classical tafsir books used as learning references, with Shafwat al-Tafāsīr as one of the main references. The interpretation method is dominated by the approach of tafsir bil ma'tsūr combined with the contextualization of Qur'anic values according to the purpose of pesantren education. Thus, the developing epistemological character of interpretation rests on the authority of the nash, the scientific tradition of interpretation, and the learning system that is arranged gradually.

This research contributes to the development of the study of epistemology of interpretation by showing how knowledge sources, interpretive authorities, interpretation methods, and learning systems are interrelated in the process of selecting and interpreting political verses and jihad in the pesantren environment. This research also enriches the study of the Qur'an and tafsir by presenting an analysis of the practice of learning tafsir in the context of pesantren education in Indonesia. In the study of Islamic Philosophy, this study provides an overview of the construction of the epistemology of interpretation that develops in the Pesantren education tradition, so that it can be one of the references in understanding the relationship between the scientific tradition of interpretation, the Islamic education system, and the process of forming religious understanding.

Further research can develop a study on the epistemology of interpretation in various Islamic educational institutions to obtain a more comprehensive picture of the variety of knowledge sources, interpretive authorities, and interpretive methods used in learning the Qur'an. Comparative research between Pesantrens is also important to identify similarities and differences in selection patterns and the meaning of verses in the Islamic education tradition in Indonesia. In addition, further research can expand the study on the implementation of tafsir learning and its influence on the formation of students' religious understanding, so as to obtain a more complete understanding of the relationship between the epistemology of tafsir and contemporary Islamic educational practices.

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