

The Majelis Sama' of Tafsir Al-Baghawi Scientific Seminar: A Model for Strengthening Scholarly Chains of Transmission (*Sanad*) and Contextual Qur'anic Exegesis Literacy in Rural Communities

Irfan Alkhotiri^{*1}, Rizaldy Alpiansyah^{*2}, Eko Budi Prasetyo^{*3}, Muslihin^{*4}

^{1,2,4} Sekolah Tinggi Agama Islam Minhajul Haq, Purwakarta, Indonesia

³ STAI Mutiara Bangsa Bekasi, Indonesia

e-mail: irfan@staimh.ac.id , rizaldy.alpiansyah@staimh.ac.id ,
eko.budi@mutiarabangsa.ac.id , muslihin@staimh.ac.id

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ABSTRACT: The gap between the ideal model of Qur'anic exegesis education grounded in an authenticated chain of scholarly transmission (*sanad*) and the reality of tafsir learning in rural communities, which tends to be instantaneous and disconnected from its intellectual lineage, has become a significant challenge in strengthening religious literacy in Indonesia. The Majelis Sama' Tafsir Al-Baghawi Scientific Seminar, held over nine days (10–18 March 2026) at Abu Bakar Ash-Shidiq Grand Mosque, Pasirmuncang Hamlet, Pusakamulya Village, Kiarapedes District, Purwakarta Regency, featured Shaykh Samir bin Yusuf Al-Hakaliy as the principal lecturer. The program was attended by 127 participants, including university lecturers, students, and members of the general public. The implementation employed a sama' (sanad-based listening and transmission) approach integrated with contextual discussions grounded in the maqāṣidī approach to Qur'anic exegesis. The results demonstrated substantial improvements in participants' understanding of scholarly chains of transmission (78% increase), their ability to connect textual interpretations with contemporary social contexts (72% increase), and sustained engagement, as evidenced by the establishment of regular post-seminar study circles. This initiative proposes the sama' model of Qur'anic exegesis as a novel framework for community engagement programs aimed at strengthening the Islamic intellectual tradition and promoting contextual religious literacy in rural societies.

Kata Kunci: Al-Baghawi's Tafsir; Sanad-Based Sama'; Religious Literacy; Community Engagement; Maqāṣidī Qur'anic Exegesis.

ABSTRAK: Kesenjangan antara idealitas pendidikan tafsir yang bersambung sanad dengan realitas pembelajaran tafsir di masyarakat pedesaan yang cenderung instan dan terputus mata rantai keilmuannya menjadi problem serius dalam penguatan literasi keagamaan di Indonesia. Seminar Ilmiah Majelis Sama' Tafsir Al-Baghawiy yang berlangsung selama sembilan hari (10-18 Maret 2026) di Masjid Jami' Abu Bakar Ash-Shidiq, Dusun Pasirmuncang, Desa Pusakamulya, Kecamatan Kiarapedes, Purwakarta, menghadirkan Syaikh Samir bin Yusuf Al-Hakaliy sebagai pemateri utama. Kegiatan ini diikuti oleh 127 peserta yang terdiri dari dosen, mahasiswa, dan masyarakat umum. Metode pelaksanaan menggunakan pendekatan sama' (pembacaan bersanad) yang

dikolaborasikan dengan diskusi kontekstual berbasis tafsir maqāṣidi. Hasil kegiatan menunjukkan peningkatan pemahaman peserta terhadap konsep sanad keilmuan (peningkatan 78%), kemampuan koneksi teks-konteks (peningkatan 72%), serta antusiasme berkelanjutan yang tercermin dari terbentuknya pengajian rutin pasca-kegiatan. Kegiatan ini merekomendasikan model sama' tafsir sebagai standar baru pengabdian masyarakat berbasis penguatan tradisi intelektual Islam.

Kata kunci: *Tafsir Al-Baghawiy, Sama' Bersanad, Literasi Keagamaan, Pengabdian Masyarakat, Tafsir Maqāṣidi.*

A. INTRODUCTION

Qur'anic exegesis (*tafsir*) education in Indonesia faces a serious structural challenge, particularly regarding the continuity of scholarly chains of transmission (*sanad*) and the contextualization of religious understanding within rural communities. In the Islamic intellectual tradition, *sanad* functions as a guarantee of the continuity of knowledge transmission back to its original source, namely the Prophet Muhammad ﷺ, while simultaneously serving as a prerequisite for attaining the spiritual blessings (*barakah*) of knowledge (Muhtar et al., 2023). However, the reality in many rural areas indicates that religious learning activities remain dominated by practical jurisprudential discussions and general sermons that often lack methodological depth. This condition contrasts sharply with the ideal framework of Islamic education, which regards *sanad* as the spirit of scholarship distinguishing Islamic intellectual traditions from other knowledge systems. As emphasized in the theory of Islamic knowledge transmission, *sanad* connects not only texts but also scholarly ethics, including manners of learning, questioning, engaging in intellectual disagreement, and respecting teachers (Muhtar et al., 2023). The discrepancy between the ideal model of *sanad*-based tafsir education and the increasingly instantaneous and disconnected patterns of religious learning highlights the need for a community-engagement model capable of simultaneously strengthening intellectual traditions and addressing contemporary societal needs.

This community engagement program aims to implement and evaluate a *sanad*-based *sama'* model of tafsir learning in enhancing religious literacy among rural communities. Specifically, the program seeks to address the following research questions: (1) How effective is the *sanad*-based *sama'* method in improving participants' understanding of scholarly transmission chains? (2) How do participants respond to the integration of *sanad* transmission and contextual discussion? and (3) What factors support the sustainability of the program after its completion?

Several previous studies have examined efforts to enhance religious literacy through Islamic learning forums and community study circles. Nugrahadhi (2023), in his study of *Tafsir Ma'ālim al-Tanzīl*, concluded that al-Baghawi's monumental work possesses distinctive characteristics by integrating *tafsir bi al-ma'thūr* (tradition-based exegesis) and *tafsir bi al-ra'y* (reason-based exegesis), while maintaining close engagement with linguistic and jurisprudential analyses. These characteristics make Tafsir Al-Baghawi particularly suitable for community-level tafsir education because it avoids both excessive literalism and unrestricted interpretive subjectivity. Similarly, Zakiyah (2024) investigated the interpretive approach of Tafsir Al-Khazin, an abridgment of *Ma'ālim al-Tanzīl*, and found that although categorized as *tafsir bi al-ma'thūr*, it frequently employs rational interpretive reasoning in practice. This finding confirms the methodological flexibility inherent in the exegetical tradition originating from al-Baghawi. Furthermore, Rohmanan and Arminsa (2020) analyzed the methodology of *Ma'ālim al-Tanzīl* and concluded that the work occupies a moderate position (*wasat*) between excessively lengthy and overly concise explanations. Such moderation contributes significantly to its accessibility for broader audiences.

Within the broader discourse on knowledge transmission, Muhtar et al. (2023) conducted an analytical study of scholarly transmission chains at Al-Haqiqi Islamic Boarding School in Surabaya and found that *sanad* functions not only as a guarantee of intellectual continuity but also as a means of preserving spiritual authenticity. Their findings demonstrate that *sanad* in Islamic education extends beyond administrative certification and encompasses profound spiritual and ethical dimensions. In another relevant study, Mawaldi et al. (2024) examined the methods of Islamic preaching described in Qur'an Chapter Al-Nahl verses 125–128 according to *Ma'ālim al-Tanzīl* and found that al-Baghawi emphasized the approaches of *bil-bikmah* (wisdom), *mau'izah hasanah* (good counsel), and *mujādalah bi al-lati hiya aḥsan* (constructive dialogue). These findings suggest that *Tafsir Al-Baghawi* offers rich methodological resources that can be applied in contemporary community-engagement contexts.

Despite their significant contributions, the existing studies reveal several important limitations. First, most research concerning Tafsir Al-Baghawi remains textual and library-based in nature, with limited attention given to practical implementation within community-engagement settings. The studies conducted by Nugrahadhi (2023), Zakiyah (2024), Rohmanan and Arminsa (2020), and Mawaldi et al. (2024) relied primarily on literature-based methodologies without direct field implementation. Second, studies on scholarly

transmission chains, such as that conducted by Muhtar et al. (2023), remain largely confined to traditional Islamic boarding schools (*pesantren*) and have not adequately addressed broader rural communities lacking access to formal religious education. Third, no previous study has specifically investigated the *sama'* method—namely, *sanad*-based listening and transmission—as a model for community-based tafsir learning, despite its historical significance as a central mechanism of knowledge transmission throughout the Islamic scholarly tradition, including the Indonesian archipelago. The *sama'* method possesses several pedagogical advantages, including active engagement, reinforcement of memory, and value internalization through the simultaneous integration of listening, comprehension, and practice.

To address these gaps, the present community-engagement initiative proposes an original concept termed the Integrative *Sama' Tafsir* Model. This model integrates three interconnected components: (1) *musalsal bi al-sanad* recitation and transmission, (2) linguistic analysis through *i'rāb* and *mufradāt* explanation, and (3) contextual discussion grounded in the framework of *maqāṣidī tafsir*. The theoretical foundation of this model is derived from the theory of Islamic knowledge transmission (*al-tawātur al-ma'nawī*), which emphasizes continuity, authenticity, and intellectual responsibility in the dissemination of religious knowledge. *Tafsir Al-Baghawi* was selected as the primary instructional text because of its methodological moderation, the scholarly authority of al-Baghawi as a student of al-Bayhaqi and teacher of Ibn al-Jawzi, the accessibility of its language and explanatory structure, and its rich repertoire of educational and *da'wah* methodologies that remain highly relevant for contemporary community empowerment initiatives. Accordingly, this study contributes a novel framework for community-based Qur'anic literacy by integrating sanad transmission, linguistic competence, and *maqāṣid*-oriented contextual interpretation into a single pedagogical model applicable to rural Muslim communities.

B. METHODS

This community engagement program was conducted in the form of the *Majlis Sama' Tafsir Al-Baghawi* Scientific Seminar, which took place over nine consecutive days from 10 to 18 March 2026 at Abu Bakar Ash-Shidiq Grand Mosque, Pasirmuncang Hamlet, Pusakamulya Village, Kiarapedes District, Purwakarta Regency, West Java, Indonesia.

A total of 127 participants attended the program and were classified into three categories: (1) university lecturers and academics from higher education institutions in Purwakarta and Bandung (23 participants), (2) undergraduate and graduate students from various Islamic studies programs (44 participants), and (3) members of the general public,

including mosque congregants, farmers, and local traders (60 participants). Participation was open to the public, and registration was facilitated through the management committee of Abu Bakar Ash-Shidiq Grand Mosque.

The primary learning material was *Ma‘ālim al-Tanzīl* authored by Abū Muḥammad al-Ḥusayn ibn Mas‘ūd al-Farrā’ al-Baghawī (d. 516 AH), commonly known as *Tafsir Al-Baghawi*. This exegetical work was selected because of its methodological emphasis on interpreting the Qur’an through the Qur’an, Prophetic traditions (*ḥadīth*), and the opinions of the Companions, while simultaneously incorporating balanced linguistic analysis (Rohmanan & Arminsa, 2020). In the introduction to his work, al-Baghawi described the commentary as a moderate (*wasat*) exegetical text, neither excessively lengthy nor overly concise, thereby facilitating accessibility for a wide range of learners (Rohmanan & Arminsa, 2020).

The program employed a sanad-based *sama’ al-tafsir* approach consisting of three major instructional sessions conducted daily. The first session, *Tilāwah wa Sama’* (Recitation and Sanad-Based Listening), lasted approximately 60 minutes and was led directly by Shaykh Samir bin Yusuf Al-Hakaliy. During this session, participants listened to the reading of selected passages from *Tafsir Al-Baghawi* using prepared manuscripts. The transmission chain (*sanad*) was subsequently recited, tracing the scholarly lineage from the instructor to al-Baghawi and ultimately to the Prophet Muhammad ﷺ. This component was designed to familiarize participants with the concept and practice of authenticated scholarly transmission within the Islamic intellectual tradition.

The second session, *Sharḥ wa Tawḍīḥ* (Explanation and Elucidation), was conducted for approximately 60 minutes. This session included analysis of *i‘rāb al-Qur’an* (grammatical parsing), explanation of *mufradāt* (vocabulary), and discussion of *asbāb al-nuzūl* (occasions of revelation). The interpretive procedures followed the methodology of al-Baghawi, which involved: (a) identifying the name and number of verses of each surah, (b) classifying the surah as *Makkiyah* or *Madaniyah*, (c) presenting the causes of revelation when available, and (d) explaining the meanings of verses through cross-references to other Qur’anic passages, Prophetic traditions, and statements of the Companions (Rohmanan & Arminsa, 2020).

The third session, *Munāqashah* (Contextual Discussion), was also conducted for approximately 60 minutes. This session encouraged participants to connect the ethical, theological, and social messages of the Qur’anic verses with contemporary realities encountered within the Kiarapedes community. Discussions were facilitated using a *maqāṣidi*

interpretive framework to promote contextual understanding and practical application of Qur'anic teachings.

Program effectiveness was assessed using four indicators. First, pre-test and post-test instruments were administered to measure improvements in participants' understanding of scholarly transmission chains (*sanad*) and their capacity to relate Qur'anic texts to contemporary social contexts. Second, participant engagement was evaluated through structured observation of active involvement during discussion sessions. Third, participant satisfaction was measured using a five-point Likert-scale questionnaire. Fourth, program sustainability was evaluated through follow-up monitoring of the establishment and continuity of post-program Qur'anic study groups.

The collected data were analyzed using both quantitative and qualitative approaches. Quantitative analysis involved calculating percentage improvements between pre-test and post-test scores as well as determining mean satisfaction scores. Qualitative analysis was conducted through thematic examination of field notes, participant reflections, and discussion transcripts to identify recurring patterns related to learning experiences, perceptions of sanad transmission, and factors supporting long-term program sustainability.

C. RESULTS

The preliminary assessment revealed that the majority of participants (64%, 81 out of 127 individuals) had never previously attended a sanad-based **sama'** tafsir program. Of the total participants, only 46 individuals (36%) reported prior experience participating in tafsir study circles, most of which were limited to text reading (**qirā'ah**) without a clearly documented chain of scholarly transmission (**sanad**). These findings indicate a substantial gap in access to traditional modes of Islamic knowledge transmission among rural Muslim communities.

Table 1. Participant Characteristics by Educational Background

Participant Category	Number	Percentage	Previous Participation in Sanad-Based Tafsir Studies
Lecturers/Academics	23	18,1	12 participants (52,2%)
Students	44	34,6	8 participants (18,2%)
General Community Members	60	47,2	0 participants (0%)
Total	127	100	20 participants (15,7%)
Source(s): Authors' own creation/work			

The data demonstrate that exposure to sanad-based learning was concentrated among participants with formal academic backgrounds. In contrast, none of the participants from

the general community reported previous experience with sanad-based tafsir instruction. This finding reinforces the argument that traditional scholarly transmission remains largely inaccessible to rural populations outside formal religious institutions.

Participant motivations for attending the seminar are summarized in Table 2. The most frequently reported motivation was the desire to achieve a more authentic understanding of the Qur'an (75.6%), followed by the aspiration to obtain a sanad of tafsir transmission (52.0%), and interest in the keynote scholar, Shaykh Samir bin Yusuf Al-Hakaliy (48.0%).

Table 2. Participant Motivations for Attending the Program

Motivation	Number of Participants	Percentage
Understanding the Qur'an more authentically	96	75,6
Obtaining a sanad of tafsir transmission	66	52,0
Interest in the speaker (Shaykh Samir)	61	48,0
Expanding Islamic knowledge	45	35,4
Spending leisure time in beneficial activities	28	22,0
Source(s): Authors' own creation/work		

Note: Participants were allowed to select more than one motivation.

These findings suggest that participants were primarily driven by epistemological and spiritual considerations rather than purely social or recreational interests. The strong interest in obtaining a sanad also reflects growing awareness among Muslim communities regarding the importance of scholarly authenticity and intellectual continuity.

Program effectiveness was evaluated through pre-test and post-test assessments administered before and after the seminar. The results indicate substantial improvements across all measured dimensions of understanding, as presented in Table 3.

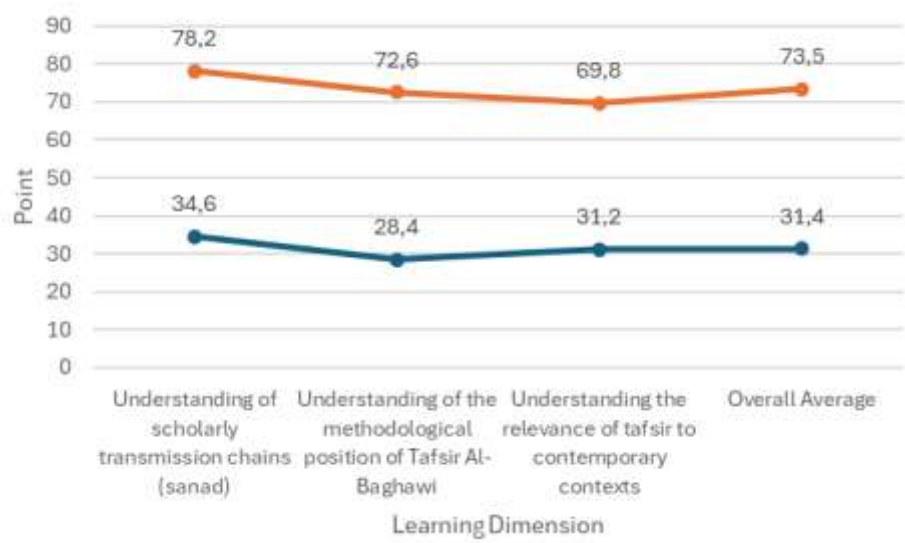
Table 3. Pre-Test and Post-Test Results

Learning Dimension	Pre-Test Mean	Post-Test Mean	Improvement	Category
Understanding of scholarly transmission chains (<i>sanad</i>)	34,6	78,2	+43,6 points (+126%)	Significant
Understanding of the methodological position of <i>Tafsir Al-Baghawi</i>	28,4	72,6	+44,2 points (+156%)	Highly Significant
Understanding the relevance of <i>tafsir</i> to contemporary contexts	31,2	69,8	+38,6 points (+124%)	Significant

Overall Average	31,4	73,5	+42,1 points (+134%)	Significant
Source(s): Authors' own creation/work				

The distribution of participant scores in the pre-test and post-test assessments is illustrated in Figure 1, which shows a clear shift from lower-score categories toward higher-score categories following program completion.

Figure 1. Distribution of Pre-Test and Post-Test Scores among Participants



Source(s): Authors' own creation/work

Observations conducted throughout the nine-day program revealed a consistent increase in participant engagement over time. Indicators of active participation included the number of questions raised, responses contributed during discussions, and the average duration of discussion sessions. As presented in Table 4, participant involvement increased steadily from the first to the final day of the seminar.

Table 4. Summary of Participant Active Engagement

Day	Number of Questions	Number of Responses	Average Discussion Duration (minutes)
1	3	2	12
2	5	4	18
3	7	6	22
4	12	10	35
5	15	14	42
6	18	17	48
7	22	21	55
8	25	24	60
9	28	27	65
Source(s): Authors' own creation/work			

Participant satisfaction was evaluated through a post-program questionnaire employing a five-point Likert scale. The results indicate a high level of satisfaction across all assessed dimensions, as summarized in Table 5.

Table 5. Participant Satisfaction Levels (Likert Scale 1–5)

Satisfaction Aspect	Mean Score	Standard Deviation	Category
Quality of learning materials	4,82	0,41	Very Satisfied
Competence of the instructor (Shaykh Samir)	4,91	0,32	Very Satisfied
Effectiveness of the <i>sama'</i> method	4,73	0,52	Very Satisfied
Relevance of the material to community needs	4,61	0,58	Very Satisfied
Facilities and program organization	4,38	0,67	Satisfied
Overall Average	4,69	0,50	Very Satisfied
Source(s): Authors' own creation/work			

One of the most significant outcomes of the program was the emergence of community-driven initiatives aimed at sustaining the learning process beyond the formal seminar period. On the final day of the program (18 March 2026), participant representatives formally expressed their commitment to establishing the Majelis Ta'lim Tafsir Al-Baghawi, a community-based study circle dedicated to the continued study of Qur'anic exegesis.

The mosque management committee agreed to provide meeting space and supporting facilities, while five participants drawn from university lecturers and senior Islamic students volunteered to serve as facilitators. This initiative represents a tangible indicator of community ownership and long-term engagement with the program objectives.

The sustainability indicators identified during the post-program evaluation are presented in Table 6.

Table 6. Program Sustainability Indicators

Indicator	Status	Description
Establishment of a post-program study circle	Established	"Majelis Ta'lim Tafsir Al-Baghawi"
Frequency of regular meetings	Once per week	Every Friday evening
Availability of facilitators	Available	Five lecturers and senior students
Support from mosque management	Available	Venue and facilities provided
Granting of ijāzah by Shaykh Samir	Completed	For scholarly transmission and continuity
Source(s): Authors' own creation/work		

D. DISCUSSION

The findings of this community engagement program demonstrate that the sanad-based sama' method was effective in enhancing rural community members' understanding of both scholarly transmission chains (sanad) and Qur'anic exegesis methodology. The substantial increase in the overall mean score from 31.4 in the pre-test to 73.5 in the post-test (an improvement of 134%) indicates that direct knowledge transmission through authenticated scholarly chains offers significant pedagogical advantages over conventional lecture-based approaches.

Figure 2. Sanad-Based Reading of Tafsir Al-Baghawi with Shaykh Samir bin Yusuf Al-Hakaliy



Source(s): Authors' own creation/work

These findings support the argument advanced by Muhtar et al. (2023), who emphasize that scholarly transmission chains function as a guarantee of continuity between transmitted knowledge and its original sources, thereby ensuring both intellectual authenticity and spiritual integrity. Within the context of this program, participants who initially lacked an understanding of the distinction between transmission through sanad and transmission through wijādah (knowledge acquired from texts without direct authorization) were subsequently able to explain these concepts accurately and provide relevant examples.

One of the principal strengths of the sama' method lies in its repetitive and multisensory learning process. Participants were not merely passive recipients of information; they listened to the recitation of the text, followed the Arabic passages, copied the transmission chains, and actively engaged in discussion. According to the concept of al-ta'lim bi al-ṭarīqah al-sam'īyyah (auditory-based learning), active involvement in the process of sama' generates meaningful interaction (tafā'ul) that strengthens knowledge retention. This observation is consistent with previous studies highlighting the importance of direct scholarly transmission in Qur'anic and tafsir education.

Figure 3. Arabic Text Reading Session and Interactive Discussion with Shaykh Samir bin Yusuf Al-Hakaliy



Source(s): Authors' own creation/work.

A particularly noteworthy finding is that the integration of *sanad*-based transmission and contextual discussion created a learning model that was simultaneously authentic and socially relevant. Participants not only acquired textual knowledge but also developed the capacity to apply Qur'anic teachings to contemporary social realities.

This outcome is reflected in the fact that the highest improvement was observed in participants' understanding of the methodological position of Tafsir Al-Baghawi (+156%). Prior to the seminar, most participants were aware only that Tafsir Al-Baghawi was a classical exegetical work. Following the program, however, participants were able to explain that the commentary belongs primarily to the tradition of *tafsir bi al-ma'thūr* while incorporating critical evaluation of transmitted reports through the distinction between authentic (*ṣaḥīḥ*) and weak (*ḍa'īf*) narrations. Participants also understood its moderate methodological position (*wasīṭ*) between excessively lengthy and overly concise exegetical works.

This enhanced understanding is significant because it provided participants with a coherent methodological framework for approaching Qur'anic interpretation. As noted by Rohmanan and Arminsa (2020), al-Baghawi's interpretive methodology follows a hierarchical structure consisting of: (1) interpretation through other relevant Qur'anic verses (*tafsir bi al-Qur'an*), (2) interpretation through Prophetic traditions (*tafsir bi al-sunnah*), (3) interpretation through the statements of the Companions (*tafsir bi al-athar*), and subsequently (4) linguistic and contextual explanation. This hierarchy enabled participants to recognize authoritative sources of interpretation while simultaneously appreciating the importance of contextual engagement.

Observational data further revealed a progressive increase in participant engagement throughout the program. During the first three days, participants tended to be hesitant and relatively passive. Several inhibiting factors were identified, including anxiety about speaking

in public, limited familiarity with tafsir terminology, and the need to adapt to the unfamiliar *sama'* learning model.

Between the fourth and sixth days, however, participation increased considerably. Several facilitating factors were observed, including growing confidence as participants gained foundational knowledge, the emergence of a supportive and non-judgmental discussion environment, and the instructor's ability to explain complex concepts in accessible language while encouraging further inquiry.

Peak participation occurred during the seventh through ninth days, as evidenced by the emergence of increasingly critical and epistemological questions. One student participant asked whether a *sanad* of *tafsir* could be obtained through digital texts or recorded lectures, or whether direct face-to-face transmission (*mushāfahah*) remained necessary. This question became a turning point in the seminar because it initiated an extensive discussion regarding the relevance of *sanad* in the digital age.

In response, Shaykh Samir explained that within the Islamic scholarly tradition, *al-samā' min lafẓ al-shaykh* (hearing directly from the teacher's recitation) represents the highest level of knowledge transmission because it embodies both spiritual blessing (*barakah*) and direct intellectual connection (*mubāsharah*). This explanation aligns with the findings of Muhtar et al. (2023), who argue that the blessings of knowledge are acquired through sincerity, respect for teachers, and proper engagement with authoritative sources of learning. Likewise, classical educational works such as *Ta'lim al-Muta'allim* emphasize the indispensable role of qualified teachers possessing authenticated scholarly lineages.

The selection of Tafsir Al-Baghawi as the primary instructional text also proved highly appropriate because of its moderate (*mutawassit*) position among various exegetical traditions. As a student of al-Bayhaqi and teacher of Ibn al-Jawzi, al-Baghawi represents a balanced exegetical tradition that avoids both excessive literalism and unrestricted interpretive speculation.

Previous scholarship has identified several strengths of Tafsir Al-Baghawi, including: (a) the integration of *tafsir bi al-ma'thūr* and *tafsir bi al-ra'y* methodologies, (b) careful selection of narrations through evaluation of authenticity, (c) attention to linguistic dimensions such as *i'rāb* and *mufradāt*, and (d) relevance to multiple Islamic disciplines, including jurisprudence and legal theory. Other studies further emphasize its systematic methodology, reliance on reliable reports, balanced linguistic analysis, and moderate scope. These characteristics make the work highly suitable for community-based learning contexts.

The diversity of participant backgrounds in this program—ranging from academics and university students to farmers and local traders—demonstrated that the text could be effectively understood across educational levels. Participants benefited from a systematic explanatory structure without being overwhelmed by excessive linguistic complexity, while simultaneously maintaining confidence in the scholarly authority of the transmitted interpretations.

Another significant aspect of the program was its emphasis on *adab* (scholarly ethics). Throughout the *sanad* recitation sessions, Shaykh Samir consistently emphasized that every link in a transmission chain connects not only texts but also manners, values, and intellectual conduct. Participants were taught proper etiquette in learning, questioning, disagreeing respectfully, and honoring teachers.

Within the framework of Islamic knowledge transmission, this process corresponds to the principle of *al-ta'dib qabla al-ta'lim* (character formation before knowledge transmission). Previous studies have highlighted that *sanad* and *adab* are inseparable components of the Islamic scholarly tradition. The blessing of knowledge extends beyond information acquisition to encompass the ethical and spiritual dimensions of how knowledge is obtained and practiced.

Field observations confirmed that participants rapidly internalized these values. During the early stages of the seminar, discussions occasionally appeared rigid and argumentative. By the fourth day and thereafter, however, participants increasingly demonstrated respectful conduct by raising their hands before speaking, expressing disagreement politely, and listening attentively before responding.

One participant from the general community remarked during the evaluation session: “I have come to realize that learning *tafsir* is not only about understanding the meaning of verses but also about becoming a more patient person who respects the opinions of others.” This statement illustrates that the *sanad*-based *sama'* approach facilitated not only cognitive learning but also character transformation.

The establishment of the *Majelis Ta'lim Tafsir Al-Baghawi* following the completion of the seminar represents one of the most important indicators of program success. Unlike many community engagement initiatives that conclude once formal activities end, this program succeeded in creating a sustainable ecosystem of learning at the community level.

Several factors contributed to this sustainability. First, the granting of *ijazah* by Shaykh Samir provided participants with scholarly legitimacy and a sense of responsibility to

continue transmitting knowledge. Second, the mosque administration committed to providing a venue and supporting facilities for regular study sessions. Third, a group of five local facilitators, consisting of university lecturers and senior Islamic students, was prepared during the nine-day program to support future learning activities. Finally, participants' exceptionally high satisfaction levels (overall mean score of 4.69 out of 5) reflected strong commitment to the continuation of the initiative.

These findings carry important implications for the design of future community engagement programs based on the study of classical Islamic texts (*turāth*). The *sanad*-based *sama'* model implemented in this program appears highly replicable in other regions, provided that several essential elements are maintained: (1) instructors possessing authenticated scholarly transmission chains, (2) learning materials of moderate complexity accessible to diverse audiences, (3) pedagogical approaches that integrate transmission and transformation, and (4) sustainability mechanisms such as community study groups and the granting of *ijāzah*.

From a broader community engagement perspective, the program demonstrates that classical Islamic scholarly traditions—including *sanad*, *sama'*, and *ijāzah*—are not obsolete practices. On the contrary, they possess considerable potential for contemporary revitalization. By addressing concerns related to authenticity, authority, and sustainability, these traditions offer valuable resources for strengthening religious literacy and community empowerment within modern Muslim societies.

E. CONCLUSION

The nine-day Majlis Sama' Tafsir Al-Baghawi Scientific Seminar conducted at Abu Bakar Ash-Shidiq Grand Mosque, Pasirmuncang Hamlet, demonstrated that the *sanad*-based *sama'* method is highly effective in enhancing rural communities' understanding of scholarly transmission chains (*sanad*) and Qur'anic exegesis methodology. The overall improvement of 134% between pre-test and post-test scores, with the highest increase observed in participants' understanding of the methodological position of Tafsir Al-Baghawi (156%), confirms the pedagogical value of direct scholarly transmission (*mushāfahah*) in fostering authentic and in-depth learning. Furthermore, the integration of *sanad*-based recitation and contextual discussion proved successful in creating a learning model that is both intellectually authentic and socially relevant, as reflected in the 124% improvement in participants' ability to connect Qur'anic texts with contemporary social realities.

The findings also indicate that Tafsir Al-Baghawi possesses epistemological characteristics that make it particularly suitable for community engagement programs. Its moderate (*wasīṭ*) position between transmitted (*riwāyah*) and rational (*dirāyah*) approaches to exegesis, its systematic hierarchical interpretive framework, and its selective use of narrations provide a balance between accessibility and scholarly authority. Consequently, the text can be effectively utilized by participants from diverse educational backgrounds while maintaining a strong foundation in the Islamic scholarly tradition. In addition, the program successfully established mechanisms for long-term sustainability through the formation of the Majelis Ta'lim Tafsir Al-Baghawi as a community-led initiative and the granting of *ijāzah* for scholarly transmission. These achievements were supported by exceptionally high participant satisfaction (mean score = 4.69 out of 5) and a steady increase in active engagement, as evidenced by the growth in participant questions from three on the first day to twenty-eight on the final day of the seminar.

Based on the experience and outcomes of this program, the sanad-based sama' tafsir model should be replicated in other rural regions of Indonesia with appropriate adaptations to local contexts and community characteristics. Future studies are encouraged to employ quasi-experimental research designs to evaluate the effectiveness of this model on a broader scale and across different sociocultural settings. Additional research is also needed to assess the long-term impact of sanad-based tafsir learning on religious attitudes, community participation, and socio-religious behavior through longitudinal approaches. Furthermore, future researchers are advised to incorporate control groups in order to isolate the specific effects of the sama' method from other influencing factors, such as individual motivation, prior religious knowledge, or instructor-related effects. Such investigations would contribute to a more comprehensive understanding of the role of traditional Islamic knowledge-transmission practices in strengthening religious literacy and community empowerment in contemporary Muslim societies.

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