

ANALYZING THE MEANING OF “GARANGAN” IN QS. FĀṬIR VERSE 32 IN THE ORAL EXEGESIS DISCOURSE OF LORA ISMAIL ASCHOLY

ANALISIS MAKNA “GARANGAN” PADA QS. FĀṬIR AYAT 32 DALAM DISKURSUS TAFSIR LISAN LORA ISMAIL ASCHOLY

تحليل معنى “Garangan” في سورة فاطر الآية ٣٢ في خطاب التفسير الشفوي
للعلامة إسماعيل العسيلي

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Abstrak

Penelitian ini menganalisis makna istilah “garangan” dalam diskursus tafsir lisan Lora Ismail Al-Ascholy terhadap Surah *Fāṭir* ayat 32. Dalam tafsir lisan yang disampaikan melalui media sosial, Lora Ismail menafsirkan lafadz *ẓālimun* linafsihi sebagai “garangan,” istilah yang memiliki konotasi budaya khas dalam masyarakat lokal. Studi ini bertujuan untuk memahami relevansi penggunaan istilah tersebut dalam konteks dakwah dan bagaimana pendekatan ini mencerminkan kontekstualisasi tafsir Al-Qur’an. Dengan menggunakan metode kualitatif deskriptif dan pendekatan netnografi, penelitian ini mengkaji ceramah-ceramah Lora Ismail yang diunggah di akun Instagramnya. Hasil penelitian menunjukkan bahwa penggunaan istilah “garangan” bertujuan untuk mendekatkan pesan-pesan keagamaan kepada audiens melalui pendekatan linguistik yang lebih familiar. Istilah ini tidak hanya mencerminkan adaptasi budaya dalam penyampaian tafsir, tetapi juga memberikan motivasi kepada jamaah untuk terus memperbaiki diri tanpa merasa terasing dari komunitas religius. Penelitian ini berkontribusi pada pengembangan studi tafsir lisan serta menunjukkan bagaimana dakwah berbasis budaya dapat memperkuat pemahaman keagamaan dalam masyarakat Muslim Indonesia.

Kata Kunci: Tafsir lisan, makna garangan, kontekstualisasi tafsir, Lora Ismail Al-Ascholy.

Abstract

*This study analyzes the meaning of the term “garangan” in Lora Ismail Al-Ascholy's oral exegesis discourse on Surah Fāṭir verse 32. In the oral exegesis delivered through social media, Lora Ismail interprets lafadz *ẓālimun linafsihi* as “garangan,” a term that has distinctive cultural connotations in the local community. This study aims to understand the relevance of using the term in the context of da'wah and how this approach reflects the contextualization of Qur'anic exegesis. Using descriptive qualitative methods and a netnography approach, this study examines Lora Ismail's lectures uploaded on his Instagram account. The results show that the use of the term “garangan” aims to bring religious messages closer to the audience through a more familiar linguistic approach. This term not only reflects cultural adaptation in the delivery of tafsir, but also provides motivation for worshipers to continue improving themselves without feeling alienated from the religious community. This research contributes to the development of oral exegesis studies and shows how culture-based da'wah can strengthen religious understanding in Indonesian Muslim societies.*

Keywords: Oral exegesis, meaning of *garangan*, contextualization of exegesis, Lora Ismail Al-Ascholy.

ملخص

تحلل هذه الدراسة معنى مصطلح “garangan” في الخطاب التفسيري الشفوي للعلامة إسماعيل العسخلي في تفسير سورة فاطر الآية ٣٢، حيث فسر إسماعيل في التفسير الشفوي الذي قدمه عبر وسائل التواصل الاجتماعي مصطلح “garangan” الذي يحمل دلالات ثقافية مميزة في المجتمع المحلي. تهدف هذه الدراسة إلى فهم أهمية استخدام هذا المصطلح في سياق الدعوة، وكيف يعكس هذا النهج سياق تفسير القرآن الكريم. وباستخدام المنهج الوصفي الكيفي ومنهج علم الشبكة، تفحص هذه الدراسة محاضرات لور إسماعيل التي تم تحميلها على حسابه على إنستغرام. وتظهر النتائج أن استخدام مصطلح “garangan” يهدف إلى تقريب الرسائل الدينية إلى الجمهور من خلال نهج لغوي أكثر ألفة. ولا يعكس هذا المصطلح التكيف الثقافي في تقديم التفسير فحسب، بل يوفر أيضًا حافزًا للمصلين للاستمرار في تطوير

أنفسهم دون الشعور بالغربة عن المجتمع الديني. ويساهم هذا البحث في تطوير دراسات التفسير الشفوي ويبين كيف يمكن للدعوة القائمة على الثقافة أن تعزز الفهم الديني في المجتمعات الإسلامية الإندونيسية.

الكلمات المفتاحية: التفسير الشفهي، معنى "garangan" في التفسير، تسييق التفسير، إسماعيل العسخلي

A. Introduction

Quranic exegesis is one of the disciplines that has an important position in the treasures of Islamic scholarship. As an effort to understand the divine messages, Quranic exegesis continues to evolve over time in accordance with the social context, culture, and community needs. This approach reflects the flexibility of Islam in responding to the ever-changing challenges of human life.¹

One form of Quranic exegesis that attracts attention is oral exegesis. In contrast to written exegesis, which is typically embodied in works such as classical treatises or books, oral exegesis comes as a direct and personal delivery method.² In this case, a mufasir or kiai conveys an understanding of the Qur'an's verses directly to his congregation. This approach allows the mufasir to adjust the communication style, language, and examples given to suit the understanding needs of the local community.

This article examines an interesting phenomenon in the oral exegesis of Surah *Fātir* verse 32, where the word "*Zalim*" is interpreted as

¹ Tia Rahayu dan Alwizar Alwizar, "Relevansi Sumber Tafsir Al-Qur'an: Perspektif Tafsir Bi Al-Ma'tsur, Bi Ar-Ra'yi, dan Bi Al-Isyari," *Hamalatul Qur'an : Jurnal Ilmu Ilmu Alqur'an* 5, no. 2 (14 Desember 2024): 569-570, <https://doi.org/10.37985/hq.v5i2.337>.

² Ananda Rizki Prianka Putri dkk., "Komedi dalam Q.S An-Najm 43: Studi Analisis Penafsiran (Tafsir Lisan) Quraish Shihab dalam Channel Youtube Najwa Shihab," *Canon Religia* 1, no. 2 (2024): 231-46, <https://doi.org/10.30762/cr.v1i2.1738>.

“garangan” by a Madurese mufassir on his Instagram account.³ He is Lora Ismail Al-Ascholy, a descendant of one of the great Madurese scholars who is famous for his authority and knowledge in the field of religion, namely Kiai Kholil Bangkalan.⁴ The name of Kiai Kholil has become a symbol of virtue and wisdom. Many people regard him as a spiritual figure with great influence on the development of Islam, especially in Madura.⁵ Unsurprisingly, a descendant such as Lora Ismail Al-Ascholy has become an heir to Islamic scholarship and his spirituality remains alive and actively contributes to Islamic preaching and education.

Lora Muhammad Ismail Al-Ascholy is a young scholar who is active in social media, especially Instagram. He has an Instagram account with the username @ismailascholy, which has more than 91,000 followers. On his Instagram account, lora Ismail often shares religious content, especially those related to the Quranic exegesis, because he is indeed famous as a mufassir.⁶

Because of his intelligence and determination, many works have been produced. It can be seen on his Instagram account, Lora Ismail uploads a lot of religious content, one of which is an interesting phenomenon and makes a unique contribution as a young mufassir is when he lectures and then interprets Surah *Fāṭir* verse 32, he uses the term “Garangan” to explain lafadz *ẓālim*,⁷ which is an unusual approach in exegesis discourse. This approach is interesting to study further because it reflects the dynamics of Qur'anic exegesis that is local and contextual.

Previous research on oral exegesis a lot has been done, some such as the writings of Afif and Isnaini who interpreted Ach Dhofir Zuhry's

³ https://www.instagram.com/reel/DB3NSLMsOxd/?utm_source=ig_web_copy_link

⁴ Muzayyin dkk., “Interpretasi Surah An-Nas oleh Muhammad Ismail Al-Ascholy (Sebuah Analisis terhadap Tafsir Lisan dalam Kajian “Ngaji Tafsir Ala NU Bersama Lora Ismail Al-Ascholy),” *El-Mu’jam. Jurnal Kajian Al-Qur’an dan Al-Hadis* 5, No. 1 (2025): 104, <https://doi.org/10.33507/El-Mujam.V5i1.2833>.

⁵ Siti Kusri et.al, *Jejak Pemikiran Pendidikan Ulama Nusantara: Genealogi, Historiografi, dan Kontekstualisasi Pendidikan Islam di Nusantara* (CV. Asna Pustaka, 2021).

⁶ <https://www.instagram.com/ismailascholy?igsh=OXN1OWRwaG84Nm9l>

⁷ https://www.instagram.com/reel/DB3NSLMsOxd/?utm_source=ig_web_copy_link

oral exegesis related to post-truth discourse,⁸ also the writings of Prastyo and Fikra who analyzed the discourse of Moderate Islam in the study of Oral exegesis of KH. Ahmad Bahauddin Nursalim.⁹ While regarding the subject of research, namely Lora Ismail Al-Ascholy, there are still few studies conducted, such as Sifaurohmah's writing which discusses the exegesis of verses about hijab on Lora Ismail's Instagram account,¹⁰ Al-Hafidz's writing discusses Lora Ismail's interpretation of surah Al-Kausar and Al-Qodar.¹¹ While the writings of Qodri and Kamil only discuss the work of Lora Ismail, namely the Book of *Kalla Saya'lamun fi Tafsiri Syaikhina Maymun*.¹²

This study aims to analyze the meaning of the term "garangan" in the oral interpretation of surah Fātir verse 23 conducted by Lora Ismail Al-Ascholy, as well as its implications for the development of contextual interpretation discourse in Indonesia. While previous studies on oral exegesis in Indonesia have generally focused on the dynamics of transmission, the authority of local preachers, and the cultural adaptation of Qur'anic exegesis. However, they have not specifically examined how local linguistic expressions such as the term "garangan" employed by Lora

⁸ Fakhri Afif dan Subi Nur Isnaini, "Tafsir Al-Qur'an di Era Post-Truth: Analisis Wacana Tafsir Lisan Ach Dhoir Zuhry," *Academic Journal of Islamic Principles and Philosophy* 4, no. 1 (17 Juli 2023): 1–40, <https://doi.org/10.22515/ajipp.v4i1.6466>.

⁹ Tri Budi Prastyo dan Hidayatul Fikra, "Analisis Wacana Islam Moderat: Kajian Tafsir Lisan Perspektif Gus Ahmad Bahauddin Nursalim," *Matan: Journal of Islam and Muslim Society* 4, no. 1 (2022), <https://jos.unsoed.ac.id/index.php/matan/article/download/5197/2942>.

¹⁰ Fina Sifaurohmah, "Dialektika tafsir Al-Qur'an dengan Konteks Masyarakat: Analisis Tafsir terhadap Ayat Hijab pada Akun Instagram @ismailascholy" (Skripsi, Pekalongan, UIN K.H. Abdurrahman Wahid Pekalongan, 2024), <http://perpustakaan.uingusdur.ac.id/>.

¹¹ Rakhmat Rosyid Al-Hafidz, "Penafsiran QS. Al-Kausar dan Al-Qadr Muhammad Ismail Al-Ascholy (Studi atas Penafsiran Akun Instaram @ismailascholy)" (Surakarta, Universitas Islam Negeri Raden Mas Said, 2023), <http://eprints.iain-surakarta.ac.id/6722/1/Full%20Teks.pdf>.

¹² Zamzam Qodri dan Ahmad Zaidanil Kamil, "KONTEKSTUALISASI ESKATOLOGIS DI ERA KONTEMPORER: Analisis Penafsiran Maimun Zubair Dalam Tafsir Safinah Kalla Saya'lamun Fi Tafsiri Shaykhina Maymun," *TAJIDID: Jurnal Ilmu Ushuluddin* 22, no. 2 (31 Desember 2023): 386–426, <https://doi.org/10.30631/tjd.v22i2.361>.

Ismail-shape the process of meaning-making in Qur'anic exegesis. By highlighting this case, this article situates itself within the broader scholarly debate on oral and local-traditional exegesis in Indonesia, while offering a more nuanced perspective on how vernacular terms function as interpretive tools in contextualizing the Qur'an. This study shows the need for an in-depth study of the use of local terms in oral tafsir, especially those done by Lora Ismail Al-Ascholy. His approach is not only relevant for understanding linguistic meaning but also important in revealing the relationship between the Qur'anic text and local culture.

The research approach uses a descriptive qualitative approach. This research will describe how Lora Ismail interprets lafadz *ẓālim* with the term “garangan”. While the research method used is netnography, which collects data through the internet, and the primary source of this research is a video of Lora Ismail's lecture at Majelis Sabilu Taubah explaining surah Fāṭir verse 32 uploaded on his Instagram account.¹³

The hypothesis in this study is that the use of the term “garangan” by Lora Ismail Al-Ascholy reflects an effort to contextualize the quranic exegesis to bring divine messages closer to local audiences and illustrate the dynamics of *da'wah* adaptation in the socio-cultural context. Thus, this research is expected to contribute to the development of oral exegesis studies and contextualization of the Qur'an in the modern era.

B. Oral Exegesis

1. Definition and Character of Oral Exegesis

Quranic exegesis is one of the disciplines that has an important position in the treasures of Islamic intellectual tradition. As an effort to understand the divine messages contained in Qur'an, exegesis continues to develop from time to time, adjusting to the social context, culture, and the needs of Muslims.¹⁴ The diversity of community backgrounds, the dynamics of changing times, and contemporary challenges make Qur'anic

¹³ https://www.instagram.com/reel/DB3NSLMsOxd/?utm_source=ig_web_copy_link

¹⁴ Rahayu dan Alwizar, “Relevansi Sumber Tafsir Al-Qur'an.”

exegesis not only an academic activity, but also a bridge that connects the sacred text with the reality of everyday life. Exegesis directs Muslims to explore the deep meanings of the Qur'an that are relevant to the problems they face.

Oral exegesis in Islam holds a fundamental position since, from the earliest period of revelation, the Qur'an was primarily transmitted orally rather than in writing. The Prophet Muhammad received revelation through hearing, memorizing, and then conveying it verbally to his companions. This indicates that orality was not only the initial mode of revelation but also the principal medium for preserving and transmitting Islamic knowledge. In this context, the oral tradition serves two major functions. First, it preserves the authenticity of the text through isnād chains, which guarantee continuity of recitation from teacher to student in a mutawātir manner. Second, it functions as a medium of internalizing knowledge, as direct interaction between teacher and student allows dialogical and contextual learning. Thus, oral interpretation should not merely be contrasted with written exegesis but should be recognized as an urgent and indispensable medium for transferring Islamic knowledge. It embodies authority, ensures continuity, and dynamically brings Qur'anic values into lived realities across different times and contexts.¹⁵

To date, Oral exegesis often takes place in recitation forums, taklim assemblies, or religious lectures, where interaction between scholars and congregation is one of the main characteristics. In this context, oral exegesis is not only a means to teach the content of the Qur'an, but also to build emotional closeness between the scholars dan the congregation. For example, a kiai who understands well the local culture and traditions can use terms or parables that are familiar to the community, so that the message conveyed feels more relevant and easy to understand. This shows how oral exegesis can be a dynamic medium in bridging the universality of the Qur'anic message with the diversity of cultural locality.

¹⁵ Muhamad Turmuzi, "Studi Living Qur'an: Analisis Transmisi Teks Al-Qur'an dari Lisan ke Tulisan," *Basha'ir: Jurnal Studi Al-Qur'an Dan Tafsir* 2, no. 1 (2022): 17–27, <https://doi.org/10.47498/bashair.v2i1.889>.

The uniqueness of oral exegesis also lies in its spontaneity. Unlike the written exegesis that is permanent and bound to a certain structure,¹⁶ oral exegesis allows scholars to respond directly to questions, concerns, or issues being faced by the congregation. Thus, oral exegesis is not only educative, but also solutive that providing practical guidance in accordance with the reality of society. In fact, this method is often able to answer local challenges that are not always accommodated in classical exegesis.

2. Urgency of Oral Exegesis

One of the advantages of oral exegesis is its ability to reach a wider audience, including those who do not have a formal Islamic education background. Many people, especially in rural areas or communities that are not familiar with academic texts, find it easier to understand religious messages when they are delivered orally with simple and relevant language. In this context, oral exegesis becomes an effective means of introducing and deepening people's understanding of the Qur'an without having to rely on reading complex exegesis books.

In addition, oral exegesis allows for a more lively and relevant delivery of religious messages. In his recitation, a mufassir can adjust the way of speaking, intonation, and even humor, so that the message delivered is more interesting and memorable by the audience. This is different from written exegesis that tend to be formal and do not have flexibility in delivery expressions. Oral exegesis helps people understand the Qur'an not only with the mind but also with their feelings and life experiences, so they are more motivated to practice its values.

Furthermore, oral exegesis has the ability to adapt to the technology. In this digital era, many scholars utilize social media as their da'wah platform, including in delivering oral exegesis. The presence of scholars on platforms such as YouTube, Instagram and TikTok allows Qur'anic exegesis to reach more people in a way that is easier to access and fits

¹⁶ Muhammad Saleh, “Historis Media Penafsiran di Indonesia,” *Mumtaz: Jurnal Studi Al-Quran dan Keislaman* 5, no. 1 (30 Juni 2021): 14, <https://doi.org/10.36671/mumtaz.v5i01.172>.

modern information habits. In this context, oral exegesis becomes a bridge between the classical Islamic tradition and the increasingly complex needs of the ummah in the digital era.

Thus, the urgency of oral exegesis in Islamic proselytization cannot be ignored. It is not just a method of delivering exegesis, but also a strategy to ensure that the Qur'anic message remains alive and can be understood by all. Its flexibility in delivery, its ability to adjust to the audience, and its relevance to the times make oral tafsir a very effective da'wah tool in building religious understanding and awareness in the community.

C. The Meaning of Garangan in Surah Fātir verse 32

1. Linguistic Review of Lafadz “Zālim” in the Qur'an

Lafadz “zālim” is one of the terms that often appears in the Qur'an which has negative connotations in various contexts. This word comes from the root word ظ-ل-م (z-l-m) which in Arabic has the basic meaning of injustice, darkness, and deviation from the truth.¹⁷ Linguistically, the word dzalim is the opposite of “al-'adl”, often associated with overreaching, putting things out of place, and actions that harm oneself or others.¹⁸

The Qur'anic term *al-zulm*, in all its variations, appears 316 times in various surahs and conveys a variety of meanings depending on the situation.¹⁹ Some of the main uses of the word *zālim* in the Qur'an can be categorized as follows:

¹⁷ Ismail dkk., “Larangan Al-Israf Dan Dzulm Dalam Praktik Ekonomi Islam,” *Journal of Global Islamic Economic Studies* 1, no. 1 (2023): 33.

¹⁸ Irfan Irfan, “Konsep Al-Zulm dalam Al-Qur'an (Suatu Kajian Tafsir Tematik),” *Ibn Abbas* 2, no. 1 (2019): 303-3041, <https://doi.org/10.51900/ias.v2i1.4857>.

¹⁹ Irfan Irfan, “Konsep Al-Zulm dalam Al-Qur'an (Suatu Kajian Tafsir Tematik),” *Ibn Abbas* 2, no. 1 (2019): 304, <https://doi.org/10.51900/ias.v2i1.4857>.

a. Injustice against Allah (Syirik)

In some verses, the greatest injustice mentioned in the Qur'an is the act of shirk or associating partners with Allah. For example, in Surah *Luqmān* verse 13, Allah says:

إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ يُبَيِّنُ لَا تُشْرِكْ بِاللَّهِ ۖ وَهُوَ يَعْظُهُ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ

“And (remember) when Luqmān said to his son, while advising him, O my dear son! Never associate (anything) with Allah (in worship) for associating (others with Him) is truly the worst of all wrongs”.

This verse emphasizes that placing a partner with Allah is the highest form of injustice because it deviates from the concept of monotheism, which is the core of Islamic teachings.

b. Injustice against fellow human beings

The word *ẓalim* is also used in the context of unjust actions against others, such as oppression, deprivation of rights, and actions that harm others. One example is found in Surah *Al-Baqārah* verse 279, where Allah warns those who practice usury as a form of injustice:

فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۖ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ
أَمْوَالِكُمْ ۖ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

“And if you do not, then be informed of a war [against you] from Allah and His Messenger. But if you repent, you may have your principal - [thus] you do no wrong, nor are you wronged.”

This verse shows that injustice not only harms others, but can also harm the perpetrators themselves in the long run.

c. Injustice against oneself

In some verses, injustice is also defined as sinful acts and violations of Allah's rules that will ultimately harm oneself. One example can be found in Surah *Yūnus* verse 44:

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنْفُسُهُمْ يَظْلِمُونَ

“Indeed, Allah does not wrong the people at all, but it is the people who are wronging themselves.”

This verse emphasizes that any form of suffering due to sin is a consequence of man's own actions, not because of God's injustice.

In relation to surah *Fātir* verse 32, Allah divides humans into three categories, one of which is *ظَالِمٌ لِّنَفْسِهِ* (*ẓālimun linafsihi*), which means “one who wrongs himself”. In the context of this verse, those who wrong themselves are those who do not fully practice the teachings of Islam or commit sins, but are still in the faith. In classical exegesis, this term is often associated with people who are negligent in carrying out religious commands, but still have faith in Allah.²⁰

However, in the oral exegesis delivered by Lora Ismail Al-Ascholy, he translates the word *ẓālim* in this verse as “garangan”, a term that has a distinctive meaning in culture. This word choice is certainly interesting to be studied further, because it shows how the linguistic meaning of *ẓālim* can be contextualized with local language and culture.

By understanding the linguistic overview of the word *ẓālim* in the Qur'an, we can see that this word has a wide spectrum of meanings, depending on the context in which it is used. Oral exegesis that use local terms such as “garangan” show how a linguistic approach can be a more effective da'wah tool in explaining Qur'ānic concepts to the people.

2. The Term “Garangan” in the Culture of the Sabilut Taubah Jama'ah

In the KBBI, the term *garangan* refers to a civet. This animal is known for eating snakes.²¹ Some people also interpret *garangan* as an animal that

²⁰ Aisyatur Rosyidah dan Wantini, “Tipologi Manusia Dalam Evaluasi Pendidikan: Perspektif Al-Qur'an Surat Fātir Ayat 32,” *Jurnal Pendidikan Agama Islam Al-Thariqah* 6, no. 1 (2021): 9, [https://doi.org/10.25299/al-thariqah.2021.vol6\(1\).6222](https://doi.org/10.25299/al-thariqah.2021.vol6(1).6222).

²¹ <https://kbbi.web.id/garangan>, diakses pada 09 Februari 2025.

preys on chickens or ducks. In public speeches, however, the term *garangan* often refers to a man who preys on women. In this context, it means a playboy.²²

In a social context, the term is often used metaphorically to describe someone who is difficult to control, often breaks the rules, or has a free and wild lifestyle. In society, the term “*garangan*” is often attached to individuals who still have bad habits or deviant behavior, especially related to a free lifestyle or a tendency to act impulsively without considering the consequences.

In Javanese culture, especially in East and Central Java, *garangan* are often considered pests because they often steal and damage crops. As a result, the term “*garangan*” is used as a slur and has come to be associated with young men who often try to win women's hearts. This term has its own uniqueness as a commonly used form of cursing. However, in Gus Iqdam's regular recitation forum, the word “*garangan*” actually becomes part of intimate communication, cursing is received with laughter by the congregation.²³

Jama'ah Sabilu Taubah itself is a group of individuals who seek to abandon a sinful lifestyle and return to the teachings of Islam with greater devotion. In this environment, the term “*garangan*” is used to describe congregants who still have a tendency towards old behaviors that are contrary to the principle of repentance. Specifically, *garangan* in this context is often applied to male members who have not fully abandoned bad habits before repenting.

Therefore, in the general context, “*garangan*” has a negative connotation and is often used as a term of ridicule or satire for those who

²² Aisa Ahdanisa dan Nur Fateah, “Teknik Penciptaan Dan Fungsi Humor Bahasa Jawa Ngapak pada Akun Tiktok @nanalbaliklagi, @rofiqkompak1, dan @raflychaniag0,” *Jurnal Onoma: Pendidikan, Bahasa, dan Sastra* 10, no. 4 (2024): 3599, <https://doi.org/10.30605/onoma.v10i4.4252>.

²³ Muhammad Alfian Aldiansyah, Valdi Giffari Rahmayati Putra, dan Ahmad Mukhlis, “Variasi Bahasa Makian Dalam Konsep Interaksi Dakwah Gus Muhammad Iqdam: Kajian Sosiolinguistik,” *Jurnal Onoma: Pendidikan, Bahasa, dan Sastra* 10, no. 2 (5 Mei 2024): 1960, <https://doi.org/10.30605/onoma.v10i2.3642>.

are considered to be far from moral and religious values. However, in Lora Ismail Al-Ascholy's lecture, the meaning of “garangan” undergoes a contextual shift and is reinterpreted to have a more positive nuance.

3. Exegesis of “Garangan” in the Context of Lora Ismail's Lecture

In his lecture to the Sabilut Taubah Jama'ah, Lora Ismail used the term “garangan” as a contextual interpretation of lafadz ظَالِمٌ لِّنَفْسِهِ (ẓālimun linafsihi) in Surah *Fātir* verse 32.

Lora Ismail began his explanation by quoting a hadith:

إِنَّ اللَّهَ لَيُؤَيِّدَ هَذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ

"Indeed, Allah supports this religion even through a sinful man."
 (HR.Bukhori)

In the context of his talk, Lora Ismail replaced the word *fājir* with *garangan*, which in the understanding of Jama'ah Sabilut Taubah refers to individuals who are still in the process of self-improvement but have not completely abandoned old habits. With this mention, *garangan* is no longer a negative stigma, but instead becomes part of the divine scenario in strengthening religion.

“Sesungguhnya Allah menguatkan agama ini terkadang menggunakan kekuatan para garangan-garangan. Dan itu merupakan hadis yang perlu kita banggakan sebagai garangan-garangan, sebab kita termasuk orang-orang yang disebut pertama kali oleh Allah SWT di dalam Al-Qur'an.”²⁴

Furthermore, Lora Ismail connects this concept with Surah *Fātir* verse 32, where Allah divides the people who inherit the Qur'an into three groups:

ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا ۖ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ ۖ وَمِنْهُمْ مُّقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرِ ۖ يُؤْتِي مَا يَشَاءُ مِنْ غَيْرِ حِسَابٍ ۚ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ

“Then we caused to inherit the Book those We have chosen of Our servants; and among them is he who wrongs himself, and among them is he

²⁴<https://www.instagram.com/reel/DB3NSLMsOxd/?igsh=MTU5czNpeWM4YnJmYg%3D%3D>, menit 1.29

who is moderate, and among them is he who is foremost in good deeds by permission of Allah. That [inheritance] is what is the great bounty.”

He explains that Allah divides the people who inherit the Qur'ān into three groups:

1. ظَالِمٌ لِّنَفْسِهِ (ẓālimun linafsihi) those who wrong themselves (garangan)
2. مُقْتَصِدٌ (muqtaṣid) those people who are moderate (mediocre in worship)
3. سَابِقٌ بِالْخَيْرَاتِ (sābiqun bil-khairāt) those people who compete in goodness (those who are successful in worship)

“Allah says: I bequeath this Qur'an to My chosen servants, and the first group mentioned by Allah SWT are zalimullinafsih those who wrong themselves, referred to as ‘garangan’. Then there are Waminhum muqtasid those who are moderate. And finally, Waminhum sabiqun bil Khoirot those who hasten to do good deeds, the successful ones.”²⁵

In his lecture, Lora Ismail highlighted the order of mentioning these three groups, where Allah SWT actually mentions people who are “ẓālimun linafsih” which in contextual interpretation is interpreted as garangan first before the other two categories. According to him, this is not without reason, but contains deep wisdom that can provide motivation for those who are still in the early stages of their religious journey.

Lora Ismail explains that the mention of “garangan” in Jama'ah Sabilut Taubah has three main meanings:

1. So that they do not give up on doing good deeds

Although individuals in the “garangan” category still have many shortcomings in worship and morality, Allah still includes them in the group of people who receive the inheritance of the Qur'an. This shows that they still have a place in Allah's sight and are not necessarily considered an abandoned or discarded group.

In the context of Jama'ah Sabilut Taubah, this is an important message for those who feel they are sinful and far from religion. Lora

²⁵<https://www.instagram.com/reel/DB3NSLMsOxd/?igsh=MTU5czNpeWM4YnJmYg%3D%3D>, menit 2.08

Ismail wants to convey that past mistakes are not a barrier to staying close to Allah, precisely by realizing one's shortcomings, one can be more motivated to change and improve his life.

“Why did Allah SWT mention the ‘garangan’ group first among the three groups? According to the scholars, it is so that they do not lose hope, continue to do good in order to achieve the best, and do not despair of Allah’s mercy.”²⁶

2. As a Form of Motivation to Keep Improving

The mention of “garangan” in the first place is not only to remove any sense of hopelessness, but also to provide encouragement to keep progressing to the next stage. Lora Ismail emphasizes that everyone who feels they are still in the “garangan” category has a great opportunity to move up. The mention of “garangan” at the beginning is not to demean them, but rather to encourage them to keep moving forward.

With this interpretation, the term “garangan” is no longer just a pejorative social label, but a symbol of spiritual journey. People who still have many shortcomings in their religious practices, but are still given the opportunity by God to develop. In this way, he shifts the meaning of “garangan” from something negative to something that contains hope and potential for improvement.

He invited the congregation to see their status as “garangan” not as something to be ashamed of, but as a starting point for their spiritual journey. By changing the way they view themselves, individuals who previously felt down can gain new motivation to continue improving themselves.

In his talk, Lora Ismail even delivered it in an energetic tone:

“Therefore, we must be proud, we must be happy, and we must further increase our gratitude to Allah SWT for the blessing of *garangan that He has granted us.”²⁷

3. So that people who are already great are not arrogant

²⁶<https://www.instagram.com/reel/DB3NSLMSOxd/?igsh=MTU5czNpeWM4YnJmYg%3D%3D>, menit 2.39

²⁷<https://www.instagram.com/reel/DB3NSLMSOxd/?igsh=MTU5czNpeWM4YnJmYg%3D%3D>, menit 3.34

In addition to giving hope to those who are still struggling, Lora Ismail also highlighted why Allah SWT mentioned the “*sābiq bil-khairāt*” group last. According to him, this has wisdom so that those who already feel pious do not become arrogant. If someone has reached a high level of piety, they can be tempted to feel better than others, even demeaning those who are still in the early stages. However, by placing them last, Allah is reminding them that they should not become arrogant.

“As for the great people, they are mentioned last so that they will not feel conceited, arrogant, or boastful about what they possess.”

The use of the term *garangan* in Lora Ismail's oral exegesis reflects a dynamic process of contextual interpretation. Unlike conventional tafsir, which often maintains a literal or classical explanation, this approach adapts Qur'anic categories to local cultural understanding. In this case, *zālimun linafsihi* is not understood merely as a sinner but re-signified as *garangan*, a local term that resonates with the spiritual struggles of the congregation.

This reinterpretation serves two important functions. First, it destigmatizes the position of believers who are still inconsistent in their religious practices. By labeling them as *garangan*, Lora Ismail affirms their inclusion in the divine plan rather than their exclusion. Second, it transforms a negative label into a motivational concept, encouraging continuous improvement in faith.

When compared to previous studies of oral exegesis, most focus on the transmission of meaning through local language or cultural symbols. However, the case of *garangan* is unique because it not only contextualizes the text but also reconstructs a local social category into a theological one. This shows that oral tafsir is not merely about simplifying Qur'anic concepts but also about negotiating meaning between scripture and lived realities.

Therefore, this study contributes to the discourse on Qur'anic interpretation in Indonesia by demonstrating how local terminologies can serve as bridges between revelation and the everyday experiences of Muslim communities.

D. Social Implications in Jama'ah Sabilut Taubah

In the context of Jama'ah Sabilut Taubah, the term *garangan* has a very relevant and deep meaning. This community consists of individuals who are on a spiritual journey, trying to return to the right path after previously living a life that may be far from religious values. They are people who are aware of past mistakes and are now trying to change into a better person, although the change is not always easy and instant.

By calling themselves *garangan*, members of this community do not feel ostracized or shunned by the rest of the Islamic community, but instead find solidarity and acceptance within the congregation. This designation is not just a label, but also a reflection of self-awareness that they are still in the process of improvement and are constantly trying to improve themselves. This becomes a kind of introspection tool that reminds them to remain humble and not be complacent about the spiritual achievements they have achieved.

At the same time, the use of the term *garangan* also has an important psychological dimension, preventing them from despairing and feeling unworthy of their religion. Even if they still have old habits that are difficult to abandon completely, they still have great hope to improve and become better in the future. This realization provides moral encouragement and confidence that every individual has the opportunity to change, no matter how bad the past.

E. Conclusion

From the analysis, i concluded that the concept of *garangan* in Lora Ismail's oral tafsir is not just a term with negative connotations, but more than that, it is a symbol of a person's spiritual journey in seeking truth and getting closer to Allah SWT. The use of the term *garangan* in the oral tafsir delivered by Lora Ismail reflects a *da'wah* approach that is more grounded and close to social reality. Furthermore, this tafsir proves that the oral approach in interpreting the Qur'an can be a very effective tool in conveying religious messages that are relevant to certain social conditions.

This shows that the lectures and interpretations delivered by Lora Ismail show that Islam is truly a religion of rahmatan lil 'ālamīn.

As a further step of this analysis, suggestions that can be taken into consideration for further studies are the importance of examining more deeply how oral interpretations such as those carried out by Lora Ismail can be developed as a broader method of da'wah in society. Given its effectiveness in conveying religious messages in a more contextualized manner, there needs to be further exploration of how this approach can be applied in various Muslim communities with different social and cultural backgrounds.

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