



Website: <https://ejournal.uinib.ac.id/jurnal/index.php/mashdar>

DOI: <https://doi.org/10.15548/mashdar.v6i1.8845>

P-ISSN: 2685-1547 | E-ISSN: 2685-1555

Juz 'Amma Publications for Kids in Indonesia: A Study of Authorship, Presentation, and Interpretation Approaches

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Submitted: 2024-04-08	Revised: 2024-05-20	Accepted: 2024-06-25	Published: 2024-06-31
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Abstract: This article examines the widespread publication of Juz 'Amma for children, highlighting the lack of extensive research on this topic. It focuses on three main areas: authorship, presentation, and approach. Using a historical-analytical approach, the study analyses 11 Juz 'Amma publications for children in Indonesia from 2020–2024, revealing that writers or illustrators with limited authority often collaborated to create these publications. In terms of presentation and writing, most use detailed explanations and popular, non-scientific language, with only two offering more general explanations. Methodologically, nine of the publications use visuals to explain words (kata), verses (ayat), or chapters (surah), while the rest use scientific methods. The interpretations mainly feature social, educational, and scientific nuances. Although they often employ a contextual approach, they sometimes revert to textual reasoning. These findings highlight the impact of information technology on the latest interpretations of Juz 'Amma and provide a more comprehensive perspective compared to previous, more fragmented studies.

Keywords: Tafsir Nusantara; Juz 'Amma; Contemporary Tafsir; Commodification of Religion.

Abstrak: Artikel ini dilatarbelakangi merebaknya publikasi Juz 'Amma untuk anak di tengah kosongnya kajian tentang objek ini. Terdapat tiga hal yang menjadi fokus kajian, yakni kepengarangan, penyajian, dan pendekatan. Terdapat 11 publikasi Juz 'Amma untuk anak di Indonesia dalam kurun waktu 2020-2024 sebagai sumber data primer yang akan dianalisis menggunakan pendekatan historis-analitis. Sebagai temuan, kajian ini menunjukkan bahwa dari aspek kepengarangan, publikasi Juz 'Amma tersebut ditulis melalui proses kolaborasi antar sesama penulis atau ilustrator tanpa kejelasan otoritas yang memadai. Dari aspek penyajian dan penulisan, ia secara umum menggunakan penjelasan yang rinci-hanya ditemukan dua literatur yang menggunakan penjelasan yang global; menggunakan bahasa populer dan non-ilmiah. Sedangkan dari aspek metodologi, tren yang muncul adalah penggunaan visual untuk menjelaskan kata, ayat, atau surat; hal ini ditemukan dalam sembilan literatur sedangkan sisanya menggunakan metode sains-ilmiah; nuansa tafsir yang dominan adalah sosial, edukasi, dan sains-ilmiah. Karakteristik lain yang juga identik dengan Juz 'Amma adalah penggunaan pendekatan kontekstual meskipun terkadang masih terjebak dalam nalar tekstual. Temuan ini memberikan gambaran tentang bagaimana perkembangan teknologi-informasi berdialektika dengan kelahiran tafsir-tafsir terkini sekaligus memberikan gambaran lebih komprehensif tentang tafsir Juz 'Amma dibandingkan dengan kajian yang pernah dilakukan sebelumnya.

Katakunci: Tafsir Nusantara; Komodifikasi Agama; Tafsir Kontemporer; Semiotika Tafsir.

INTRODUCTION

The interpretation (*tafsir*) of the Qur'an, originally transmitted orally, has evolved into written form and continues to develop with various variations (Afandi & Abd Razzak, 2021; Hanapi, 2013). This evolution has made the Qur'an more accessible to everyone (Ali, 2018; Dozan, 2020). Between 2020 and 2024, numerous innovative and creative interpretations have emerged, one of which is the interpretation of Juz 'Amma (the 30th and final part of the Quran, which is a compilation of short chapters) for children. Juz 'Amma's publication has seen widespread distribution, as evidenced by its availability in both offline and online bookstores. One notable innovation in Tafsir Juz 'Amma is the visualisation of verses or images that elucidate specific verses or surahs (A., 2023; Arramly & Tim Sygma, 2023; Chomaria, 2023; Mustari, 2023; Tim Bentang Kids, 2023, 2024; Tim Cordoba Kids, 2024; Tim Redaksi DAR! Mizan, 2023; Waluyo, 2020; Yansyah et al., 2022; Zachi, 2024). This visual approach integrates the Qur'an, traditionally viewed as a sacred text, with imagery to enhance understanding (Dahalan, 2019; Mohd Yunus et al., 2017a). Although this method is not entirely new, the distinctiveness of this interpretation of Juz 'Amma lies in its aesthetically pleasing visualisations, which also convey meaning. These visual explanations accompany almost every verse and are quite prominent (Zahra, 2019; Zahro', 2017).

It should be noted that specific studies on the interpretation of Juz 'Amma are relatively limited. Nafisatuz Zahro', for instance, focuses on the Juz 'Amma written by Abdul Mustaqim, finding that Mustaqim collaborates with an illustrator in his interpretation. Mustaqim transforms the Qur'an into a text interpretation as a form of hermeneutical reception, while the illustrator translates it into visual language as an aesthetic reception. This visual interpretation is significant as it aims to convey the Qur'an's messages to children (Zahro', 2017). Similarly, Ayu Firmani examines the reception and visualization in Aminah Mustari's Juz 'Amma, noting that the work involves both hermeneutical and aesthetic receptions (Firmani, 2022). Other studies follow similar patterns, either focusing on the interpretation of text or the illustrations, albeit with differing perspectives (Umar, 2023). However, these studies often focus on individual works and cannot offer a comprehensive overview.

The above description highlights that the issues of authorship, writing, and methodology seem to be crucial elements that warrant further investigation. Before considering other aspects, these three elements appear to be the main focus of Tafsir Juz 'Amma's study. Investigating these features is essential, as they help identify trends in tafsir works over certain periods. While the observer's categorisation of tafsir assists in studying Al-Qur'an exegetical literature in Indonesia, it does not fully accommodate newer tafsir works. For instance, the traditional categories do not include the children's tafsir of Juz 'Amma, despite its continuous production. Thus, the study of these new interpretation works presents an opportunity for further research.

Studying the interpretation of Juz 'Amma for children is crucial due to the limited research in this area. Ignoring this aspect is equivalent to ignoring the foundational work that earlier scholars initiated on the diversity and richness of interpretation literature in Indonesia. Such neglect also encompasses the disregard for the awareness of ideological, political, and various other interests that influence the composition of such literature (Ali, 2018; Miski, 2017a, 2017b; Venkatraman, 2007). The nature of interpretation inherently entails subjectivity, and this is equally true for Juz 'Amma's various interpretations. This issue is particularly crucial considering that its main audience consists of children, who are still lacking in the ability to analyse and discern the information they receive. While the

substance of these interpretation works may be commendable, it is important to highlight that not all authors of these interpretations possess the expertise or religious knowledge required to provide an accurate exegesis (Aras & Solihin, 2022; Bonino, 2019; Jauhari et al., 2023; Turner, 2007). Therefore, the study of various interpretations of Juz 'Amma encompasses more than just a textual assessment. However, it also involves an exploration of the socio-cultural context surrounding these interpretations and the implications they entail. By doing so, one can better understand the broader influence of these interpretations on the younger generations, which are currently in the formative stages of developing their cognitive abilities.

METHOD

This article is based on library research conducted through reading and recording relevant data from journal articles and books that align with the study's focus (Sugiono, 2014). It employs a historical-analytical approach to examine Tafsir Juz 'Amma's context and history, analyzing trends, dynamics, and the diversity of interpretations. This approach is relevant as the study builds on previous research, recognising that the interpretation of Juz 'Amma is influenced by specific temporal and spatial contexts. The primary data consists of eleven literature samples from the 2020-2024 period (A., 2023; Arramly & Tim Sygma, 2023; Chomaria, 2023; Mustari, 2023; Tim Bentang Kids, 2023, 2024; Tim Cordoba Kids, 2024; Tim Redaksi DAR! Mizan, 2023; Waluyo, 2020; Yansyah et al., 2022; Zachi, 2024), supported by additional relevant data.

No	Titles	Author (s)	Publishers	Year
1.	<i>Senang Membaca Juz 'Amma</i>	Joko Waluyo	Pustaka Ilham Insani	2020
2.	Juz Amma Edukatif Plus	Kak Lutfiyansyah M.Ag (dkk)	Little aeta	2022
3.	<i>Ensiklopedia Juz 'Amma untuk Anak</i>	Aminah Mustari	Al-Kautsar Kids	2022
4.	<i>Juz 'Amma untuk Anak Muslim</i>	Tim redaksi DAR! Mizan	DAR! Mizan	2023
5.	<i>Juz 'Amma untuk Muslim Cilik</i>	Tim Bentang Kids	PT Bentang Pustaka	2023
6.	<i>Juz 'Amma for Kids</i>	Triani Retno A.	Noura Books	2023
7.	<i>Juz 'Amma Sains & Akhlak Interaktif</i>	Syamsu Arramly & Tim Sigma	PT. Sigma Media Inovasi	2023
8.	<i>Juz 'Amma Super Lengkap untuk Anak</i>	Erlina Zachi	Ziyad Books	2024
9.	<i>Belajar Membaca dan menghafal Juz 'Amma</i>	Tim Bentang Kids	PT Bentang Kids	2024
10.	<i>Juz 'Amma Hafalan Character Building</i>	Tim Cordoba Kids	Cordoba Kids	2024
11.	<i>Sains dalam Juz 'Amma</i>	Nurul Chomaria	ZED	2023

Tabel 1: List of titles, authors, publishers, and year of publication of Juz 'Amma

The analysis involves a detailed mapping process, categorizing Quranic interpretations based on several factors: *Authorship Aspect*, which will determine whether the work was produced collectively or individually, taking into account the scientific knowledge of the author, especially if they have a background in Quranic studies or tafsir; *Form of*

Interpretation, identifying if the work is presented as an academic or scientific manner; *References Used*, whether the author utilizes scientific literature on the Quran or tafsir in their writing; *Writing Aspects*, encompassing presentation style (the manner in which the material is presented, such as being detailed, global, or in another format), language style (whether the writing is popular, academic, or opinionated style), and presentation models (whether the presentation is scientific, non-scientific, or another model); *Methodological Aspects*, which consist of methods, nuances, and approaches used in the interpretation. By examining these aspects within the 2020-2024 timeframe, the study aims to identify general trends in the publication of Juz 'Amma interpretations. This comprehensive analytical method seeks to provide a broader understanding of the diversity in literature, following the approach of previous scholars such as Islah Gusmian, Nurdin Zuhdi, and Fatimah Fatmawati (Fatmawati, 2020; Gusmian, 2013, 2015; Zuhdi, 2012, 2014).

RESULTS AND DISCUSSION

Mapping Juz 'Amma for Children as a Hermeneutical Work

Etymologically, "hermeneutics" derives from the Greek word "hermeneuin," which means "to explain." The term originates from the mythological figure of Hermes, who serves as a messenger between gods and humans, translating and conveying divine messages (Abdullah & Mudhofir, 2014; Akbar, 2005; Farida & Kusrini, 2013). Hermeneutics, as defined by Friedrich Schleiermacher, is the art of understanding others' languages, especially written texts, emphasising that grasping a text requires attention not only to linguistic aspects but also to the author's psychological context. According to Schleiermacher, interpreting a text involves two methodical steps: analysing its grammatical structure and discerning the author's psychological state, aiming for an objective understanding aligned with the author's intent (Mancilla Muñoz, 2020; Prabawa & Mukti, 2022; Welch & Palmer, 1971). This approach enhances comprehension by uncovering the intentions behind the text (Syamsuddin, 2017).

Within the realm of Quranic studies, hermeneutics has been integrated into the methodology of interpreting the Quran. There are two categories of Quranic hermeneutics: traditional and contemporary. Traditional hermeneutics traditionally focuses on linguistic and narrative aspects (*riwāyah*), whereas contemporary Quranic hermeneutics expands to include a triadic approach, considering not only the text itself but also the interpreter or reader. In Indonesian Quranic interpretations, scholars such as Gusmian classify their analyses into internal and external aspects. The internal aspect involves technical elements of the interpretation, such as content nuances, systematic presentation, and stylistic choices. The external aspect of interpretation takes into account elements beyond the text itself, like the interpreter's background, nature, and the geographical context of its publication, all of which are relevant to its interpretation (Gusmian, 2013). This dual perspective enriches the understanding of diverse texts, extending beyond the Quran to encompass broader literary and religious contexts.

Through the application of the hermeneutic method, Gusmian's formulation provides a meticulous examination of the spectrum of tafsir literature in Indonesia. For instance, he thoroughly explores the systematic structures of interpretation, forms of presentation, and its' nuances. Using this method, Gusmian delineates two primary systematic approaches in terms of writing Quranic interpretation: coherent and thematic. Coherent systematics adhere to either the *Tartib Mushafi* which follows the Quranic order from Juz 1 to 30, or the *Tartib Nuzuli*, which follows the order of revelation from the first verse to the last.

Meanwhile, thematic systematics is further divided into classical and modern approaches. Classical themes focus on specific verses (*ayat*), chapters (*surah*), or parts (*juz*), while modern themes encompass singular and plural approaches. Singular themes concentrate on one primary topic, whereas plural themes encompass multiple significant themes for analysis (Gusmian, 2013).

In addition to systematic approaches, Gusmian categorises interpretation presentations into global and detailed formats. Global presentations offer concise summaries aligned with the discussed theme or section, whereas detailed presentations delve deeply into interpretations to provide comprehensive insights to readers. Furthermore, Gusmian identifies nuances of interpretation, such as legal (*fiqh*), linguistic, social, theological, Sufistic, psychological, and educational perspectives, as critical viewpoints within works of interpretation (Gusmian, 2013). Gusmian's approach is not only detailed but also highly applicable for examining Indonesia's diverse literature of tafsir. It effectively addresses aspects of authorship, writing methodology, and other related factors, contributing significantly to the understanding and analysis of Quranic interpretations within various literary and religious contexts.

Trend in Juz 'Amma Writing

The authorship aspect in this study highlights the external elements of interpretation, emphasising the roles of those involved in the creation of interpretation works, as described by Gusmian's formulation of external aspects. The investigation finds that the authors of Juz 'Amma interpretations for children in Indonesia predominantly work collectively. Despite some works like *Senang Membaca Juz 'Amma*, *Ensiklopedia Juz 'Amma untuk Anak*, *Juz 'Amma for Kids*, *Pintar Hafalan Juz 'Amma untuk Anak*, and *Juz 'Amma Hafalan Character Building* listing a single author, illustrators play a crucial role in presenting visual elements of various verses. Given the significant contribution of illustrators, this study recognises them on par with the author of tafsirs (A., 2023; Arramly & Tim Sygma, 2023; Chomaria, 2023; Mustari, 2023; Tim Bentang Kids, 2023, 2024; Tim Cordoba Kids, 2024; Tim Redaksi DAR! Mizan, 2023). Moreover, this study finds that none of the authors had a confirmed specialised academic background in Quranic studies or tafsir (IAT). Among the contributors, only Lutfiyansyah, with an "M.Ag" degree, part of the *Juz Amma Edukatif Plus*'s writing team, and Andi Subarkah, with an "Lc" degree, part of the *Juz 'Amma Hafalan Character Building*'s writing team, have identifiable academic titles related to Islamic studies (Tim Cordoba Kids, 2024; Yansyah et al., 2022). This evidence provides additional support for the argument that the 11 Juz 'Amma commentary books represent collaborative efforts, including collaborations that combine diverse areas of expertise.



Figure 1: An example of the front cover of "*Juz 'Amma Hafalan Character Building*" along with an overview of its contents (Tim Cordoba Kids, 2024).

The study of Juz 'Amma publications for children also reveals that all these works originate from non-academic settings. None of them are derived from undergraduate theses, master's theses, or doctoral dissertations. This can be seen from the various aspects and methodical procedures employed in these works of interpretation. For instance, *Juz 'Amma Super Lengkap untuk Anak* by Erlina Zachi et al. lacks the characteristics of an academic work, which normally adheres to specific standards and rules. This contrasts sharply with works like *Tafsir Surah Al-Fatihah* by KH. Zainul Mun'im, which is based on A. Rafiq Zainul Mun'im's thesis at the Department of Tafsir and Hadith, Faculty of Ushuluddin, IAIN Sunan Kalijaga Yogyakarta. The original title of his thesis is "Tafsir Surat al-Fatihah dalam Naskah Tafsir Al-Quran bi al-Imla' K. H. Zaini Mun'im: Suatu Kajian Filologis." Similarly, *Konsep Kufr dalam Al-Quran: Suatu Kajian Teologis dengan Pendekatan Tematis* by Harifuddin Cawidu stems from his dissertation at IAIN Syarif Hidayatullah Jakarta. So, most of the literature on Juz 'Amma is about understanding the interpretations written by people who are related to the subject, rather than using different scientific methods and approaches to understand verses, surahs, or the whole of Juz 'Amma in the Quran (Auliyaunnisa, 2020; Hussin et al., 2012; Saifunnuha & Hasan, 2022; Syamimi Mohd et al., 2014; Umar, 2023; Zahro', 2014, 2017).

Despite not being academically based, these works still refer to other sources when explaining Quranic texts. For example, *Juz 'Amma Sains & Akhlak Interaktif* has 29 references; *Juz Amma Edukatif Plus* contains 10 references; *Juz 'Amma Hafalan Character Building* has 4 references; *Ensiklopedia Juz 'Amma untuk Anak* has 12 references; and *Sains dalam Juz 'Amma* has 23 references. These references, listed in the bibliographies of each tafsir work, include both books and websites. The study finds that among the 11 Juz 'Amma tafsir works, some references are from the fields of Quranic science or tafsir, while others are from various scientific disciplines. Furthermore, the references are not presented in a dedicated subchapter but are integrated into the related pages. For instance, in *Juz 'Amma Super Lengkap untuk Anak*, one of the references used is independentamalinsani.or.id, cited under the entry titled "Kamu Harus Tahu." This pattern is also seen in *Juz 'Amma Sains & Akhlak Interaktif*. Beyond these titles, there is no specific information regarding the main references used (A., 2023; Arramly & Tim Sygma, 2023; Chomaria, 2023; Mustari, 2023; Tim Bentang Kids, 2023, 2024; Tim Cordoba Kids, 2024; Tim Redaksi DAR! Mizan, 2023; Waluyo, 2020; Yansyah et al., 2022; Zachi, 2024).

No.	Title	Feature of Authorship	Scholarly	Originate	Reference
1.	<i>Juz Amma Edukatif Plus</i>	K*	I** (?) dan NI	NA***	AK****
2.	<i>Juz 'Amma Untuk Anak Muslim</i>	K*	NI**	NA***	BDK****
3.	<i>Senang Membaca Juz 'Amma</i>	K*	NI**	NA***	BDK****
4.	<i>Juz 'Amma Untuk Muslim Cilik</i>	K*	NI**	NA***	BDK****
5.	<i>Juz 'Amma For Kids</i>	K*	NI**	NA***	BDK****
6.	<i>Juz 'Amma Super Lengkap Untuk Anak</i>	K*	NI**	NA***	AK****
7.	<i>Juz 'Amma Sains & Akhlak Interaktif</i>	K*	NI**	NA***	AK****
8.	<i>Belajar membaca dan menghafal Juz 'Amma</i>	K*	NI**	NA***	BDK****
9.	<i>Juz 'Amma Hafalan Character building</i>	K*	NI**	NA***	AK****
10.	<i>Ensiklopedia Juz 'Amma untuk anak</i>	K*	NI**	NA***	AK****
11.	<i>Sains dalam Juz 'Amma</i>	K*	NI**	NA***	AK****

Table 2: Trends in Juz 'Amma Writing

Description:

*K=Kolektif (collective); I=Individu (individual)

**I=IAT (Quranic Science and Tafsir); NI=Non-IAT (Non-Quranic Science and Tafsir)

***A=Akademik (Academic); NA=Non Akademik (non-Academic)

****AK=Ada Keterangan (Has references); BDK=Belum ditemukan Keterangan (Has no references)

Trends in the Presentation and Composition

Juz 'Amma presentations for children are typically comprehensive in terms of content. They not only include translations or brief commentaries but are also enriched with stories and hadiths of the Prophet. For example, *Juz 'Amma Hafalan Character Building* features wisdom stories, surah content explanations, and several hadiths. An illustrative story of wisdom in this work is found in the interpretation of Surah al-Humazah, which recounts the story of Walid bin Mughirah, a wealthy and influential Quraysh figure. Despite his luxurious life and charitable acts, his intentions were to gain honour and recognition. As a prominent figure, Walid believed he deserved revelation more than the Prophet Muhammad (Tim Cordoba Kids, 2024). Surah al-Humazah elaborates on this wisdom story with its content, various hadiths, and a concluding lesson that emphasises the importance of doing good to others as social beings (Cordoba Kids Team, 2024). Among the 11 Juz 'Amma interpretations examined, only two were found to have a global presentation style: *Belajar Membaca dan Menghafal Juz 'Amma* and *Juz 'Amma Untuk Anak Muslim* (A., 2023; Arramly & Tim Sygma, 2023; Chomaria, 2023; Mustari, 2023; Tim Bentang Kids, 2023, 2024; Tim Cordoba Kids, 2024; Tim Redaksi DAR! Mizan, 2023; Waluyo, 2020; Yansyah et al., 2022; Zachi, 2024).



Figure 2: *Juz 'Amma Super Lengkap untuk Anak* illustrating a work with comprehensive interpretation (Zachi, 2024).

Juz Amma's interpretation works often employ a popular language style characterised by simple, light, and easily understandable sentences. This approach renders the language unscientific and distinct from the style used in reportage or newspaper columns. For instance, in the book "*Juz 'Amma Super Lengkap untuk Anak*", the entry "Asbabun Nuzul" includes a narrative that states, "Brothers and sisters, Surah al-Insyiraq contains events at the beginning of the Day of Judgement and a warning that humans are struggling to meet their God" (Adik-adik, surat al-Insyiraq, berisi peristiwa-peristiwa pada permulaan terjadinya hari kiamat dan peringatan bahwa manusia bersudut payah menemui Tuhannya...). A comparable linguistic approach is also apparent in sections like "Kamu Harus Tahu." Another example can be found in the book "*Juz 'Amma Sains & Akhlak Interaktif*," which discusses QS. Al-Lahab with phrases like, "Who wishes to have the goodness of a number of sheep's wool?! Hihhihi, indeed, everyone can raise their hands.

You know, for sure, we can achieve that much goodness! And how to do it? Let's just find out; come on!" ("Siapa yang berharap memiliki kebaikan sejumlah bulu domba?! Hihhihi, pasti semuanya angkat tangan, deh. Ternyata bisa, lho, kita memiliki kebaikan sebanyak itu! Caranya? Kita cari tahu saja, yuk!"). This popular language style is also present in the global presentations of Juz 'Amma interpretations, though the use of narrative is somewhat limited (A., 2023; Arramly & Tim Sygma, 2023; Chomaria, 2023; Mustari, 2023; Tim Bentang Kids, 2023, 2024; Tim Cordoba Kids, 2024; Tim Redaksi DAR! Mizan, 2023).

Due to their non-scientific nature, these works do not follow the scientific writing rules, often lacking footnotes for reference sources (A., 2023; Arramly & Tim Sygma, 2023; Chomaria, 2023; Tim Redaksi DAR! Mizan, 2023). While "Belajar Membaca dan Menghafal Juz 'Amma" and "Juz 'Amma untuk Anak Muslim" provide references for some surahs, they do not consistently apply this pattern throughout the works. For example, in the book "Juz 'Amma for Kids," the sentence "That is what ath-Thabrani narrated from Ibn Abbas ("Begitulah kata ath-Thabrani yang meriwayatkan dari Ibnu Abbas") appears when explaining the asbab al-nuzul QS. al-A'la. However, this referencing pattern is employed in an inconsistent manner (A., 2023). Although reference sources might be helpful for readers, the inconsistency in their application can complicate the process of tracking and verifying related information when needed.

No.	Title	Form of presentation	Style	Pattern
1.	<i>Juz Amma Edukatif Plus</i>	R*	P**	NI***
2.	<i>Juz 'Amma Untuk Anak Muslim</i>	G*	P**	NI***
3.	<i>Senang Membaca Juz 'Amma</i>	R*	P**	NI***
4.	<i>Juz 'Amma Untuk Muslim Cilik</i>	R*	P**	NI***
5.	<i>Juz 'Amma For Kids</i>	R*	P**	NI***
6.	<i>Juz 'Amma super lengkap untuk anak</i>	R*	P**	NI***
7.	<i>Juz 'Amma Sains & Akhlak Interaktif</i>	R*	P**	NI***
8.	<i>Belajar membaca dan menghafal Juz 'Amma</i>	G*	P**	NI***
9.	<i>Juz 'Amma Hafalan Character building</i>	R*	P**	NI***
10.	<i>Ensiklopedia Juz 'Amma untuk anak</i>	R*	P**	NI***
11.	<i>Sains dalam Juz 'Amma</i>	R*	P**	NI***

Table 3: Trends in the Presentation and Composition of *Juz 'Amma*

Description:

*R=Rinci (detailed); G=Global (Global); T=Tematik (Thematic)

**P=Populer (Popular); NP=Non-Populer (Non-Popular)

***NI=Non-Ilmiah (Non-Scientific); I=Ilmiah (Scientific)

Trends in Methods of Interpretation

Visual elements play an essential role in the interpretation of Juz 'Amma for children, even in works with a global presentation. These elements help explain the verses, such as in Surah al-'Adiyat, which means "The War Horse That Runs Fast." This Surah is depicted with flags, spears, swords, and shields, which effectively illustrate the historical context of war. Similar visualizations are found in interpretations like "Juz 'Amma Interactive Science & Morals" and "Science in Juz 'Amma." Unlike traditional expositions, these works focus on the names of the surahs followed by scientific explanations. For example, in the interpretation of Surah Al-Kawthar, after introducing the surah's name and its meaning, a

subtitle like "The Source of Springs" is used to discuss various types of water, their benefits, and the process of rain formation. This method indicates that visualization is not only a characteristic feature of Juz 'Amma interpretations but also a key technique for explaining verses and surahs (A., 2023; Arramly & Tim Sygma, 2023; Chomaria, 2023; Mustari, 2023; Tim Bentang Kids, 2023, 2024; Tim Cordoba Kids, 2024; Tim Redaksi DAR! Mizan, 2023; Waluyo, 2020; Yansyah et al., 2022; Zachi, 2024).



Figure 3: Cover and content description of *Sains dalam Juz 'Amma* (Chomaria, 2023).

Beyond the visual elements, Juz Amma's interpretation works encompass at least four distinct nuances: linguistic, scientific, educational, and social. The linguistic nuance is evident through the special "vocabulary (*kosakata*)" sections at the end of each surah in "*Juz 'Amma untuk Anak Muslim*" (Tim Redaksi DAR! Mizan, 2023). The scientific nuances are highlighted in works such as "*Sains dalam Juz 'Amma*" and "*Juz 'Amma Sains & Akhlak Interaktif*," which delve into the scientific aspects within Juz 'Amma (Arramly & Tim Sygma, 2023; Chomaria, 2023). Books like "*Juz 'Amma Hafalan Character Building*" and "*Juz Amma Edukatif Plus*" prominently feature educational nuances from the beginning (Tim Cordoba Kids, 2024; Yansyah et al., 2022). Several interpretations, such as "*Senang Membaca Juz 'Amma*," "*Juz 'Amma Untuk Muslim Cilik*," "*Juz 'Amma for Kids*," "*Juz 'Amma Super Lengkap untuk Anak*," "*Belajar Membaca dan Menghafal Juz 'Amma*," "*Ensiklopedia Juz 'Amma Untuk Anak*," highlight the dominant social nuances. These works make the Quran's messages more relatable to contemporary life, hence promoting better understanding (A., 2023; Arramly & Tim Sygma, 2023; Chomaria, 2023; Mustari, 2023; Tim Bentang Kids, 2023; Yansyah et al., 2022). However, it's crucial to remember that the prevailing elements in a particular piece of work determine this categorization. In reality, a single work, such as "*Juz 'Amma Science & Morals Interactive*," can encompass all four nuances, blending linguistic, scientific, educational, and social elements seamlessly.



Figure 4: Visualization of Surah Al-Kafirun in *Juz 'Amma Hafalan Character Building* (Tim Cordoba Kids, 2024).



Figure 5: Visualization of Surah Al-Kafirun in *Juz 'Amma Super Lengkap untuk Anak* (Zachi, 2024)

As a work designed for children, the interpretive elements are tailored to their level of understanding and cognitive abilities. For example, in explaining Surah al-Kafirun, *Juz 'Amma Hafalan Character Building* uses a visualisation featuring two men: one wearing a *peci*, symbolising a follower of Islam, and another in a brownish-yellow garment with a bald head, symbolising a follower of Buddhism. The image depicts them enjoying a banquet together in a joyful and intimate setting. This image conveys that differences in beliefs do not prevent mutual respect and good social interactions. This notion is further emphasised in the comic "AQSHA (*Aqidah, Sharia, Akhlak*)" within the same work, specifically in the story "*Teladan Rasulullah*." The comic depicts Alifa's story about her good friend who follows a different religion, and her older brother advises her not to harbour hatred but instead foster mutual respect, just as the Prophet did (Tim Cordoba Kids, 2024). Similarly, the book *Juz 'Amma Super Lengkap untuk Anak* portrays positive social interactions between a Muslim child and a non-Muslim child, highlighting the importance of good social relations regardless of religious disparities (Zachi, 2024).

No.	Title	Method	Nuance	Approach
1.	<i>Juz Amma Edukatif Plus</i>	V*	E**	K***
2.	<i>Juz 'Amma Untuk Anak Muslim</i>	V*	B**	K***
3.	<i>Senang Membaca Juz 'Amma</i>	V*	S**	K***
4.	<i>Juz 'Amma Untuk Muslim Cilik</i>	V*	S**	K***
5.	<i>Juz 'Amma For Kids</i>	V*	S**	K***
6.	<i>Juz 'Amma Super Lengkap untuk Anak</i>	V*	S**	K***
7.	<i>Juz 'Amma Sains & Akhlak Interaktif</i>	V*	SN**	K***
8.	<i>Belajar membaca dan menghafal Juz 'Amma</i>	V*	S**	K***
9.	<i>Juz 'Amma Hafalan Character Building</i>	V*	E*	K***
10.	<i>Ensiklopedia Juz 'Amma untuk anak</i>	V*	S**	K***
11.	<i>Sains dalam Juz 'Amma</i>	V*	SN**	K***

Tabel 4: Trend in the interpretation methods of Juz 'Amma.

Description:

*V=Visual ; NV=Non-Visual;

**E=Edukasi (education); S=Sosial (Social); SN=Sains Ilmiah (Natural Science); B=Bahasa (Linguistic)

***K=Kontekstual (Contextual); T=Tekstual (Textual)

Considering the above explanations, it is clear that the authors employ a contextual approach in their works. This interpretation method involves understanding the Quran not only through its text but also by relating it to contemporary contexts, including social, cultural, and technological developments. For instance, the writers translate their interpretation of Surah Al-Kafirun, which recounts an event from the Prophet's time, into visualisations that depict interactions between Muslim and non-Muslim children. This demonstrates the process of contextualization, although it often remains textually grounded by focusing on the text's direct meaning without offering broader alternative interpretations. This approach is understandable, given that the target audience is children who may lack the cognitive abilities for more complex interpretations. Moreover, the themes in Juz 'Amma are predominantly theological in nature rather than legal-formal aspects, necessitating an adjustment in the presentation to match the readers' comprehension levels.

Seeing the Invisible: From Visualisation to Commodification

Islah Gusmian categorised Indonesian interpretation works written from the beginning of the 20th century (1950) to the 21st century (2018). Gusmian divides Indonesian interpretation into three periods. First, between the 1950s and 1960s. During this period, the tradition of writing tafsir was very simple, focusing on specific letters and a limited material aspect of the Quranic text. Second, the 1970s to 1980s, when various interpretations began to emerge, they still retained the characteristics of the earlier period, with some tafsirs concentrating on a single surah. Third, the 1990s to 2000s, which saw the rise of numerous works by Indonesian Muslim intellectuals. This period was marked by efforts to contextualise Tafsir works and the production of various interpretations with different interests (Gusmian, 2013). Gusmian's categorisation highlights the diversity in tafsir writing techniques and methodologies used over time.

In addition to Gusmian, Nurdin Zuhdi has also examined the presence of tafsir in Indonesia, particularly those from the 2000s to the 2010s. Zuhdi's research reveals a close connection between interpretation works and contemporary societal issues and discourse during this period. This connection reflects the sensitivity and concern of Indonesian Muslims towards the evolving discourse of Islamic thought (Zuhdi, 2014). Fatimah Fatmawati also contributed to this field by categorising the works published between 2011 and 2018. Her findings revealed no significant changes from the 2000s, except for the increasing dominance of scientific nuances with a non-interpretation scientific basis, largely due to technological advancements (Fatmawati, 2020). The studies by Zuhdi and Fatmawati align with the characteristics of writing, authorship, and other features initially outlined by Gusmian. Based on studies conducted by scholars as mentioned earlier, it is clear that this current study has the potential to address the deficiencies of past studies, particularly those that have a focus on the interpretation of Juz 'Amma, which often have a limited scope.

As previously noted, a common method of interpreting Juz 'Amma is to employ the visualisation technique when studying its verses or surahs. For instance, the book *Belajar Membaca dan Menghafal Juz 'Amma* (*Learn to Read and Memorise Juz 'Amma*) depicts Surah Al-Kawthar with images of two fat white sheep, several fruit-laden trees, and lush green grass, symbolizing fertile and abundant land (Tim Bentang Kids, 2024). The book of *Juz 'Amma untuk Anak Muslim* (*Juz 'Amma for Muslim Children*) presents a similar visualisation of Surah Al-Kawthar, describing it as "Surah 108, Al-Kawthar, Makkiyah, consisting of 3 verses," featuring "Signs of Colours for Tajwid," "Vocabulary," and a depiction of eight goats in an open cage (Tim Redaksi DAR! Mizan, 2023). The depiction of goats also appears in "Juz 'Amma for Kids," which features captions such as "Grateful for Allah's Blessings (*Mensyukuri Nikmat Allah*)" and "Why is this Surah Revealed? (*Mengapa Surah ini Turun?*)". Additionally, "Juz 'Amma for Little Muslims (*Juz 'Amma untuk Muslim Cilik*)" provides a brief narrative under the headings "Surah Content (*Kandungan Surah*)" and "What I Learned (*Apa yang Aku Pelajari*)" (see pictures: 6, 7, 9, and 10). These visualisations across these works consistently emphasise material blessings, as highlighted in Surah Al-Kawthar (A., 2023; Tim Bentang Kids, 2023).



Figure 6: Visualisation of Surah Al-Kawthar in *Juz 'Amma Belajar Membaca & Menghafal Juz 'Amma* (Tim Bentang Kids, 2024).



Figure 7: Visualisation of Surah Al-Kawthar in *Juz 'Amma Anak Muslim* (Tim Redaksi DAR! Mizan, 2023).

As part of the interpretation characteristics, it is not surprising that visualisation is also present in Juz 'Amma interpretations with scientific nuances. For instance, the book *Juz 'Amma Sains dan Akhlak Interaktif* (*Juz 'Amma Interactive Science and Morals*)" exemplifies this approach. This work consistently links verse interpretation to scientific explanations, highlighting the alignment and marvels of the Quran as Allah's word, encompassing various cosmic secrets such as the creation of the universe, earth, mountains, and oceans (Mawarti, 2022). An example (see figure 8 below) is Surah An-Naba': 14, which describes the rain phenomenon that fosters the growth of grain, plants, and shady trees. This phenomenon is further explained through visualisations that reflect current scientific knowledge (Arramly & Tim Sygma, 2023). These examples of visual interpretation demonstrate how works of interpretation often integrate with technological advancements, reflecting a collaborative process between *mufassirs* (tafsir writers) and illustrators.



Figure 8: Visualisation of Surah An-Naba': 14 in *Juz 'Amma Sains & Akhlak Interaktif* (Arramly & Tim Sygma, 2023).

Understanding the visual elements of a verse requires a suitable analytical approach, such as semiotic analysis. Semiotic analysis is essentially a set of methods for interpreting and giving meaning to symbols. These symbols can be any form of sign, whether found in mass media platforms such as television broadcasts, print media caricatures, films, radio, and advertisements, or in non-mass media contexts such as paintings, statues, temples, and monuments. Semiotic analysis aims to reveal the meanings of symbols within texts (Oktaviani, 2019). As a result, semiotic analysis is particularly useful for explaining and analysing the visual elements in Juz 'Amma's interpretation. Juz 'Amma's significance justifies the inclusion of visual analysis in research, despite being relatively limited, as

previously mentioned. tafsir of Juz 'Amma often incorporates visualised verses associated with moral values (Dahalan, 2019; Mohd Yunus et al., 2017b). Thus, semiotic analysis is not only relevant but also essential for understanding the works of tafsir of Juz 'Amma, which heavily rely on visual elements to convey the meanings of surahs and their verses (see figures 9 and 10; compare with pictures 6 and 7).



Figure 9: Visualisation of Surah Al-Kawthar in *Juz 'Amma for Kids* (A., 2023).



Figure 10: Visualisation of Surah Al-Kawthar in *Juz 'Amma untuk Muslim Cilik* (Tim Bentang Kids, 2023).

Beyond the content's association with visualisation, the presence of Juz 'Amma in the socio-cultural realm can be seen as part of commodification. Commodification refers to the process of turning something into a marketable commodity. According to the Kamus Besar Bahasa Indonesia, commodities are primary merchandise or commercial objects (Poerwadarminta, 1984). Therefore, Juz 'Amma, as a representation of the Quran, inherently links the commodification of religion. This process entails the conversion of religious values into exchangeable commodities. The commodification of religion is a historical and cultural phenomenon where religion is treated as a commodity, associated with tangible and noticeable commercial aspects (D'Alisera, 2001; Shimazono, 1998; Shmushko, 2022; Thomas, 2009).. This commodification does not aim to create new religious movements that oppose established beliefs. Instead, it presents religion as a marketable product suitable for public consumption, highlighting its spiritual function. In other words, religion in public spaces is transformed into a product that can be exchanged for monetary value (Firdaus et al., 2022).

The proliferation of religious publications, particularly the Quran, signifies how religion manifests in the public sphere (Firdaus et al., 2022). The Islamic media and publishing industries are among the most advanced and user-friendly sectors within the Islamic economy. These sectors leverage technology to infuse religious messages into their products (Firdaus et al., 2022; Putra & Hidayaturrahman, 2020). As a result, Muslim consumers often prefer products with Islamic themes. For example, they might favour

interpretations of Juz 'Amma that incorporate Islamic elements, such as images or Arabic calligraphy, over those that do not. This preference highlights the interplay between producers and consumers, which strengthens commodification by aligning with market demands (Thomas, 2009). This trend challenges the notion that modernisation diminishes religious identity. On the contrary, religion is increasingly prominent, especially in Indonesia.

Specifically, the relationship between publishers and the market is dialectical. High market demand pushes publishers to cater to market preferences by offering varied interpretations of Juz 'Amma. These adaptations can include different page designs, paratexts, content, visuals, and other distinguishing features, making new editions stand out from previous ones. This shift in business and marketing practices progresses from rational intelligence (marketing 1.0) to emotional marketing (marketing 2.0) and finally to spiritual intelligence (marketing 3.0) (Yuswohady, 2014). This transformation impacts market segmentation based on Muslim consumers' attitudes and preferences (D'Alisera, 2001; Firdaus et al., 2022; Putra & Hidayaturrahman, 2020; Shmushko, 2022). Consequently, publishers are motivated to produce a wide array of Juz 'Amma interpretations, each offering unique advantages to appeal to different market segments and maximise profits.

CONCLUSION

Based on the previous explanation, the publication of Juz 'Amma from 2020 to 2024 exhibits distinct characteristics. In terms of authorship, these interpretations are notably collaborative efforts between writers or between writers and illustrators. From a scientific standpoint, it is challenging to verify whether the authors have a formal background in Quranic exegesis, especially since these works were not originally academic, making it difficult to trace their scientific authority. In terms of content presentation, these interpretations typically feature detailed interpretations but often lack footnotes. Methodologically, visual methods are predominant, although narratives, descriptions, and explanations through linguistic studies are also present. Additionally, some interpretations incorporate scientific analysis based on the latest research. The nuances of interpretation include social, educational, and scientific aspects, with a limited number of linguistic nuances. A common feature of these interpretations is the use of a contextual approach, which considers historical context (*asbab al-nuzul*), current conditions, and recent scientific developments. Compared to other studies, these findings provide a more comprehensive view of the Juz 'Amma publication trend.

However, despite its comprehensive nature, the study has some gaps. One notable issue is the genealogy of interpretations. The presence of various references in Juz 'Amma publications indicates that these interpretations build upon previous works. Investigating this aspect could reveal important insights into ideological biases, partisanships, and other factors influencing interpretation. Interpretation is inherently subjective, and when interpreters engage with existing literature, they must choose which sources to value based on their own ideologies and affiliations. Besides genealogy, the study also overlooks aspects such as the horizons of the text and interpreter, the implications of interpretations, and shifts in interpreter authority. Furthermore, this study does not encompass Juz 'Amma interpretations published prior to 2020. Therefore, there remains a significant opportunity for further exploration, including critical studies of the current research.

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