

ICQS Proceeding Conference
The International Conference on Quranic Studies
Ilmu al-Quran dan Tafsir, Fakultas Ushuluddin, IAIN Kudus

**COMMISSION OF TAFSIR (A New Direction Of Tafsir Al
QuranIn Indonesia)**

Rikhsan Aprilinandra
Institut Agama Islam Palangkaraya
rikhsan@gmail.com

Muhammad Ryamizard Al Ghifari
Institut Agama Islam Palangkaraya
almuhammadryamizard@gmail.com

Benni Nirwan Kusuma
Institut Agama Islam Palangkaraya
benisukma2016@gmail.com

Munirah
Institut Agama Islam Palangkaraya
munirah@iain-palangkaraya.ac.id

Abstract

Tafsir comicization is something that has just emerged in the field of commentary studies in Indonesia. Breakthroughs and innovations in interpretation are constantly evolving. One of them is the understanding of the interpretation in the Tafsir Nusantara book in comic form. This new media is different from other media that developed previously, namely audio media as can be seen on TV and YouTube as well as other media teaching at Islamic boarding schools and PTKIN in Indonesia. This study is interesting because religious comics are a new form of da'wah in Indonesia, especially those originating from the interpretation of the archipelago. At least, the reach of readers is expanding, not only academics who love the science of interpretation in Islamic boarding schools and at PTKIN but also in the realm of children and adolescents. In addition to this realm, this commentary comic can also be read by anyone at any time. In scientific theory, the comic commentary developed is an attempt to apply the messages contained in the contents of the Qur'an, supported by illustrations and narrations that are appropriate to the current context. One of the commentary comics that will be studied is the Komik tafsir Al-Qur'an Anak Sholeh. This study uses a content analysis approach to explore the contents of the commentary comics, both in terms of methods, approaches and styles of interpretation. As for the results, descriptively, Komik tafsir Al-Qur'an Anak Sholeh contains selected verses with the imali method of interpretation to facilitate the delivery of messages contained in the Qur'an to children. However, it cannot be denied that the interpretation is still concise so that it tends to be textual.

Keywords: comic, tafsir, Indonesia, Komik Tafsir Al-Qur'an Anak Saleh

Abstrak

Komikisasi tafsir merupakan hal yang baru muncul dalam kancah studi tafsir di Indonesia. Terobosan dan inovasi atas tafsir senantiasa berkembang. Salah satunya adalah pemahaman tafsir dalam kitab tafsir nusantara dalam bentuk komik. Media baru ini berbeda dengan media lain yang berkembang sebelumnya yakni media audio sebagaimana dapat dilihat di TV dan youtube serta media lain pengajaran di pesantren dan PTKIN di Indonesia. Kajian ini menarik karena komik religi merupakan bentuk baru dakwah di Indonesia terutama yang bersumber dari tafsir nusantara. Setidaknya, jangkauan pembaca semakin meluas tidak hanya akademisi yang cinta pada ilmu tafsir di pesantren dan di PTKIN melainkan ke ranah anak-anak dan remaja. Selain ranah tersebut, komik tafsir ini juga bisa dibaca siapapun dan kapanpun. Secara teori keilmuan, komik tafsir yang dikembangkan merupakan upaya untuk mengaplikasikan pesan yang terdapat dalam isi kandungan al-Qur'an dengan didukung oleh ilustrasi dan narasi yang sesuai konteks kekinian. Salah satu komik tafsir yang akan diteliti adalah Komik Tafsir Al-Qur'an Anak Saleh. Penelitian ini menggunakan pendekatan konten analisis untuk mengupas isi dalam komik tafsir tersebut baik dari segi metode, pendekatan maupun corak penafsirannya. Adapun hasilnya, secara deskriptif Komik Tafsir Al-Qur'an Anak Saleh ini memuat ayat-ayat pilihan dengan metode penafsiran secara ijmal untuk memudahkan penyampaian pesan yang terkandung dalam al-Qur'an kepada anak-anak. Akan tetapi, tidak dapat dipungkiri penafsirannya masih secara ringkas sehingga cenderung tekstual.

Keywords: komik, tafsir, Indonesia, Komik Tafsir Al-Qur'an Anak Saleh

Introduction

Historically, the interpretation of the Koran has started since the time of the Prophet Muhammad, namely the first period. The understanding of the meaning of the verses of the Koran was usually explained and explained directly by the Prophet Muhammad at the time of his revelation. If the Companions disagree about the meaning of a verse, they will immediately refer to the Prophet Muhammad SAW regarding his explanation. This happened in prophetic times. However, after the Prophet died, the companions began to interpret the verses of the Qur'an very carefully even though they actually knew Asbabun Nuzul from that verse. One of the companions of the prophet who is famous for his interpretation of the verses of the Qur'an is Ali bin Abi Talib, Abdullah Ibn Abbas who is the mecca of the Makkah flow, Abdullah Ibn Mas'ud who is the mecca of the Iraqi flow and Ubay Ibn Ka'ab who is the mecca Medina Stream. Furthermore, during the Tabi'in period in the second period, Al-Quran interpretation continued to develop, although it had not yet become a separate scientific discipline. At that time the interpretation of the Qur'an was still part of the Hadith, this shows that they always paid attention to the words and deeds of the Prophet Muhammad. What was new from the Tabi'in period was the use of israiliyat stories, the emergence of different schools of thought in interpretation and differences of interpretation that were previously unknown in the previous period. This is what made the difference from the time of the Prophet

and his companions. In the third period, the differences were so clear, the colors of the interpretations appeared, such as Sufism, Philosophy and Science, so that the codification of the Qur'anic interpretations began. This period begins at the end of the Umayyad rule and the beginning of the Abbasid rule. Even so, the interpretation from the first to the third century of the Hijri was never written in its entirety, but in the fourth century of the Hijri, the full interpretation of the Qur'an was written by Ibn Jarir al-Tabari who used the isnad system. It is only in this modern era that Tafsir has characteristics that are very different from the previous period such as great attention to modern human problems with contemporary thinking that uses practical and direct methods for problems and solutions. (Agustin: 2018)

In the current era, with the development of technology, it also has an impact on the diversity of communication media in delivering da'wah. Conveying messages and information will be more easily captured by the public through visual media, one of which is comics. Comics are one of the written works that are presented in the form of stories, language styles, and pictures. Comics are literature that can be consumed by various groups, both young and adults. With this reality, comics are also the target of the media to convey the basics of religious teachings, both hadiths and interpretations and contents of the Qur'an. Several studies have tried to raise this. Farida (2022), for example, has tried to reveal the relevance of al-Ibriz's interpretation of MB's Heaven and Hell comics. Rahimsyah. As for Trisnawati et al (2016), Wina Puspita et al in her writing explains the relevance of al-Ibriz's interpretation of the comic by Rahimsyah by explaining several verses of the Qur'an about the existence of the torment (punishment) of hell and the pleasures of heaven Judging from the explanations that have been presented writer, it can be concluded that the visualization of heaven and hell in the semi-comic is commensurate with al-Ibriz's interpretation. Semi is commensurate because in explaining the pleasures of heaven, Rahimsyah does not directly describe the pleasures of heaven as in al-Ibriz's interpretation. There are many pleasures in heaven that cannot be explained, such as having an angel who is so beautiful and always young, serving drinks with glasses made of gold and silver, and so on. On the other hand, there are several interpretations of al-Ibriz that are relevant to visualizations in comics such as the description of Adn's paradise. Regarding the visualization of the torments of hell, Rahimsyah describes a lot as in the picture above. In this case, the description of the torments of hell is more relevant to al-Ibriz's interpretation, for example when Kyai Bisri explains that Hutamah hell is a hell in which there is a burning fire until the heat seeps into the heart. Moreover, the visible body will definitely run out and leave the bones. Hell Hutamah is intended for people who often curse, criticize, collect wealth and count it, etc. (2022), Nuriz M. Syaifurruza and Rahman Yani A in their journal explain that the comic 40 Hadith of the Prophet from the Book of Arbain An-Nawawi is expected for readers

to get to know the main points of Islamic religious teachings by using cute and attractive card images. (2014), Al-Fatih Suryadilaga (2015), Helmi F. Siregar et al (2018), Anip Dwi Saputro (2016).

Metode

This study uses the library research method, with a focus on thematic studies on the comicization of interpretations. The interpretation used in this comic is a per-verse translation using Indonesian, so that it is easy for the general public to understand, especially among children. Especially about the description of the events in the Koran about the stories of the apostles and their companions as well as the people of their past and their prophets. The primary source used is the Comic Tafsir Al-Qur'an Anak Sholeh by DR.H.Sabaruddin, MM, especially this comic published in 10 series containing 30 chapters. By doing so, it will be possible to reveal whether or not the compatibility between the explanations in the interpretation and the explanation in the comic can be revealed.

Results And Discussion

Comicization of Islamic Religious Teachings

Comics come from an absorption word from English, namely 'comic' which means everything that is funny and entertaining. The definition of comics is an art image that uses motionless images that form a related storyline. Generally, comics are printed on paper and are equipped with text or text balloons. In the dictionary of foreign borrowed words in Indonesian, the word comic is described as a story written with pictures and the story is written under the picture according to what appears in the picture. In the 90s comics began to appear in Indonesia, one of which was Dancing Puteri Hijau, Kedaulatan Rakyat, Ratoe Timoer. In 1954-1964 comics with the theme of struggle began to be found easily. Even though comics in Indonesia have been around for a long time, comics with Islamic themes are still very limited, it was only in the early 2000s that Islamic comics began to appear in many national books and bookstores, one of which is the following comics:

a). 99 Messages of the Prophet Comic Hadith Bukhari Muslim

Based on the relatively brief explanation above, it can be concluded that basically the comicization of hadith is a new direction from the syarah of the Prophet's hadith; in this case one of the important works that takes the form of syarah is 99 Messages of the Prophet: Bukhari-Muslim Hadith Comics, as reflected from its title, this book intends to explain selected hadiths of 99 pieces contained in two hadith works which are considered the most authoritative, Sahih al-Bukhari by Muhammad ibn Isma'il al-Bukhari and Sahih Muslim by Muslim ibn al-Hajjaj. Although for some hadiths it turns

out that they did not originate from these two works, but rather came from Musnad Ahmad by Ahmad ibn Hanbal and Sunan Abi Dawud by Abu Dawud al-Sijistani.

By taking a sample of two hadiths with the theme "Ideal Wife," typologically, it seems that this comic in understanding the hadith of the Prophet is in the textual category, as can be seen from the illustration of the comic who takes the intended hadith for granted without considering at all the aspects surrounding the hadith text, such as social realities, politics and so on. More than that, in terms of content, it is undeniable that the illustrations about women contained in it can generate various criticisms, especially when viewed from a feminist perspective, because it does seem gender biased. In this illustration of the ideal wife, the comic artist places the woman as the antagonist, who cannot thank her husband, is rude, materialistic and so on.

b). The Muslim Show

This comic is the work of French Muslim comic artists Noredine Allam, Greg Blondin and Karim Allam. The Muslim Show or TMS comic is a comic that tells about the various lives of Muslims in France which are poured into comics, which are presented in a humorous and sometimes satirical manner. This comic displays a reflection of the life of Muslim people, which in this comic is represented by French Muslims. The themes raised were very diverse, ranging from simple themes such as the current hijab trend, to political themes, namely the anti-Islamic nature of the French government.

TMS comics have been distributed to various countries, including Indonesia. In Indonesia there are two TMS series entitled "Ramadan ala Muslim Show" (original title: Muslim Show Ramadhan) and "Hidup Neighbors Ala Muslim Show" (original title: Muslim Show Voisin Voisin) which are published from Mizan. This TMS comic is inspired by the life of the Muslim community in Algeria and Morocco. Anonymous characters in TMS comics are presented anonymously to make them more universal.

c). The Relevance Of Al-Ibriz's Interpretation With The Heaven And Hell Comic By MB. Rahimsyah

This paper explains the relevance of al-Ibriz's interpretation of the comic by Rahimsyah by explaining several verses of the Qur'an about the existence of the torment (punishment) of hell and the pleasures of heaven. Judging from the explanations that have been presented by the author, it can be concluded that the visualization of heaven and hell in semi-comic commensurate with al-Ibriz's interpretation. Semi is commensurate because in explaining the pleasures of heaven, Rahimsyah does not directly describe the pleasures of heaven as in al-Ibriz's interpretation. There are many pleasures in heaven that cannot be explained, such as having an angel who is so beautiful and always young, serving drinks with glasses made of gold and silver, and so on. On the other hand, there are several interpretations of al-Ibriz that are relevant to

visualizations in comics such as the description of Adn's paradise.

Regarding the visualization of the torments of hell, Rahimsyah describes a lot as in the picture above. In this case, the description of the torments of hell is more relevant to al-Ibriz's interpretation, for example when Kyai Bisri explains that Hutamah hell is a hell in which there is a burning fire until the heat seeps into the heart. Moreover, the visible body will definitely run out and leave the bones. Hutamah hell is intended for people who often curse, criticize, collect wealth and count it, and so on.

d). Muslim Children's Comic Series

This Muslim Children's Comic Series is a comic that describes the hadiths of the Prophet Muhammad, which relates stories and experiences in everyday life with selected authentic hadiths. This Muslim Children's comic has 7 series of books, each of which carries the theme of morals or moral values, so that it becomes an educational medium to shape the child's character education process.

This comic series contains short stories that tell the adventures of the prince and his friends with interesting and funny illustrations and at the end of the story closes with a quote from the hadiths of the Prophet Muhammad.

A Glimpse of the Comic Interpretation of the Qur'an Sholeh Children

Overview of the Islamic comic series "Comic Tafsir Al-Quran Anak Sholeh" is a compilation comic that packs a religious message, especially messages about Al-Qur'an interpretation. This comic was published in Jakarta in October 2003 and the following is the team of authors for this comic:

- Author : Dr. H. Sabaruddin, MM.
- Comic artist: Doel Basir
- Editor : Idris Thaha
- Cover : Budi Hariyanto
- Graphic Design : Enggal Warsini
- Final Supervisor : Yudi Pramuko
- Publisher: Preferred Book Publisher

a. Author and Editor

Biography 1). Writer
biography

The author of this commentary comic is named Sabaruddin Tain, born July 1, 1958 in Padang. He is an alumni of IAIN Raden Fatah Palembang and completed the Master of Management program at STIE, IPWI Jakarta and earned a Ph.D from Washington International University. He has attended training on Human Rights (HAM) for a month in Sweden.

Since 1991, he has co-founded Aku Anak Saleh Magazine, and lastly served as an Expert Editor. In 1994, he founded the An-Najah Modern Islamic Boarding School in

Rumpin, Bogor. The educational institution manages the level of education from TKIT, TPA, SDIT, MTS/SLTP, MA/SMU and Islamic Boarding Schools.

Sabaruddin Tain has written a number of books including: *Medicine for a Lucky Heart* (1996), *How to Deal with Trials* (1996), *Towards God's Way* (2000), *Human Rights for Children* (2001), *Educating Children's Character - 4 Series* (2001), *Anakku "Saddam Husen"* (2003), *Jockey Twists Three In One* (2003) and *Comic Interpretation of the Qur'an Saleh's Children* (10 volumes) in 2003.

2). Illustrator Biography

Dul Basir was born in Banjarnegara, precisely in the village of Kebanaran, Central Java, 34 years ago. Has been active in various international animation works, including: *Dragon Ball*, *Conan*, *Cama* and other titles (Japanese animated films). Aside from being an animator, Dul Basir is also a comic artist and illustrator in textbooks and reading books. In 2003 Dul Basir worked as Director of Animation Engineering at "SAE" Indonesian Animation Studio and also a visiting teacher at the An Najah Foundation.

b. Discussion Method and Content

There are at least 3 main backgrounds for writing this comic interpretation. This form of comic interpretation is to provide education and experience to the reader through interaction between parents and children which is sometimes accompanied by a few jokes and stories of the prophet in an interesting comic form, not by presenting complex interpretations like the exegesis of the Qur'an in general, which intended for students of knowledge and adults. This makes this interpretation very suitable for children to read because it helps interpret events or stories in the Qur'an.

This comic contains a new concept in terms of interpretation, by not using Arabic text in the book but using an Indonesian translation. This is because the author believes that as many as 18 million Muslim children in Indonesia aged 5-9 years are still unable to read the text of the Koran fluently. It is hoped that with this the readers will be more enthusiastic in exploring and reading the contents of the Al-Qur'an. In order to be able to practice it in everyday life both for yourself and society.

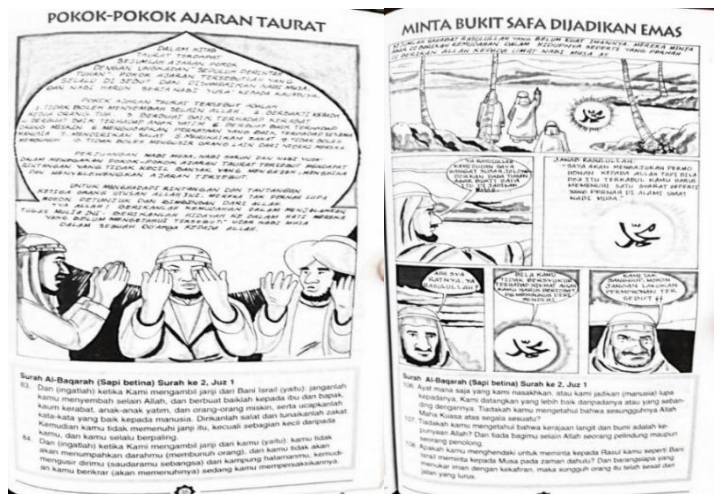
This comic interpretation uses a thematic method in which all 30 chapters of the Qur'an are divided into 10 series, with the aim that it is not too thick and makes the reader less enthusiastic in reading this comic on an ongoing basis. The stories in this comic are deliberately made chronologically so that it is easier for readers to understand the contents and stories contained in the Qur'an. Here the author only includes 4 of the 10 series "Comic Tafsir Al-Qur'an Sholeh Children", namely:

Gambar 1 : Daftar isi

DAFTAR ISI

Kata Pengantar	iii	40. Berarkah Surga hanya Untuk Yahud	40
JUZ 1.		41. Kenapa Yahudi Memusuhi Jibril	41
1. Kenapa Disebut ibunya Al-Qur'an	1	42. Kisah Umar bin Khatab dengan Yazid	42
2. Kenapa Harus Membaca Basmallah	2	43. Kisah Harut dan Marut	43
3. Kenapa Seluruh Pujian Milik Allah	3	44. Bersikap Sopan terhadap Rasulullah	44
4. Apa itu Jalan yang Lurus	4	45. Minta Bukit Safa Dijadikan Emas	45
5. Air, Lam, Min, Apa Maksudnya	5	46. Dua Orang Yahudi Bersaudara	46
6. Kenapa Harus Membaca Amin	6	47. Pertengkaran Yahudi dan Nasrani	47
7. Hati yang Terkunci	7	48. Rasulullah Melaksanakan Umroh	48
8. Sikapakah Orang Munafik itu	8	49. Tuntutan Konyol Rabi' bin Khuzaimah	48
9. Bila Guru tidak Memberi Teladan	9	50. Rindu Rasulullah pada Ibu-Sapaknya	50
10. Cok-Cok Madai Abdullah bin Ubay	10	51. Hakikat Komulasi Bani Israil	50
11. Perilaku Orang Munafik	11	52. Maqam Ibrahim Tempal Sajat	52
12. Air Nikmat atau Laknat	12	53. Kisah Ibrahim Membangun Kakabah	52
13. Bahan Bakar Neraka	13	54. Peristiwa Sa'adah dan Kubajir	54
14. Buah-Buahan di Surga	14	55. Ibnu Shurya Mengajak Rasulullah	55
15. Apa Maksud Nyamuk	15	56. Pertanyaan Umat Nabi Musa	56
16. Hidup dan Mati Dua Kali	16	57. Belajar dari Sejarah	57
17. Ketika Allah Berdialog dengan Malaikat	17		
18. Apa itu Malaikat	18	JUZ 2	
19. Apa itu Iblis	19	58. Perubahan Kiblat dalam Salat	58
20. Kenapa Nabi Bisa Terjadi	20	59. Bujukan kaum Yahudi	58
21. Berdaging Ayat-Ayat Allah	21	60. Kenapa Menghadap ke Kaabah	60
22. Mukamu, Harimaumu	22	61. Kemuliaan Masjid Haram	61
23. Kenapa Bani Israil Pernah Dimulakan	23	62. Allah itu Dekat atau Jauh	62
24. Kisah Tersebutnya Laut Merah	24	63. Orang mati Syahid tetap Hidup	63
25. Teubat dengan Memuruh Diri	25	64. Ketika Lampu itu Padam	64
26. Mereka Disambar Halilintar	26	65. Bukit Shafa dan Marwah	65
27. 12 Pinjaman Air dari Batu	27	66. Orang-Orang yang Dikutuk Allah	66
28. Terkunjung Selama 40 Tahun	28	67. Dua Macam Syirik	67
29. Dikutuk Allah Karena "Kera"	29	68. Cinta karena Decintai Allah	68
30. Pembunuhan Misterius	30	69. Kaitan Makanan dengan Dosa	69
31. Sapi Betina yang Langka	31	70. Tolakan Umat Yahudi	70
32. Masalah Haris Warasah	32	71. Tak Hanya Islam Mengharamkan Babi	71
33. Mungibah Iblis Taurat	33	72. Dacukan Allah	72
34. Masalah Neraka Sebesar Saja	34	73. Bukan ke Barat dan Bukan ke Timur	73
35. Pokok-Pokok Ajaran Taurat	35	74. Apa itu Hukum Qishash	74
36. Permusuhan antar Suku	36	75. Ali bin Abi Thalib dan Masalah Wasiah	75
37. Terjunnya Nabi Zakaria dan Yahya	37	76. Umat Agama lain juga Berpuasa	76
38. Sikap Pita Pita Yahudi	38	Daftar Bacaan	77
39. Ancaman akan Ditrokan Gunung	39	Sekilas Penulis	79

Gambar 2 : Contoh Cuplikan Komik



Gambar 3 : Contoh Cuplikan Komik



1. Series 1 discusses from the beginning of juz 1 to the middle of juz 2 which discusses Shari'a verses, stories of the Apostles, Jews and Christians, previous Prophets and Qibla shifters in prayers all from the Aqsa Mosque to the Haram Mosque. The following is a table of contents and some illustrative examples discussed in this chapter 1:
2. Series 2 discusses from the middle of juz 2 to the middle of juz 3 which discusses a lot about hajj and umrah, infaq and zakat, the betrayal of the Jews who killed their prophets, the story of the Prophet Abraham and also stories about women including Siti Maryam who gave birth Prophet Isa and the dialogue of Prophet Isa to his people
3. Series 3 discusses from the beginning of chapter 4 to the middle of chapter 4 which in this series tells the story of the Torah, discusses the obligation of pilgrimage for those who can afford it, stories of wars during the time of the prophet who were assisted by angels, distribution of spoils of legal wars regarding usury and insults of disbelievers to the prophet through poetry,
4. Series 4 discusses from the middle of chapter 4 to the middle of chapter 5 discussing the people of the book who believe in Allah, dowries and inheritance rights, and also discusses marriage issues, about the Jews who changed the book of the Torah and their arrogance, and the story about Ahzab war and obedience to the Messenger of Allah.

Critical Analysis of Comic Tafsir Anak Sholeh

a. Text Facet

Broadly speaking, approaches to understanding texts are divided into 2 groups: the first is textual, which is an approach that places more importance on the external meaning of a text. This approach looks at the text in the outward form of a text and considers the truth of the text to be absolute. In contrast to the truth of reason which is considered to be relative. This approach tends not to care about the problems surrounding the text. Second, contextual, namely a textual approach that does

reasoning and tracing the factors behind the text. This approach does not deny the existence of texts so that it gives a relatively large portion to reason in analyzing various problems. In other words, not too fixated on what the text says, but also considering other realities that accompany the birth and development of a text.

Based on the above, this comic tends to be textual. Especially in the interpretation used, this comic only describes the translation of the verses but does not explain in detail how the contents of the verses discussed and the secrets behind these verses. If these verses are presented contextually, it might be able to help children understand what the meaning of these verses was revealed and the problems that occur today.

b. Discussion Content

As for the aspect of discussion that needs to be criticized, one of them is the chapter that discusses Charles Darwin's theory which tends to misunderstand Charles Darwin's concept which might lead to criticism from scholars. In this commentary comic, it is explained that Charles Darwin wrote in his book *The Origin of Species* that the entire contents of the planet were not created by Allah, but occurred as a result of coincidences. In fact this book writes that on the basis of his evidence Charles Darwin argued that species were not created in their present form, but through the evolutionary process of each species. It's as if this comic strip artist is saying that Darwin's theory explains the origin of life, but actually explains why living things are diverse through the evolution of living things.

c. Graphic Design Aspect

Viewed from the graphic design side of this comic, this comic interpretation is too simple in depicting it, especially for the characters in the comic. So that it makes the readers less interested in reading it for too long, moreover the expressions on each character's faces are too stiff so that the readers are less imbued with the storyline in this comic. The font used in comic text balloons is quite difficult to read, especially for children who cannot read or are not fluent in reading letters of the alphabet.

Conclusion

Based on the explanation above, we can conclude that interpretation is something that continues to develop from the time of the Prophet Muhammad to the present, with the advancement of visualization tools, comics containing religious teachings have begun to develop, one of which is Tafsir Comics, with that we decided to discuss Comics Interpretation of the Qur'an Sholeh Children by Dr. H. Sabaruddin, MM. This comic uses textual interpretations and many of them are presented with dialogues between parents and children that are easy to understand and benefit from the stories in the Qur'an. However, it is unfortunate that the writer is not quite right when understanding Darwin's theory of matter which makes what is written in the comic different from the verse that is trying to be interpreted so that it might become controversial among experts.

Reference

Agustin Raisa Maya, “Nilai-Nilai Akhlak Dalam Seri Komik Islami Dunia Sementara Tertawalah Seperlunya (Analisis Semiotik)”

Allam Noredine, *Hidup Bertetangga Ala Muslim Show*, Penerjemah Arum Candra (Bandung: Mizan Pustaka, 2014)

Al-Maqassary Ardy, *Pengertian Komik*, Dalam
<https://www.e-jurnal.com/2013/04/pengertian-komik.html>

Dr. H. Sabaruddin, Mm, *Komik Tafsir Al-Qur'an Anak Sholeh Seri 1* (Jakarta: Penerbit Buku Pilihan, Oktober 2003)

Hakiemah Ainun Dan Farida Nur 'Afifah, *Relevansi Tafsir Al-Ibriz dengan komik Surga Dan Nerakakarya Mb. Rahimsyah*, Vol.2 No.1 (Juni 2017)

Idris Sadi, *Seri Komik Anak Muslim* (Bandung: Mizan Pustaka, 2017)

Millatī, “Komikisasi Hadis; Arah Baru Syarah Hadis Di Indonesia Studi Kritis Atas 99 Pesan Nabi: Komik Hadis Bukhari-Muslim”, *Journal Of Islamic Studies And Humanities*, Vol. 2, No. 1, (Juni 2017)

Mardhiyah Nuraini, *Analisis Representasi Hadis Bukhari – Muslim Pada Komik 33 Pesan Nabi (Jaga Mata, Jaga Telinga, Jaga Mulut) Sebagai Kritik Perilaku Masyarakat* (Serang: 25 Februari 2015)

Suaidah Idah, “Sejarah Perkembangan Tafsir”, *Al Asma: Journal Of Islamic Education* Vol3, No.2, (November 2021)