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**Indonesian Aspects in the Nusantara Interpretation (Analysis of the Muhammad Quraish Shihab interpretation in Tafsir al-Misbah)**

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**Sitti Nurul Adha**

**Abstrak**

Pemikiran ulama mengenai penafsiran al-Quran telah melahirkan banyak kajian keilmuan dalam bidang tafsir. Di Indonesia pada saat ini, ada banyak tokoh yang telah melahirkan karya luar biasa di bidang tafsir yang ditulis seiring dengan kondisi masyarakat yang ada di Indonesia. Kajian tafsir ini dapat mencerminkan kehidupan lingkungan masyarakat yang kondisinya berbeda dengan zaman klasik dimana para mufasir juga memiliki latar belakang kondisi sosial masyarakatnya. Salah satu karya tersebut ialah kitab tafsir al-Misbah karya Muhammad Quraish Shihab. Penelitian ini bertujuan untuk menguraikan aspek keindonesian penafsiran M. Quraish Shihab dalam kitab Tafsir al-Misbah. Jenis penelitian ini adalah penelitian kualitatif dengan metode deskriptif-analitis. Hasil penelitian ini menunjukkan bahwa metode penafsiran M. Quraish Shihab dalam Tafsir al-Misbah lebih bernuansa pada tafsir tahlili dan corak penafsirannya tidak hanya secara bahasa (lughawi), fikih (fiqh), ataupun munasabat ayat (korelasi ayat dengan ayat lainnya) namun lebih dari semua itu tafsir ini membahas secara menyeluruh kajian yang ada kaitannya dengan kondisi sosial masyarakat yang ada atau lebih dikenal dengan istilah al adabi al ijtima'i dengan beberapa penafsiran yang sesuai dengan aspek sosial masyarakat Indonesia.

**Kata Kunci:** *Aspek Keindonesiaan, Tafsir al-Misbah*

**Abstract**

Scholars' thoughts regarding the interpretation of the Qur'an have spawned many scientific studies in the field of interpretation. In Indonesia at this time, there are many figures who have given birth to extraordinary works in the field of interpretation which were written in line with the conditions of society in Indonesia. This interpretation study can reflect the life of the community whose conditions are different from the classical era where the interpreters also have a background in the social conditions of the community. One of these works is the book of interpretations of al-Misbah by Muhammad Quraish Shihab. This study aims to describe the Indonesian aspects of M. Quraish Shihab's interpretation in Tafsir al-Misbah. This type of research is a qualitative research with a descriptive-analytical method. The

results of this study indicate that the method of interpretation of M. Quraish Shihab in Tafsir al-Misbah is more nuanced in the interpretation of tahlili and the style of interpretation is not only in terms of language (lughawi), fiqh (fiqh), or munasabat verses (correlation of verses with other verses) but more than All of these interpretations thoroughly discuss studies related to the existing social conditions of society or better known as al adabi al ijtima'i with several interpretations that are in accordance with the social aspects of Indonesian society.

**Keywords:** Indonesian Aspect, Interpretation of al-Misbah

## Introduction

Al-Qur'an is the word of Allah swt. as a holy book which has the meaning of "perfect reading" is the name of God's choice which is truly appropriate and noble. There is no reading that can surpass the beauty of the language integrated in the Qur'an, its accuracy and balance with the depth of meaning, richness and truth, as well as the ease of understanding and the greatness of the impression it creates is perfect. Al-Qur'an plays an important role and functions well as a guide and guidance and life guidance for mankind. Therefore it is not enough if the Qur'an is only considered as a reading in everyday life, without being accompanied by efforts to arrive at an understanding of the meaning of the verse. However, the reality is that until now there are still very many people and even Muslims themselves who have not understood the contents contained in the Koran and have not been able to enjoy the beauty of the Divine Word. There are still very many Muslims who do not know the meaning of the messages contained in the holy book, even though they can read them fluently and even memorize them.

Among the many Muslim figures in Indonesia who explore the miracles contained in the Koran, there is one figure who is an expert in the study of the Koran. He is Muhammad Quraish Shihab, who saw the phenomenon that Indonesian people like to read the Koran, but many Indonesian people have not been able to understand the contents in it. The majlis ta'lim are busy with many verses of the holy Koran being recited, but the problem is that many people read but do not understand what they read.

According to Quraish Shihab, reading should be accompanied by awareness of the majesty of the Koran, understanding and appreciation accompanied by tadzakur and tadabbur. The Koran condemns those who do not use their minds and hearts to think and live up to the messages of the Koran, they are considered to have locked hearts. "Are they not thinking about the Koran, or are their hearts locked" (QS: Muhammad (47): 20) (Shihab, 2012)

It is important to understand, that the beauty of the Koran does not stop at good reading and pronunciation, Muslims should use their minds and conscience to be busy in trying to arrive at the meaning contained therein. Facing this reality, Muhammad Quraish Shihab as a Muslim scholar and scholar in the field of interpretation of the Qur'an felt compelled to introduce the Qur'an and present its messages in accordance with the needs and desires of society. On 4 Rabi'al-Awwal 1420 H/18 June 1999 AD in Cairo-Egypt, he began to write a phenomenal work and was named Tafsir Al-Misbah with the hope that

this work of interpretation would function as an "illuminator" or "giver of light" to life. all readers.

This research will discuss the Indonesian side contained in the interpretation of al-Misbah as an effort to explore the Indonesian values contained therein. With the hope, Indonesian people can get closer and familiar with the correct understanding in studying the holy book Al-Quran.

### **Theoretical review**

#### **1. Biography**

Muhammad Quraish Shihab was born on February 16 in the Dendeng Rampang district in South Sulawesi (Shihab, 2014). He comes from an educated Arab descent. Quraish Shihab grew up in a devout Muslim family environment. He is the 4th child of eight children from the couple Abdurrahman Shihab and Asma Aburisyi. His father was a professor in the field of interpretation and had served as the rector of IAIN Alaudin Ujung Pandang and also as the founder of the Indonesian Muslim University (UMI) Ujung Pandang. (Wartini, 2014) He got his initial motivation and love for the field of interpretation studies from his father, who often invited his children to sit together after Maghrib prayers. It was at times like these that his father delivered his advice, mostly in the form of verses from the Koran. Little Shihab has been living a love for the Koran since he was six years old. He had to attend Al-Quran recitation which was held by his own father. In addition to ordering to read the Koran, his father also described in passing the stories in the Koran. It was here that the seeds of his love for the Koran began to grow (Cholil, 2015).

Quraish Shihab's educational history started from elementary school in Ujung Pandang to grade 2 of junior high school. Then in 1956 he continued his studies while becoming a student at the Darul Hadis al-Faqhiyah Islamic Boarding School in Malang under the tutelage of Habib Abdul Qadir bin Ahmad Bilfaqih al-Alwi and son of Prof. Habib Abdullah bin AbdulQadir Bilfaqih who is known as a scholar of hadith experts. In 1958, when he was 14 years old, Quraish Shihab went to Egypt to continue his studies and was accepted in class II of Tsanawiyah al-Azhar, Egypt in 1959. Then Quraish Shihab continued his studies at al-Azhar University at the Ushuluddin Faculty majoring in Tafsir Hadith. In 1967, he earned a bachelor's degree (Lc) and two years later earned a master's degree (MA) specializing in the interpretation of the Koran by writing a thesis entitled Al-I'jaz al-Tasyiri'yi li al-Qur'an al-Karim (the miracles of the Qur'an in terms of law). Then he returned home in 1973 and served as assistant rector for academic and student affairs at IAIN Alauddin Ujung Pandang. This position was held until 1980 and concurrently served as the coordinator of the Kopertais Region VII of Eastern Indonesia.

In 1980, Quraish Shihab returned to Cairo and continued his education at his old alma mater, namely Al-Azhar University. Then within two years he successfully completed his doctoral studies with a dissertation titled *Nazhm ad-Durar li al-Biq'a'iy, Tahqiq wa Dirasah*, and won a doctorate in Al-Quran sciences with a Summa Cum Laude graduation accompanied by a level I award. (Shihab, 2014)

One of the factors that influence his thinking is the educational factor. From the factor of his education in the field of Al-Qur'an interpretation there is no doubt, this is as stated by Howard M. Federspiel in his Indonesian edition "Study of the Qur'an in Indonesia; From Mahmud Yunus to Quraish Shihab" (Popular Indonesian Literature of the Qur'an) that the education that was carried out by Quraish Shihab until he specialized in specializing in the sciences of the Qur'an and interpretation was a directed education so that he was better educated compared to almost all other generations of mufassir in Indonesia. (Federspiel, 1996)

Overall, Quraish Shihab has undergone intellectual development under the tutelage and guidance of al-Azhar University for about 13 years, it is almost certain that the nuances and scientific traditions in the al-Azhar environment have had certain influences on the intellectual tendencies and style of thought of Quraish Shihab. . (Nur, 2012)

#### 1. Method of Interpretation

Tafsir al-Misbah is a masterpiece written by Quraish Shihab based on two dominant factors; first, the increasing enthusiasm of the Indonesian people for the Koran both in terms of reading and understanding of the contents of the verses of the Koran. Shihab in his introduction stated that he did not want the Qur'an which is rich in meaning to only finish at the reading level (recitations) and stop in the enchantment of reading when it is recited without going deep into and understanding its meanings. Although the Koran literally means "reading" it does not mean that the Koran is only required to be read. In fact, according to him, the meaning of *iqra'* does not mean reading literally (textually) but connotes a process of researching and exploring. (Shihab, 2012) Only through the process of researching and deepening the messages of the Qur'an, this holy book can function accurately as a *hudan. li al-nass* (guidance for mankind).

Second, the lack of references to the book of interpretations which outlines the discussion of the verses of the Qur'an as a whole and integrated, especially those in Indonesian. According to Quraish Shihab, scholars or scholars are obliged to introduce the Qur'an and present its messages according to the needs and expectations of society. This need prompted some Muslim scholars or scholars to develop what is known as a *maudhu'i* interpretation, namely the product of thematic and systematic interpretation. This method is considered to be able to present the views and messages of the Koran in depth and comprehensively according to the themes being discussed. This method has

also cut time because it is not long-winded in explaining a word. In fact, this method will prevent a mufassir from repeating (tautology) discussions in other parts of certain themes that recur in every surah of the Qur'an. (Aprison, 2017)

In writing the interpretation of al-Misbah, Quraish Shihab uses the tahlili method as is generally the case with mushafi's tartib interpretations. The tahlili method or what Baqir al-Shadr calls tajzi'i is a method of interpretation from various aspects by paying attention to the sequence of verses of the Qur'an as listed in the mushaf. All aspects considered necessary by the mufassir tahlili/tajzi'i are elaborated, starting from the meaning of the vocabulary, asbab al-nuzul, munasabah, and others related to the text or the content of the verse. Although this method is considered very broad, it does not complete one subject, because often a subject is explained side by side or continues in another verse (Arifin, 2020).

In his interpretation, Quraish Shihab places more emphasis on linguistic aspects as well as social aspects, then quotes a lot from various kinds of scholars' opinions, especially the views of the expert on the interpretation of Ibrahim, Umar al-Biq'a'i, Sayyid Muhammad Thanthawi, Shaykh Muthawwali ash-Sya'rawi. The references to his interpretations are a number of interpretations which are in the category of contemporary interpretations, including: the interpretation of Al-Manar, Fi Dzilalil Qur'an, Al-Mizan, also related to the issue of Ahl al-Kitab, he always refers to the books of the Old and New Testaments and the opinions of experts. in the field. (Muna, 2019)

Furthermore, Tafsir al-Misbah always provides explanations using correlative reasoning. That is, Quraish Shihab tries to answer the systematic problems of compiling the Qur'an which are questioned by some orientalist. So the use of the science of al-munasabah (the linkage of verses or surahs before and after) cannot be released methodologically in explaining the messages in the surahs of the Qur'an. The nuances of munasabah in Tafsir al-Misbah are very strong and clear, especially when explaining complex issues such as legal, eschatological and scientific. According to Hasani Ahmad Said, the munasabah process in Tafsir al-Misbah occurs in various ways, for example using verse by verse and sura by sura. (Said, 2015)

Tafsir al-Misbah has a quite realist tendency in explaining the verses of the Koran. His attention to the social context of the interpreter's world means that this interpretation cannot be separated from the socio-political context at that time. When reading Tafsir al-Misbah one will immediately feel a very distinctive socio-political nuance where some actual social problems at that time were trying to be seriously highlighted. (Lufaefi, 2019) However, because this interpretation was written in the context (world of interpreters) climate relatively stable socio-political environment, the nuances depicted in this interpretation are not revolutionary in nature. In contrast, for example, with Hamka's Tafsir al-Azhar, most of which he wrote while in prison, provides a fairly clear position on the socio-political dynamics of the interpreter. In contrast, Tafsir al-Misbah actually showed a neutral tendency towards the socio-political situation at that time. This is indeed unavoidable when the world or environment of an interpreter will influence the pattern of his interpretation. Therefore, no matter how objective an interpreter is in exploring the meanings of the Qur'an, he will not be separated from subjectivity. This subjectivity may be unconscious (unconsciously) by the interpreter that he has responded to his social

world through his interpretation.

M. Quraish Shihab is well aware that an interpretation is necessarily relative. Therefore, he proposes a reading model that relies on a linguistic approach. For Shihab, the linguistic approach is very significant in interpreting the Koran. A linguistic approach on the one hand will reduce various speculations on meaning and bind a meaning so that it does not detach too far from its semantic field. On the other hand, without elaborating linguistic meanings, it is impossible for an interpreter to be able to understand the meanings of the Qur'anic text. For this reason, this approach was seriously applied by Quraish Shihab in *Tafsir al-Misbah*. The linguistic approach becomes one of the dominant features in its interpretation. For example, Quraish Shihab always begins his discussion by presenting some linguistic analysis by outlining important (main) terms or words in a verse. Apart from presenting *asbab an-nuzul*, Quraish Shihab explores the roots of words to find the original meaning of a term. This aims to present the reader with the basic meaning of a verse before someone understands the relational meaning or significance of a verse of the Qur'an. Thus, the interpretation model of *Tafsir al-Misbah* makes it easier for readers to digest the messages of the Qur'an, something that is sometimes absent by commentators with a philosophical approach.

Although relying on strict linguistic analysis, Quraish Shihab still suggests a contextual reading. This is to avoid an interpreter getting stuck in the textual meaning. Worshiping the text will only freeze its meanings and fail to function in real life. Interpreting the Qur'an contextually will lead to an applicable and functional reading model, so that the messages of the Qur'an can be applied in people's lives. Quraish Shihab uses this pattern in order to be able to prove that the Koran as the book of Allah is able to position itself in the development of the times. (Hasan, 2021)

## 2. Interpretation style

Based on the educational background of Quraish Shihab as previously explained, it can be understood that the figure of Quraish Shihab is a person who has a tendency of religious moderation who always prioritizes harmony. His educational background at al-Azhar University makes him a figure who carries the vision of moderate Islam (*Islam washatiyah*). According to him, the diversity that exists, both religious diversity and internal differences of opinion, must be addressed in a tolerant and moderate manner. This religious model always upholds the principles of dialogue in solving problems. It is something that is not justified when judging or accusing someone of being an infidel, apostate and heretical without first holding an investigation and dialogue. Therefore, according to Quraish Shihab, a moderate religious model makes Islam truly capable of being *rahmatan lil alamin*. (Hasan, 2021)

From the point of view of Al-Quran hermeneutics, interpretation is divided into three models of approach, namely quasi-objectivist traditionalists, subjective and quasi-objective modernists. First, what is meant by a traditionalist quasi-objective approach is an interpretation of the Koran, which must be understood, interpreted, and applied in the present in exactly the same way as the time when the Koran was revealed to the prophet Muhammad and passed on to the early generations of companions. Second, the subjective approach, is that every interpretation of the Koran is entirely the subjectivity of the

interpreter, therefore the interpretation of the Koran is subjective. Meanwhile, the third, namely the modernist quasi-objective, is an approach to interpreting the Koran in which it still uses existing conventional methods, such as *asbab an-nuzul*, *nasikh mansukh*, *muhkam* and *threadhabih*, and others. It doesn't stop there, this modern style views that the original meaning is only a starting point for today's readers, to then produce a contextual interpretation. (Samsudin, 2009)

Tafsir al-Misbah has special characteristics that color its interpretation and describe the intellectual expression of the interpreter in understanding the meaning of the verses of the Qur'an. Tafsir al-Misbah succeeded in combining the presentation of the surahs of the Koran with the *al-adabi al-ijtima'i* style with the correlative *tahlili* method. That is, Tafsir al-Misbah, even though it has an *adabi al-ijtima'i* pattern (a socio-community cultural style), does not leave a unified message in every surah of the Qur'an. This style of *adab al-ijtima'i* interpretation seeks to link the verses of the Koran with the social life of the community where the verse is interpreted. The presentation model carried out by Quraish Shihab in Tafsir al-Misbah shows that there is a dialogic process between the verses of the Koran and the social reality of society. This shows a model of interpretation that uses a quasi-objective modernist approach, which is to make the basis of dialogical interaction of the Qur'anic texts with contemporary situations. With this, Quraish Shihab has tried to carry out a dialogue between the text and the context not only at the time the verse of the Koran was revealed, but also has attempted to have a dialogue with the context in the current era in a relevant way. (Shihab, 2014)

M. Quraish Shihab's thoughts can be described in two forms of paradigms which are reflected in his works, especially in Tafsir al-Misbah. In the paradigm of social facts, Quraish Shihab tries to make the Koran a social institution (norm) whose existence is used as a framework for reading or assessing a society. This paradigm requires a *mufassir* to make as much as possible the Al-Qur'an as the center of social life and walk on reality. Truth, therefore, is the presence of harmony in human life with the messages of the Qur'an.

Meanwhile, in the paradigm of social construction, Quraish Shihab tries to position humans as active, creative and dynamic beings whose consciousness determines their actions and social world. The social construction paradigm requires a product of interpretation that is contextual and functional. So interpretations that are not contextual will lose their functionality. Interpretation in the social construction paradigm is an interpretation that is not isolated from its context. Interpretation that is able to translate itself into social reality and dialogue dynamically. So a living interpretation is an interpretation that is able to dialogue the scriptures with life itself. This is why, the product of interpretation will always be in tune with the breath of change. The changing context will affect the style and tendency of interpretation. A static interpretation will only hinder the pace of civilization. Therefore, Quraish Shihab realizes that interpretation must be creative, dynamic, and dialogic with reality. (Junaedi, 2017)

Another interesting thing about Tafsir al-Misbah is that it is able to mix various schools of thought into harmony. Shihab emphatically stated that his work was not purely the result of his personal *ijtihad*, but an accumulation of various products of thought or views of both classical and contemporary scholars. Shihab explicitly stated that Tafsir al-

Misbah on various occasions and his views referred to the views of many commentators such as Ibrahim Ibn Umar al-Biq'a'i (w.885 H/1480 AD) who had been his study in completing his dissertation. Apart from that, Tafsir al-Misbah is also a harmonization of the views of various schools of commentators which according to most people are considered to be contradictory, but which Quraish Shihab managed to integrate well. For example, Tafsir al-Misbah refers a lot to the opinions of commentators, such as Sayyid Qutb, Sayyid Muhammad Tanthawi, Sayyid Muhammad Husein Thabataba'i, Muhammad Ibn Asyur, Shaykh Mutawalli asy-Sya'rawi, and several other commentators. (Shihab, 2012) Therefore, this is one of the advantages of Tafsir al-Misbah which not many previous interpretations have.

## Method

This research uses library research with a qualitative descriptive approach. This research focuses on collecting written data in the form of books, manuscripts, journals and other sources related to research.

The substance of library research lies in its content. This means that this type of research concerns more theoretical, conceptual, or ideas, ideas and so on (Baidan, 2019) In this research the type of data used is primary data in the form of the Tafsir al-Misbah book and secondary data obtained from the relevant literature.

Data collection techniques in this study used document studies with main references to Tafsir al-Misbah and other books which were other sources of information for this research. The focus of this research is on verses that discuss many problems that occur in people's lives in Indonesia. So it is hoped that this research can properly present the value of beauty contained in Indonesian interpretation works.

## Discussion

Developments in science, technology, and art (science and technology) have greatly influenced the paradigms, viewpoints (perspectives), methods and approaches of al-Quran scholars in their efforts to study the Koran. In addition, the various problems faced by Muslims as well as changes and dynamic demands of the world community have conditioned and required Al-Quran scholars to adapt a number of new approaches and discoveries. It is endeavored that the results of the study and interpretation of the Koran remain actual (up to date), applicable, and can be used as alternative solutions to various problems faced by the Muslim community and the world. (Rahtikawati, 2013)

As a contemporary scholar in the field of Al-Quran, Quraish Shihab has mentioned many social conditions that occur in Indonesia. This is a new breakthrough in addressing problems in serving Al-Quran dishes that occur in Indonesian society.

As when the author said that it has become a habit of the people to greatly glorify Surah Yasin. It is necessary to explore what exactly is understood by our society. Don't let the Al-Quran just be a mere reading without studying and exploring the treasures of knowledge and guidance that is in it.

Some of the interpretations in the Indonesian context in al-Misbah's interpretation include:

1. Interpretation of QS. Yasin verses 18-19 in discussing the meaning of the word



"unlucky"

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا عَذَابٌ أَلِيمٌ (18) قَالُوا طَائِرُكُمْ مَعَكُمْ أَئِن ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ (19)

“Mereka (orang-orang yang didatangi Rasul itu) mengatakan, “Sesungguhnya kami bertathoyyur (menganggap sial) dengan (kedatangan) kalian. “Mereka (para Rasul) berkata, “Keburukan yang menimpa kalian adalah disebabkan (perbuatan dosa) kalian sendiri.

Quraish Shihab explained that the words *طَائِرًا* and *طَائِرُكُمْ* are taken from the word *طير*, which means bird. And what is meant is fate. If the bird flies from the right to the left, then they believe that it is a sign of good luck, and if it is from left to right, then it is a sign of bad luck. From here the two words used in the Qur'an mean fate. In the context of this verse is bad luck. While scholars argue that the bad luck they mean is a disaster such as epidemics, famine and the like.

Furthermore, Quraish Shihab stated that usually those who adhere to unlucky and lucky beliefs rely on the causes of events that coincide with these events. Not looking for the actual causal factors. They usually choose one of the things that coincide with certain events to determine the bad luck or luck factor. Bad luck, according to them, is something that coincides with something that is not in line with their wishes, or something they hate. While luck is the result of things that they value as good or in line with their wishes that occur together with certain events.

If humans arrive at a high level of knowledge and are reluctant to return all of it to Allah SWT because they feel they have mastered science and technology. Mentioned in the interpretation of al-Misbah human habits that always avoid from faith in Allah SWT. and instead give importance to the number 13, or the passing of the black cat before them, and not light two or more cigarettes with one fire. All of that in front of humans today is important. However, they forget that by nature humans are thirsty for faith in Allah SWT.

In the explanation of QS. Yasin verses 18 and 19 it expressly states that the teachings of the earlier apostles to the last apostle, namely the Prophet Muhammad SAW. reject the belief about what is called "unlucky". As for what is called bad luck, it is the impact of human activity itself.

1. Interpretation of QS. al-A'raf (7): 45 and Tafsir QS. al-Ankabut (29): 47 about the meaning of Kafir

In Indonesia, disbelief occurs in various manifestations, including in the form of inkar sunnah, corruption, theft, heretical sects, and others, so that the meaning of infidel in accordance with the Indonesian context is not only interpreted as non-Muslims as interpreted by Quraish Shihab in surah al-A'raf paragraph 45

الَّذِينَ يَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ  
 “(yaitu) orang-orang yang menghalang-halangi (orang lain) dari jalan Allah dan ingin membelokkannya. Mereka itulah yang mengingkari kehidupan akhirat.”

According to Quraish Sihab, Allah's curse falls on people who are truly unjust,

that is, on people who (continuously while living in the world previously hindered) other people (from Allah's way) in various ways, such as intimidation, deception, and deception, also they are constantly (desiring) that the wide and straight path of Allah (become crooked), by trying to find excuses to show their weaknesses and mistakes (and) because (they concern) life (the hereafter is people) who are truly (infidel), that is, they close the inevitability of their arrival and do not believe in it. (Shihab, 2012)

According to Quraish Shihab, the meaning of disbelief contained in this verse is to close the inevitability of the coming of the Last Day and not believe in it. (Shihab, 2012)

As for the meaning of infidel in surah al-Ankabut verse 47:

وَكَذَلِكَ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ ۚ فَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يُؤْمِنُونَ بِهِ ۖ وَمِنْ هَؤُلَاءِ مَنْ يُؤْمِنُ بِهِ ۚ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا الْكَافِرُونَ

Dan demikianlah Kami turunkan Kitab (Al-Qur'an) kepadamu. Adapun orang-orang yang telah Kami berikan Kitab (Taurat dan Injil) mereka beriman kepadanya (Al-Qur'an), dan di antara mereka (orang-orang kafir Mekah) ada yang beriman kepadanya. Dan hanya orang-orang kafir yang mengingkari ayat-ayat Kami.

In interpreting this verse, Quraish Shihab describes the munasabah of the verse and explains the multifaceted aspect of the verse. According to him, this verse is like saying: (We command you to say so because We have sent down the books to them through their prophets. And so) just as We sent them down. (We also) have (sent down to you) O Muhammad SAW, al-Kitab, namely the Koran. (Shihab, 2012)

(So those We have given them the Book), namely those who believe in the Torah and the Bible from objective ahl al-Book, such as Abdullah bin Salam, Mukhairiq, and others know from their holy book the truth the Qur'an and the prophet Muhammad SAW so that they believe in him, namely in the Qur'an, (and some of them, namely the 'Arab people who live in Mecca and its surroundings, believe in it) and some others deny it, (While no one denies Our verses) that are spread out in the universe or contained in the holy book that proves Our oneness and power, (except the disbelievers) who are so persistent in their disbelief and always cover up the truth due to the ugliness of their hearts. (Shihab, 2012)

The word yajhadu is taken from the word jahada, which is to deny and reject something after the person concerned knows and justifies it with thought. (Shihab, 2012) So, the meaning of infidel in this verse is people who are very firm in their disbelief and always cover up the truth due to the ugliness of their heart.

The interpretation of these two verses is very relevant to the multi-religious and multi-cultural context of Indonesia. Quraish Shihab provides an understanding that infidels are people who do not believe in and cover up the truth of the coming of the Day of Judgment, as well as people who deny the Qur'an and cover up its truth, who hinder people from the path of Allah such as intimidating and misleading, as well as those who intend to extinguish light (guidance and religion) of Allah, as well as those who abuse the laws of Allah and do not want to apply them because they do not acknowledge them, then he is a

disbeliever.

1. Interpretation of QS. an-Nur verse 31 about Hijab

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَائِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنَاتِهِنَّ أَوْ بَنَاتِ إِخْوَانِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ ۗ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

“Dan katakanlah kepada para wanita yang beriman, hendaklah mereka menahan pandangannya dan memelihara kemaluannya, dan janganlah mereka menampakkan perhiasannya, kecuali yang (biasa) nampak dari padanya. Dan hendaklah mereka menutupkan kain kudung ke dadanya, dan janganlah menampakkan perhiasannya, kecuali kepada suami mereka, atau ayah mereka, atau ayah suami mereka, atau putra-putra mereka, atau putra-putra suami mereka, atau saudara-saudara mereka, atau putra-putra saudara mereka, atau putra-putra saudara perempuan mereka, atau wanita-wanita Islam, atau budak-budak yang mereka miliki, atau para pelayan laki-laki yang tidak mempunyai keinginan (terhadap wanita), atau anak-anak yang belum mengerti terhadap aurat-aurat wanita. Dan janganlah mereka memukulkan kaki mereka agar diketahui perhiasan yang mereka sembunyikan. Dan bertaubatlah kalian kepada Allah swt, hai orang-orang yang beriman, supaya kalian beruntung.”(Qs. an-Nur: 31)

In the interpretation of al-Misbah it is explained that the content of Qs. an-Nur: 31 is that they should restrain their gaze, and guard their private parts, and they should not reveal ornaments (parts of their bodies) that can stimulate men, except for the face and palms, because one of the main decoration of a woman is her chest, so let them should cover their headscarves over their chests and let them not reveal their adornments, namely the beauty of their bodies, except for what is mentioned in the verse.

After the explanation above, the prohibition to reveal the obvious, now it is forbidden to reveal the hidden, by stating that they should not do anything that can attract men's attention by stamping their feet with anklets or other decorations, they should not wear perfume. The content of this verse fragment instructs that the chest be covered with a headscarf (head covering). Does this mean that the head (hair) must also be covered? "Yes". That's a logical opinion, especially if you realize that "Hair is a woman's ornament/crown." That this verse does not explicitly mention the need for hair to be covered, it seems that this does not need to be mentioned. Had they not worn headscarves whose purpose was to cover their hair? Indeed, there is an opinion which states that the

word of Allah: *illa ma dzahara minha* is on the sides of the face and the palms of the hands, also the feet and hair. Thus Ibn Assyria. (Shihab, 2012)

As for Qs. al-Ahzab: 59 explained that: O Prophet Muhammad Saw. tell your wives, your daughters and the women of the families of the believers so that they extend their headscarves over themselves, that is, all over their bodies, so that it will make it easier for them to be known as respectable women or as noble women. Muslim women, or as free women so that they are not disturbed. The meaning of the word hijab is disputed by scholars. Al-Biq'a'i mentions several opinions, including loose clothing or a veil that covers a woman's head, or clothes that cover the clothes and headscarves she wears, or all clothes that cover women. If what is meant by clothing, then it is covering the hands and feet, if it is a veil, then the order to stretch it is to cover the face and neck. If it means clothes that cover clothes, then the order to stretch it is to make it loose so that it covers the whole body and clothes. Tabataba'i understands the word hijab in the sense of clothing that covers the entire body or a veil that covers a woman's head and face.

Ibn Assyria understood the word jilbab to mean a garment that is smaller than a robe but larger than a veil or face covering. This is placed on the woman's head and extended either side of this veil through the cheeks to the whole body and back. Ibnu Asyur added that the hijab model can vary according to the different circumstances (tastes) of women and those that are directed by custom.

The verse above does not order Muslim women to wear the headscarf, because it seems that at that time some of them already wore it, it's just that the way to wear it didn't support what this verse wanted. This impression is obtained from the editorial of the verse above which states their headscarf and what is ordered is "let them stretch it out". This means they have put on the headscarf but have not yet extended it. (Shihab, 2012)

In this case, Quraish Shihab, apart from supporting the boundaries of the genitals, are the face and palms, he also presents another opinion that the headscarf is not obligatory. According to him, the obligation to wear the headscarf in Q.S. Al-Nur: 31 is contextual. Allah sent down the order, of course, according to the conditions of Islamic society at that time

## Conclusion

M. Quraish Shihab as an archipelago mufassir in his book Tafsir al-Misbah uses a nuanced interpretive method of tahlili interpretation. The style of interpretation is not only in terms of language (lughawi), fiqh (fiqh), or munasabat verses (correlation of verses with other verses) but more than that this interpretation thoroughly discusses studies that have to do with the social conditions of the existing community or better known as *al adabi al ijtima'i* with several interpretations that are in accordance with the social aspects of Indonesian society. This is evident in some of his interpretations of the

meaning of bad luck in surah Yasin verses 18-19, the meaning of infidel in surah al-A'raf verse 45 and al-Ankabut verse 47 and also the meaning of the veil in surah an-Nur verse 31 and al-Ahzab verse 59 interpreted based on the context of Indonesian society.

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