

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

The Influence of Context and Position of Words in the Qur'an on Hamka's
Interpretation of the Verses of Ahkam Fiqhiyyah

Khoirun Nidhom
Prodi IAT, FU, Institut Daarul Qur'an, Indonesia
Korespondensi. E-mail: abufayha.nidhom@gmail.com

Abstract

The use of context and the position of the arrangement of a word in Arabic greatly influences our understanding of the Book of Allah. Buya Hamka is one of the Indonesian commentators who provides detailed explanations of various forms of the phenomenon of the use of context and position of words in the Qur'an which have an impact on various interpretations of verses, especially those related to fiqh law which includes the fiqh of worship, fiqh muamalah and fiqh. family. This research paper uses a qualitative approach to the type of literature study. Sources of data come from references to Arabic dictionaries as well as the Al-Azhar commentary by Buya Hamka, and other commentary books as comparative material and are then analyzed and constructed to answer the istinbat solutions made by Buya Hamka against fiqh laws. contained in a verse. By understanding the use of context and the position of Arabic word order by Buya Hamka, this research comes to the conclusion that the use of various Arabic words in different contexts will result in different legal instructions and interpretations of verses. This can be proven by analyzing the verses of the Koran in the interpretation of Al-Azhar using the perspective of using the context of the wording.

Key words: Buya Hamka, fiqh law, interpretation of Al-Azhar

Introduction

If we compare the abilities of Nusantara Ulama figures with other Muslim countries in terms of Islamic knowledge and insight, Indonesia is actually not inferior to countries such as Egypt, Yemen etc. There are many factors that have caused Indonesian intellectuals to be less well-known in the eyes of the world, apart from the slow media factor as well as the internal factors of the Indonesian nation which may appear to be lacking in conveying the thoughts of our Muslim intellectual figures in the eyes of the world. This is evidenced by the lack of academics in wading through and exploring the sciences except those they have previously highlighted and forgetting the treasures of the works of indigenous Indonesian scholars.

History records that in the past several Indonesian scholars have taken part so that their names are known throughout the world. He was a prominent scholar in the mid-1900s named Buya Hamka, who had a book of commentary that was very familiar in Indonesia, namely the interpretation of Al-Azhar.

Hamka short biography

His full name is Haji Abdul Malik bin Abdul Karim Amrullah, better known as HAMKA. He was born in Tanah Sirah, Sungai Batang village on the shores of Lake Maninjau (West Sumatra), on 16 February 1908 M/13 Muharram 1326 H from a religiously devout family. His father was Haji Abdul Karim Amrullah or often called Haji Rasul bin Sheikh Muhammad Amarullah bin Tuanku Abdullah Saleh. Haji Rasul was a cleric who had studied religion in Mecca, was a pioneer of the revival of young people and Muhammadiyah figures in Minangkabau, while his mother was named Siti Shafiyah Tanjung bint Haji Zakaria (d. 1934). From this genealogy, it can be seen that he came from a devout religious ancestry and had a relationship with the generation of Islamic reformers in Minangkabau at the end of the XVIII century and the beginning of the XIX century. He was born in the structure of Minangkabau society which adheres to a matrilineal system. Therefore, in the Minangkabau genealogy he comes from the Tanjung tribe, like his mother's tribe. (Nizar, 2008, pp. 15-17).

Abdul Malik, when HAMKA was called when he was small, started his education by learning to read the Koran at his parents' house until finishing. When he was 6 years old in 1914, to be precise, his father brought him to Padang Panjang which was the basis for the Minangkabau youth movement in 1914 AD. At the age of 7, he was then sent to a village school where he only attended 3 years. school. Much religious knowledge he obtained by studying himself (self-taught). Not only religious knowledge, Hamka is also self-taught in various fields of science such as philosophy, literature, history, sociology and politics, both Islamic and Western. (Hamka, 1974, p. 46).

In 1916, when Zainuddin Labai el-Yunusi founded the Diniyah (afternoon) school at Pasar Usang Padang Panjang, his father sent HAMKA to the school. Finally, in the morning HAMKA went to study at the village school, in the afternoon he studied at the Diniyah school that had just been established, and at night he studied the Koran. Such was HAMKA's daily activities in his childhood.

In 1918, when HAMKA was only 10 years old, his father founded and developed Sumatra Thawalib in Padang Panjang. It was there that Hamka studied religion and studied Arabic. Sumatra Thawalib is a school and college that strives for and advances various kinds of knowledge related to Islam that bring good and progress in this world and the hereafter. Initially Sumatra Thawalib was an organization or association of students or students reciting the Koran at the Padang Panjang Iron Bridge Surau and the Parabek Surau Bukittinggi, West Sumatra. However, in its development, Sumatra Thawalib immediately engaged in the field of education by establishing schools and colleges that turned surau recitation into classy schools. (Razikin, 2009, p. 53). In 1916, a new classical system was introduced in Sumatra Thawalib Jembatan Besi. However, at that time the classical system that was introduced did not have benches, tables, chalk and blackboards. Educational material is still oriented towards studying classical books, such as

nahwu, sharaf, manthiq, bayan, fiqh, and the like. The educational approach is carried out by emphasizing the rote aspect. At that time, the rote system was the most effective way of implementing education. (Nizar, 2008, p. 22).

Even though the classical system has been implemented by Thawalib School, the curriculum and learning materials still use the old method. Old books with mandatory memorization are still the main feature of this school. This is what makes HAMKA get bored quickly, even though he continues to move up in class. After studying for four years until he was in fourth grade, perhaps because of his critical attitude and rebellious spirit, HAMKA is no longer interested in completing his education at the school founded by his father, even though the education program at the school is designed for seven years of education.

The learning situation that was applied like at the Thawalib School was indeed unattractive, because the seriousness of learning did not grow from within, but was forced from the outside, this then made HAMKA flee until finally HAMKA drowned himself in a library founded by Zainuddin Labai el-Yunusi and Bagindo Sinaro, which is named the Zainaro Library. This escape is a positive thing because it contributes a lot to the development of imagination in childhood and the ability to tell stories and write later. During his educational years, HAMKA was also sent to study at the Shaykh Ibrahim Musa Parabek school, in Parabek Bukit Tinggi, but this did not last long because in 1924, HAMKA left Ranah Minang and went to Yogyakarta. Overall, the formal education period that HAMKA had taken was only more than seven years, from 1916 to 1924. (Razikin, 2009, p. 189).

At the age of 16, Hamka traveled to Java, specifically Yogyakarta and Pekalongan (1924-1925). This rihlah ultimately had a major impact on Hamka's Islamic perspective. In Yogyakarta, Hamka had the opportunity to meet directly with prominent Islamic figures at that time, first; Ki Bagus Hadikusumo; From him, Hamka, for the first time, acquired a new method of studying interpretation, namely prioritizing the meaning/content of the verses of the Koran, not reading the interpretation with the correct nahwu-as was his experience in Padang Panjang-. He also met with HOS Cokroaminoto (Leader of Syarikat Islam), RM. Suryopronoto and Haji Fachruddin (Muhammadiyah figures). Of these three figures, Hamka each gets a different life value, Islam and socialism, sociology, and the last name he gets a special study of 'Islamic Religion'. (Hamka, 1974, pp. 90, j. II). In Pekalongan, Ahmad Rasyid Sutan Mansur's services will never be forgotten by Hamka, who brought him together with Muslim youth activists Osman Pujotomo, Muhammad Rum and Iskandar Idris. Overall, the accumulated influence of the two figures (father and uncle) and other figures helped shape Hamka's life mission, namely "Moving for the revival of Muslims," he said himself. (Hamka, 1974, pp. 16, j. II)

At the age of 29, Buya HAMKA started his work activities by becoming a religion teacher at the Tebing Tinggi plantation. HAMKA then continued his career as a lecturer at the Jakarta Islamic University and Muhammadiyah University in Padang Panjang from 1957 to 1958. After that he was appointed as a chancellor of the Jakarta Islamic College and also served as a professor at Mustopo University Jakarta. (Razikin, 2009, p. 191).

In addition, HAMKA also served as a high-ranking religious official who was appointed by the Minister of Religion of Indonesia from 1951 to 1960, but he

resigned after Soekarno gave him two options to remain as state officials or continue his political activities in Masyumi (Majelis Shura). Indonesian Muslims). (Razikin, 2009, p. 188)

Buya HAMKA is also an active figure in the mass media sector. He was a journalist for several media such as Pelita Andalas, Islamic Call, Bintang Islam, and Muhammadiyah Call. In 1928, HAMKA had been the editor of the Progress Society magazine. And in 1932, he became editor and published al-Mahdi magazine in Makassar. In addition, he is also the editor of magazines such as Community Guidelines, Panji Masyarakat, and Gema Islam. (Razikin, 2009, p. 190)

Hamka's progress in the scientific field has earned recognition from several world-leading universities. In 1958 he was awarded the title Doctor Honoris Causa by Al-Azhar University, Egypt with an inaugural speech on Muhammad Abduh's influence in Indonesia. Hamka also awarded a similar title by the National University of Malaysia, in 1974. (Amirhamzah, 1993, pp. 6-7).

Buya Hamka's works

As a forward-thinking person, Hamka does not only reflect on his freedom of thought through various pulpits in religious lectures, but he also expresses it in various kinds of works in the form of writing. The orientation of his thoughts covers various disciplines, such as theology, tasawuf, philosophy, Islamic education, Islamic history, fiqh, literature and interpretation. As a very prolific writer, Hamka wrote dozens of books, no less than 103 books. Some of his works are as follows: Among his works are Khatib Ummah volumes 1-3 written in Arabic, Layla Majnun, Under the Protection of the Kaaba, Modern Sufism, Islam and Democracy, Development of Sufism from the Ages Through the Ages, Wandering the Nile Valley, On the Banks of the Dajlah River, Islam and Mysticism, Expansion of Ideology, Islamic Ideological Philosophy, The Steadfastness of Pancasila, Minangkabau Tradition Facing the Revolution, Muhammadiyah in Minangkabau, and his famous work, Tafsir al-Azhar Juz 1 -30, and many more. (Razikin, 2009, pp. 191-192).

Discussing Al-Azhar Interpretation

Background and Writing History

If traced back, the content of Al-Azhar Interpretation actually came from Hamka's dawn lecture or lecture that he delivered at the Al-Azhar Grand Mosque, Jakarta, since 1959. During his journey, Hamka then continued and completed the interpretation in custody after being arrested by the authorities. new order for two years.

As Hamka himself admits in his muqaddimah, that the naming of his commentary work with Tafsir Al-Azhar is motivated by several factors, one of which is that this interpretation is a study at the Al-Azhar Great Mosque itself, and the second reason is that it is an award and a form of gratitude. to Al-Azhar Egypt who has awarded him a scientific title which he called Ustdziyah Fakhriyah (Doctor Honoris Causa). (Hamka, Tafsir Al-Azhar, 1982, p. 48)

There are several points that become academic-community concerns that really urge Hamka to write this commentary. First, the increasing enthusiasm and

interest of young Indonesians (Malay regions) in studying Islam at that time, especially the study of the contents of the Koran. However, according to him, this enthusiasm was not matched by sufficient mastery of the Arabic language. Second, there were many Muballigh or da'wah preachers who were 'hanging around' at that time, but were still awkward in conveying their da'wah. On the one hand, their rhetoric is quite good, but general knowledge and the Qur'an are still in question. Vice versa. These two entities, said Hamka, were the main targets and reasons for writing Tafsir al-Azhar. (Hamka, Tafsir Al-Azhar, 1982, p. 4)

Tafsir al-Azhar is written based on the views and framework of a clear manhaj with reference to Arabic rules, salaf interpretations, asbâb al-nuzûl, nâsikh-mansûkh, Hadith Science, Fiqh Science and so on. He also manifests strength and ijthihad in comparing and analyzing the schools of thought. (Hamka, Tafsir Al-Azhar, 1982, p. 3)

This interpretation is HAMKA's biggest achievement and contribution in building ideas and elevating scientific traditions that gave birth to an important history in writing interpretations in the archipelago. (Hamka, Tafsir Al-Azhar, 1982, p. 58) The most important objective in writing Tafsir al-Azhar is to strengthen and strengthen the arguments of preachers and support the missionary movement. (Hamka, Tafsir Al-Azhar, 1982, p. 6).

Al-Azhar Interpretation Source

After paying attention to the rhetoric of interpretation in interpreting the Qur'an, the details and sources of interpretation, the author concludes that the sources of interpretation in Tafsir al-Azhar are divided into two categories, Primary and Secondary. The primer means that, Hamka cannot be separated from the rules of interpretation bi al-ma'tsur, namely interpreting the Koran with the Koran, sunnah and the words of the Companions. (Al-Qattan, 2007, pp. 482-483) Then secondary data is the reference source used by Hamka in explaining the meaning of verses taken from qaul tabi'in, previous conventional commentary books, as well as several works of Indonesian commentary. comparative study.

The sources of references to the interpretations used by Hamka can be read in the preface, including: Tafsir al-Tabari by Ibn Jarir al-Tabari, Tafsir Ibn Katsir, Tafsir al-Razi, Lubab al-Ta'wil Fi Ma'ani al-Tanzil, Tafsir al -Nasafi-Madariku al-Tanzil wa Haqa'iqu al-Ta'wil, by al-Khazi, Fath al-Qadir, Nailu al-Athar, Ersyad al-Fuhul (Ushul Fiqh) by al-Syaukani, Tafsir al-Baghawi, Ruhul Bayan by al-Alusi, Tafsir Al-Manar by Sayyid Rasyid Ridha, Tafsir al-Jawahir by Tanthawi Jauhari, Tafsir Fi Zhilal al-Qur'an by Sayyid Qutb, Mahasin al-Ta'wil by Jamaluddin al-Qasimi, Tafsir al -Maraghi by Shaykh al-Maraghi, Al-Mushaf al-Mufassar by Muhammad Farid Wajdi, al-Furqan by A Hassan, Tafsir al-Qur'an joint work by H. Zainuddin Hamidi and Fahrudin H.S, Tafsir al-Qur'anul Karim by H. Zainuddin Hamidi and Fahrudin H.S, Tafsir al-Qur'anul Karim by Mahmud Yunus, Interpretation of An-Nur by TM Hasbi as-Shiddiqie, Tafsir al-Qur'anul Hakim jointly with HM Kassim Bakri, Muhammad Nur Idris and AM Majoino, Al-Qur'an and Translation of the Indonesian Ministry of Religion, Tafsir al-Qur'anul Karim by Shaykh Abdul Halim Hasan, H. Zainal Arifin Abbas and Abdurrahim al-Haitami, Fathurrahman Lithalibi ayati al-Qur'an by Hilmi

Zadah Faidhullah al-Hasani, Fath al-Bari by Ibn Hajar al-' Asqalani, Sunan Abu Daud, Sunan al-Tirmizi, Riyadh al-Shalihin, Syarh al-Muhazzab by Shaykh Nawawi, Al-Muwaththa' by Imam Malik, Al-Umm and al-Risalah by Imam Syafi'i, al-Fatawa, al - Islam 'Aqidah wa al-Syari'ah by Shaykh Mahmud Syalthut, Subulussalam fi Syarh Bulug al-Maram by Amir Ash-Shan'ani, al-Tawassul wa al-Wasilah by Ibn Taimiyah, Al-Hujjatul Balighah by Shah Waliyullah al- Dihlawi, and others.

Systematics of Al-Azhar Tafsir Book

In compiling Tafsir al-Azhar, HAMKA uses its own systematics which will be explained as follows, (Alviyah, 2016), namely:

1. According to the composition of the interpretation, Buya HAMKA uses the tartîb utsmânî method, namely interpreting verses coherently based on the arrangement of the Uthmânî Mushaf, starting from Surah al-Fâtihah to Surah al-Nâs. Such an interpretation method is also called the tahlîlî method or also known as the Tajzi'i interpretation method, which explains the contents of the Qur'an from various aspects by paying attention to the sequence of verses listed in the manuscript starting from vocabulary, asbab nuzul, munasabah and others. . (Al-Farmawi, 1992, p. 22)

2. In each surah, an introduction is included and at the end of the commentary, Buya HAMKA always provides a summary in the form of a message of advice so that the reader can take the ibrah-ibrah from the various surahs in the Qur'an that he interprets. (Federspiel, 1996, pp. 141-143).

3. There are similarities in the method and plot between Hamka and Muhammad Abduh and Sayyid Rasyid Ridha when writing his Tafsir Al-Manar. Regarding this similarity, earlier Hamka emphasized that in composing his interpretations he was 'oriented' to the method of interpretation used in Tafsir Al-Manar, so it is not surprising that his style of interpretation is similar to that of Tafsir Al-Manar, as he said: " The interpretation that is very interesting for interpreters to serve as an example is the interpretation of al-Manar by Sayyid Rashid Ridha, based on the teachings of his teacher Muhammad Abduh's interpretation. This interpretation of his apart from expounding knowledge regarding religion, regarding hadith, jurisprudence and history and others, also adapts the verse to political and social developments that are in accordance with the times when the interpretation was composed" (Hamka, Tafsir Al-Azhar, 1982, page 41).

With the flow of interpretation used, it is clear that Al-Azhar's Tafsir has a style- as in the science of exegesis- classified into the adab al-ijtima'i style (community literary style), namely the style of interpretation that focuses on explaining the verses of al- From the point of view of the accuracy of the editorial, the Qur'an then arranges its contents in a beautiful editorial by highlighting aspects of the Qur'an's guidance for life, as well as linking the meaning of the verses with natural law (sunnatullah) that applies in society. . (Al-Farmawi, 1992, pp. 23-24)

4. Before he translated and interpreted a verse in one sura, each sura was written with its meaning, the number of verses, and the place where the verse was revealed. Example: Surah al-Fâtihah (opening), the first sura consisting of 7 verses, was

revealed in Makkah. (Hamka, Tafsir Al-Azhar, 1982, p. 79) And Surah al-Takâtsur (boasting), the 102nd surah which consists of 8 verses and was revealed in Makkah.

5. The presentation is written in short sections consisting of several verses – one to five verses– with an Indonesian translation along with the Arabic text. This is followed by a lengthy explanation, which may range from one to fifteen pages. (Federspiel, 1996, p. 140).

6. In his interpretation, history and contemporary events are explained. An example is HAMKA's comments on the influence of orientalism on nationalist group movements in Asia in the early 20th century. (Federspiel, 1996, pp. 142-143)

7. Sometimes the quality of the hadith that is included is also mentioned to strengthen his interpretation of a discussion. As an example, namely in the discussion of Surah al-Fâtihah as a pillar of prayer, the hadith about the priest who recites Surah al-Fâtihah with jahr, let the congregation listen silently.

"From Abu Hurairah that Rasulullah SAW. said: verily faith is different and has not been made to be your follower, so when he has takbir, you should also be takbir and when he reads, then you should be silent." (Narrated by the five, except al-Turmudzi, and said Muslim: this hadith is authentic). (Hamka, Tafsir Al-Azhar, 1982, p. 119)

7. In each sura, HAMKA adds certain themes of fihiyyah verses and groups several verses that become the subject of discussion. For example, in Surah al-Fâtihah there are themes including:

a. Al-Fâtihah as pillars of prayer. (Hamka, Interpretation of Al-Azhar, 1982, pp. 116-120)

b. Between jahr and sirr (Hamka, Tafsir Al-Azhar, 1982, pp. 121-128)

c. From the matter of âmîn. (Hamka, Tafsir Al-Azhar, 1982, p. 129)

d. Al-Fâtihah in Arabic. (Hamka, Interpretation of Al-Azhar, 1982, pp. 130-133)

Based on the above systematics, especially the arrangement of the Arabic language which can be said to be very complex, the author is interested in researching Hamka's efforts in carrying out istinbat on the position of an Arabic word in the Qur'an with the theme "The Influence of Word Positions in the Qur'an on Hamka's Interpretation Against the Verses of Ahkam fihiyyah", with the hope that it will become ibroh and add to our insights in studying the Book of Allah in detail.

Research methods

This type of research is library research (Library research), because the data is obtained from various books, journals, and various books that are relevant to the

research material. While the method used is descriptive qualitative using content analysis, namely by analyzing the contents of texts to obtain data related to research. The data sources consist of primary and secondary data. Primary data was taken from Buya Hamka's Book of Tafsir Al-Azhar, while secondary data included journals and books related to research. The topic of study discussed in this study is the influence of context and word position in Buya Hamka's Interpretation of the verses of the Fiqh of Worship, Fiqh Muamalah and Fiqh Usroh (Family).

Discussion and Research Results

The Influence of Word Position in the Qur'an on Hamka's Interpretation of Verses Ahkam Fiqhiyyah

The Qur'an is a lamp and a guide for life that provides guidance for humans and answers problems that are necessary for both worldly and hereafter affairs. Among the contents of the Qur'an there is an explanation of fiqh laws that stand on two things: First, Subut al-Dalil (Truth of the source of theorem). Second, Subut al-dalalah (Truth is the source of the content of meaning). The laws that stand in Subut al-dalil, researchers do not need an explanation and discussion of the laws contained in the Qur'an because they are qot'iy (certain), whose truth is unquestionable. As for what stands above Subut al Dalalah, this is what has become a lot of discussion, and is also very necessary in order to arrive at a conclusion of legal results, because there is a different understanding among experts, while based on the argument can cover everything, so to reach a conclusion of legal results for the thinkers about this will be more difficult. (Al-Syahrony, 2015, p. 429).

In terms of al-dalalah, Quraish-Shihab explained, the commentators' scholars focused on the Qur'an being hammalat li al-wujuh so that from the point of view of extracting meaning, a well-known expression, a person is not called a mufassir unless he is able to give various interpretations of the verses verses of the Qur'an (Shihab, 1992, p. 137). That is the reason why the Islamic scholars and jurists are more inclined to interpret the Qur'an in the words of Allah in the sense of the word lafzi, because their aim is to istinbat, explore and issue laws from the verses of the Qur'an. From the explanation that the Qur'an is hammalat li al-wujuh, of course there will be different understandings, there may even be contradictions in the interpretation of a verse.

The context and position of a word in the Qur'an will provide various understandings of certain laws. For example, once upon a time, Aisyah RA gave advice to Urwah bin Zubair about the urgency of deciding a legal issue. When he was

asked by Aisyah RA about the law of sa'i between Shofa and Marwa, "From Urwah bin Zubair said: I once asked Aisyah RA: "Didn't you see about the verse: (*Innas shofa wal marwata min sya'a'irillah faman hajjal baita awi'tamaro fala junaha alaihi an yattowwafa bihima*) which means "Surely Shafa and Marwa are some of the signs of Allah, Whoever makes pilgrimage to the House of Allah or performs pilgrimage, there is no sin for him to perform sa'i between the two".

So for the sake of Allah, then there is also no sin for the person who performs Hajj if he does not perform it or in other words the Sa'ie law is mere mubah - as the sentence "Laa Junaaha" usually shows. So the Noble Aunt 'Aisyah radhiyallahu' anha also answered what was said by her nephew:

"It's very bad what you conclude, O my nephew, even if your conclusion is true, of course the words are: « *فلا جناح عليه أن لا يطوف بهما* » (there is no sin for those who do not do sa'ie between the two), but actually this verse came down because the Ansar people first before converting to Islam when they started their pilgrimage or umrah then they recited by mentioning the name of Manat (the idol they worshiped) and if that was the case then they felt reluctant to carry out sa'ie between Safa and Marwah because of that they also asked the Prophet sallallahu 'alaihi wasallam: O Messenger of Allah, we felt embarrassed to sa'ie between Safa and Marwah when we were in the Jahiliyyah era, so Allah subhanahu wata'ala sent down the verse: { *Innas shofa wal marwata min sya'a' irillah* } 'Aisyah said: likewise Rasulullah has given an example by doing the Sa'ie then it is not permissible for someone to leave it." (Al-Bukhori, 1422 H / 2001 M, p. 157) vol. 2 number hadith 1643).

So it can be seen that the words of Ummul Mukminin Aisyah RA to Urwah are clear evidence that salafussalih pay close attention to the context and position of a word to reach a legal conclusion from verses about fiqh law.

Haji Abdul Malik Karim Amrullah or better known as Buya Hamka (1908-1981 AD) was one of the leading Indonesian mufassir. One of his monumental works is the interpretation of Al-Azhar. He thoroughly discussed the influence of word order in the interpretation of Al-Azhar, as well as its implementation in the interpretation of the verses of ahkam fihiyyah.

This study will discuss 3 (three) aspects of the influence of context and word position in Buya Hamka's interpretation of the verses of ahkam fihiyyah which include the jurisprudence of worship, the jurisprudence of muamalat and the jurisprudence of the family.

1. The influence of context and word position in Buya Hamka's Interpretation of the verses of the Fiqh of Worship

One of the fardhu practices included in the category of worship fiqh is fasting in the holy month of Ramadan. In accordance with the word of Allah (QS. Al-Baqoroh: 183-184) the Ulama' have different views in determining the law for breaking the fast for travelers:

The first opinion is that the law of breaking the fast for travelers is obligatory, they may not carry out fardhu fasts, and for those who fast while traveling, it is obligatory to make up the fast when they have settled. This opinion was stated by Umar bin Khattab RA, Abu Hurairah, Abdurrahman bin Auf, and supported by the Zahiriyyah school of thought.

The second opinion, fasting and breaking the fast are both permissible only if it is more important to break the fast even though there is no *masyaqqoh* (exhaustion). This opinion was expressed by Ibn Abbas, Ibn Umar, Ibn Musayyab, Hanabilah, Ibn Taimiyyah and some of the Shafi'iyyah (Quddamah, 1968, pp. 157-158, j.3).

The third opinion, fasting is more important for people who can afford it without community. This opinion was expressed by Anas bin Malik, Hudzaifah bin Al-Yaman, Hanafiyah, Malikiyyah and Syafi'iyyah (Al-Nawawi, tt, pp. 271, j.6).

Of the three differences of opinion, the meaning and interpretation of QS can be understood explicitly. (Al-Baqoroh: 183-184) that the verse shows the virtue of fasting for travelers if there is no god, namely distress/*masyaqqoh*, because if there is a god in the form of *masyaqqoh* then the more important thing is to break the fast.

Buya Hamka mentions in the context of the verse QS. Al-Baqoroh: 183-184 "people on a journey, there is no limit to the journey that is fixed, as long as the traveler is named, he may change on another day" (Hamka B., 1982, pp. 95, j.2).

Buya Hamka's words explicitly support the third opinion where fasting and breaking the fast are both permissible for travelers, it's just that fasting is more important if there is no god of distress. This is supported by Buya Hamka's statement "If the body is not sick and it is not heavy to carry because of old age or late illness, the benefits of fasting are enormous for the soul" (Hamka B., 1982, pp. 95, j.2). And also the next word of God "wa an tashumu khoirun akum". Sheikh Muhammad Abduh and his students, where Buya Hamka oriented in his interpretation said the priority of fasting for travelers on condition that there is no fatigue.

Another example is in QS. Al-Baqoroh: 196 concerning orders to perfect Hajj and Umrah.

Scholars say that there are two opinions on the law of Umrah:

First opinion: The law of Umrah is sunnah, as is the opinion of Ibn Mas'ud, Hanafiyah (Al-Kasani, 1982, p. 302 j.3), Al-Malikiyyah (Rusyd, p. 262 j.3), etc.

Second opinion: Umrah is obligatory for the first time, as is the opinion of Imam Baghawi (Al-Baghawi, 1994, p. 218 j.1), etc.

Buya Hamka mentions in the context of the verse QS. Al-Baqoroh: 196 oriented to the opinion of Muhammad Rasyid Ridho, Abu Zahroh etc. who said that Umrah for beginners is not obligatory based on this verse, only if it starts to be done it must be completed until the end. (Hamka B., 1982, pp. 130, j.2).

Buya Hamka's statement shows that if this verse is used as an argument that Umrah for beginners is obligatory then it cannot be justified, because the context and position of the word in the Ahkam verse of worship is that it is obligatory to finish it until it is finished for people who start Umrah, it is not obligatory to start Umrah.

1. The influence of context and word position in Buya Hamka's Interpretation of Muamalah's fiqh verses

Islam is a perfect religion, which covers all aspects of life to compile and regulate charity, business, worship, muamalah, political, economic and social. (Ash-Shiddiqi, 1957, p. 15). The Qur'an prescribes rules for human needs to limit desires so as to enable humans to achieve their goals without causing harm to others. Likewise, the matter of accounts payable is a muamalah matter, the initial goal is

noble, namely to help others who are in trouble. With the hope that debt can provide opportunities and also benefits when directed at a business. However, not every plan goes well, causing debts to pile up and also distancing friendly relations because of hostility and mistrust (Yanti, 2019, p. 13).

One of the things that is *masyru'* in *muamalah fiqh* is writing or making receipts in matters of debts. Allah mentions in the Al-Qur'an QS.Al-Baqoroh: 283, where the scholars differ in understanding the *istinbat* of the verse:

First opinion: Making written receipts in the verse is *sunnah*, as is the opinion of Malikiyyah (Araby, 1996, p. 343 j.1), Syafi'iyah (Asy-Syafi'i, 1992, pp. 126-129 j.2) etc. .

Second opinion: Making written receipts in the verse is obligatory, as is the opinion of Ibn Umar, Abu Musa Al-Asy'ari, Ibn Sirin, Az-Zhahiri etc.

Abu Zahroh said: "Is the *Kitabah* commandment in this verse obligatory or just a suggestion or a *sunnah*? *Jumhur Ulama* say that it is *sunnah*, with the argument that Allah says in the next verse "fa in amina..." then without a doubt it is permissible without a receipt, and what is relied on is maintaining the trust. And usually the back is strong evidence if it is accompanied by a receipt, not just an aspect of trust. Without a receipt, there is no strong evidence in maintaining the trust. (Zahroh, p. 1066 j.2)

Abu Zahroh's opinion was also agreed by Buya Hamka in the interpretation of this *muamalah* verse in his words "In travelers, while you don't have a writer, you should hold collateral items. This means that the first point is whether at home or while traveling, the debt agreement should be written down, but if you have to because the writer is not there or is both in a hurry on the way between the debtor and the debtor, then replace writing, hold it by the person giving the debt. it is collateral or pawn as collateral for the money borrowed or owed" (Hamka B., 1982, pp. 85, j.3).

2. The influence of context and word position in Buya Hamka's Interpretation on family fiqh verses

As a guideline for the religion of Islam, the Qur'an has its own concepts or provisions relating to the family. The Qur'an's attention to happy families is very high and large. This is evidenced by the many verses that speak in detail about family problems, from marriage problems, divorce to the problem of dividing inheritance. This attention to the Qur'an is not only shown by the details on family matters regulated in it, but also by the many verses which speak about various family rules. (Sarbin, p. 493). Although family in Arabic can be translated into various words, such as *al-usrah*, *al-al*, and *adz-dzurriyyah*, the Qur'an uses the word *al-ahl* to discuss family. (Thohir, 2015, p. 2).

One of the urgent things that is part of *usroh fiqh* is about the meaning of the *quru'*. Allah mentions in the Al-Qur'an QS.Al-Baqoroh: 228, where the scholars of interpretation differ in understanding the meaning of the verse:

First opinion: The meaning of the *quru'* in the verse is menstruation, as mentioned by *khulafaurrasyidin*, Ibnu Mas'ud, Ibnu Abbas, Hanafiyyah (Al-Jashos, p. 444 j.1), Syafi'iyah (Asy-Syafi'i, 1992 , p. 250 j.1), Hanabilah (Qudamah, p. 83 j.9). etc

Second opinion: The meaning of the quru' in this verse is holy, as mentioned by Aisyah RA, Zaid Bin Thabit, Ibn Umar etc.

Abu Zahroh said that the argument for determining iddah in interpreting the Qur'an is the meaning of menstruation, not the meaning of purity, because the basis for determining iddah is menstruation, because the purpose contained in the verse is the cleansing of the womb of a divorced woman, and this can only be realized if means menstruation. (Zahroh, pp. 761-764 j.2).

In this case Buya Hamka did not discuss the differences regarding the meaning of the quru'.

Another example is the verse about giving mut'ah (property) to women who are divorced before being dukhul, as Allah says QS. Al-Baqoroh: 236.

Scholars' commentators differ in understanding the meaning of this verse (Asy-Shahroni, 2016, p. 478):

The first opinion: Giving mut'ah (property) for divorced women before being dukhul is obligatory, as is the opinion of Ibn Umar, Ibn Abbas, Mujahid, Syafi'iyah, Hanafiyah, Hanabilah etc.

Second opinion: Giving mut'ah (property) to a divorced woman before dukhul is sunnah/not obligatory, as is the opinion of the Malikiyah school of thought (Araby, 1996, p. 291 j.1).

In this case, Abu Zahroh, supported by Buya Hamka, said that giving mut'ah to divorced women before dukhul is an obligation. use the word "ala" which shows an obligation in accordance with the ability of the ex-husband.

And Buya Hamka supported Abu Zahroh's opinion and said "give the woman money to heal her heart... it is an obligation for people who want to do good, this is the deepest ethical behavior of believers" (Hamka, Tafsir Al-Azhar, 1982 , p. 244 j.2).

closing

Buya Hamka is one of the Indonesian Muslim leaders, a wise and pious figure, and has extensive knowledge and insight, a poet, intellectual, writer who has greatly contributed to the development of this nation. He is very keen to invite Muslims to voice contextual interpretations.

He is also very skilled and masters the sciences related to aspects that are very necessary in interpretation which include Arabic language, nahwu, shorof, nasakh mansukh, balaghoh, asbabun nuzul and others.

The composition of his interpretation, Hamka uses the tahlîlî method because it starts from Surah al-Fâtihah to Surah al-Nâs. As for the way of explanation, HAMKA uses the muqârin method, namely interpretation in the form of an interpretation of a group of verses that speak on a problem by comparison. According to the breadth of the explanation, HAMKA uses the tafshîlî method, namely interpretation in which the interpretation of the Qur'an is based on the sequence of verses verse by verse, with a detailed but clear description.

Hamka's method of taking the lead from the verses of ahkam fihiyyah which includes verses of the fiqh of worship, fiqh muamalah and fiqh usroh is also oriented

and follows the opinions of contemporary scholars such as Muhammad Abduh, Rashid Ridho etc.

Reference

- Al-Baghawi. (1994). *Ma'alim At-Tanzil*. Madinah: Daar Thaibah.
- Al-Bukhori, M. B. (1422 H / 2001 M). *Shahih Bukhari*. Beirut: Daar Thuuq A;-Najah.
- Al-Farmawi, A. H. (1992). *Al-Bidayah Fi Tafsir Al-Maudhu'i*. Mesir: Al-Maktabah Al-Jumhuriyyah.
- Al-Jashos. (N.D.). *Ahkam Al-Qur'an*. Beirut: Dar Kutub Ilmiyyah.
- Al-Kasani. (1982). *Bada'i Al-Shana'i'*. Beirut: Daar Al-Kitab Al-Arabi.
- Al-Nawawi, I. (Tt). *Majmu' Syarh Al Muhadzdzab*. Beirut: Daar Al-Fikr.
- Al-Qattan, M. K. (2007). *Studi Ilmu-Ilmu Qur'an*. Bogor: Pustaka Litera Antar Nusa.
- Al-Syahrony, D. S. (2015). *Al-Siyah Al-Qur'ani Wa Atsaruhu Fi Tafsir Al-Madrasah Al-Aqliyyah Al-Haditsah* (Vol. 1). Riyadh, Saudi Arabia: Kursy Al-Qur'an Wa Ulumuh.
- Alviyah, A. (2016). METODE PENAFSIRAN BUYA HAMKA DALAM TAFSIR AL-AZHAR. *Ilmu Ushuluddin*, 25-35.
- Amirhamzah, Y. (1993). *Hamka Sebagai Pengarang Roman*. Jakarta: Puspita Sari Indah.
- Araby, I. (1996). *Ahkam Al-Qur'an*. Beirut: Daar Kutub Al-Ilmiyyah.
- Ash-Shiddiqi, H. (1957). *Pengantar Hukum Islam*. Yogyakarta: Bulan Bintang.
- Asy-Syafi'i. (1992). *Ahkam Al-Qur'an*. Beirut: Daar Kutub Al-Ilmiyyah.
- Asy-Syahroni, S. (2016). *As-Siyah Al Qur'ani Wa Atsaruhu Fi Tafsir Al-Madrasah Al-Aqliyyah Al-Haditsah*. Riyadh: Kursi Al-Qur'an Al-Karim.
- Federspiel, H. M. (1996). *Kajian Al-Qur'an Di Indonesia; Dari Mahmud Yunus Hingga Quraish Shihab*. Bandung: Mizan.
- Hamka. (1974). *Kenang-Kenangan Hidup* (Vol. 1). Jakarta: Bulan Bintang.
- Hamka. (1982). *Tafsir Al-Azhar*. Jakarta: Panjimas.

- Hamka, B. (1982). *Tafsir Al-Azhar* (Vol. 1). Jakarta: Panjimas.
- Nizar, S. (2008). *Memperbincangkan Dinamika Intelektual Dan Pemikiran Hamka Tentang Pendidikan Islam*. Jakarta: Kencana Prenada Media Group.
- Qudamah, I. (N.D.). *Al-Mughni*. Kairo: Daar Hajr.
- Quddamah, I. (1968). *Al-Mughni*. Kairo: Maktabah Qohiroh.
- Razikin, B. (2009). *101 Jejak Tokoh Islam Indonesia*. Yogyakarta: E-Nusantara.
- Rusyd, I. (N.D.). *Bidayah Mujtahid*. Beirut: Daar Al-Fikr.
- Sarbini, M. (N.D.). KAEDAH-KAEDAH FIQIH KELUARGA DALAM AL-QUR`AN. *AL MASHLAHAH JURNAL HUKUM ISLAM DAN PRANATA SOSIAL ISLAM*, 493.
- Shihab, Q. (1992). *Membumikan Al-Qur`an*. Bandung: Mizan.
- Thohir, U. F. (2015). KONSEP KELUARGA DALAM AL-QUR'AN. *Isti'dal*, 2.
- Yanti, L. (2019). HUKUM PELAKSANAAN PELUNASAN HUTANG PIUTANG DENGAN MENGGUNAKAN TENAGA. *Islamic Business Law Review*, 13.
- Zahroh, M. A. (N.D.). *Zahroh Al-Tafasir*. Beirut: Daar Fikr Arabi.

The Teachings of Islamic Education in the Interpretation of Al-Burhan by Abdul Karim Amrullah (Analysis of QS. Al-'Alaq: 1-5)

Ahmad Murtaza MZ

UIN Sunan Kalijaga, Yogyakarta, Indonesia

Ahmadmurtaza378@gmail.com

Satria Tenun Syahputra

UIN Sunan Kalijaga, Yogyakarta, Indonesia

Satriatenun.syahputra@gmail.com

Abstract

.This article discusses the teachings of Islamic education contained in Abdul Karim Amrullah's Tafsir Al-Burhan. To see the teachings of Islamic education in this interpretation published in 1927, this paper specifically refers to the QS. Al-'Alaq[96]: 1-5. This research is of a qualitative type using a content analysis approach. The result of this study is that there are five Islamic education teachings contained in QS. Al-'Alaq[96]: 1-5, i.e. (1) The teaching to always remember Allah in every condition and circumstance. (2) The teaching to abandon the pride and envy that exists in man. (3) Teachings to teach the Qur'an to the layman of religion. (4) Teachings to remind people to learn to read and write. (5) The teaching to man to continue to learn the knowledge that God has given. The five teachings of Islamic education were not born out of thin air without any reason in their interpretation. Because if you look back at the history of the development of education in Minangkabau, it is closely related to the background of Abdul Karim Amrullah who was an educator and educational revolutionary in his time.

Keywords: al-burhan, qs. al-'alaq[96]: 1-5, education, abdul karim amrullah

Abstrak

Artikel ini membahas tentang ajaran pendidikan Islam yang terkandung dalam Tafsir Al-Burhan karya Abdul Karim Amrullah. Untuk melihat ajaran pendidikan Islam pada tafsir yang terbit pada tahun 1927 ini, tulisan ini secara spesifik merujuk ke dalam QS. Al-'Alaq[96]: 1-5. Penelitian ini berjenis kualitatif dengan menggunakan pendekatan analisis konten. Adapun hasil dari penelitian ini adalah terdapat lima ajaran pendidikan Islam yang terkandung dalam QS. Al-'Alaq[96]: 1-5, yaitu (1) Ajaran untuk senantiasa mengingat Allah dalam setiap kondisi dan keadaan. (2) Ajaran untuk meninggalkan sikap sombong dan iri yang ada dalam

diri manusia. (3) Ajaran untuk mengajarkan Al-Qur'an kepada orang yang awam agama. (4) Ajaran untuk mengingatkan manusia untuk belajar membaca dan menulis. (5) Ajaran kepada manusia untuk terus mempelajari ilmu yang telah diberikan Tuhan. Kelima ajaran pendidikan Islam tersebut tidak terlahir begitu saja tanpa alasan apapun dalam tafsirnya. Karena jika ditarik lagi kembali pada sejarah perkembangan pendidikan di Minangkabau sangat erat kaitannya dengan latar belakang dari Abdul Karim Amrullah yang merupakan pendidik dan revolusioner pendidikan pada masanya.

Kata kunci: al-burhan, qs. al-'alaq[96]:1-5, pendidikan, abdul karim amrullah.

Introduction

QS interpretation Al-'Alaq[96]: 1-5 conducted by Abdul Karim Amrullah has a variety of very actual messages. The actuality of the message he conveyed, especially when his commentary was published, made his commentary named Al-Burhan so interesting to study and examine more deeply. A study of this interpretation needs to be carried out in addition to maintaining and adding to the treasures of this interpretation, Abdul Karim Amrullah has emphasized aspects of education, especially in the field of writing. Where the emphasis on this aspect of writing comes from his background as a teacher and writer.

Studies on QS. Al-'Alaq[96]: 1-5 has an inclination towards three aspects of study. First, a study that outlines the general interpretation of QS. Al-'Alaq[96]: 1-5 (Dozan, 2020; Hijrat, 2019; Humaedi, 2020; Mukmin, 2016; Ulvah, 2018). Wely Dozen in his research on the interpretation of Quraish Shihahb explained that the important points in learning are reading, evaluating, Islamic nuances and others (Dozan, 2020, p. 135). Second, a study that reviews the linguistic aspects contained in Surat Al-'Alaq[96]: 1-5 (Rahayu Subakat, Nasution, et al., 2022; Rahayu Subakat, Sirait, et al., 2022). Rahayu Subakat in his analysis on QS. Al-'Alaq[96]: 1-5 uses semiotics to explain that the letter can become a basic theory of epistemology for developing Islamic education (Rahayu Subakat, Sirait, et al., 2022, p. 120). Third, the concept of learning and education contained in QS. Al-'Alaq[96]: 1-5 (Adib, 2022; Jayana & Mansur, 2021; Mustolehudin, 2011; Said, 2016; Sarkowi, 2020; Yanfaunnas, 2014). Sarkowi explained the learning concept contained in QS. Al-'Alaq[96]: 1-5 is learning that is oriented towards achieving the fitrah for the happiness of the world and the hereafter (Sarkowi, 2020, p. 325). From existing research that discusses QS. Al-'Alaq[96]: 1-5 still does not discuss the interpretation carried out by Abdul Karim Amrullah as a reinforcement of the treasures of Indonesian interpretation.

This article aims to add to the shortcomings of the existing literature, which still does not reveal Abdul Karim Amrullah's interpretation of the educational

values contained in QS. Al-'Alaq [96]: 1-5. This paper also explains that the interpretation contained in each interpretation carried out by Abdul Karim Amrullah is motivated by the historicity that he lived during his life. In the meantime, this paper will answer two questions, first, how is Abdul Karim Amrullah's interpretation of QS. Al-'Alaq[96]: 1-5. Second, what kind of background made Abdul Karim Amrullah emphasize the educational aspect in the verse. This study needs to be carried out to see that there is a close relationship between the mufassir and the interpretations written in his commentary. Indonesian interpretation also experiences strong historical dynamics. All of which were efforts made by the mufassirs to respond to any challenges that existed at that time and attempted to do contextually in accordance with the realities of the times and times.

Method

This article is a literature study in which the data is taken based on the literature related to this research. The material object in this study is Tafsir Al-Burhan by Abdul Karim Amrullah in QS. Al-'Alaq[96]: 1-5. Meanwhile, in the analysis, this research uses content analysis. Systematics in this study first the researcher will explain the interpretation carried out by Abdul Karim Amrullah, followed by analyzing the background of Abdul Karim Amrullah's thoughts.

Results

Tafsir QS. Al-'Alaq[96]: 1-5 in Tafsir Al-Burhan

Abdul Karim Amrullah explained QS. Al-'Alaq[96]: 1-5 descended in Mecca, totaling 19 verses, 92 sentences, and consisting of 280 letters. He also explained the views of the mufassirs explaining that the fragment starting from the word is the beginning of the first revelation revealed (مالم يعلم) to mā lam ya'lam (اقراء) 'iqra by Allah to the Prophet Muhammad SAW. Abdul Karim Amrullah also wrote a story relevant to the sura so that he would benefit when reading it. In QS. Al-'Alaq[96]: he, tells about the revelation that first came down to the Prophet Muhammad. The revelation of the first time to the Prophet Muhammad, was told at length by Abdul Karim Amrullah. He begins by first telling the initial sketches from when the Prophet Muhammad saw, met the angel Gabriel to the story of the meeting of the Prophet Muhammad, with his uncle Siti Khadijah who was an ahlul al-Kitab (Amrullah, 1927, pp. 76-79). After writing the story, then he began his

.interpretation
اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Abdul Karim Amrullah interprets the verse as follows:

"Bacalah hai Muhammad dengan nama Tuhan engkau yang menjadikan segala makhluk. Atau bacalah akan Qurān hal keadaan dimulai dengan menyebut nama Allah yang menjadikan (Amrullah, 1927, p. 81)."

The message conveyed in this verse is to start with bismillah before starting to read the Al-Qur'an which is sunnah. Also, in a hadith explaining the law of starting a good job by reciting bismillah. However, in some religious practices, such as iqamah, it still begins with the sentence Allahu Akbar, prayers begin with takbiratul ihram, sermons begin with Alhamdulillah. These religious practices do not have to start with reciting bismillah. Therefore, reciting bismillah is not only recommended when reading the Qur'an. It is also recommended to read when starting any good work (Amrullah, 1927, p. 82)

From this explanation, Abdul Karim Amrullah prefers to translate the verse with the sentence "recite the name of God you created". This translation he chose because Allah is the only one who is able to create and has power over anything. Even so, humans have an obligation to try and try as hard as they can. So, according to Abdul Karim Amrullah, when someone starts his work with the word bismillah it means that in every activity carried out for the sake of Allah, be it eating, drinking, working, conjugal, and other good works that must be started by remembering Allah (Amrullah, 1927, p. 82)

Remembering Allah in every activity carried out has other benefits, namely staying away from Satan in every effort made. This is in accordance with a hadith which explains that if a job is started by mentioning the name of Allah then satan cannot interfere in it. And vice versa, if the work is done without saying the word bismillah, Satan will certainly be tempted. Abdul Karim Amrullah then quoted QS. Al-Isra'[24]: 62-65 which means:

"Ia (Iblis) berkata, "Terangkanlah kepadaku tentang orang ini yang lebih Engkau muliakan daripada aku. Sungguh, jika Engkau memberi tenggang waktu kepadaku sampai hari Kiamat, niscaya aku benar-benar akan menyesatkan keturunannya, kecuali sebagian kecil." Dia (Allah) berfirman, "Pergilah, siapa saja di antara mereka yang mengikuti kamu, sesungguhnya (neraka) Jahanamlah balasanmu semua sebagai balasan yang sempurna. Perdayakanlah (wahai Iblis) siapa saja di antara mereka yang engkau sanggup dengan ajakanmu. Kerahkanlah pasukanmu yang berkuda dan yang berjalan kaki terhadap mereka. Bersekutulah dengan mereka dalam harta dan anak-anak, lalu berilah janji kepada mereka." Setan itu hanya menjanjikan tipuan belaka kepada mereka. (Allah berfirman lagi,) "Sesungguhnya tidak ada kekuasaan bagimu (Iblis) atas hamba-hamba-Ku (yang mukmin). Cukupilah Tuhanmu sebagai penjaga (mereka darimu)." (QS. Al-Isra'[17]: 62-65)

From the description above, Abdul Karim Amrullah emphasized this matter as he writes below,

"Jangan dilupakan Allah itu pada tiap-tiap pekerjaan dan selalu menyerahkan diri kepadanya. Bacalah bismillah pada segala pekerjaan yang baik-baik itu supaya setan tidak campur tangan lagi pada segala kerja kita itu wallahu a'lam" (Amrullah, 1927, pp. 84–85).

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

Abdul Karim Amrullah interprets the verse as follows:

Menjadikan Allah itu akan manusia dari pada mani yang telah jadi ia segumpal (sepotong) darah di dalam rahim bundanya (Amrullah, 1927, p. 85).

Abdul Karim Amrullah in his commentary first answers a question why God chose to use the word insan (human) alongside the word 'alaq (clot of blood). Though Allah also created animals through the process of 'alaq (clot of blood) as well. He then wrote that the reason behind using the word insan (human) was because of the glory of humans compared to other created beings. Because humans also have a responsibility for themselves so they don't have arrogance. Also, humans have the responsibility to obey the laws that have been set while other creations do not (Amrullah, 1927, p. 85).

Then he quoted a hadith from the Prophet, which means:

Has told us 'Umar bin Hafsh has told us my father has told us Al A'masy has told us Zaid bin Wahb has told us 'Abdullah has told us Rasulullah shallallahu 'alaihi wasallam and he is an honest person and news what he brought was true: ""Every one of you has been gathered in his creation when he was in his mother's stomach for forty days then became an 'alaqah (zygote) during that time and then became a mudlghah (lump of flesh) during that too then Allah sent an angel who commanded by four decrees (and it was said to him), write down his deeds, his sustenance, his death and his tribulations and happiness and then the spirit blew on him. And indeed there will be someone who does deeds with the deeds of the inhabitants of hell until there is no distance between himself and hell but an inch and then he is preceded by a note (the decree of his destiny) until he does deeds with the deeds of the inhabitants of heaven then enters paradise, and there is also someone who does good deeds with the deeds of the inhabitants of heaven until there is no distance between him and heaven except for an inch, then he is preceded by a note (the decree of his destiny) until he does good deeds with the deeds of the inhabitants of hell and then he goes to hell" (Bukhari, 1422, p. 111)

With regard to the hadith above, Abdul Karim Amrullah tries to explain this hadith with other hadiths as he writes in his commentary below:

“Dari pada sayidina ‘Ali seketika Rasulullah Saw., menerangkan tiap-tiap seseorang sudah tentu kedudukannya di dalam neraka atau di dalam surga (berbahagia atau celaka) maka berkata mereka itu: wahai Rasulullah (baiklah kami bergantung dengan putusan Tuhan yang tersebut pada kitab kami itu saja dan kami tinggalkan beramal ibadah) yakni karena mana-mana yang bagiannya akan baik ialah baik juga walaupun tidak beramal dan mana-mana yang akan jahat tentu jahat juga walaupun ia shalih. Kemudian Rasulullah Saw., berkata: Jangan begitu! Hanya beramal kamu maka tiap-tiap seseorang dimudahkan Tuhan menurut apa-apa putusan yang tetap itu. Adapun orang yang ditentukan ahli surga ialah dimudahkan Tuhan ia beramal kebaikan (shalih) dan adapun orang-orang ditentukan celaka maka jadi ia beramal dengan amalan ahli celaka (Amrullah, 1927, pp. 86–87).

From the explanation of the hadith above, Abdul Karim Amrullah emphasized that every event that is carried out depends on the will. Because all these things can be seen through signs at this time. Which all depends on the will and effort made. If he is righteous he will go to heaven and if not then he will go to hell (Amrullah, 1927, p. 87). As explained by Allah in QS. Al-Lail[91]: 5-10 which means,

Artinya :

“Siapa yang memberikan (hartanya di jalan Allah) dan bertakwa. Serta membenarkan adanya (balasan) yang terbaik (surga). Kami akan melapangkan baginya jalan kemudahan (kebahagiaan). Adapun orang yang kikir dan merasa dirinya cukup (tidak perlu pertolongan Allah). Serta mendustakan (balasan) yang terbaik. Kami akan memudahkannya menuju jalan kesengsaraan.” (QS. Al-Lail[91]: 5-10)

From this verse, he wrote that humans do not only depend on what has been ordained by God while still in the mother's womb, but practice is useful as a guide in the life that is being lived (Amrullah, 1927, p. 88).

After explaining the general understanding of this second verse, Abdul Karim Amrullah explained specifically about the meaning behind this second verse. He wrote that there are two demonic characteristics that often nest in humans, namely, arrogance and hasad. A person will be arrogant with the wealth he has, brave, high in position, and high in his nation. Likewise, when someone is hasad on the grounds that other people have advantages over him. These two demonic traits are a character that rejects the truth and rejects the instructions that have been conveyed by the noble Qur'an (Amrullah, 1927, p. 89).

Abdul Karim Amrullah explained that the first verse of Surah Al-'Alaq was revealed the first time before other verses of the Qur'an has a function as a key to

open the closed human heart in order to bring out the two demonic characteristics that have been mentioned previously. And continued with the second verse as a reminder for humans not to be arrogant and hasad. Because humans are all born from the same process. Therefore, get rid of these two demonic characteristics so that the teachings of truth that the Qur'an has conveyed can touch human hearts (Amrullah, 1927, p. 89).

أَفْرَأَ وَرَبُّكَ الْأَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ

Abdul Karim Amrullah mengartikan ayat tersebut sebagaimana berikut:

“Bacalah hai Muhammad bermula Tuhan engkau ialah yang amat mulia, pemurah. Yang menunjuki ia akan manusia membaca dan menulis dengan qalam (pena)”

Abdul Karim Amrullah first explained that in several interpretations it was explained that reading the first verse of Surah Al-'Alaq was a special order to Muhammad, while this verse was an order to teach people to be able to read the Al-Qur'an. Moreover, with the grace and glory of God, anyone who reads one letter of a verse of the Qur'an will get 10 good things for himself. He also did not forget to explain that the meaning of the word akram in the third verse is that anyone who acts evil and is disobedient to God will be rewarded in the afterlife. However, the guarantee of life while in the world such as eating, drinking and other needs will still be given by the most glorious God (Amrullah, 1927, p. 90).

The fourth verse in Surah Al-'Alaq explains how important the ability to write and read is because both have great benefits. The benefit of the ability to write is being able to copy the knowledge that was conveyed by previous scholars. Through these writings contained wisdom and also know about life in the past. Apart from that, the words of God and the words of the Prophet, which have come down to us today, are the result of the writings of earlier people. Therefore, Abdul Karim Amrullah wrote that without the grace and gift of writing and reading given by God to humans, religious teachings and worldly teachings cannot be upheld so that they are not good for human life (Amrullah, 1927, pp. 90– 91).

Abdul Karim Amrullah also describes the importance of writing as follows,

“Ditanya orang setengah orang pandai-pandai dari pada kata-kata begini, kata-kata itu apakah iya dan bagaimanakah? Jawabnya kata-kata itu semata-mata ingin yang tak bisa tetap dan tak dapat dipegang! Jadi bagaimanakah mengikutinya? (jawabnya) ya! Tuliskan suratkan! Karena pena itu ganti dari pada lidah dan lidah tak dapat menggantikan tulisan (Amrullah, 1927, p. 91).”

It is recorded in Islamic history books that the first human to write and use a qalam (pen) was Prophet Idris As. However, in Khatibi's Tafsir, the Prophet

Adam As., had previously written using a pen. It was different during the time of the Prophet Muhammad, who did not have skills in writing and reading. The reason behind it is as proof that the religious teachings brought by him are truly holy. Because if the Prophet Muhammad SAW., was good at reading and writing, many accusations from envious people were directed at the Prophet SAW., by making news that the creator of the Qur'an was the Prophet Muhammad, who came from books old that has been read by the majesty of the Prophet. So that the title umi (cannot read and write) which was pinned on the Prophet SAW., as strong evidence that the Al-Qur'an is indeed a revelation that God has given to the Prophet SAW. (Amrullah, 1927, pp. 91–92).

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمُ

Abdul Karim Amrullah mengartikan ayat tersebut sebagaimana berikut:

Mengajari akan manusia apa-apa yang tidak diketahuinya (Amrullah, 1927, p. 92)

He explained that God had taught people many things, including writing, reading, various knowledge, instructions, and about things that were previously unknown to humans. For example, in the Qur'an, which records the story of Prophet Adam As., who was given the ability by God to know the names (names) that the angels did not even know about these names. This event is described in a hadith qudsi below (Al-Hajjah, n.d., p. 1944)

كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ، فَاسْتَهْدُونِي أَهْدِيكُمْ

Abdul Karim Amrullah explained that this hadith explains that in essence humans are misguided, stupid, and have no knowledge except those whom God has willed to be guided. Therefore, believe in God so that you will be given guidance to yourself (Amrullah, 1927, pp. 92–93).

The knowledge that God has given to humans is not something that can be hidden because humans have reason to understand it. However, it needs to be underlined that no human being is born into this world who has brought various kinds of knowledge since he was in his mother's womb. In short, various knowledge but Allah has not blessed someone to be able to understand it, so he cannot understand the knowledge even though many people have taught him (Amrullah, 1927, p. 93).

Abdul Karim Amrullah also explained two types of knowledge namely, *Ilmu itu ada yang bernama gharizi yaitu yang tidak diasahkan dengan mempelajarinya seperti makan, sakit, senang, dan lainnya. dan ada juga yang bernama ilmu iktisabi yakni tidaklah akan dipelajari maka dapat sedang kedua-dua macam ilmu itu tidaklah akan berhasil kalau tidak*

dengan ditunjuki Allah. Allhumma zidna 'ilman amin (Amrullah, 1927, p. 93)

Discussion

Abdul Karim Amrullah as a Reformer of XX Century Minangkabau Education

The interpretation of the Qur'an cannot be separated from the historical background of a mufassir (Fath et al., 2021, p. 258). Moving on from this information, the work of Abdul Karim Amrullah's interpretation in QS. Al-'Alaq[96]: 1-5 is so thick with the nuances of Islamic education. Islamic education is contained in its interpretation, namely, first, the teaching to always remember Allah in every situation and condition. Remembering Allah is also so that Satan does not interfere in every work carried out by humans. Second, the teaching to leave arrogance and hasad, both of which are demonic traits. Third, teach people to learn to read the Koran. Fourth, teaching to continue to improve reading and writing skills. Fifth, the teaching to always study the knowledge that has been given by God.

The five teachings of Islamic education that were born in the interpretation of Abdul Karim Amrullah are so thick with educational and socio-cultural backgrounds. Since childhood he has received education taught directly by his father and mother (Siswayanti, 2016, p. 36). In addition, he also studied religious sciences from his teachers while studying in the Minang realm (Hamka, 1958, p. 45). In fact, his knowledge was even more complex by studying in Mecca with the masaykhs, especially his father's friend, Sheikh Khatib al-Minangkabawi (Hamka, 1958, pp. 45-46). In fact, he also had time to teach in Mecca at the behest of his teacher.

After returning from Mecca he began teaching at Sungai Batang, Maninjau for three years which made his name popular at that time. It was from here that he began teaching in various areas in Minangkabau to various other areas (Seno, 2010, p. 113). It didn't stop there, he and his friends Abdullah Ahmad, Muhammad Djamil Jambek, and Haji Muhammad Thaib Umar initiated the publication of the first Islamic magazine in Minangkabau called "Al-Munir". This magazine This bi-weekly magazine contains religious articles that are inspiring, informative and contextual on various religious phenomena and problems that occur in society. Al-Munir magazine provides learning about religious knowledge, customs and daily life. This magazine is also the carrier of the Minangkabau "Mudo" voice in voicing various reforms in the context of improving the people and purifying Islamic

teachings which have been mixed with customs and traditions or experienced various deviations (Sarwan, 2012, p. 135).

Not only did he stop there, he continued his journey to teach at Padang Panjang, starting with the teachings of his friend H. Abdullah Achmad. And also the Jembatan Besi Surau has started to become a learning center for students and the community to learn from. However, the learning system at the Jembatan Besi Surau changed to Sumatra Thawalib after his visit from Malaysia and Java. This school became the forerunner of the modern school which was later developed by students such as Zainuddin Labai el Yunusi and Rahmah el Yunusi (Hamka, 1958, pp. 232–240).

Contextualization of QS Interpretation. Al-'Alaq [96]: 1-5

The interpretation carried out by Abdul Karim Amrullah besides containing the teachings of Islamic education, he has also attempted to contextualize QS. Al-'Alaq [96]: 1-5. The contextualization of his interpretation is specifically contained in verses 3-5. In which verse he put so much emphasis on the people at that time to learn to read the Qur'an, learn to read and write, and continue to develop the knowledge that had been given by God (Amrullah, 1927, pp. 90–93).

Contextualization of interpretation is so important to do until now as a form of responsibility, especially for interpreters to answer the problems of the people which are part of the teachings of the Qur'an itself (Mustaqim, 2010, p. 1). But of course it needs development, especially in talking about education. Islamic education certainly needs to be taught to every Muslim. However, the media used also needs to be developed by looking at the current situation and conditions. As explained by Subakat that this development is a scientific awareness contained in QS. Al-'Alaq[96]: 1-5 (R Subakat, 2022, p. 235).

Apart from being part of scientific awareness, it is necessary that in the teaching process it is necessary to continue to develop further, especially the media used. As exemplified by Abdul Karim Amrullah who initially taught only using the lecture method which he later developed into a school where there was interaction between students and teachers. Now the learning media to get the teachings of Islamic education need to be continuously improved. These teaching media can be classified into 7 forms, namely: 1. Visual media such as photos and diagrams. 2. Audio media, such as tapes. 3. Audio-visual media such as video. 4. Use of computers such as CAI (Computer Assisted Instruction). 5. Computer-based multimedia. 6. Internet. 7. Media such as radio and television for distance learning (Askhari, 2019, p. 123).

Therefore, the development is carried out in an effort to continue to improve and develop the teachings of Islamic education. However, what must be emphasized is that no matter how far the development of the learning media used, it must still maintain divine values as explained by Abdul Karim Amrullah. Values such as always remembering God in every effort and drowning arrogance and hasad. This is an effort to maintain Islamic values that must exist in the identity of a Muslim.

Conclusion

The conclusion contains the answers to the research problem formulation. Conclusions and suggestions are written individually in subtitles. Conclusions contain answers to research questions. Written in narrative form, not in numerical/numbering form. Suggestions are given on the basis of research results.

Referensi

- Adib, M. A. (2022). Aktualisasi Nilai-Nilai Pendidikan Islam pada Surat Al-Alaq Ayat 1-5 dalam Pembelajaran Agama Islam. *Islamic Review: Jurnal Riset Dan Kajian Keislaman*, 11(1), 1–18. <https://doi.org/10.35878/islamicreview.v11i1.351>
- Al-Hajjah, M. bin. (n.d.). *Shahih Muslim, Vol. 4*. Dar Ihya' Turats.
- Amrullah, A. K. (1927). *Al-Burhan*. Percetakan Baroe Fort de Kock.
- Askhari, S. (2019). *Nilai-nilai Pendidikan dalam Surat Al-Alaq Ayat 1-5 dan Relevansinya terhadap Pembelajaran*. IAIN Curup.
- Bukhari, A. A. M. bin I. bin I. bin al-M. bin B. al-J. al-B. (1422). *Shahih al-Bukhari, Vol. 4* (H. Al-A'zami (ed.)). Dar Thouq al-Najah.
- Dozan, W. (2020). Nilai-Nilai Pendidikan Islam Dalam Surat Al- Alaq Ayat 1-5. *Ta'Limuna*, 9(02), 153–169.
- Fath, A. F., Usman, D. H., & Supriadi. (2021). Kritik Terhadap Mufassir Dalam Penggunaan Metode Dan Pendekatan Penafsira Al-Qur'an. *Jurnal Asy-Syukriyyah*, 22(254–269).
- Hamka. (1958). *Ayahku, Riwayat Hidup Dr. H. Abdul Karim Amarullah Dan Perjuangan Kaum Agama di Sumatera*. Widjaya.
- Hijrat, L. A. (2019). Urgensi Belajar Menurut Al-Qur'an Kajian Surat Al-Alaq Ayat 1-5 (Studi Tafsir Ibnu Katsir dan Tafsir Al-Misbah. *Al-Islamiah, Jurnal Pendidikan Dan Wawasan Studi Islam*, 1(1), 89–104.
- Humaedi, I. (2020). Konsep Pesan Pra-Nubuwwah yang Terkandung dalam Wahyu Pertama Kali Turun Surah Al-Alaq 1-5. *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam*, 17(1), 110–121. <https://doi.org/10.15575/al-Tsaqafa.v17i1.6678>

- Jayana, T. A., & Mansur, M. (2021). Konsep Pendidikan Literasi dalam al-Qur'an: Telaah atas Penafsiran M. Quraish Shihab dan Hamka terhadap Surat al-'Alaq: 1-5. *Ar-Raniry, International Journal of Islamic Studies*, 8(2), 187–206. <https://jurnal.ar-raniry.ac.id/index.php/jar/article/view/11430>
- Mukmin, T. (2016). Urgensi Belajar dalam Perspektif Al-Qur'an Surat Al-Alaq Ayat 1-5 Menurut Tafsir Ibnu Katsir. *El-Ghiroh*, XI(02), 1–21.
- Murtaza MZ, A., & Mulkan, M. (2021). Makna Toleransi Perspektif Tafsir Al-Burhan Di Dalam Surat Al-Kafirun. *J-Alif: Jurnal Penelitian Hukum Ekonomi Syariah Dan Budaya Islam*, 6(1), 65–77. <https://doi.org/10.35329/jalif.v6i1.2214>
- Mustaqim, A. (2010). *Epistemologi Tafsir Kontemporer*. LKiS.
- Mustolehudin, M. (2011). Tradisi Baca Tulis Dalam Islam Kajian Terhadap Teks AlQur'an Surat Al 'Alaq Ayat 1 - 5. *Analisa*, 18(1), 145–154. <https://doi.org/10.18784/analisa.v18i1.130>
- Said, C. (2016). Paradigma Pendidikan Dalam Perspektif Surah Al-Alaq Ayat 1-5. *HUNafa: Jurnal Studia Islamika*, 13(1), 91–118. <https://doi.org/10.24239/jsi.v13i1.415.91-117>
- Sarkowi. (2020). Konsep Belajar Dalam Perpektif Tafsir Al-Quran Kajian Al-Alaq. *Jurnal Qolamuna*, 5(2), 325–348.
- Sarwan. (2012). Materi Dakwah Majalah Al-Munir (1911-1915). *Al-Munir*, IV(6), 134–149.
- Seno. (2010). *Peran kaum mudo dalam pembaharuan pendidikan Islam di Minangkabau 1803-1942*. BPSNT Padang Press.
- Siswayanti, N. (2016). Haji Abdul Karim Amrullah Ulama Pembaharu Islam di Minangkabau. *Dialog*, 39(1), 33–42.
- Subakat, R. (2022). Analisis Struktural Semiotika Q.S. Al-'Alaq 1-5 ; Struktur Dasar Ilmu Pengetahuan Dalam Pendidikan Islam. *Konferensi Integrasi Interkoneksi Islam Dan Sains*, 4, 292–299. <http://ejournal.uin-suka.ac.id/saintek/kiiis/article/view/3190>
- Subakat, Rahayu, Nasution, M. K., Ali, R., Harnedi, J., Takengon, I., & Aceh, C. (2022). Purposes of Integrative Islamic Education : Structural Analysis of Semiotics of Q . S . Al - ' Alaq 1-5. *Edukasia: Jurnal Penelitian Pendidikan Islam*, 17(1), 71–86.
- Subakat, Rahayu, Sirait, S., Faiz, F., & Nasution, M. K. (2022). From Structural Analysis of Semiotics QS. Al-'Alaq 1-5 to Basic Structure of Science in Islamic Education. *Al-Tahrir: Jurnal Pemikiran Islam*, 22(1), 119–140. <https://doi.org/10.21154/altahrir.v22i1.3598>
- Ulvah, P. M. (2018). Kajian Tafsir Surat Al-Â€~Alaq Ayat 1-5 Dalam Kitab Al Munir Dengan Metode Tafsir Konvensional Dan Kontekstualisasinya Pada Zaman

Sekarang. *Jurnal Ilmiah Mahasiswa Raushan Fikir*, 7(2), 219-227.

<https://doi.org/10.24090/jimrf.v7i2.2520>

Yanfaunnas, Y. (2014). Pendidikan dalam Perspektif Q.S Al-'Alaq : 1-5. *Jurnal Nur El-Islam*, 1(1), 10-32.

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

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

Bangun Pristiwati Zahro
Bangun.pristiwati@gmail.com

Sitti Nurul Adha

Abstrak

Scholars' thoughts regarding the interpretation of the Koran 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 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 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.

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 consciences 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 left for 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)

2. 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 mufasir 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 orientalists. 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. Worshipping the text will only freeze its meaning and fail to function in real life. Interpreting the Qur'an contextually will lead to an applicable and functional reading model, so that the message 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)

3. Style of Interpretation

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 washatiyyah). 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 encounters. 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 quasi-objective modernist, 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 sura 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 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 often referred to the views of 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, 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)

Quraish Shihab explained that the words *تَطَيَّرْنَا* 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

Meaning: "(namely) those who block (others) from the way of Allah and want to deflect it. They are the ones who deny the afterlife."

According to Quraish Sihab, Allah's curse is placed on people who are truly unjust, namely on people who (continuously while living in the world before) 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

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 بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ 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 ۗ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

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 veils 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 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 her hands and feet, if it is a veil, then the order to stretch it is to cover her 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 (lughowi), 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-Ahزاب verse 59 interpreted based on the context of Indonesian society.

Referensi

Aprison, W. (2017). Pandangan M. Quraish Shihab tentang Posisi Al-Qur'an dalam Pengembangan Ilmu. *Madania*, 21(2), 181–192.

Arifin, Z. (2020). Karakteristik Tafsir al-Misbah. *Al-Iffkar, Volume XII*.

Baidan, N. (2019). *Metodologi Khusus Penelitian Tafsir*. Pustaka Pelajar.

Cholil, M. (2015). Relevansi Pemikiran Tafsir Jihad M. Quraish Shihab Dalam Tafsir Al-Misbah. *Marâji': Jurnal Studi Keislaman, Vol. 1, No, 538–566*.

Federspiel, H. M. (1996). *Kajian al-Qur'an di Indonesia; Dari Mahmud Yunus hingga Quraish Shihab*. Mizan.

Hasan, F. (2021). Peta Pemikiran M. Quraish Shihab dalam Wacana Studi Al-Qur'an di Indonesia. *XVII*, 16–24.

Junaedi, D. (2017). Konsep dan Penerapan Takwil Muhammad Quraish Shihab dalam Tafsir Al-Mishbah. *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 2(2), 223–236. <https://doi.org/10.15575/jw.v2i2.1645>

-
- Lufaei, L. (2019). Tafsir Al-Mishbah: Tekstualitas, Rasionalitas dan Lokalitas Tafsir Nusantara. *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 21(1), 29. <https://doi.org/10.22373/substantia.v21i1.4474>
- Muna, N. (2019). *Jilbab Menurut Penafsiran Quraish Shihab dan Musthafa al-Maraghi*. IAIN Purwokerto.
- Nur, A. (2012). M. Quraish Shihab dan Rasionalisasi Tafsir. *Ushuluddin*, XVIII(1), 21–33.
- Rahtikawati, Y. dan R. D. (2013). *Metodologi Tafsir Al-Quran (Strukturalisme, Semantik, Semiotik, dan Hermeneutik)*. Pustaka Setia.
- Said, H. A. (2015). *Diskursus Munasabah Al-Qur'an dalam Tafsir Al-Misbah*. Amzah.
- Samsudin, S. (2009). *Hermeneutika*. LkiS.
- Shihab, M. Q. (2012). *Tafsir al-Misbah: Pesan, Kesan dan Keserasian*. Lentera Hati.
- Shihab, M. Q. (2014). *Membumikan Al-Qur'an: Fungsi Dan Peran Wahyu dalam Kehidupan Masyarakat*. PT. Mizan Pustaka.
- Wartini, A. (2014). NALAR IJTihad JILBAB DALAM PANDANGAN M. QURAISH SHIHAB (Kajian Metodologi). *Musawa Jurnal Studi Gender Dan Islam*, 13(1), 29. <https://doi.org/10.14421/musawa.2014.131.29-38>

ICQS Proceeding Conference

The International Conference on Quranic Studies

Ilmu al-Quran dan Tafsir, Fakultas Ushuluddin, IAIN Kudus

**Testimony in Debt (Comparative Study of QS. al-Baqarah [2]: 282
Perspective of Interpretation of Jalalain and Tarjuman al-
Mustafid)**

Muhammad Saiful Khair

m.lhair731@gmail.com

Institut Agama Islam Negeri Palangka Raya

Nor Faridatunnisa

nofaridatunnisa@iain-palangkaraya.ac.id

Institut Agama Islam Negeri Palangka Raya

Abstract

In debts, testimony is important. Often, conflicts and disputes arise in society because there is no testimony in the agreements made. Departing from this problem, the author is interested in exploring the concept of testimony contained in QS. al-Baqarah [2]: 282 the interpretation perspective of Jalalain and Tarjuman al-Mustafid. These two books were chosen because Tarjuman al-Mustafid is the first book of exegesis written in full and intact in Malay land. Meanwhile, Jalalain's book was chosen because this book is widely used by the majority of Islamic boarding schools in Indonesia in the study of interpretation, and it is recognized by some experts that it has a close relationship with Tarjuman al-Mustafid. This paper uses the comparative method as a building framework, namely comparing the concept of testimony offered by the two interpretations, then analyzing it with a socio-historical approach. The results of the study show that there are differences in interpretation. In Jalalain's interpretation, the witness is required to be a Muslim who has reached puberty and is independent. Meanwhile, in the interpretation of Tarjuman al-Mustafid, as-Sinkili does not provide any conditions for witnesses. However, for the rules of gender and number that must be presented in testimony, these two commentary books mention the same thing. This difference in interpretation is due to differences in the socio-historical conditions surrounding the two authors. Jalalain added that the conditions for reaching puberty and independence are because they live in an area where slavery is still a culture. While as-Sinkili wrote his interpretation in Aceh which does not adhere to the slavery system.

Abstrak

Dalam utang-piutang, kesaksian merupakan hal yang penting. Seringkali, konflik dan pertikaian muncul dimasyarakat karena tidak adanya kesaksian dalam kesepakatan

yang dibuat. Berangkat dari masalah ini, penulis tertarik untuk menyelami kembali konsep persaksian yang terdapat di dalam QS. al-Baqarah [2]:282 perspektif tafsir Jalalain dan Tarjuman al-Mustafid. Kedua kitab ini dipilih karena kitab Tarjuman al-Mustafid adalah kitab tafsir yang pertama kali ditulis secara lengkap dan utuh di tanah melayu. Sedangkan, kitab Jalalain dipilih karena kitab ini banyak dipakai oleh mayoritas pesantren di Indonesia dalam kajian tafsir, serta diakui oleh beberapa ahli memiliki hubungan erat dengan Tarjuman al-Mustafid. Tulisan ini menggunakan metode komparatif sebagai kerangka pembangun, yaitu membandingkan antara konsep kesaksian yang ditawarkan oleh kedua tafsir, kemudian dianalisis dengan pendekatan sosio-historis. Hasil penelitian menunjukkan adanya perbedaan penafsiran. Dalam tafsir Jalalain, saksi disyaratkan sebagai orang Islam yang telah baligh dan merdeka. Sedangkan dalam tafsir Tarjuman al-Mustafid, as-Sinkili tidak memberikan syarat apapun untuk saksi. Namun, untuk aturan jenis kelamin dan jumlah yang harus dihadirkan dalam persaksian, kedua kitab tafsir ini menyebutkan hal yang sama. Perbedaan penafsiran ini dilatarbelakangi adanya perbedaan kondisi sosio-historis yang melingkupi kedua pengarang. Jalalain menambahkan syarat baligh dan merdeka karena hidup di wilayah yang masih menjadikan perbudakan sebagai budaya. Sementara as-Sinkili menulis tafsirnya di Aceh yang tidak menganut sistem perbudakan.

Keywords: *Jalalain, Tarjuman al-Mustafid, testimony, slavery*

Introduction

In Islam, the concept of testimony occupies an urgent and vital position in regulating human relations. This is reasonable, because one of the functions of having a witness is to maintain the validity and legitimacy of a data or event, which in this case might involve the rights of one human being towards another human being (Rasyid, 2020). For example, in criminal justice activities, the presence of witnesses is a necessity. With the information from witnesses, this will help the authorities to uncover all forms of crime and tyranny. Making it easier for officers to determine the appropriate punishment according to what was carried out by the defendant (Kawengian, 2016).

Testimony is not only at court, but also in muamalah relationships between one human being and another human being, such as in weddings, distribution of wills (Mahmud, 2019), debts and many more. In theory, there are several general criteria that a person must meet in order to become a witness, including embracing Islam, being mature, having good sense, being independent, not blind and dumb, fair and neutral (Aisyah, 2015). But sometimes, these general conditions may experience additions and subtractions according to the needs of the Islamic community in certain areas and conditions. In marriage, for example, according to Hambaliyyah and Syafi'iyyah clerics, the conditions for a witness to be presented are not enough to only be able to see and speak, but also need good listening skills during the contract process. Meanwhile, according to Hanafiyyah scholars, being able to hear is enough and their testimony can be used as a legal basis (Rinwanto & Arianto, 2020).

As for the matter of wills, it is necessary to know beforehand that the concept of testament in this will is not part of the pillars, but its existence is the result of renewal adapted to the conditions of the people at the end of time as a preventive measure for disputes between family members in the future. In a will, the main requirement for a witness who must be present is a person who is Muslim and has fair character. However, if in practice a Muslim cannot be found and there are only non-Muslims there, then there is nothing wrong with making that person a witness (Mahmud, 2019).

In addition to testimonies in marriages and wills, testimonies that are often found in the community are testimonies in debts. Debt-receivable activities are very entrenched in people's lives. But sadly, a debt is considered to be something trivial and small so that many people are complacent in paying it, especially if the debt is made to a close friend. As a result, in everyday life, disputes often arise because someone tries to escape the obligation to pay them, even leading to bloodshed. Quoted from Kompas.com (2016), as happened in Serang Regency, Banten. A 50-

year-old man had the heart to kill his close friend, NS (a pseudonym) because he was annoyed that his debt was not paid. From this brief news presentation, it can be concluded that the presence of witnesses is necessary both in the relationship of debts with small or large amounts of money. Because apart from acting as a "reminder" (Arifin, 2019), the witnesses who were present could also double as "separators" if a dispute started between the two people carrying out the debt relationship.

After getting a glimpse of the urgency of the role of witnesses and the frequent occurrence of disputes in debt-receivable relations in society, the author feels the need to write an article that focuses on the discussion of the requirements for witnesses to be brought in in debt-receivable relations based on QS. al-Baqarah [2]: 282 by comparing the products of interpretation by Indonesian scholars, namely the book of commentary Tarjuman al-Mustafid and the interpretation of Egyptian scholars, namely the book of commentary Jalalain. The background for raising this topic is due to the lack of articles that discuss the problem of testimony that exists in muamalah debt-receivable relations from the point of view of interpretation.

Based on the readings that have been made of previous studies, the authors find that the discussion of testimony is still dominated by the issue of the testimony of a woman in Islam which is discussed using certain approaches and in certain cases. Among them, articles were written by Mohammad Deny Irawan (2016-03-01) who examined women's testimonies in financial transactions, Abdul Syukur Abu Bakar (2020-03-10) who researched gender relations in women's testimonies, Setio Budi and Muchlisin (2022 -07-01) discussing the meaning of femininity in testimony, Yuldi Hendri (2009-01-22) discussing women's testimony in the Qur'an, especially in QS. al-Baqarah [2]: 282, Anshori (2014-09-01) who examines women's testimony in the view of interpretation scholars, Asriaty (2016) who examines women's testimony from the perspective of Islamic law, Abdul Rahim and Kasman Bakri (2020) who compares the position of women's testimony in Islamic Criminal Law and Islamic Civil Law, and the thesis of Nanik Maysuroh (2017) which analyzes women's testimony in Islamic law with the thought approach of Amina Wadud.

Then, the author also found several previous studies which made the commentary book Tarjuman al-Mustafid or Abdur Rauf as-Sinkili (author of the book Tarjuman ak-Mustafid) the object of study including, the article Nurul Wardah et al (2018) which examined that Tarjuman is a combination book between translation and interpretation, Gunawan et al (2020) who discuss the position of husband and wife in the book Tarjuman al-Mustafid, Misbahuddin Jamal (2019) and Suarni (2015) who examine the methodology and characteristics of the book of interpretation Tarjuman al-Mustafid, Nurul Huda (2019) which seeks to compare

the products of Abdur Rauf as-Sinkili's interpretation with Quraish Shihab regarding the verse "a thousand dinars", Andi Miswar (2016) who focuses his discussion on the style of thought of Abdur Rauf as-Sinkili's interpretation and Abid Syahni (2020) who discusses biography Abdur Rauf as-Sinkili and his description of his book which includes methods, techniques, styles of interpretation as well as the advantages and disadvantages of this book of interpretation.

Based on the data above, it can be seen that what distinguishes between previous studies and the research that the author conducted lies in the focus of the discussion and the disciplines used. In this study, the testimony will be discussed through the lens of interpretation by using the comparative method as a framework by comparing the commentary of Tarjuman al-Mustafid and Jalalain's interpretation. The comparative method itself is a research method that compares two or more variables that are considered to have similarities (Mustaqim, 2014). Thus, the formulation of the problem that will arise in this study is how the concept of testimony is offered in the two books of interpretation and what lies behind the differences in the results of their interpretation. It should be known beforehand that the selection of these two commentary books was because the book of interpretation Tarjuman al-Mustafid was predicted to be the product of the first interpretation of Indonesian scholars (Suarni, 2015). Meanwhile, the book of Jalalain's interpretation was chosen as a comparison to the book of Tarjuman because according to some experts, the book of Tarjuman al-Mustafid is a combination of translations from Jalalain's book of interpretations and interpretation of the Qur'an itself (Ahmad et al., 2018, p. 24) and is the book that was first used as teaching material at the beginning of the spread of the science of interpretation in Indonesia (Wahyu Ari, 2020). Then, the data obtained was analyzed using a socio-historical approach, namely by looking at the historical, social and cultural conditions in which the interpreter lived (Hamzah, 2021). So it is hoped that with this approach, the background of an interpretation or thought of a character can be known. Because, one's thoughts cannot be separated from the context that surrounds it (Mustaqim, 2014).

A. Theory Study

In this study the author will use a method with a historical approach to the thoughts of figures. In Kuntowijoyo's view, there are three methods that can be used in character thinking, namely: text studies, historical context studies, and studies of the relationship between texts and society (Kuntowijoyo, 2003). Where in this text study the author tries to dig up data from books, essays and scientific papers that have been written by the two figures. The study of the historical context of the author analyzes the historical background in the lives of these two figures. Meanwhile, in the study of the relationship between texts and society, the writer analyzes by linking the writings and scientific works written by the two figures to the lives of the people around them.

B. Method

The research method used in this study is the Muqarran method (comparison). The type of research used is library research. Then, in analyzing the collected data, the writer uses the muqarran method with a socio-historical approach. Initially, the author tries to provide a general description of the testimony. Then, describes the interpretation of the testimony based on QS. al-Baqarah [2]: 282 between Jalalain's commentary and Tarjuman al-Mustafid's commentary.

C. Discussion

1. Tafsir Tarjuman al-Mustafid

The author of the commentary book Tarjuman al-Mustafid has the full name, namely Aminuddin Abdul Ra'uf bin Ali al-Jawi Tsumal Fansuri as-Sinkili (Rosyadi, 2018). He is a prominent Indonesian scholar who is of Malay descent from Fansur, Sinkil, the northwestern coast of Aceh and laid the first foundation stone of the Syatthariyah congregation in the archipelago (Purwanto, 2018). In his daily life in society, he is better known as Tengku Syiah Kuala (Syekh Ulama in Kuala) (Syahni, 2020). Regarding the year of his birth, there are various opinions. According to Harun Nasution, Abdurrauf as-Sinkili was born in 1001 H/1593 AD. There are also those who say that he was born in 1620 AD in Suro, a village on the banks of the Simpang Kanan River, Singkil (Arivaie Rahman, 2018). Meanwhile, according to several Western scholars such as Peter Riddel, D. A. Rinkes, and Anthony H. Jons stated that this Acehnese scholar was born in 1024 H or 1615 AD and died in 1693 AD and made this opinion the most widely accepted and recognized opinion. by historians (Arivaie Rahman, 2018).

The first education he got was from his own parents, namely his father who owned a dayah (madrassa) in the Simpang Kanan area. Then, he also studied at an educational institution at that time which was directly led by Hamzah Fansuri and then took lessons from Sheikh Syamsuddin al-Sumatrani before traveling to the

Middle East to study (Rosyadi, 2018). Entering 1642 AD, when he was 27 years old, as-Sinkili began his journey in thalabul ilm to the Arabian Peninsula. Several places such as Doha, Qatar, Yemen, Jeddah, Mecca and Medina were recorded as silent witnesses that this Malay-blooded scholar had once set foot there. In his work entitled *Umdat al-Muhtajin ila Suluk Maslak al-Mufridin*, as-Sinkili mentioned that he had studied directly with 19 teachers in various scientific disciplines during his journey in the Middle East (Syahni, 2020). According to Denys Lombard, there were 15 teachers who became as-Sinkili's place of study while in Mecca (Muhammad, 2019). In fact, he has also studied with Sheikh Ahmad Kusyasyi and Ibrahim al-Kurani (Arivaie Rahman, 2018) and his son, Muhammad Thahir in Medina (Rosyadi, 2018).

Upon returning to Aceh in 1661, he became a well-known jurist and Sufi expert. In fact, he was appointed an Acehnese mufti during the time of Sultanah Safiatuddin and Kamalatuddin (Khairun, 2021). His expertise in solving problems was seen when there was political upheaval in the kingdom. Sultanah Safiatuddin, who at that time was appointed as the next ruler after replacing Sultan Iskandar Tsani, faced strong opposition from the Wujudiah Group. They tried to overthrow the official government of Sultanah Safiatuddin. However, this coup attempt was mollified due to fatwas issued by several well-known scholars at the time. One of them is a fatwa issued by Abdurrauf as-Singkili which states that a woman can hold the position of king (Baqi et al., 2022).

Even though there were groups that tried to coup against the kingdom, the social life of the community and the development of science during the reign of Sultanah Safiatuddin were classified as advanced. Progress in the social field occurred as one of the effects of the Sultanah's policy which tried to equalize the position of women with men. She does this by providing qualified education to women, so that the dignity of a woman is high. This is marked by the presence of women who occupy important positions, even becoming royal soldiers (Baqi et al., 2022).

As for progress in the field of science, it can be marked by the presence of papers written by as-Singkili. According to Azyumardi Azra, who quoted Voorhove and Hasjimi's opinion, said that the number of works by as-Sinkili reached 22. Meanwhile, according to Oman Faturrahman, during his lifetime as-Sinkili had nearly 36 works covering various disciplines, such as fiqh, tasawuf, hadith and interpretation (Arivaie Rahman, 2018). According to the author, the second opinion is more acceptable, because it is known that there are 23 books written by as-Sinkili with Sufism nuances including *Tanbih al-Masyi al-Mansub ila Thariq al-Qusyasi*, *'Umdah al-Muhtajin ila Suluk Maslak al-Mufarridin*, *Sullam al -Mustafidin* and others (Muhammad, 2019), 10 pieces in the field of jurisprudence, including *Bayan al-Arkan*, *Bidayah al-Balighah*, *Majmu' al-Masa'il* and many others (Arivaie

Rahman, 2018) and other products famous in the field of interpretation, namely the book of commentary Tarjuman al-Mustafid. Thus, the opinion that there are 22 works by as-Sinkili is deemed inappropriate.

The Book of Tarjuman al-Mustafid (Instruction for Recipients of Knowledge) (Yusoff, 2005) is believed to be the complete commentary book of the first 30 chapters of the work of Indonesian scholars. This book was created by Abdur Rauf as-Sinkili when he had completed his education in the Middle East, to be precise in Aceh during the time of Sultanah Ratu Tajul Alam Safiatuddin (Gunawan et al., 2020). Regarding when and where this book was written, there are 2 opinions by experts. The first opinion, which was conveyed by A. Hasjmi, said that the book Tarjuman al-Mustafid was written in India, when as-Singkili traveled there. However, according to Azyumardi Azra this opinion is an opinion that cannot be held. This is because historical records have never been found stating that as-Singkili had ever visited the area. While the second opinion was conveyed by Peter Riddel. He stated that the book Tarjuman al-Mustafid was written in 1675 (Miftahuddin, 2017) and at the same time became the opinion most widely used by people.

As for the sources of interpretation used by as-Singkili in his book of interpretations, experts have different opinions. According to Snouck Hurgronje, the Tarjuman book is a translation of al-Baydhawi's commentary into Malay. This opinion was supported by Rinkes who stated that, in addition to al-Baydhawi's interpretation, the book of Tarjuman al-Mustafid's interpretation also took from Jalalain's interpretation. As for Riddel and Harun, said that the majority of this book was taken from the book of Jalalain's commentary and the book of al-Khazin's interpretation in small portions (Syahni, 2020). This opinion is supported by Azyumardi Azra on the grounds that as-Sinkili himself has a scientific chain that continues with Jalaluddin as-Suyuthi, both through Ahmad al-Qusyasyi and Ibrahim al-Kurani. Meanwhile, Voorhoeve stated that the book Tarjuman al-Mustafid was sourced from various Arabic commentary books (Suarni, 2015).

Regarding the characteristics of this book of interpretation, as-Sinkili uses the *ijmali* method in explaining the verses being interpreted (Suarni, 2015). The *ijmali* method itself is a method that seeks to explain verses as briefly as possible or only the important points (Yahya et al., 2022). Then, he applies the systematics of the manuscripts in his interpretation, namely interpreting according to the order of verses and letters in the manuscript (Gunawan et al., 2020). Do not forget, as-Sinkili also accompanied a brief explanation of the letter to be interpreted, including the number of verses, the classification of *makki-madani*, *fadilah* verses, *asbabun nuzul*, *munasabah* and complemented by descriptions of the readings of the *Qiraat* priests (Suarni, 2015). For the style of interpretation used, as-Sinkili, who is a polymath (Suarni, 2015), chooses a style of interpretation that is general in his

interpretation. This means that the verse will be interpreted by approaching a certain scientific field, according to the verse being discussed (Gunawan et al., 2020).

2. Tafsir Jalalain

This interpretation was written by two scholars, namely Jalaluddin al-Mahalli and Jalaluddin as-Suyuthi. The first author, Jalaluddin al-Mahalli has the full name Muhammad bin Ahmad bin Muhammad bin Ibrahim al-Mahalli ash-Shafi'i. He was born in Egypt in 791 H and died in 864 H. Since childhood, al-Mahalli had a high enthusiasm for learning. It is recorded that he once studied with several famous scholars at that time. Among them are Mahmud al-Aqsharani, Burhan al-Bayjuri, Shams al-Bisthi, al-'Ala' al-Bukhari and many more (Dzahabi, 2000). Thanks to his high enthusiasm for studying knowledge, eventually al-Mahalli grew to become a polymath, that is, a person who has knowledge that is not limited to just one field, but in many scientific disciplines (Siauw, 2022). Some of the scientific fields controlled by al-Mahalli include the fields of jurisprudence, speech, theology, grammar, mantiq (logic), and many more. Because of his high scientific degree, he was nicknamed Jalaluddin (Zulfikar, 2019) and many people came to take knowledge from him, one of whom was as-Suyuthi, that is, someone who would later continue the writing relay of commentary books that he had not had time to finish (Kholily, 2021).

As-Suyuthi, who is the second writer or who continues his teacher's writings has the full name Abdurrahman bin Kamaluddin Abu Bakr bin Muhammad bin Sabiquddin Jalaluddin al-Misri as-Suyuthi. He was born in the era of the Mamluk dynasty at Maghrib at the beginning of the month of Rajab in 846 H and died on Friday night before dawn 19 Jumadil Ula 911 H at his residence Roudhotil Miqyas, after suffering from illness for 1 week (Husnaini, 2021). In other sources, it is also stated that as-Suyuthi was born in the Suyuth area, Egypt in Rajab 849 H/October 1445 AD (Fajar & Luthfi, 2022). He is called Abdul Fadhal in everyday life and has two main titles, namely Jalaluddin and Ibn al-Kutub (Mahrani, 2011).

During the process of growing up towards adulthood, little as-Suyuthi had shown some of his features as a candidate for scholars. Even though at that time he grew up when Egypt could be said to be quite degenerate, because at that time the government could not stabilize the state of the country, slavery was practiced everywhere, people could not voice their opinions because they were always being watched by spies (A. Ahmad & Eldi, 2012) but he still grows optimally and above average. When he was less than five years old, as-Suyuthi had succeeded in memorizing the Qur'an to sura at-Tahrim and memorized the whole thing before he was eight years old (Yeni, 2018), and had memorized many hadith matans when he was eight years old (Misbah, 2017). Entering the age of 17, as-Suyuthi was given permission by his teachers to teach Arabic literature. He also became a teacher in the field of religious law and began giving his fatwas at the age of 27 (Husnaini,

2021). However, when as-Suyuthi turned 40, he decided to no longer be active in teaching activities and giving legal edicts. He prefers to focus on getting closer to the Creator until his death (Misbah, 2017).

According to ad-Dawudi, one of the many students of Imam Suyuthi said that as-Suyuthi had up to 51 teachers (Misbah, 2017). Among them are Imam Sirajuddin al-Qalyubi and Shaykh al-Islam Ilmu al-Din al-Buqaini in the field of Jurisprudence, Taqiyuddin al-Samni and Syihabuddin in the field of Faraid or inheritance, Taqiyuddin al-Hanafi in the field of hadith and Arabic, Muhammad Ibn al-Dawani in the medical field and several of her teachers were women, including Aisyah bint Ali, Niswan bint Abdullah al-Kanani and Hajar bint Muhammad al-Misriyah, and Imam Jalaluddin al-Mahalli in the field of interpretation (Yeni, 2018).

Regarding the number of works produced by as-Suyuthi during his lifetime, there is a difference of opinion between one expert and another. According to ad-Dawudi, his teacher has approximately 500 book titles which are divided into several scientific genres (Misbah, 2017). As for Ibn Iyas, who was also one of as-Suyuthi's students, stated that as-Suyuthi had 600 works that he managed to write during his lifetime. Not to forget, an orientalist from Germany, Brockelman stated that the number of books written by as-Suyuthi totaled 415 titles (Yeni, 2018). As for the well-known books, the fruits of as-Suyuthi include the book *Lubab al-Hadis* (Fajar & Luthfi, 2022), *al-Itqan*, *ad-Durr al-Mantsur* (Misbah, 2017), *Tafsir Jalalain* and many more .

Tafsir Jalalain is a book of exegesis written by Jalaluddin al-Mahally in 870 H (Kholily, 2021) which starts from surah al-Kahf to an-Nas. Then, proceed with interpreting surah al-Fatihah and Surah al-Baqarah from verses 1-26. Before he could finish his interpretation, death approached him. The effort to compile the book was then continued by a student who was also an expert in many scientific fields, namely Jalaluddin as-Suyuthi. He was the one who continued the interpretation of surahs that had not been interpreted by al-Mahally before (Al-Mahally & as-Suyuthi, 2003).

The background for writing this book of interpretation is the decline in the values of the Arabic language. This happened because of the vast area of Islamic rule, thus making native Arabs interact a lot with non-Arabic nations so that the vocabulary of 'ajam or conditions where the rules of nahwu and sharaf were widely used inappropriately (Kariminah, 2019).

Regarding the method of interpretation, this book of interpretations uses the *ijmali* method, so that the messages of interpretation are conveyed simply (Fatika, 2022). This book of interpretations also has a *bi ar-Ra'yi* style because it uses a lot of rational arguments. Even so, this book of interpretations also contains many hadiths of the Prophet ﷺ which are used as references in interpretation (Aziz, 2022).

For its own characteristics Jalalain's interpretation begins with the muqaddimah and is written according to the order of the mushafi. However, in old prints, the initial interpretation starts from Surah al-Baqarah and Surah al-Fatihah is written at the end of the book (Kholily, 2021).

D. The Concept of Testimony in the Book of Tafsir Tarjuman al-Mustafid and Tafsir Jalalain

Regarding the role of witnesses in muamalah debts, Allah swt. explicitly explained in the QS. al-Baqarah [2]: 282,

وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتْنِ مِمَّنْ تَرْضَوْنَ
مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى...

Artinya: “...mintalah kesaksian dua orang saksi laki-laki di antara kamu. Jika tidak ada (saksi) dua orang laki-laki, (boleh) seorang laki-laki dan dua orang perempuan di antara orang-orang yang kamu sukai dari para saksi (yang ada) sehingga jika salah seorang (saksi perempuan) lupa, yang lain mengingatkannya..

Tafsir Tarjuman al-Mustafid:

وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتْنِ مِمَّنْ تَرْضَوْنَ مِنَ
الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى...

“...Dipersaksikan oleh kamu hutang itu akan dua orang saksi daripada laki-laki kamu. Maka jika tiada akan dua saksi itu laki-laki, maka seorang laki-laki serta dua orang perempuan daripada dua jenis orang yang kamu ridhai. Karena tatkala lupa salah seorang daripada keduanya maka memberi ingat yang ingat itu akan yang lupa...” (as-Singkili, 1951)

E. Differences in the interpretation of the interpretations of Tarjuman al-Mustafid and Tafsir Jalalain regarding the concept of testimony.

Based on the description above, it can be seen that there are differences in interpretation when talking about witnesses between Jalalain's commentary and Tarjuman al-Mustafid's interpretation. The difference does not lie in the quantity of witnesses that must be presented. Both agree in their interpretation that the witnesses who must be present are two men, or one man and two women. However, there is a special classification in Jalalain's book of interpretation regarding people who become witnesses, namely they must be mature and independent. Meanwhile, in the interpretation of Tarjuman al-Mustafid there are no special requirements regarding witnesses who must be presented.

Of course this becomes an interesting problem to solve, why is the interpretation of Tarjuman which is said by some experts to be a translation of the book of interpretations of Jalalain, not one hundred percent the same in its interpretation. From this it can be seen that there were as-Singkili modifications to

his commentary products which were adapted to the conditions of society at that time.

In theory, one way to see someone's thoughts on a product of their interpretation is by looking at the environmental conditions that surrounded them at that time (Yeni, 2018). If traced, the entry of the science of interpretation to the archipelago (Indonesia) occurred in the 7th century H or simultaneously with the entry of Islam brought by traders who stopped at port cities (Baidan, Tth) and its development was divided into several periods, including the period classical (VII-XV AD centuries), middle period (XVI-XVIII AD centuries), pre-modern period (XIX AD) and modern period (XX century AD) (Revelation Ari, 2020).

In the classical period, the science of interpretation was still conveyed in a simple form, namely in the form of practices in everyday life. As for the use of complex theories, as is the case today, the scholars at that time avoided it. This is due to several factors, namely the number of Muslims who are still very small, the understanding of native people about Arabic which can be said to be still zero and the mindset of indigenous people who are still simple (Wahyu Ari, 2020).

Entering the middle period, the activities of the science of interpretation in Indonesia can be said to be more developed. Because, in general, there are two things that happen in the archipelago. First, it is marked by the use of the Jalalain interpretation book as a learning material object. A cleric/teacher/kyai will read Jalalain's commentary in a certain local language according to the language of his students at that time. The method of interpretation also follows the pattern in the book of interpretation that is being taught, namely *ijmali* (Wahyu Ari, 2020). Second, during this period the first commentary book produced by Indonesian scholars appeared, namely *Tarjuman al-Mustafid* which is estimated to have been written in 1675.

From the explanations above, the writer can assume that when as-Singkili wrote his commentary, the people around him still had a simple mindset. So even written interpretation products only represent the main points of a verse. It is not surprising, if you look at a few of as-Singkili's interpretations of other verses of the Koran, it just seems like the translation by as-Singkili from Arabic into Malay. For example, when speaking QS. an-Nisa verse 34.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ

...

Tafsir *Tarjuman al-Mustafid*:

“Bermula segala laki-laki itu, dikarasakan (Lebih diutamakan) mereka itu atas segala perempuan dengan sebab dlebihkan Allah Ta’ala segala laki-laki itu atas segala perempuan dengan ilmu dan akal dan wilayah dan dengan sebab dibiakkan mereka itu atas mereka itu daripada segala arti mereka itu.” (As-Singkili, 1951)

In his commentary, as-Singkili said that a man is indeed superior to a woman. This is because Allah Ta'ala has given several advantages to men so that men also carry out more difficult tasks. However, if we return to history, wasn't this interpretation written at the same time as Sultanah Syafiatuddin's reign on the royal throne? In fact, when Sultanah Syafiatuddin was in power, as-Singkili appeared to be a mufti and supported the power of a woman (Irfanullah & Fuad, 2022). Not only as-Singkili, other scholars also support the government run by Sultanah Syafiatuddin, such as Nuruddin ar-Raniri and Syekh Abdur Rauf al-Fansury (Subkhana Adzim Baqi, 2020). So, it can be concluded that even though the commentary products were written in the form of important points and did not discuss much about a verse in detail, in their daily application, people received direct guidance from competent scholars at that time. The understanding will be fully explained by the scholars and the book of interpretation will become the main guideline which contains the main values of the verses of the Koran. This is the first assumption.

On this second assumption, the author tries to trace the condition of the people, especially in the kingdom of Aceh Darussalam. According to historians, as-Singkili returned to Aceh after making his intellectual journey in 1661 AD. That means, he returned to his homeland where at that time Aceh Darussalam was being led by a Sultanah named Safiatuddin. Sultanah Safiatuddin herself was the daughter of Iskandar Muda who ruled from 1641-1675 AD (Ilham & Merry, 2021).

One of the policies implemented by Sultanah Safiatuddin is equalizing the position between men and women by holding compulsory education programs for all women so that their dignity can increase in all aspects of life. The effect of this policy is that more and more women occupy vital places in everyday life, even filling the role of a soldier. Thus, little by little patriarchal understanding began to erode in the land of Aceh Darussalam (Subkhana Adzim Baqi, 2020).

Based on the author's analysis of Sultanah Safiatuddin's attempts to equalize the position between men and women and seeing the results of this policy, in the author's opinion, Sultanah Safiatuddin was quite successful in making major changes in the social sector. Thus, it can be said that patriarchal practices were more or less eliminated at that time.

When it is connected between the condition of the people of Aceh Darussalam at that time, whose lives for the most part no longer had differences/discrimination against the position of women, and the process of writing the interpretation book *Tarjuman al-Mustafid*, it is only natural that as-Singkili did not provide specific details regarding who was presented as a witness. In contrast to as-Suyuthi, which includes the conditions for witnesses who must be present in debt-receivable activities. Because, he lived in the era of the mamluk dynasty (Egypt). The Mamluk dynasty itself was a dynasty founded by military forces who were formerly slaves

of the Ayubiyah dynasty (Syukur & Mastanning, 2018). When the dynasty was established, the condition of the Egyptian people at that time lived far from peaceful. The people are always being watched by spies or known as bassasins, so it is difficult to express opinions. At that time, economic activity experienced a drastic decline and the practice of slavery occurred everywhere (Eldi, 2012). This tells us information that the phenomenon of slavery will always exist, even though Islam was present several centuries ago to abolish this system, slavery will always exist in various models and forms. This happens because humans have a tendency towards homo homini lupus, which is a desire to dominate others (Firdaus, 2018). In fact, in the Israilliyat story, Egypt is a silent witness to the occurrence of slavery against the children of Israel (Mary, 2020). Thus, it can be concluded that as-Suyuthi's background in adding conditions in the matter of testimony in debt was due to the thick practice of slavery in his homeland, namely Egypt.

Reference

- Adz-Dzahabi, M. H. (2000). *Tafsir al-Mufasssirun Juz 1*. TT: Maktabah wa Habbah.
- Ahmad, M., Razali, N. W. N., Ahmad, S. Z. @ H., & Ahmad, S. (2018). Kombinasi pentafsiran dan penterjemahan dalam tarjuman al-Mustafid. *International Journal of West Asian Studies*, 10(1), 23–34. <https://doi.org/10.22583/ijwas.2018.10.01.03>
- Aisyah, N. (2015). Kesaksian Perempuan. *Jurnal Al-Qadāu*, 2 (2), 176–185.
- Arifin, M. P. (2019). Penafsiran Kontekstual Kesaksian Perempuan. *Musawa: Journal for Gender Studies*, 9(1), 105–128. <https://doi.org/10.24239/msw.v9i1.402>
- Arivaie Rahman. (2018). Tafsir Tarjuman Al-Mustafid Karya 'Abd Al-Rauf Al-Fanshuri: Diskursus Biografi , Kontestasi Politis-Teologis. *Miqot* 42(1), 1-22.
- As-Singkili, Abdurrauf. (1951). *Tarjuman al-Mustafid*
- Al-Mahalli, J. & al-Suyuthi, J. Tth. *Tafsir Jalalain*. Bandung: Sinar Baru Algesindo.
- Aziz, M. U. N. (2022). *Konsep Nikmat Pada Surah al-Waqi'ah (Studi Komparatif Tafsir Jalalain dan Tafsir al-Mubarak)*. IAIN Kudus.
- Baidan, Nashruddin. (Tth). *Perkembangan Tafsir al-Qur'an di Indonesia*. Solo: Tiga Serangkai.
- Baqi, S A, Aziz, M., & Windari, S. (2022). Pola Kepemimpinan Sultanah Aceh dalam Pengembangan Ilmu Pengetahuan 1641-1699 M. *Journal of Islamic History*, 2(1), 48–62. <https://doi.org/10.53088/jih.v2i1.211>
- Baqi, Subkhana Adzim. (2020). *Empat Sultanah Dalam Kerajaan Aceh Darussalam (1641-1699 M)*. Skripsi: UIN Sunan Ampel.
- Eldi, A. A. M. (2012). Pergolakan Politik di Negara Mesir Era Dinasti Mamluk Dalam Novel Zayni Barakat Karya Jamal al-Ghitani. *Students*, 1(1), 1-13.
- Fajar, A., & Luthfi, T. (2022). Analisis Kalām Khabari dalam Kitab Lubāb al-Hadīs Karya Jalaluddin al-Suyuthi. *Kalamuna: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban*, 3(1), 81–104. <https://ejurnal.staimuttaqien.ac.id/index.php/kalamuna/article/view/583>
- Fatika, N. H. (2022). *Implementasi Metode Mind Mapping dalam Pembelajaran Kitab Tafsir Jalalain di Madrasah Diniyah Mambaul Hikmah Pasar Pon Ponorogo*. Skripsi: IAIN Ponorogo]. <http://etheses.iainponorogo.ac.id/id/eprint/19230>
- Firdaus, I. (2018). *Pemaknaan Mā Malakat Aimānukum Dalam al-Qur'an: Studi Atas Penafsiran Ibnu Ka sīr Dalam Tafsīr al-Qur'ān al-'Aẓīm*. Skripsi: UIN Syarif Hidayatullah.

- Gunawan, Supriyanto, J., & Nur, S. M. (2020). Kedudukan Suami Istri dalam Kitab Tarjuman al-Mustafid Karya Abdul Rauf al Singkili. *Al-Misykah: Jurnal Kajian Al-Qur'an Dan Tafsir*, 1(1), 15–30. <http://jurnal.radenfatah.ac.id/index.php/almisykah/article/view/7439>
- Husnaini, I. F. (2021). Tafsir Ad-Durr Al-Mansur fi Tafsir Al-Ma'tsur Karya Imam As-Suyuthi (Studi Deskriptif atas Metodologi hingga Aspek Pendekatan Interpretasi). *Mafatih: Jurnal Ilmu Al-Qur'an Dan Tafsir*, 1(1), 37–45.
- Ilham, M., & Merry, Y. (2021). Kebijakan Hukum Pada Pemerintahan Sultanah di Kesultanan Aceh Darussalam (1641-1699). *Criksetra: Jurnal Pendidikan Sejarah*, 10(1), 1–13. <https://doi.org/10.36706/jc.v10i1.11484>
- Irfanullah, G., & Fuad, V. (2022). Jejak Moderasi Beragama di Kesultanan Aceh di bawah Pemerintahan Sultanah Safiatuddin. *Jurnal Tamaddun: Jurnal Sejarah Dan Kebudayaan Islam*, 10(1), 983-1008. <https://www.syekhnrjati.ac.id/jurnal/index.php/tamaddun/article/view/10572>
- Al-Mahally, J., & as-Suyuthi, J. (2003). *Tafsir Jalalain al-Misr*. TT: 2003.
- Kariminah, R. (2019). *Penafsiran Ayat-ayat Thaharah dalam Kitab Tafsir Jalalain (Studi Tafsir Tematik*. Skripsi: IAIN Bengkulu.
- Kawengian, T. A. (2016). Peranan Keterangan Saksi Sebagai Salah Satu Alat Bukti Dalam Proses Pidana Menurut KUHAP. *Lex Privatum*, IV(4), 30–37.
- Khairun. (2021). *Konsep Syukur Dalam Al-Qur'an (Studi Komparatif Surah al-Baqarah Ayat 152 dan Ibrahim Ayat 5, 7 Perspektif Abdurrauf as-Singkili dan Muhammad Hasbi ash-Shiddieqy)*. Skripsi: UIN Sunan Ampel.
- Kholily, A. L. (2021). Analisa Unsur-unsur Tafsir Jalalain sebagai Teks Hipogram dalam Tafisr Al-Ibriz. *Jalsah : The Journal of Al-Quran and As-Sunnah Studies*, 1(1), 28–44. <https://doi.org/10.37252/jqs.v1i1.128>
- Mahmud, Z. (2019). Tinjauan Maqasid al-Syari'ah Terhadap Pasal 195 Kompilasi Hukum Islam (KHI) Tentang Saksi Dalam Wasiat, *El-Usrah: Jurnal Hukum Keluarga*, 4(2), 357–369.
- Mahrani, S. (2011). *Metode Jalaluddin al-Suyuthi Dalam Menafsirkan al-Qur'an*. Skripsi: UIN Sultan Syarif Kasim.
- Mary, E. (2020). Implikasi Ulangan 5:16 Dalam Pendidikan Keluarga. *Didache: Journal of Christian Education*, 1(2), 141. <https://doi.org/10.46445/djce.v1i2.331>
- Miftahuddin. (2017). Tarjuman Al Mustafid: Khazanah Tafsir Berbahasa Melayu Pertama di Nusantara. *Al-Ihda: Jurnal Pendidikan Dan Pemikiran*, 11(2), 97–104.

- Misbah, M. (2017). Dakhil Ayat Kisah Dalam al-Qur'an: Studi Analisis Kisah Harut dan Marut Dalam Tafsir ad-Durr al-Mantsur Karya Jalaluddin as-Suyuthi. *Hermeneutik*, 11(2), 226–235.
- Muhammad, I. (2019). Analisis Isi Kitab Al-Quran Al-Karim Wa Bihamişihî Turjuman Al-Mustafid. *Jurnal Ilmiah Al-Mu'ashirah*, 16(1), 12. <https://doi.org/10.22373/jim.v16i1.5737>
- Rasyid, A. (2020). Kesaksian Dalam Perspektif Hukum Islam. *Jurnal El-Qanuniy: Jurnal Ilmu-Ilmu Kesyariahan Dan Pranata Sosial*, 6(1), 29–41. <https://doi.org/10.24952/el-qanuniy.v6i1.2442>
- Rinwanto, & Arianto, Y. (2020). Kedudukan Wali Dan Saksi Dalam Perkawinan Perspektif Ulama Empat Mazhab (Maliki, Hanafi, Shafi'i Dan Hanbali). *Jurnal Hukum Islam Nusantara*, 3(1), 82–96.
- Rosyadi, M. I. (2018). Pemikiran Hadis Abdurrauf As-Singkili Dalam Kitab Mawa'izat Al-Badi'Ah. *Diroyah: Jurnal Studi Ilmu Hadis*, 2(1), 55–62. <https://doi.org/10.15575/diroyah.v2i1.2495>
- Siauw, F. Y. (2022). *Muhammad al-Fatih 1453*. Jakarta: al-Fatih Press.
- Suarni. (2015). Karakteristik Tafsir Tarjuman al-Mustafid. *Substantia*, 17(2), 245–258.
- Syahni, A. (2020). Mufassir dan Kitab Tafsir Nusantara (TafsirTurjumun al-Mustafid Karya Abd. Rauf As-Singkilli). *Nun: Jurnal Studi Alquran Dan Tafsir Di Nusantara*, 5(1), 33–51. <http://ejournal.ariat.or.id/index.php/nun/article/view/99>
- Syukur, S., & Mastanning, D. (2018). Peran Dinasti Mamluk Dalam Membendung Ekspansi Bangsa Mongol Ke Dunia Islam. *Jurnal Rihlah*, 6(1), 33-45.
- Wahyu Ari, A. W. (2020). Sejarah Tafsir Nusantara. *Jurnal Studi Agama*, 3(2), 113–127. <https://doi.org/10.19109/jsa.v3i2.5131>
- Yahya, A., Yusuf, K. M., & Alwizar, A. (2022). Metode Tafsir (al-Tafsir al-Tahlili, al-Ijmali, al-Muqaran dan al-Mawdu'i). *Palapa*, 10(1), 1–13. <https://doi.org/10.36088/palapa.v10i1.1629>
- Yeni, H. (2018). *Nasionalisme Dalam Pemikiran Jalaluddin Al-Suyuthi*. Skripsi: UIN Sunan Ampel.

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

The Relevance of the Concept of Dowry Ease to Divorce Rates in Indonesia, (Study of Understanding of Interpretation of the Nusantara on Dowry)

Arif Friyadi, Lc, M.Ag
Institut Agama Islam Negeri Kudus, Kudus, Indonesia
ariffriyadi1986@gmail.com / ariffriyadi@iainkudu.ac.id

Abstrak

The high number of divorce cases in Indonesia should be of serious concern to many groups, both the government and society. This paper is to discuss the existence of the hadith concept of taysiru al-Sidaq (facilitation in dowry) which is misunderstood by some Muslims in Indonesia, which has an impact on the rise of divorce in Indonesia. Even though the Mufassirin Nusantara like Prof. Dr. Quraish Syihab and Buya Hamka always emphasized the urgency of the dowry as a measure of a man's stability before getting married. By using a qualitative-descriptive method the author describes the problem based on phenomenological data which seems to make marriage easier in Indonesia, while there is a concept that makes it difficult for marriage in Arabic. From these two concepts it can be concluded that the ideal dowry is 8 grams of gold according to Imam Maliki. Less than that, a man tends to underestimate women's affairs so that there are many divorce cases.

Keyword; Divorce, Taysiru al-Sidaq Hadith (ease of dowry), Interpretation of the nusantara.

Introduction

Everyone who is married certainly crave happiness. A happy household will bring extraordinary blessings from Allah in the form of sakinah (feeling of peace), mawaddah (love), warahmah (affection) (Adhim, 2019). With that happiness will also get the next generation who are good and obedient to Allah. Meanwhile, a messy household will disturb child psychologists (Elia Dayati, Anna Farida, 2018).

But the fact is not all marriages will go well. The household big dipper must be destroyed in the middle of the road due to many factors, including the factor of someone's ignorance in preparing for marriage, the factor of laziness in working for a man that causes the family's economy to fall apart, the factor of lack of good communication skills between spouses and high expectations in marriage. marriage (Bojonegoro, 2022). Of all the existing factors, it is the economic factor that is the biggest contributor to divorce in Indonesia.

It is interesting what Mohammad Ridwan Hakim explored in his thesis, from 4905 divorce cases in 2011, economic factors occupied 88.38% of other factors (Hakim, 2011).

Divorce from economic factors actually doesn't have to happen if it can be controlled by the concept of giving the right dowry at the time of marriage. Unfortunately, many Muslim societies prefer to make marriage easier. The important concept of being legal and avoiding adultery has become a trigger for the ease of marriage in Indonesia. The convenience of this marriage even extends to the provision of a makeshift dowry, not infrequently even with only a set of prayer tools (Nurchayono, 2020).

It's true, the apostle once said to Muslim women in his hadith; apostle: **أَعْظَمُ النِّسَاءِ بَرَكَهَ أَيْسَرُهُنَّ مَوْنَةً** which means; women who receive the greatest blessings are women who find it easy to determine a dowry (Ibn Hambal, 2001). But that doesn't mean that the dowry here is quite cheap and is a tradition among all circles. Because if it becomes a tradition, people will think that getting married with only 100 thousand capital is enough. So after that the responsibility to provide a living is no longer a priority. This is the main factor that makes divorce in Indonesia so widespread from year to year.

Research that presents the facts of the relevance between marriage dowry and divorce cases has so far not been found by the authors. Mohammad Ridwan Hakim's article entitled "Divorce Due to Economic Factors" (Hakim, 2011), only questions economic factors which are the main focus without any legal basis for easy dowry in Indonesia. Meanwhile, Armansyah Matondang's article, "Factors Causing Divorce in Marriage", also only highlights the factors that led to divorce in Harapan Village, Kec. Land of Pinem Dairi

With the presence of this paper, it is hoped that it will become a new discourse that can be constructed by the author in order to bridge the concept of ease of marriage. This is considered important as an effort to fight against the concept of giving cheap dowry which has been institutionalized in society, without having to look down on the dowry given during marriage.

Method

This paper uses a qualitative-descriptive method by combining the concept of hadith taysiru al-sidaq with the phenomenon of divorce that often occurs in Indonesian society (Suyoto, 2546). By using this method the author can describe the phenomenon of divorce caused by a very low marriage dowry. When compared to regions that stipulate a high dowry for marriage, of course the cases that will occur are very different.

Discussion

Sidaq (Mahar/dowry)

Ibn Mandzur defines dowry from the word al-mahru jama'nya muhuran, from mahara yamhuru mahran (Ibn Mandzur, 2011). Dowry means a gift given at the time of marriage in the form of wealth or benefits. Shaykh Nawawi al-Bantani explained, dowry is the name of property that must be given by a prospective husband to a prospective

wife by way of marriage or marriage (Nawawi al-Bantati, 1991). While al-Muthi'i in his Majmu'i said that dowry is a treasure that must be paid by a man to a woman. Al-Muthi'i himself denies the meaning of expediency in the form of services in dowries. If indeed there is still property that can be paid, then it is not permissible for a man to provide services only as a dowry.

The argument for the obligation of dowry in marriage has been regulated by the Qur'an in Surat Annisa' verse: 4;

وَأْتُوا النِّسَاءَ صَدَقَاتِهِنَّ نَحْلَةً

"Give the women you marry voluntarily their dowry" (QS: Annisa Verse: 4)

Also found in QS. Al-Baqarah: 237.

"And if you divorce them before you touch (interfere with), even though you have determined the Mahar, then (pay) half of what you have determined, unless they (free) or are released by the person whose marriage contract is in his hand. Liberation is closer to piety." (QS. Al-Baqarah: 237)

In one hadith also narrated by Aisyah: "If a woman marries without the permission of her guardian then her marriage is void, and she must obtain a dowry."

Mahar Concept in Interpretation of the Archipelago

a) The concept of Mahar in Tafsir al-Misbah

Quraish Syihab in interpreting QS. Al Baqarah 237 explains that one of the purposes of marriage is sex. If indeed sex does not occur, it means that a husband is obliged to give 1/2 of the dowry that has been promised at the time the marriage ceremony takes place. This is because there is no intercourse between husband and wife but there has been a divorce.

Maskawin itself is named by QS. Annisa:4 with (صدقات) the plural form of (صدقة) which is taken from the root which means "truth" because the dowry is followed by a promise, so the gift is proof of the truth of the promise. It can also be said that the dowry is not only a symbol of proving the truth, but also the husband's sincerity to marry and provide for the needs of his wife's life, but more than that, it is a symbol of a promise not to reveal the secrets of domestic life, especially the deepest secrets that cannot be opened by anyone. except her husband.

Therefore, if it is indeed a symbol of sincerity, of course it is very unfair if a husband only gives a dowry in the form of a set of prayer tools that costs only 100,000 Rupiah. This verse is also contrasted with (نحلة) which means expecting the slightest reward. It can also mean religion, way of life, so that the dowry that is given is proof of the husband's truthfulness and sincerity, which is given without expecting anything in return.

All scholars agree that there is no maximum limit on dowry (Ibnu Rusy, 2004). Likewise, al-Qur'thubi also agrees with Ibnur Rush. If there is no maximum limit, then

the minimum limit is also unknown. Imam Ibn Taimiyah said in *al-Iqna' fi Masa'il al-Ijma'* 2/24, whoever has the breadth of fortune to give a dowry to his future wife, there is nothing wrong with him giving a lot.

Ibn Qudamah gave a fatwa in his book, a prospective husband may give the slightest dowry, even if he only has an iron ring, it may be given to the prospective wife as a dowry. This is based on the hadith of the apostle: *إلتمس ولو خاتما من حديد* touch your wife even by paying for an iron ring. However, some scholars' provide a minimum limit in dowry. Imam Maliki himself in his book *al-Taj wa al-Iklil* said, "a marriage is ruined if one gives a dowry that is less than 1/4 dinar or three dinars."

Referring to these words, if 1 dinar is 4.25 grams, then 4 dinars is equal to 21.25 grams of pure gold. If 1 gram is 600 thousand rupiah, it means that the minimum dowry is 21 million rupiah.

The Hanafi school provides a clear definition of dowry as something that must be obtained by a woman due to a marriage contract or intercourse. While the Maliki School defines, dowry is something that is given to a wife in exchange for intercourse with her (Dr. Wahbah al Zuhaily, 1998). The Shafi'i school itself provides criteria regarding dowry as everything that is imposed on the husband due to marriage, intercourse or loss of women's honor without power. Another is the Hanbali school of thought which mentions that dowry is *pen4. Mahar haruslah memiliki sifat yang bukan sesuatu yang tidak jelas keadaannya, bentuk dan sifatnya seperti tidak disebutkan jenisnya atau menyerupai tipuan.*

5. If the dowry is in the form of non-material, it is required that it can provide benefits and the ownership is known. If these two conditions are not met, then the mention of the dowry is invalid and it is obligatory for the prospective groom to provide a *mithl* dowry (the same dowry as his mother before)

Relevance of Dowry Ease to Divorce Rate

The high number of divorces according to data from the Ministry of Religion of the Republic of Indonesia in 2008 in the City of Jember, East Java, shows a significant number. 200,000 cases per 2 million married couples, every year there is a divorce (Arif et al., 2020). In 2009 there was an increase, 250,000 divorce cases were recorded at the Jember KUA. Meanwhile, in 2010 there were 285,189 divorce cases again. It seems that divorce in Indonesia, which is so widespread, should be of concern to all parties! Remembering that divorce is the seed in the destruction of the future generations of the nation. A good generation is usually educated from a good environment, as well as a bad generation will usually be educated from the destruction of their parents' household.

The latest data states, in 2017 divorce cases in Indonesia based on Ministry of Religion statistics there were 347 thousand divorce cases. It rose in 2018 with 408 thousand cases and in 2019 with 439 thousand and peaked in 2021 with 447 thousand cases (Rina, 2022).

Divorce is a culmination point of incompatibility between husband and wife in resolving problems that occur between the two parties, causing the breakup of their marital relationship (Decision et al., 2020). Currently, divorce in a marriage is no longer considered a disgrace or taboo in society. Lots of divorced married couples are found among artists, celebrities, scholars, intellectuals. Even though sometimes their marriage is only as old as corn.

The background is that many divorce cases are mostly caused by family economic problems. A husband who cannot provide for his family tends to have his family fall apart. Not infrequently a husband will be sued for divorce by his wife because he cannot provide a living well. The assumption that there is a relationship between dowry and economic principles can be drawn a common ground, if a husband gives a cheap dowry to his wife, it can be concluded that the person is a poor person. If indeed the person is poor, it is common among them who are unable to provide for their family after they marry (Decision et al., 2020).

The dowry factor is one of the main triggers for the high rate of divorce in Indonesia. This is corroborated by the divorce cases in Java which are higher than outside Java. Data from the KUA Jember, East Java, states that the average dowry given by prospective husbands to their wives is only around 50,000-100,000. This factor later became one of the indications of the causes of many divorces in Indonesia. In fact, the minimum dowry limit explained by Imam Maliki is 10 Dirhams (Al-Zuhaili, 2010).

The reason for women in Indonesia for the ease of dowry is none other than just wanting to make it easier for someone who comes to propose to her. This also refers to the living hadith of the Prophet's ease of dowry (Qudsy, 2016): *أَعْظَمُ النِّسَاءِ بَرَكَهً أَيْسَرُهُنَّ مَوْتُونَ*: (Ibn Hambal, 2001) which means: the noblest women who receive blessings are women with the least amount of dowry. This hadith then becomes the basic foundation of convenience in marriage. Indonesian women tend to be sincere with very little dowry.

However, this is inversely proportional to the phenomenon that occurs in Arab society which sets the average dowry with a minimum cancellation of 30 thousand riyals. Quoted from the official website: the high marriage dowry in Saudi Arabia has an impact on the number of single women to 2 million in 2016-2017. This is caused by the minimum dowry that a Saudi man must pay is 30,000-50,000 riyals or the equivalent of 135 million-225 million rupiahs, if the Saudi Real Crude is in the range of 4500 per riyal. If at least a Saudi man has to pay that much, what if he marries someone of a higher social stratum, of course the dowry paid must be even more.

It's not just Saudi who is experiencing problems like this, the United Arab Emirates has even more astonishing data. There are 70% of single women due to the impact of the high dowry of marriage. The minimum dowry set by Emirati women is \$66,000 or the equivalent of 250,000 riyals. As for the state of Kuwait, the requested dowry

the average Kuwaiti woman is 4000-10000 dinars or about 35000 dollars. If dirupikan 490,000,000. While in Egypt only 15,000-20,000 Egyptian Pounds. which is equivalent to 22-40 million rupiah.

The determination of such a large dowry is intended to maintain family harmony. Saumi's wife after marriage is very disgraceful if she still lives under the same roof with her parents. That's why if a prospective groom wants to get married, then he has to buy an apartment in the name of his wife. If an apartment flat is valued at 300-400 million, it is only natural that the dowry of Arab residents is very expensive.

This is very different from the phenomenon of marriage in Indonesia which allows a husband and wife to still live under the same roof with their parents. They don't have to buy a house while they can't afford it. Various family problems arise, such as accusations of the husband's inability to support his wife, the husband tends to be lazy to work, the husband depends on the wealth of his parents. That's why the aspect of determining the high dowry is one of the absolute requirements in marriage. At least a wife would expect her dowry to be sold in the event of an early divorce.

The high dowry in the Middle East, although it has an impact on the singleness of thousands of women, but on the one hand, divorce in the Middle East is lower than what happened in Indonesia (Team Website Sayyidi, n.d.). On the official topsarabia.com website, it is stated that 10% of divorce cases in Al-Jazair occur from the number of marriages. This is very far from Indonesia's divorce data which reaches 36% annually (Hamid, 2020). While Saudi Arabia has 21% and Iraq 22%, Sudan 21%, Egypt 11%. We can conclude from this data, the scale of divorce in the Middle East is far less than Indonesia. This also shows that the level of ability of a man in the household is also determined by the marriage dowry.

This paper aims to describe the problems of divorce in Indonesia which are relatively high due to economic problems, one of which arises because of the easy dowry at the time of marriage. By taking the middle way between the concepts (taysirussidaq) of facilitating dowry and ta'siru al-sidah (making it difficult for dowry) it is hoped that this can unravel the existing problems. This is done by examining the hadith sidaq (dowry) historically, complete with the takhrij hadith and the humanistic aspects that are emphasized behind the hadith. This research is categorized as a qualitative literary research or also known as library research (library research) (Surahman, Mohammad Rochma, 2015). This type of research tends to use analytical language. The theoretical foundation of the research is highlighted based on field facts.

Takhrij Hadith Mahar

عَنِ النَّبِيِّ قَالَ: " أَعْظَمُ النِّسَاءِ بَرَكَتًا أَيْسَرُهُنَّ مَوْنَةً

"In fact, the most honorable woman who gets blessings in marriage is the woman who asks for a little dowry."

This hadith is found in the book Ittihaf al-Khairati Bizawaidi al-Masanid al-Asyrah hadith number 4181. It is also found in the book Muaddah Auham al-Jam'i wa al-Tafriq lil Khatib hadith number: 296, also in the book Hulyatu al-Auliya Liabi Na'im number 2039.

Sanad Hadith: This Hadith was first narrated by Aisyah, Ummul Mu'minin who died in 57 H, then narrated by Qasim bin Muhammad bin Abi Bakr, a credible narrator who died in 106, then Isa bin Maimun bin Talidan. Unfortunately, the narrator's years of life and death are unknown. He was also categorized as an abandoned narrator. Hammad bin Salamah bin Dinar 167 H. is a credible narrator who died in 167 H. Then Yazin bin Harun bin Za'id 206 H. is a credible person. Lastly is Ahmad bin Yusuf bin Ahmad Khalad 359 H. who is also an honest person. Even though this hadith has one narrator who is indicated as not credible, all scholars agree that this hadith is authentic by looking at the other chains of sanad. Hadis Kedua Hadis Muwatta' Malik Nomer 8:

"الْتَمَسَ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ"، فَالْتَمَسَ فَلَمْ يَجِدْ شَيْئًا، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْءٌ؟» فَقَالَ: نَعَمْ. مَعِيَ سُورَةُ كَذَا وَسُورَةُ كَذَا - لِسُورٍ سَمَّاهَا - فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قَدْ أَنْكَحْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ»

"Touch your future wife even with an iron ring," said the Apostle. But a friend did not find anything in his house, the apostle asked again: "Do you have the Koran memorized?" "Yes, I have this and that letter," said the apostle, "I will marry you with what you have from the Koran. (Malik bin Anas, 1985)"

This hadith was narrated by a friend named Sahal bin Sa'id bin Malik who died in 88 H. Then it was continued by Salamah bin Dinar a tsiqqah (credible) narrator who died in 140 H. then continued by the hadith writer, Malik bin Anas. Hadith scholars consider this hadith to be authentic by looking at the credible narrators whose statements do not conflict with other hadiths.

However, for the understanding of simplifying dowry in the context of this hadith, it is not fully accepted immediately. This hadith is not a recommendation to simplify marriage. Moreover, assuming this is part of the sunnah, it is not necessarily wrong. The asbab wurud hadith is none other than because there is a friend who wants to marry a woman, but doesn't have anything in his house. Even up to the iron ring was also not found. At the discretion of the apostle, the friend then married another Muslim woman by reciting the Koran.

Another Hadith Rasulullah's Mahar to Khadijah RA. In the Book of Sirah Ibn Hisham (Ibnu Hisham, n.d.):

وَأَصْدَقَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - عِشْرِينَ بَكْرَةً، وَكَانَتْ أُولَى أَمْرٍ أَنْ تَزَوَّجَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَلَمْ يَتَزَوَّجْ عَلَيْهَا غَيْرَهَا حَتَّى مَاتَتْ، رَضِيَ اللَّهُ عَنْهَا

"The Prophet gave Sayyidah Khadijah Kubra a dowry of 20 camels. She was the first woman the Apostle married. During his marriage to him, the apostle never doubled over him."

The description of the apostle's marriage from this hadith is not an ordinary marriage. He glorified his married wife with a very large and luxurious dowry. If one camel alone is valued at 70 million rupiah, then 20 camels means 1.4 billion rupiah. This hadith, in addition to showing respect for his wife, also shows that the apostle is a man who is ready to provide for his wife physically and spiritually.

The inability to provide a dowry has an impact on the instability of the family's economic wheel. Men who tend to give dowries as they are (which is important to be legal), also have indications that they are not yet fit to become a householder. If indeed he is worthy of marriage and provides a living physically and spiritually, of course the dowry he gives to his wife will also be more appropriate.

Another hadith is the Prophet's dowry to Sayyidah Aisyah (Muslim, n.d.)

كَانَ صَدَاقُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَتْ: كَانَ صَدَاقُهُ لِأَزْوَاجِهِ ثِنْتَيْ عَشْرَةَ أُوقِيَّةً وَنَشًّا. قَالَتْ: أَتَدْرِي مَا النَّشُّ؟ قَالَ: قُلْتُ: لَا. قَالَتْ: نِصْفُ أُوقِيَّةٍ، فَتِلْكَ خَمْسُمِائَةِ دِرْهَمٍ، فَهَذَا صَدَاقُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَزْوَاجِهِ

In Sahih Muslim Hadith it is stated, Aisyah RA. When asked how much dowry the apostle gave to his wives he answered: 12 uqiyah and 1 Nasyh. 1 Nas is half uqiyah. That is, the dowry that the apostle gave to his wives was 500 dirhams. If one Dirham is 70,000 then the value of 500 dirhams is equivalent to 35 million rupiah. (Saheeh Muslim No: 1426)

Conclusion

From this paper it can be concluded that, historically the concept of taysirunnikah was actually to make it easier for some friends who could not marry sahabiyat because they did not have enough wealth. so that with the ease of dowry it is hoped that these friends can get married without having to be burdened with burdensome dowry matters. Meanwhile, if the ease of dowry makes a man look down on marriage matters, because 100 thousand is enough to get married, of course this will destroy the existence of the marriage itself. This is because after marriage, the main pillar of the family is the man. If he deliberately takes the dowry for granted, what if it's a matter of supporting the family.

In addition to the concept of convenience in marriage, the apostle himself in matters of dowry did not take women lightly. He married his wives with very high dowries. Even if it is converted into rupiah now, the value of his dowry is more than billions of rupiah. This shows that the concept of easy dowry is not entirely good to be applied in the current context.

Reference

- Adhim, M. F. (2019). *Kado Pernikahan Untuk Istriku*.
Al-Zuhaili, W. M. (2010). *Fiqhu al-Islam Wa Adillatuhu*. Dar al Fikr.
Arif, A., Hilmy, M., Islam, U., & Sunan, N. (2020). *Fenomena mahar* (.
Bojonegoro, T. P. A. (2022). *No Title*.

bojonegoro.go.id/article/FAKTOR-PENYEBAB-PERCERAIAN

Dr. Wahbah al Zuhaily, W. bin M. al-Z. (1998). *al-Fiqhu al-Islam wa adillatuhu*. Dar al Fikr.

Elia Dayati, Anna Farida, S. S. (2018). *Bincang Pernikahan* (1st ed.). Mizan.

Hadi, M. N. (2008). *Mahar Produktif dalam Penalaran Ta'ili*.

<https://ejournal.stismu.ac.id/ojs/index.php/qolamuna/article/view/134>

Hakim, M. R. (2011). *Perceraian Karena Faktor Ekonomi*.

Hamid, U. (2020). *10 Negara Arab dengan Kasus Cerai Terbesar*. 13 Agustus 2020.

<https://www.topsarabia.com/اعلى-10-دول-عربية-في-معدلات-الطلاق/>

Ibn Hambal, A. (2001). *Musnad Ahmad bin Hambal*. Muassasah Risalah.

Ibn Mandzur, M. bin M. B. A. bin M. al-A. (2011). *Lisanu al-Arab*. Dar Shadir.

Ibnu Hisyam, A. M. bin H. al-H. (n.d.). *Al-Sirah al-Nabawiyah Libni Hisyam*. Syirkah al-Thiba'ah al-Fanniyah Sa'd. <https://waqfeya.net/book.php?bid=3252>

Ibnu Rusy, A. al-W. M. bin A. bin M. bin R. (2004). *Bidayatu al-Mujtahid*. Dar el-Hadis.

Malik bin Anas, M. (1985). *Muwatta' Malik Riwayat Yahya*. Dar Ihya al-Turats al-Arabi.

Muslim, A. al-H. M. bin H. bin M. al-Q. (n.d.). *Al-Jami' al-Shahih (Shahih Muslim)*. Dar al-Thiba'ah al-Amirah.

Nawawi al-Bantati, A. Z. M. bin S. al-N. (1991). *Raudlatu al-Thalibin*. al-Maktabah al-Isami Baerut.

Nurchayono, M. (2020). *PEREMPUAN DAN HAK-HAK ATAS HARTA Mahar, Fungsi, dan Persepsi Masyarakat di Indonesia oleh: Moh. Lutfi Nurchayono. 0331*.

http://digilib.iain-jember.ac.id/2781/1/Penelitian_MOH.LUTFI_NURCAHYONO.pdf

Putusan, S., Agama, P., No, S., Pa, P. G., Asjaksan, N. A., Zainuddin, Z., & P, M. S. (2020).

Qawanin Jurnal Ilmu Hukum Sengketa Mahar Setelah Terjadi Perceraian. 1(1), 72-85.

Qudsy, S. Z. (2016). Living Hadis: Genealogi, Teori, Dan Aplikasi. *Jurnal Living Hadis, 1(1), 177*. <https://doi.org/10.14421/livinghadis.2016.1073>

Ramadhan, D. (2020). Pandangan Mazhab Hanafi Dan Maliki Terhadap Jumlah Kadar Mahar Pada Akad Nikah. *Jawi, 3(1), 41-58*.

Rina, A. (2022). *Angka Perceraian Indonesia Tertinggi di Asia Afrika, Ini Tujuh Problema Penyebabnya*. Juni 2022.

<https://sumbar.kemenag.go.id/v2/post/66642/angka-perceraian-indonesia-tertinggi-di-asia-afrika-ini-tujuh-problema-penyebabnya>

Surahman, Mohammad Rochma, S. S. (2015). Metodologi Penelitian. In *Pusdik SDM Kesehatan* (Vol. 7, Issue 1). badan Pengembangan dan Pemberdayaan Sumber Daya Manusia dan Kesehaan.

https://www.researchgate.net/publication/269107473_What_is_governance/link/548173090cf22525dcb61443/download%0Ahttp://www.econ.upf.edu/~reynal/Civil_wars_12December2010.pdf%0Ahttps://think-

asia.org/handle/11540/8282%0Ahttps://www.jstor.org/stable/41857625
Suyoto, D. S. (2546). *Metode Peneltian*. Literasi Media Publishing.
Team Website Sayyidi. (n.d.). *Kam anfaqta fi ziwaj (Berapa yang Kau Keluarkan untuk
Pernikahan*. <https://www.sayidy.net/article/11591/>-مجتمع وأعمال/تكاليف-الزواج-في-
الدول-العربية-السعودية-الأعلى

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 QURAN
IN INDONESIA)**

Rikhsan Aprilinandra
IAIN Palangka Raya, Indonesia
rikhsan@gmail.com

Muhammad Ryamizard Al Ghifari
IAIN Palangka Raya, Indonesia
almuhammadryamizard@gmail.com

Benni Nirwan Kusuma
IAIN Palangka Raya, Indonesia
benisukma2016@gmail.com

Munirah
IAIN Palangka Raya, Indonesia
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

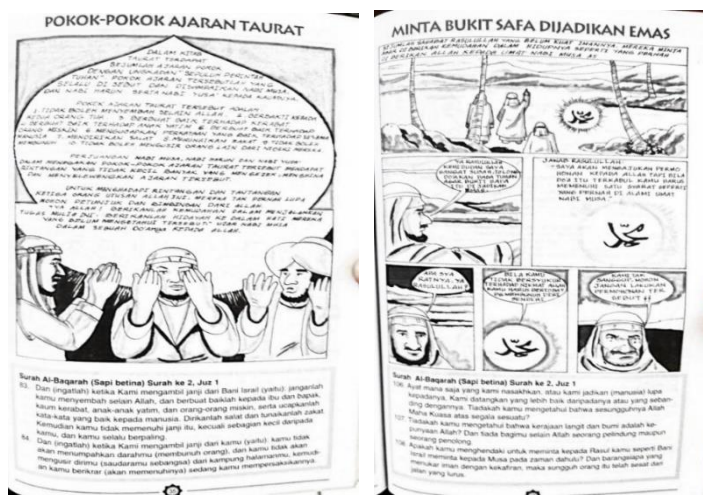
enthusiastic in exploring and reading the contents of the Al-Qur'an. In order to be able to practice it in everyday life both for yourself and society.

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

Kata Pengantar		iii
JUZ 1.		
1. Kenapa Disebut Ibumya Al-Qur'an	1	40. Benarlah Surga hanya untuk Yahud
2. Kenapa Harus Membaca Basmallah	2	41. Kenapa Yahudi Menusuh Jibril
3. Kenapa Seluruh Pujian Milik Allah	3	42. Diaqog Umar bin al-Khattab dengan Yahud
4. Apa Itu Jalan yang Lurus	4	43. Kisah Harut dan Marut
5. Alf Lam Mim: Apa Maksudnya	5	44. Bersikap Sopan terhadap Rasulullah
6. Kenapa Harus Membaca Amin	6	45. Minta Bukit Safa Dijadikan Emas
7. Hati yang Terkutut	7	46. Dua Orang Yahudi Bersaudara
8. Saakari Orang Munafik itu	8	47. Pertengkaran Yahudi dan Nasrani
9. Bisa Guru tidak Membenci Teladan	9	48. Rasulullah Melaksanakan Umroh
10. Cok-Cok Model Abdullah bin Ubay	10	49. Turutan Konyol Bar' bin Khuzaimah
11. Perilaku Orang Munafik	11	50. Rindu Rasulullah pada Ibu-Sapaknya
12. Air Nikmat atau Liknat	12	51. Hakikat Kemuliaan Bani Isral
13. Buah-Buahan di Surga	13	52. Madam Ibrahim Tempal Selas
14. Buah-Buahan di Surga	14	53. Kisah Ibrahim Menantang Kakah
15. Apa Manfaat Nyamuk	15	54. Peristiwa Salamah dan Muhajir
16. Hidup dan Mati Dua Kali	16	55. Ibu Shurya Mengajak Rasulullah
17. Kekasih Allah Berdialog dengan Malaikat	17	56. Percayaan Umar Nasir Musa
18. Apa itu Malaikat	18	57. Belajar dari Sejarah
19. Apa itu Iblis	19	
20. Kenapa Nabi Bisa Tergoda	20	JUZ 2
21. Berbagi Ayat-Ayat Allah	21	58. Perubahan Kiblat dalam Salat
22. Mukluma, Harmaumu	22	59. Bujuklah kaum Yahudi
23. Kenapa Bani Isral Pernah Dimulikan	23	60. Kenapa Menghadap ke Kaabah
24. Kisah Tersebutnya Laut Merah	24	61. Kemuliaan Masjid Haram
25. Teusat dengan Membumun Diri	25	62. Allah itu Dekat atau Jauh
26. Meraka Disambar Halilintar	26	63. Orang mati, Syahid tetap Hidup
27. 12 Pinjaman Air dari Batu	27	64. Ketika Lampu itu Padam
28. Tersungkil Selama 40 Tahun	28	65. Bukit Shafa dan Marwah
29. Dikuk Allah Menjadi "Kera"	29	66. Orang-Orang yang Dikutuk Allah
30. Persembahkan Misanus	30	67. Dua Macam Syirik
31. Sapi Betina yang Langka	31	68. Cinta karena Dicintai Allah
32. Masalah Hara Warasan	32	69. Kaitan Makanan dengan Doa
33. Mungabah Isl Taurat	33	70. Tolakan Umar Yahudi
34. Masalah Hara Sebetar Saja	34	71. Tak Hanya Islam Mengharamkan Babi
35. Pokok-Pokok Ajaran Taurat	35	72. Diacuhkan Allah
36. Permusuhan antar Suku	36	73. Bukan ke Barat dan Bukan ke Timur
37. Terbunuhnya Nabi Zakaria dan Yahya	37	74. Apa itu Hukum Gishash
38. Sikap Pim-Plan Yahudi	38	75. Ali bin Abi Thalis dan Masalah Wasak
39. Ancaman akan Ditrupakan Gungruk	39	76. Umar Apama Iain Juga Borpusa
		Daftar Bacaan
		Sekilas Penulis

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.

Daftar Pustaka

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)

Hakimah Ainun Dan Farida Nur 'Afifah, *Relevansi Tafsir Al-.Ibrizdengankomik Surga Dan Nerakakarya Mb. Rahimsyah*, Vol.2 No.1 (Juni2017)

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)

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

**Interpretation of the Nusantara : A Brief History of Mufassir
Nusantara and His Works Before and After the Independence
Period**

Abu Nasir

Institut Agama Islam Cirebon, Cirebon, Indonesia
abunasir.fahmacell@gmail.com

Ahmad Luthfi Hidayat

Institut Agama Islam Cirebon, Cirebon, Indonesia
2014luthfi@gmail.com

Abstract

Al-Qur'an is one of the sources of Islamic teachings. The existence of the Qur'an is seen as very urgent for Muslim communities in practicing religious teachings in their daily lives. To practice what is contained in the Qur'an, of course, requires a deep understanding of the messages contained in it. Tafsir scholars seek to realize people's expectations to be able to understand the Qur'an with a number of works in the form of Qur'anic exegesis. Efforts to interpret the Qur'an are also carried out by nusantara scholars with various approaches. Their later interpretation is often referred to as the tafsir nusantara. Tafsir nusantara is considered sufficient to help the Indonesian people to understand well the contents of the Qur'an. This research is intended to present several tafsir nusantara that have been written by Indonesian scholars both before and after Indonesian independence with the hope that the people of the archipelago will become more familiar with the works of tafsir nusantara. The method used in this study is a qualitative descriptive method.

Keywords: nusantara, messages, tafsir

Abstrak

Al-Qur'an merupakan salah satu sumber ajaran Islam. Keberadaan Al-Qur'an dipandang sangat urgen bagi masyarakat muslim dalam mengamalkan ajaran agama di kehidupan sehari-hari mereka. Untuk mengamalkan apa yang terkandung dalam Al-Qur'an tentunya dibutuhkan pemahaman mendalam terhadap pesan-pesan yang termuat di dalamnya. Para sarjana tafsir berupaya untuk mewujudkan

harapan masyarakat untuk bisa memahami Al-Qur'an dengan sejumlah karya berupa tafsir Al-Qur'an. Upaya menafsirkan Al-Qur'an juga dilakukan oleh ulama nusantara dengan pendekatan yang beragam. Tafsir mereka di kemudian hari sering disebut dengan tafsir nusantara. Tafsir nusantara dipandang cukup membantu masyarakat Indonesia untuk memahami dengan baik isi kandungan Al-Qur'an. Penelitian ini dimaksudkan untuk menyajikan beberapa tafsir nusantara yang telah ditulis oleh ulama Indonesia baik sebelum dan sesudah kemerdekaan Indonesia dengan harapan agar masyarakat nusantara semakin mengenal baik karya-karya tafsir nusantara. Metode yang dilakukan pada penelitian ini adalah metode deskriptif kualitatif.

Kata kunci: nusantara, pesan, tafsir.

Introduction

Islamic teachings are present in society with a number of sharia that adherents must follow. In principle, the shari'a contained in Islamic teachings, some of which are complementary and complement the previous shari'a. In Islamic teachings, the primary source that adheres to its people is the Qur'an. The Qur'an is seen as the main guide which is always used as a reference in every problem of the people, especially when it relates to a certain legal decision.

In its journey, the application of Islamic teachings is closely related to the widespread spread of Islam in many areas (Ari, 2019). The spread of Islam which is increasingly widespread, cannot be separated from the main foundation of Islamic teachings, namely the Qur'an. The Qur'an, which has become an integral part of this ummah, of course, is always read and understood and always practiced in their daily lives by Muslims. In practicing the contents of the contents of the Qur'an, Muslims certainly really need some explanations contained in the interpretations of the Qur'an. From here, scholars began to appear who tried to explain the Qur'an in their works in the form of Qur'anic interpretations (Dahlan, Hasbunallah, & Hidayat, 2022).

Scholars of interpretation, who have recently appeared more and more, come from quite diverse backgrounds. That way Muslims are given many choices in choosing an interpretation according to their individual needs. The unique thing about these commentators is that they come from different circles, both from Arab circles and vice versa. Indonesian clerics, who have recently been called Indonesian clerics, have also participated in interpreting the Qur'an. Their work is in turn popular as the interpretation of the archipelago (Gusmian, 2015). Indonesian people who want to deepen their understanding of the Qur'an, of course, will find it very easy to study and study their interpretations. In this paper, the author will explain the interpretation of Indonesian scholars between periods and generations.

Method

In this study, the approach used is a qualitative approach with descriptive methods. The data in this study were obtained through a literature review by tracing several related writings either through sources in the form of books or sources in the form of writings spread in the form of journals. The data that has been obtained is then packaged in such a way as to be presented in this study. The exposure in this study is presented objectively with the addition of several analyses. Hasil dan Pembahasan

Mufassir Pre-Independence

The conditions of the Indonesian nation before independence were in very difficult and quite complicated situations and circumstances, including the mufassir at that time. Mufassir Nusantara can only try and try to raise the spirit of fighting to get rid of the shackles of colonialism which causes suffering in all walks of life, Mufassir Nusantara continues to fight even if only with vague statements in order to awaken the spirit of struggle for the Indonesian nation to be free from the shackles of colonialism.

The Indonesian nation at that time, before the independence era to be precise, was in a very complicated situation, as explained above, because the condition of the Indonesian nation at that time was colonized by the Japanese and also, before that, by the Dutch for about three and a half centuries. , which of course greatly affects the psychology of the Indonesian people, and this condition can certainly affect the treasures of interpretation in the archipelago. Added to this were the internal problems of the emergence of nationalist movements, one of which was currently booming, coupled with Indonesia's problems which were facing various problems in preparing the proclamation of independence.

Thus, the existence of commentary books written by Indonesian interpreters was a form of effort to arouse the enthusiasm of the Indonesian people to fight against colonialism, even if only with vague statements, also aimed at responding or answering the challenges of the times, which at that time were in a difficult situation. This is one of the reasons for the author's interest in conveying further how the development of mufassir Nusantara before independence and after the independence period of the Republic of Indonesia.

The interpretation of the Al-Qur'an has started since the Al-Qur'an was conveyed by the Prophet Muhammad to his people. At that time the interpretation of the verses of the Qur'an became his authority. However, the Prophet Muhammad SAW only interpreted the verses of the Qur'an which he considered important and which his companions always asked about.

The history of the development of Al-Qur'an interpretation in the archipelago is very different from the Arab world where this knowledge was born. This difference occurs because Indonesia has a culture and language that is different from the Arab world. The people of the Archipelago who are known to be friendly, helpful and glorify every guest who comes have made the spread of Islamic teachings grow rapidly, as well as the knowledge of interpretation as one of

the core knowledge of Islamic religious teachings. This condition provides a great opportunity for religious proponents to spread their religion on Indonesian soil, this is no exception for Muslim clerics and preachers at the beginning of the arrival of Islam to Indonesia in the past. That is why in the process of Islamization of the indigenous people in general, they accept it without a fight. This similar condition is also seen in accepting the interpretation of the holy Qur'an (Atabik, 2014).

A number of scholars, mostly from the Netherlands, hold the theory that the origin of Islam in the archipelago is the Indian subcontinent, not Persia or Arabia. The first scholar to put forward this theory was Pinapple, an expert from Leiden University. He linked the origins of Islam in the archipelago with the Gujarat and Malabar regions. According to him, it was the Arabs with the Shafi'i school of thought who migrated and settled in the Indian region who then brought Islam to the archipelago (Azra, 1994).

The efforts of mufassir Nusantara have been carried out since long before the independence era, starting from the work of a mufassir named Abdurrauf as-Singkili who lived in 1615-1693. The author conveys here a brief history of the commentators before the independence period based on years, so that it is easier to read and understand.

Mufasir Nusantara Before Independence

In 1615-1693

Syekh Abdurrauf bin Ali al-Fansuri as-Singkili (Singkil, Aceh 1024 H/1615 AD) his full name is Aminuddin Abdul Rauf bin Ali Al-Jawi Tsumal Fansuri As-Singkili (Abdullah & Masduki, 2015). According to community history, his family is thought to have come from Persia or Arabia who came and settled in Singkil Aceh at the end of the 13th century. However, this cannot be ascertained because of the lack of family history records, and there is no support for family names that characterize Arab or Persian descent. Some experts argue that he is the original son of the Minang Pesisir ethnic in Singkil who had embraced and embraced the teachings of Islam at that time.

Another opinion says that the Batak Singkil ethnicity is Muslim whose surname is no longer known. In his youth he studied first with his own father. He then also studied with the clerics in Fansur and Banda Aceh. Next he went to perform the Hajj and in the process of his visit he studied with various scholars in the Middle East to explore the teachings of Islam.

Besides being a well-known Acehnese great scholar, he also had considerable influence in the spread of Islam in Sumatra and the archipelago in

general. Also as a pioneer of interpretation in the archipelago even including Nusantara scholars who have an international reputation. His title designation is also well-known, namely Teungku Syiah Kuala (Acehnese: Syekh Ulama in Kuala).

Abdurrauf Singkil died in 1693, aged 73, he was buried next to the mosque he built in Kuala Aceh, Deyah Raya Village, Kuala District, about 25 KM from Banda Aceh. During his life he has produced several works/books of commentary, his works which have been successfully recorded as follows: 1. Tarjuman al-Mustafid is the book of interpretation of the most famous works, using Malay-Jawi or Pegon Arabic, which at that time was Malay used in the bureaucratic language of government, intellectual language, the language of diplomatic relations between countries to trade. Apart from the works mentioned above, according to Azyumardi Azra, many of Abdurrauf Singkil's works were published by his students, including: 2. Mir'at al-Thullab fi Tasyil Mawa'iz al-Badi'rifat al- Ahkam al-Syar'iyyah li Malik al-Wahhab, works in the field of fiqh or Islamic law written at the request of Sultanah Safiyatudin. 3. Translation of the Arbain Hadith by Imam Al-Nawawi, written at the request of Sultanah Zakiyyatuddin. 4. Mawa'iz al-Badi', contains a number of important advice in moral development. 5. Tanbih al-Masyi, is a tasawuf text which contains teachings about the dignity of seven. 6. Kifayat al-Muhtajin ila Masyrah al-Muwahhidin al-Qailin bi Wahdatul Wujud, contains an explanation of the concept of wahdatul existing. 7. Daqaia al-Hurf, teachings on Sufism and theology.

In 1894-1903

Subsequent developments in the efforts of the mufassirs to be able to publish their works and make them into books have been carried out by KH. Muhammad Soleh in 1894. In that year the book Tafsir Nusantara was first printed in Singapore. Is KH. Muhammad Soleh bin Umar As-Samarani. He was a teacher of the clergy at the end of the 19th century. He has the nickname Kiai Soleh. KH Sholeh Darat was born in Kedung Jumbleng Hamlet, Ngroto Village, Mayong District, Jepara in 1820 AD As the son of a kiai, Kiai Sholeh Darat spent much of his youth studying religion.

At the beginning of the story, Kyai Soleh wanted to write down his interpretation thanks to the encouragement of R.A. Kartini who is also his student, daughter of the Regent of Jepara. This girl is always interested in listening to the commentary lectures delivered by KH. Muhammad Soleh, because of the enthusiasm and enthusiasm of this girl to follow Kyai Soleh's recitation to Demak. In some of the recitations that Kartini attended, one of the recitations was held at the Demak Regency pavilion ward. Kartini felt dissatisfied with Kyai Soleh's

explanation and description of Al-Fatiha's interpretation. Kartini asked and hoped that her teacher, whom she respected, would be willing and willing to translate and interpret the Koran in Javanese. Kyai Soleh feels reluctant to interpret the Qur'an, he understands that the requirements of being a mufasir are very heavy.

While hoping while saying "Isn't Romo Guru already an expert and mastering those sciences? So now Ananda asks if Father Guru would be willing to immediately write for our nation in general in the form of a book of translations and interpretations of the Koran in Javanese. Because it will make them understand the holy whispers of their life guidance book. And Romo Guru will be of great service." This is how Kartini and Kyai Soleh play (Masrur, 2016).

Upon what was heard and Kartini's request, instantly the expression on Kyai Soleh's face from Darat Semarang brightened. Instantly, Kyai Soleh's tears spilled, crying because he was moved to hear the request of a noble virgin. However, after persuasion from his student, Kyai Soleh finally agreed and gave in and was willing to write a book of interpretation in Javanese.

Starting from Kartini's request at the district pavilion, the following year the book that Kartini hoped for and coveted was published. This folio-sized book was first printed in Singapore in 1894. Consisting of 2 volumes, this book became a reference for native Javanese who lived in Malay lands. Even Muslims in Pattani, Southern Thailand also use this book as a reference. Written in Pegon Arabic script, the book was presented to Kartini as a wedding gift to RM. Joyodiningrat who served as Regent of Rembang.

Kyai Soleh who is more familiar with the title Kyai Soleh Darat is also a teacher of KH. Hasyim Asy'ari and KH. Ahmad Dahlan has marked one of the phases in the development of Al-Qur'an interpretation in the archipelago. Almost contemporary with Kyai Soleh, there is the name of Sheikh Muhammad Nawawi al-Bantani (1813-1897), a Banten scholar who became a professor at Haramain. Syekh Nawawi wrote a book entitled Tafsir al-Munir li Ma'alim at-Tanzil which was completed on Wednesday, 5 Rabiul Awal 1305 H when he lived in Mecca. Previously, the text of this interpretation was presented to the Meccan and Medinan scholars for research, then the text was printed in that country. For his extraordinary reputation and scientific dedication, the scholars gave him the title "Sayyid Ulama of the Hijaz".

Kyai Soleh Darat died on 28 Ramadan 1321 H or coinciding with 18 December 1903. This prolific writer was buried in the Bergota Public Cemetery complex in Semarang. During his life he was very active and productive in producing his commentary works such as: Kitab Faidh al-Rahman fi Tafsir Al-Qur'an. May Allah give the best place for him.

In 1915-1923

The next Mufassir Nusantara who contributed to the development of Interpretation of the Archipelago was KH. Bisri Mustofa, his real name is Mashadi, it was only in 1923 after returning from Mecca to perform the Hajj that he changed his name to Bisri Mustofa, which also marked the development of Tafsir Nusantara, he is from Rembang, Central Java. The book of interpretations of his most monumental work, numbering 30 chapters and worked on for approximately 4 years from 1957 to 1960, used the Javanese language which until now has been widely translated into various languages such as Sundanese, Indonesian, even Dutch, English and German.

The commentary book by KH Bisri Mustofa (ROKHMAD, 2011) received many positive responses and praise from several scholars such as Habsy Ash-Shiddiqi, Khadijah Nasution and Dutch scholar Martin van Bruinessen, also a young professor of interpretation and hadith expert of Indian descent, Muhammad Shahab Ahmed also interested in studying the Tafsir Al-Ibriz Book and even recommended the book as one of the library collections at Harvard University.

This move by a prominent scholar from Muhammadiyah almost coincided with the release of Tafsir Ibriz in Javanese, written by NU scholar, KH. Bisri Mustafa, father of KH. Mustofa Bisri (Gus Mus). KH's younger brother. Misbah Mustofa, Tuban did not want to be outdone, he also published Tafsir Iklil which was also in Javanese.

During his life he produced many works of his commentary, which is very monumental is Kitab al-Ibriz li Ma'rifat Tafsir Al-Qur'an al-Aziz, may Allah be pleased with him and place him among pious people, aamiin

1930

Scholar from Sukabumi KH. A. Sanusi (Nazarudin, 2007) wrote a book of commentaries on the Koran in Sundanese complete with 30 chapters, Kyai Sanusi wrote other works on interpretations of the Koran with different styles, in total there are 75 books written with various scientific perspectives produced by clerics from Sukabumi who were active in Sarekat Islam and BPUPKI at that time.

Kyai Sanusi is the son of Ajengan Haji Abdurrahim bin Yasin, caretaker of the Cantayan Sukabumi Islamic boarding school. As the son of Ajengan (kyai), he has studied Islamic sciences since he was a child, besides that he also learned a lot from the senior students at his father's boarding school.

When he was a teenager, Kyai Sanusi began to recite the Koran at several Islamic boarding schools in West Java, and at the age of 20 he married Siti

Juwariyah bint Haji Afandi who came from Kebon Pedes, Baros, Sukabumi. After his marriage he was sent by his father to Mecca to perform the Hajj and at the same time deepen his Islamic knowledge. He studied in Mecca for seven years. There Kyai Sanusi received the title of High Priest of the Grand Mosque. He studied with famous scholars, especially from al-Jawi (Malay) scholars.

In 1915, after studying from the forbidden land of Mecca, Kyai Sanusi returned to his hometown to help his father teach and educate students at the Cantayan Islamic boarding school. After three years of helping his father, Kyai Sanusi started to build his own Islamic boarding school which is located in the village of Genteng north of Cantayan Village, so that he became known as Ajengan Genteng and his Islamic boarding school was named Pondok Pesantren Babakan Sirna Genteng.

While studying to gain knowledge in the holy land of Mecca, Kyai Sanusi had become acquainted with many renewal ideas from Sheikh Muhammad 'Abduh, and Sheikh Muhammad Rasyid Ridla as well as Jamaluddin al-Afghani, through books and magazines of reform schools in Egypt, so that this influence made him reformer scholars when they return to their homeland. However, Kyai Sanusi still does not leave his school, he continues to follow the Shafi'i school as did his two teachers, namely Sheikh Ahmad Khatib and Sheikh Mukhtar at-Tarid. Even in the field of fiqh which is also his expertise, Kyai Sanusi is known to be very critical of anything in determining Islamic law.

Kyai Sanusi's works include the following: Field of Interpretation: (1) Kanzur ar-Rahman wa Luth fi Tafsir Surah al-Kahf (2) Tajrij Qulub al-Mu'minin fi Tafsir Surah Yasin (3) Kasyf as-Sa'adah fi Tafsir of Surah Waqi'ah (4) Hidayah Qulub as Shibyan fi Fadlail Surah Tabarak al-Mulk min al-Qur'an (5) Kasyf adz-Dzunnun fi Tafsir Layamassuhu ilaa al-Muthahharun (6) Tafsir of Surah al-Falaq (7) Tafsir Surah an-Nas (8) Raudlatul Irfan fi Ma'rifat Al-Qur'an (9) Maljau at-Thalibin (Meilan, Al-Walid, & Solehudin, 2017) (10) Tamsiyatul Muslimin fi Tafsir Kalam Rabb al-'Alamin (11) Usul al-Islam fi Tafsir Kalam al-Muluk al-Alamfi Tafsir Surah al-Fatihah.

Jurisprudence: (1) Tahdzir al-'Awam fi Mufiariyat Cahaya Islam (2) Al-Mufhamat fi Daf'l al-Khayalat (3) At-Tanbih al-Mahir fi al-Mukhalith (4) Tarjamah Fiqh al-Akbar as -Shafi'i (5) Al-Jauhar al-Mardliyah fi Mukhtar al-Furu as-Syafi'iyah (6) Nurul Yaqin fi Mahwi Madzhab al-Li'ayn wa al-Mutanabbi'in wa al-Mubtadi'in (7) Tasyfif al-Auham fi ar-Radd'an at-Thaqham.

Field of Sufism: (1) Mathla'ul al-Anwar fi Fadhilah al-Istighfar, (2) Al-Tamsiyah al-Islam fi Manaqib al-Aimmah, (3) Fakh al-Albab fi Manaqib Quthub al-Aqthab, (4) Siraj al-Adzkiya fi Tarjamah al-Azkiyah, (5) Al-Audiyah as-Syafi'iyah fi

Bayan Shalat al-Hajah wa al-Istikharah, (6) Siraj al-Afkar, (7) Dalil as-Sairin, (8) Jauhar al-Bahiyah fi Adab al-Mar'ah al-Mutazawwiyah.

Field of Kalam: (1) Miftah al-Jannah fi Bayan ahl as-Sunnah wa al-Jama'ah, (2) Tauhid al-Muslimin wa 'Aqaid al-Mu'minin, (3) Alu'lu an-Nadhid, (4) Al-Mufid fi Bayan 'ilm al-Tauhid, (5) Siraj al-Wahaj fi al-Isra wa al-Mi'raj, (6) Al-'Uhud wa al-Hudud, (7) Bahr al-Midad fi Tarjamah Ayyuha al-Walad, (8) Haliyat al-'Aql wa al-Fikr fi Bayan Muqtadiyah as-Syirk wa al-Fikr, (9) Thariq as-Sa'adah fi al-Farq al-Islamiyah, (10) Maj'ma al-Fawaid fi Qawaid al-'Aqaid, (11) Tanwir ad-Dzalam fi Farq al-Islam.

Magazines: (1) al-Hidayah al-Islamiyah (Islamic Instructions) magazine, (2) at-Tabligh al-Islami (Islamic Da'wah) magazine.

1936

Ustadz A. Halim Hassan, Zainal Arifin Abbas and Abdurrahim Haitami (al-Hamidy, 2009). These three sets of Mufasir come from the womb of the land of Sumatra, the writing of their commentaries began in the month of Ramadan 1355 H in Langkat. Several times his writing efforts were stopped due to the consequences of World War II and the scarcity of raw materials, namely paper. However, there was something special about his work, namely juz 1 and juz 2 were published in Malay using Arabic script to be taught in the Nine Kingdoms in Malaysia at that time.

Zainal Arifin Abbas was born on 23 Rabiul Awal 1330 H coinciding with 12 March 1912 in Kampung Lalang, Serbanyaman district, Deli Hilir East Sumatra, now known as Lalang Village, Sunggal District, Deli Serdang Regency, North Sumatra Province (Thaib, 2011).

Ulama Tiga Serangkai is the title given to three prominent figures from North Sumatra for their contributions to Islamic education as well as for the collective work of the three of them, namely Tafsir Al-Qur'an. The aspiration of the three of them was to revive understanding of Islamic teachings among the Malay people at that time. In addition to his work on interpreting the Koran, these three figures also presented their collections on Islamic knowledge in Malay. The triumvirate's writings revolve around faith, worship, monotheism as well as issues of struggle reform and modernization. Among these three figures Abdul Halim Hasan was a figure who made many major contributions in composing and building schools and Islamic education in the context of efforts to stem the interference of the colonialists.

His works: (1) Tafsir al-Qur'an al-Karim, (2) Gifts of Adab and Wisdom, (3) History of Jurisprudence, (4) Women and Islam, (5) Lessons from Fasting, (6)

Lailatul Qadar, (7)) How to Wash a Dead Body, (8) Islamic Civilization Date, (9) History of Islamic Literature, (10) History of Syara' Genesis, (11) Abi Hasan Ash'ari Date, (12) Polygamy in Islam, (13) Tafsīr al- Aḥkam.

1938

Sheikh Mahmud Yunus, a contemporary of Kyai Sanusi. Syekh Mahmud Yunus, apart from being famous for his Arabic-Malay dictionary, seems to still have a work of interpretation of the Qur'an called Tafsir Al-Qur'an al-Karim in Indonesian (Igisani, 2018).

As explained by Sheikh Mahmud Yunus himself in the preface to his commentary, he began writing in November 1922 and finished in 1938. Sheikh Mahmud Yunus was one of the pioneers of coherent interpretation of 30 chapters according to the order of the Mushaf.

Of the many works of Tafsir al-Qur'an in the archipelago, one of the works that needs attention is the interpretation of Al-Qur'an al-Karim by Mahmud Yunus, an intellectual from Minangkabau. This is because this interpretation has its own character according to developments and conditions at that time and is thick with nuances of Indonesian insight, moreover this interpretation is one of the first complete interpretations in Indonesian. On January 16, 1982, he died aged 82.

His work: Throughout his life Mahmud Yunus wrote more than 75 book titles, 49 book titles were written in Indonesian and 26 book titles were written in Arabic. Most of Mahmud Yunus's works in the form of religious books are still used for teaching purposes in madrasas and universities. The Arabic-Indonesian dictionary that he compiled is still easy to find in various bookstores today. Some of the titles of his books which are used as handbooks for religious education include three volumes (1) al-Fiqh al-Wadhih and three volumes at-Tarbiyah wa at-Ta'lim. His influential work is Tafsir Qur'an Karim, which was published in 1938. This interpretation was recorded as a pioneer of Indonesian-language commentary works since it was made the unified language. The first two printings sold out within months. This interpretation has been printed 200,000 copies until 1983 and has been reprinted 23 times. In his autobiography, which was published after he died, Yunus said that he started writing this interpretation in 1921.

Mufassir Archipelago After Independence

The development of Post-Independence Archipelago Interpretation can be divided into several periods, the periodization of the development of Al-Qur'an interpretation in Indonesia, especially in the modern era, can be divided into four

parts, namely: First: The period between 1900-1950, Second: The period between 1951- 1980, Third: Period between 1981-1990 and Fourth: Period between 1991-present.

The First Period, 1900-1950, during this period the development and progress of the interpretation of the Qur'an were inseparable from the influence and renewal movements carried out by reformist scholars from the Middle East, such as Muhammad bin Abdul Wahhab, Jamaluddin al-Afgani and Muhammad Abduh. It is because of their thinking that it is the Middle Eastern reformist clerics who motivate or influence the Ulama Nusantara, especially their mufassirs, to establish educational institutions and organizations that are expected to unite steps and movements to achieve a goal and ideals. During this period several commentary books were produced by Nusantara mufassir, including A. Hassan al-Furqab fi al tafsir al-Qur'an, Iskandar Idris, Tafsir Hibarna (Aziz, 1992), Prof. Dr. Mahmud Yunus, commentary on the Qur'an al-Karim and several other books.

Furthermore, in the second period, namely between 1951-1980 the development of Al-Qur'an studies was very good, caused by three things. First Indonesia has proclaimed its independence. The second is the establishment of universities, and the third is that the intellectual level is getting better. Based on the above, the teaching of Al-Qur'an interpretation or study of the Qur'an began to be carried out formally.

In the third period, namely between 1981-1990 the development of Al-Qur'an interpretation was not too much different from the previous period, it was just that the teaching system and the productivity of the works of interpretation made a difference. So the works produced in this period were related to methodology or in the form of thematic interpretations.

In the fourth period, namely between 1990-present, the development of the interpretation of the Koran is currently found in various forms of analysis of the interpretation of the Koran. Where the Indonesian mufasir scholars try to explore the Koran comprehensively, both thematically and resumes. One of the works of scholars that appeared and was thematic-analytical in nature that was born in this period was Tafsir al-Misbah by Prof. Dr. Quraysh Shihab.

The tradition of writing and interpreting the Qur'an by mufassir Nusantara continues to develop along with the times, as short as the author searches in various references or literature, the author finds various works produced by post-independence mufassir of the Republic of Indonesia, including:

Mufasir A. Hassan is the founder of the Islamic Unity organization, starting to write his work in the month of Muharram 1347 H to coincide with July 1928, because of his busy life as an organizational activist and preacher, he was only able to finish writing in 1956 AD.

The real name of Ahmad Hasan is Hasan bin Ahmad and later he was better known as Hassan Bandung when he lived in the city of Bandung. When he was still living in Bangil, he was usually called Ahmad Hasan Bangil, he was born in Singapore in 1887. A work of his which we should be grateful for is the book Tafsir al-Furqan. His work has become a collection of treasures of Indonesian interpretation. This book of Tafsir al-Furqan was written from 1920 to 1950.

Some of the juz that had been interpreted were published for the first time in 1928. At the urging of the Persis members, he re-published his commentary in 1941, 30 chapters incomplete, only up to Maryam's letter. It was only in 1953, with the help of a businessman, namely Sa'ad Nabhan, that the interpretation of al-Furqan was continued in its entirety from the first to the last chapter, namely juz 30, and finally published in 1956. His work: al-Furqan: Tafsir al- Qur'an (Bazith, 2020).

1958

Buya Hamka had the first name Abdul Malik, born on February 17 1908/13 Muharram 1326 H in Tanah Sirah, now part of the Nagari Sungai Batang area, Agam Regency, West Sumatra Province. He was the first child of four children, his father's name was Abdul Karim Amrullah "Haji Rasul" and his mother was named Safiyah, Hamka's younger siblings were named: Abdul Kuddus, Asma, and Abdul Mu'thi. In Maninjau, small Hamka lives with his family, listening to the hum of rhymes that describe the natural beauty of Minangkabau. His father was a preacher and often left little Hamka to go around conveying Islamic teachings. When he was four years old, Malik followed his parents' move to Padang Panjang, learning to read the Koran and reading prayers under the guidance of Fatimah, his half sister.

Little Malik, who was 12 years old at the time, had to accept the fact, witnessing the divorce of his parents. Even though his father was a devout believer in religion, his mother's siblings still carried out traditional practices that were not in accordance with Islamic law. The first days after his parents divorced, Malik skipped school. He spent time traveling around the village in Padang Panjang. While walking in the market, he saw a blind man asking for alms. Compassionate Malik guides and guides the beggar to walk to crowded places to get alms, until he takes him home. However, his stepmother was angry when she found Malik in the

market the next day, "What you did is an embarrassment to your father." Malik had been absent for fifteen days straight until a teacher at Thawalib came to the house to find out about Malik's condition. Knowing that Malik had skipped classes, his father got angry and slapped him.

Problem after problem befalls teenage Malik, a family that is not harmonious anymore makes Malik often travel far away alone. He left school and traveled to Maninjau to meet his mother. However, in Malik's mind, he was confused whether to live with his mother or father. "Go to father's house to meet stepmother, to mother's house, there is stepfather." He often spends time hanging out with parewa circles (Minangkabau people who are far from social and religious norms/customs). He also continued his passion for listening to kaba (traditional Minang literature), stories sung along with traditional Minangkabau musical instruments.

While continuing to spend time with parewa circles, Malik often traveled long distances alone, traveling to a number of places in Minangkabau. So it is appropriate that his father gave Malik the nickname "The Faraway Single" because he always stayed away from his own parents. At the age of just 15 years, Malik has intended to go to the island of Java. He ran away from home, without his father knowing and only said goodbye to his anduang in Maninjau.

Abdul Malik started his journey back to Java in July 1924, when he happened to meet his father's younger brother, Ja'far Amrullah in Yogyakarta. His uncle took Abdul Malik to Ki Bagus Hadikusumo's place to study Al-Quran interpretation. Hamka found learning fun with Ki Bagus, who explored the meaning of Al-Quran verses in depth. From Ki Bagus, Malik knew Sarekat Islam and became a member. Through courses held by Sarekat Islam, he received ideas about social and political movements. Among his teachers at that time were HOS Tjokroaminoto and Suryopranoto. Cokroaminoto paid attention to Malik because of his passion in studying. Malik attended class diligently, often asking questions and copying what he had learned.

For Malik, the Islamic movement in Java has given him a big influence. Based on the experience in Yogyakarta, he found Islam as something alive, a struggle and a dynamic attitude. When the attention of Muslims in Minangkabau was drawn to the debate on Islamic ritual practices, he found movement organizations and figures in Java focused on the struggle to advance Muslims from backwardness and oppression. After spending six months in Yogyakarta, Malik left for Pekalongan to meet and study with his brother-in-law, Ahmad Rasyid Sutan Mansur. His meeting with Sutan Mansur confirmed his determination to get involved in the missionary struggle. From his brother-in-law, Malik had the

opportunity to attend various Muhammadiyah meetings and practice public speaking.

In Pekalongan, Malik meets his father, who has been unable to leave for Egypt after the International Caliphate Congress was postponed. Muhammadiyah's activities attracted Haji Rasul's attention so that when he returned to Minangkabau with Jafar Amrullah and Marah Intan, Haji Rasul initiated the establishment of Muhammadiyah in Sungai Batang. The association that had been established before was named Sendi Aman changed its name to Muhammadiyah to be recognized as a branch of Yogyakarta.

At the age of 73, Hamka died on Friday 24 July 1981, his body was laid to rest at his home on Jalan Rade Fatah III. Among the mourners who were present to pay their last respects were President Soeharto and Deputy President Adam Malik, State Minister for the Environment Emil Salim, and the Minister of Transportation Azwar Anas who was the priest for the funeral prayer. Hamka's body was taken to the Al-Azhar Grand Mosque and offered prayers again, before being buried at the Tanah Kusir Public Cemetery, South Jakarta, led by Minister of Religion Alamsyah Ratu Perwiranegara.

After the independence of the Republic of Indonesia, it was as if this nation had never had a shortage of commentators. The figure of Buya Hamka emerged, an Indonesian interpreter who had written several commentary books. He started writing commentary in 1958 through dawn recitations at the al-Azhar Mosque, Kebayoran Baru, Jakarta. When Buya Hamka was imprisoned during the Old Order era, he was able to focus more on completing his work. His monumental work was published in 1967.

His work: Kitab Tafsir al-Azhar (Alviyah, 2016), a phenomenal work resulting from a self-taught person in various fields of science, Hamka is listed as the most prolific Islamic writer in modern Indonesian history. His works have been reprinted many times and have been studied by Indonesian, Malaysian and Singaporean researchers. His writings have appeared in various magazines and newspapers. Yunan Nasution noted, in a span of approximately 57 years, Hamka produced 84 book titles. His interest in language is evident in many of his works. Under the Protection of the Ka'bah, the Sinking of the Van Der Wijck Ship, and Migrating to Deli, which were published in Medan, catapulted Hamka's name as a writer. All three stem from a serial story published by the People's Guide magazine. In addition, Hamka left writings concerning history, culture, and fields of Islamic studies. May Allah swt give him taufik and guidance as well as a good place and be gathered with pious people, amen.

1969

Quraish Shihab full name Muhammad Quraish Shihab, people used to call Mr. Quraish Shihab, was born in Rappang, Sidenreng Rappang Regency, South Sulawesi, he was born on February 16, 1944 to the couple Abdurrahman Shihab and Asma Aburisyi. Quraish Shihab is the fourth child of 12 siblings. He comes from a family of educated Quraysh-Bugis Arab descent. His father, Abdurrahman Shihab is a scholar and professor in the field of interpretation. Abdurrahman Shihab is seen as a scholar, businessman, and politician who has a good reputation among the people of South Sulawesi.

His formal education started from elementary school in Makassar to grade 2 junior high school in 1956, when he was little Quraish Shihab he was sent to the city of Malang to "study" at the Darul Hadis al-Faqihyah Islamic Boarding School. Because of his persistence in studying at the Islamic boarding school, 2 years later he was already proficient in Arabic. Seeing his talent for the Arabic language, and his perseverance to explore his Islamic studies, little Quraish and his younger brother Alwi Shihab were sent by his father to al-Azhar Cairo through a scholarship from Sulawesi Province, in 1958 and were accepted in the second grade of I'dadiyah Al Azhar (junior high school level). /Tsanawiyah in Indonesia) until completing Tsanawiyah Al Azhar. After that, he continued his studies at al-Azhar University at the Ushuluddin Faculty, Department of Interpretation and Hadith. In 1967 he earned his LC title. Two years later (1969), Quraish Shihab won his M.A. in the same major as the thesis entitled "al-I'jaz at-Tasryri'i al-Qur'an al-Karim (miracles of the Qur'an al-Karim from a Legal Perspective)". In 1973 he was called back to Makassar by his father, who was then the rector, to help manage education at IAIN Alauddin.

He is known as a contemporary commentator who graduated from Al-Azhar University in Cairo, Egypt. He also includes a row of Indonesian scholars with an international reputation. In interpreting the Qur'an KH. Quraish Shihab always compares the opinions of one expert to another. Some of the experts who often become his references when interpreting the Koran include Ibn Faris, Tabatabai and several Shaykhs from Al-Azhar.

His work: Tafsir Al-Misbah (Wartini, 2014), consisting of 15 titles, can be said to be his most monumental work. Apart from publishing Tafsir Al-Misbah there are many other works such as: (1) Tafsir al-Manar, (2) Revealing the Divine Veil; Asma al-Husna in the Perspective of the Koran, (3) Jewels for My Son, (4) Bride of the Qur'an, (5) Hajj with Quraish Shihab, (6) Sahur with Quraish Shihab, (7) Guide Fasting with Quraish Shihab, (8) Prayer Guide with Quraish Shihab, (9) One Islam, A Dilemma, (10) Philosophy of Islamic Law, and many more of his

works on his fatwas. Hopefully his works will become a charity field and be useful for the people, amen.

Conclusion

Reading history books is often seen as boring and uninteresting. Indonesia is a pluralistic country rich in history and culture. However, today, we are faced with the problem of the millennial generation's low interest in history. Even though history has become an important part of human civilization to this day. With history, we can know events that happened in the past and learn many things from them to be applied to the present.

With the rapid development of the times, history seems to be forgotten and denied. Many think that history is synonymous with studying the past. The reason is, history plays an important role in millennial generation education. So, why is history important for the millennial generation to learn?

Indonesia is a country whose people are mostly Muslim, so it is appropriate to place oneself in building Islamic civilization. Like it or not, a civilization will be formed by its people. The development of Al-Qur'an interpretation in Indonesia cannot be separated from the influence of Islamic developments in other parts of the world. Reading Islam in Indonesia is quite important. Because, from the results of the reading, we as Muslims can find out how the development of Islam in Indonesia is after Islam has undergone several phases of change from time to time. If we want to observe in depth the development of Islam in Indonesia, we must observe starting from the entry of Islam, its spread, practice, development, and the conditions we are currently experiencing in Indonesia. This is because historical events are problematic which includes the past, present and future dimensions of time.

Referensi

- Abdullah, R., & Masduki, M. (2015). KARAKTERISTIK TAFSIR NUSANTARA: Studi Metodologis atas Kitab Turjumun al-Mustafid Karya Syekh Abdurrauf al-Singkili. *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis*, 16 (2), 142.
- al-Hamidy, A. Q. (2009). MENELAAH METODOLOGI TAFSIR SYEKH H. ABDULHALIM HASAN, H. ZAINAL ARIFIN ABBAS DAN ABDURRAHIM HAITAMI. *Al-Fikra: Jurnal Ilmiah Keislaman*, 35.
- Alviyah, A. (2016). METODE PENAFSIRAN BUYA HAMKA DALAM TAFSIR AL-AZHAR. *Jurnal Ilmiah Ilmu Ushuluddin*, 15 (1), 26.
- Ari, A. W. (2019). SEJARAH TAFSIR NUSANTARA. *Jurnal Studi Agama*, 3 (2), 1.
- Atabik, A. (2014). Perkembangan Tafsir Modern di Indonesia. Perkembangan Tafsir Modern Di Indonesia. *Hermeunetik*, 318.
- Aziz, M. A. (1992). Karakteristik Tafsir di Indonesia Abad Keduapuluh. *Jurnal Ilmu Dan Kebudayaan Ulumul Quran*, III (5), 51.

- Azra, A. (1994). *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII-XVIII*. Bandung: Mizan.
- Bazith, A. (2020). Metodologi Tafsir "Al-Furqan Tafsir Qur'an" (Membaca Karya A. Hassan 1887-1958). *Education and Learning Journal*, 1, 25.
- Dahlan, A., Hasbunallah, A., & Hidayat, A. L. (2022). A Sociological Approach to the Quran: Contemporary Interactions Between Society and the Quran (Jam'iyah Qur'aniyyah) in Indonesia. *KnE Social Sciences*, (p. 476). Dubai.
- Gusman, I. (2015). Tafsir al-Qur'an di Indonesia: Sejarah dan Dinamika. *Nun: Jurnal Studi Alquran dan Tafsir di Nusantara*.
- Igisani, R. (2018). Kajian Tafsir Mufassir di Indonesia. *Potret Pemikiran*, 22 (1), 13.
- Masrur, M. (2016). KYAI SOLEH DARAT, TAFSIR FA'ID AL-RAHMAN DAN RA. KARTINI. *At-Taqaddum*, 4 (1), 25.
- Meilan, N., Al-Walid, K., & Solehudin. (2017). MAKNA AL-MUTAKABBIR DALAM ALQURAN (STUDI KAJIAN SEMANTIK). *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an dan Tafsir*, 2 (1).
- Nazarudin, M. I. (2007). *Kajian tafsir indonesia: analisis terhadap tafsir tansyiyat al-muslimin fi tafsir kalam rabb al-amin karya KH Ahmad sanusi*. Bandung.
- ROKHMAD, A. (2011). TELAAH KARAKTERISTIKTAFSIR ARAB PEGON AL-IBRIZ. *Analisa: Journal of Social Science and Religion*, 18 (1), 29.
- Thaib, M. H. (Ed.). (2011). *IN MEMORIUM bersama Alm. H. Zainal Arifin Abbas*. Medan: PERDANA PUBLISHING.
- Wartini, A. (2014). CORAK PENAFSIRAN M. QURAIISH SHIHABDALAM TAFSIR AL-MISBAH. *Hunafa: Jurnal Studia Islamika*, 1, 110.

Eco-Theology in Tafsir al-Azhar: Hamka's Efforts in Building a Paradigm and Environmental Awareness

Eko Zulfikar

Universitas Islam Negeri Raden Fatah Palembang
ekozulfikar_uin@radenfatah.ac.id

Kusnadi

Universitas Islam Negeri Raden Fatah Palembang
kusnadi_uin@radenfatah.ac.id

Halimatussa'diyah

Universitas Islam Negeri Raden Fatah Palembang
halimatussadiyah_uin@radenfatah.ac.id

Nadia Azkiya

Universitas Islam Negeri Raden Fatah Palembang
nadia_azkiya_uin@radenfatah.ac.id

Abstract

This article discusses Hamka's efforts in building a paradigm and environmental awareness in *Tafsir al-Azhar*. This is motivated by the issue of environmental damage caused by –one of them– the anthropocentric paradigm, namely the notion that views humans as the center of the universe and has the right to exploit nature without considering its sustainability. By using descriptive-explorative thematic method, this research resulted in five efforts offered by Hamka, namely; recognize the natural environment to know Allah (QS. al-Naml [27]: 60); environment/nature as an intermediary to get closer to Allah (QS. al-Fathir [35]: 41); humans play a role in preserving nature (QS. Mu'min [40]: 64); utilizing Natural Resources on the basis of faith in Allah (QS. al-An'am [6]: 99); and managing vacant land as the utilization of Natural Resources (QS. Yasin [36]: verse 33). In the interpretation of the verses about the five efforts, it appears that Hamka is trying to respond to environmental damage by offering environmental conservation efforts through balancing human rights and obligations towards nature and respect for natural rights based on the holy book.

Keywords: Eco-Theology, Hamka, Paradigm, Environmental awareness, *Tafsir al-Azhar*

Abstrak

Artikel ini membahas upaya Hamka dalam membangun paradigma dan berkesadaran lingkungan dalam *Tafsir al-Azhar*. Hal ini dilatarbelakangi oleh isu kerusakan lingkungan yang disebabkan oleh –salah satunya– paradigma antroposentris, yakni paham yang memandang manusia sebagai pusat dari alam semesta dan berhak mengeksploitasi alam tanpa mempertimbangkan kelestariannya. Dengan menggunakan metode tematik secara deskriptif-eksploratif, penelitian ini menghasilkan lima upaya yang ditawarkan Hamka, yaitu; mengenali alam lingkungan untuk mengenal Allah (QS. al-Naml [27]: 60); lingkungan/alam sebagai perantara mendekati diri kepada Allah (QS. al-Fathir [35]: 41); manusia berperan menjaga kelestarian alam (QS. Mu'min [40]: 64); memanfaatkan Sumber Daya Alam dengan dasar iman kepada Allah (QS. al-An'am [6]: 99); serta mengelola tanah kosong sebagai pemanfaatan Sumber Daya Alam (QS. Yasin [36]: ayat 33). Dalam penafsiran ayat-ayat tentang lima upaya tersebut, tampak bahwa Hamka berusaha merespon kerusakan lingkungan dengan menawarkan upaya pelestarian lingkungan melalui penyeimbangan antara hak dan kewajiban manusia terhadap alam serta penghormatan terhadap hak asasi alam berdasarkan kitab suci.

Kata kunci: Eko-Teologi, Hamka, Paradigma, Kesadaran lingkungan, *Tafsir al-Azhar*.

Introduction

Humans as God's creatures who have intelligence, should always try to maintain the preservation, balance and continuity of nature. That the use of natural resources must be of particular concern with regard to environmental conservation, on the grounds that the environment was created not only for humans alone, but also for other living things (Aziz, 2014). The environment is all things that exist in the world, both in the form of inanimate and living things. The existence of an attitude of environmental awareness is intended to respect nature as a place for human life. If humans realize that they are part of nature, they will definitely love nature and love life. Loving the environment and nature means loving life. Everyone who loves the environment and nature, can be sure that he will care about survival and will not exploit it all-out (Efendi, 2016).

Eco-theology is a bound relationship between the theological perspectives contained in religious teachings and ecology which specifically talks about nature. With the continuity of life in accordance with theology, all aspects of life will naturally continue to be maintained. Therefore, humans occupy an important position in maintaining environmental sustainability and balance for the survival of humans and other living things. Environmental conservation means making efforts to utilize, develop, maintain, restore, monitor and control the environment. Because environmental conservation has a basis of responsibility, sustainability,

and benefits that aim to produce sustainable environmental management (Ridwanuddin, 2017).

Many studies have been carried out on environmental awareness, especially those dealing with interactions between living things and others. However, regarding the bound relationship between theological perspectives contained in religious teachings and ecology which specifically talks about nature, especially Hamka in his book *Tafsir al-Azhar* has not been studied much. Several research results reveal that environmental awareness can be carried out by finding the causes of environmental damage and finding solutions through religious teachings so that environmental preservation can be pursued. According to him, the development of environmental awareness in society can be cultivated in the form of a humanist attitude through socialization of material about the importance of preserving the environment and religious education with an integrated approach (Karim, 2017).

In the same vein, other studies have revealed the causes of environmental damage caused by transcendental paradigm factors, namely teachings that are no longer guided by the principle that preserving the environment is not only recommended, but required by Islam. He offers three paradigms in carrying out environmental conservation, namely eco-theology, environmental fiqh, and eco-sufism, where in the use of nature, humans must pay attention to the balance of three important points; *al-intifa'*, *al-i'tibar*, and *al-ishlah*. These three ethics, apart from talking about the relationship between humans and the natural environment, also talk about the relationship between humans and the life of the universe (Aziz, 2014).

This article will specifically review eco-theology in *Tafsir al-Azhar* which is seen as an effort to build an environmental awareness paradigm. In order to gain a comprehensive understanding, the writer uses a descriptive-explorative thematic method. This research was conducted by looking for verses about eco-theology in the book *Tafsir al-Azhar*, especially those that discuss environmental awareness through balancing human rights and obligations towards nature and respect for natural human rights based on the scriptures. Considering that this article focuses on pure literature study, the type of research used is qualitative through documentation data collection. In addition, it is hoped that this article will provide an understanding of the paradigm of environmental awareness for humanity based on a normative basis, and can foster special attention to ecology so that conservation can be carried out in a sustainable manner. Hasil Penelitian

Short Biography of Hamka

Hamka is an acronym for Haji Abdul Malik Karim Amrullah. Buya Hamka is the first son of Dr. Abdul Karim Amrullah and Shafiah. Buya Hamka was born in the midst of the Maninjau community, West Sumatra on February 17 1908 AD, then he died on July 24 1981 AD in Jakarta (Rivaldi, 2020, p. 80). The title Buya assigned to him is a nickname for the Minangkabau people to someone who is respected. Buya comes from the word *abi*, *abuya* which in Arabic these words mean my father.

Buya Hamka is the son of a prominent scholar named Dr. Abdul Karim Amrullah or known as Haji Rasul, who has a lineage from Abdul Arif with the title Tuanku Pauh Pariaman Nan Tuo, a Padri hero who has the nickname "Haji Abdul Ahmad." Dr. H. Abdul Karim is part of a triumvirate who are the pioneers of the "Young People" movement in Minangkabau, namely Shaykh Muhammad Jamil Djambek, Dr. H Abdullah Ahmad and Dr. H. Abdul Karim Amrullah. In addition, when Hamka's father returned from Mecca in 1906, he was a pioneer of the Islamic Movement (Tajdid) in Minangkabau, and his mother was named Shafiyah Binti Bagindo Nan Batuah, he died in 1934 (Alfiyah, 2016, p. 27).

Buya Hamka started his village school education at the age of eight. But not long after, Buya Hamka was transferred to Madrasah Tawalib. This madrasah is an embryo of the surau where his father teaches, this is of course intended to forge buya hamka to become a great scholar in the future. Apart from that, his father sent him to the Diniyah school in the afternoon which was founded by Zainudin Lebay El-Yunusi. As long as he studied various subjects, according to him, nothing interested him more than the lesson of 'arudl (Arabic scales of poetry). This is an expression of his soul's tendency towards the world of literature (Hidayat, 2015, p. 50).

At the age of 16, Buya Hamka left for Java, Yogyakarta and Pekalongan (1924-1925). His departure had a big impact on Buya Hamka's Islamic perspective. Buya Hamka had the opportunity to meet Islamic leaders in Yogyakarta, including Ki Bagus Hadikusumo, from him Buya Hamka learned a new method of studying interpretation, namely understanding and prioritizing the intent/content of a verse. In addition, Hamka's father met with HOS Cakroaminoto (Leader of Syarikat Islam), RM. Suryapronoto and Haji Fachruddin (Muhammadiyah figures). From these three figures, Buya Hamka received many different lessons, Islam and socialism, sociology, and special studies on Islam. Unlike Yogyakarta, Hamka met someone who will never be forgotten, namely Ahmad Rasyid Sutan Mansur in Pekalongan. Ahmad Rasyid Sutan Mansur brought Hamka's youth together with Islamic youth activists Osman Pujotomo, Muhammad Rum and Iskandar Idris. The two figures (father and uncle) as well as other figures participated in making Buya

Hamka's life goals namely "Moving for the Revival of the Islamic Ummah" (Hidayati, 2018, p. 30).

In 1927, Buya Hamka performed the pilgrimage to the holy city of Mecca. After that, he lived in Medan and was active as a cleric and became editor of the Society Guidelines and Islamic Guidelines magazines (1938-1941). At the same time, he began to write a lot of romance, which caused controversy among the people. Among his novels are, *Under the Protection of the Kaaba* (1938), *Migrating to Deli* (1940), *Inside the Valley of Life* (1940; A collection of short stories), and *My Father* (1949; contains the life history and journeys of his father) (Munawan, 2018, p. 155).

Even though formal education was only taken up to elementary school, he taught himself a lot independently, especially in religious education. Buya Hamka's progress in the scientific field received recognition from various well-known universities, he received his doctorate from two major universities, namely al-Azhar University (1955) and the National University of Malaysia (1976). In addition, Buya Hamka was confirmed as a professor at Moestopo University, Jakarta. He is also included in the ranks of Indonesian national heroes. Buya Hamka is an Indonesian scholar and writer. He struggled as a journalist, writer, and also as a teacher. In addition, Buya Hamka was also involved in Masyumi politics until the party disbanded, became the first Chairman of the Indonesian Ulema Council (MUI) in 1975, and became an active member of the Muhammadiyah organization until his death (Fkip Umri, 2019).
Sekilas tentang Tafsir al-Azhar

Tafsir al-Azhar is one of the modern interpretations which is the phenomenal work of Haji Abdul Malik Karim Amrullah or known as Buya Hamka. This stems from the materials of Buya Hamka when delivering Subuh lectures at the al-Azhar mosque, Jakarta, since 1959. Buya Hamka himself is also a contemporary modern scholar, his thoughts on the problems of the modern era are the result of economic development (Firdausiyah, 2021, p. 69).

Buya Hamka's explanation of the interpretation of the Koran which was delivered after the morning prayer, was included in the *Gema Islam* magazine led by General Sudirman and Colonel Muchlas Rowi (Arifiah, 2021, p. 100). The journey to write this book of interpretation took place in prison, Buya Hamka was arrested by the New Order authorities for three years (Hidayati, 2018, p. 31), this was because Buya Hamka was accused of subversive behavior (Hidayat, 2015, p. 54). The naming of this work of exegesis with the name *Tafsir al-Azhar* is rooted in several factors, as stated by Buya Hamka in the *muqaddimah* of his commentary. The reasons for naming the book *Tafsir al-Azhar* include: first, because of the study

that Hamka gave at the grand mosque of al-Azhar. Second, as a form of appreciation and gratitude for Buya Hamka to al-Azhar Egypt who gave him a scientific title namely Ustdziyah Fakhriyah (Doctor Honoris Causa) (Hidayati, 2018, p. 31).

The writing of Tafsir al-Azhar began in 1962. In his interpretation, it is clearly depicted the atmosphere of the morning lectures that he delivered from 1959 to 1964 at the al-Azhar mosque, Jakarta. The writing of this interpretation continued even though he was in prison. Buya Hamka spent three years in prison, namely 1964-1966 and succeeded in compiling Tafsir al-Azhar which consists of 15 volumes (Hidayat, 2015, p. 59). Completion of Tafsir al-Azhar took place in 1971. Tafsir al-Azhar was published by the Panjimas Library, Jakarta, in 1982. In his commentary book, before he entered into explaining the interpretations of the Qur'an, Buya Hamka started it first by presenting many opening, such as: Preface, Introduction, al-Qur'an, I'jaz Al-Qur'an, Contents of Mu'jizat al-Qur'an, Al-Qur'an Lafaz and Meaning, Interpreting Al-Qur'an, The Direction of Tafsir, Why is it Named "Tafsir Al-Azhar", and the final part of Divine Wisdom (Munawan, 2018, p. 157).

There are several aspects in Tafsir al-Azhar, including aspects of literature, Islamic sciences, history of civilization, politics, economics, culture, scientific knowledge to contemporary world developments. In his explanation, Tafsir al-Azhar uses the tahlili (analysis) method with an adabi ijtima'i style that has societal nuances, with a touch of Sufism which is collaborated with the socio-cultural conditions that are growing in Indonesia (Firdausiyah, 2021, p. 71). The purpose of writing interpretations with societal nuances is to make it easier to understand the intent and purpose of applying the teachings of the Qur'an more practically (Arifiah, 2021, p. 105).

Understanding Eco-Theology

Many studies on ecology have given rise to various new concepts, one of which is the concept of environmental theology. The book Eco-Friendly Religion written by Mujiyono Abdillah, for example, is one of the works that reviews environmental theology which offers two concepts. First, theology is defined as the science of Godhead, which then develops into a slightly broader scope, namely the study of the basic beliefs of religions based on scriptures (revelation). Second, the environment is understood as a short expression of the environment, and is often equated with other terms such as the universe, earth, sky, and others. Thus, environmental theology has acquired a new meaning, namely knowledge that is

part of theology whose area of study is expanded not only to matters of belief in God alone, but also to discuss the environment (Abdillah, 2001, pp. 21-22).

Ecology was first introduced by a biologist from Germany, namely Ernest Haeckel in 1869. Ecology according to Haeckle is a universal knowledge, which is totally related between organisms and their environment, both organic and inorganic (Mcnaughton & Larry, 1992, p. 1). Another understanding concludes that Reiter was the first to use the term ecology. Precisely in 1865, Reiter combined two words from Greek, namely the words *oikos* and *logos*. The word *oikos* comes from the word *ecology*, which means household or place to live, while the word *logos* means knowledge. From the two words *oikos* and *logos*, an etymological definition of ecology can be formulated, namely a science that discusses places to live where living things can lead a life by knitting households (Anton, 1995, p. 34).

Based on this etymological meaning, the term ecology has merged to contain a very broad meaning. In the Big Indonesian Dictionary, ecology is defined as a science that reviews specifically the mutual relations between living things and the surrounding natural conditions (KBBI, 2008, P. 376). From the definition above, there are at least three important keywords for formulating ecology, namely reciprocal relationships, relationships between organisms, and relationships between organisms and their environment. It is these three relationships that are studied by ecology with the outline of the object of study, namely the environment and the creatures in it. Therefore, ecology can be briefly stated as the study of ecosystems, the study of environmental conditions, and the study of the relationship between living things and their environment.

Theology is defined as the science that talks about religious principles (Ushuluddin) related to religious belief systems (faith), the purpose of which is to defend religious beliefs (faith) with arguments that are acceptable to human reason (rational) (Kartanegara, 2006, pp. 131-132). In the dynamics of theological studies, which respond to various contemporary problems, especially those related to environmental damage, the term Islamic environmental theology or commonly known as eco-theology appears. This knowledge is often interpreted with the concept of religious understanding related to environmental problems and crises based on Islamic teachings (Mujiono, 2001, pp. ix-xii). This is also in line with the opinion that eco-theology is a theological formulation that reviews the inter-relationship between religion and the natural environment. Scientific eco-theology starts from the premise regarding the relationship between the human religious paradigm and the environmental crisis (Ridwanuddin, 2017, p. 47).

According to Nelson Bock, ecology and theology are intrinsically interrelated. Theology begins with the idea of God, and ecology begins with

observations of nature. By looking at the meanings of these two scientific disciplines, one will arrive at the idea of God by observing nature, as well as arriving at a view of nature by starting from the idea of God. Therefore, eco-theology is an articulation of the intrinsic relationship between one's theological and ecological perspectives (Nelson, 2013, p. 433). Meanwhile, in Troster's view, eco-theology is the integration of a new perspective of science on the world of the environment with theological concepts that produce a new theological paradigm. For Troster, eco-theology is: "the potential to go beyond an apologetic religious environmentalism and generate a more effective ethical response to the environmental crisis" (Troster, 2013, pp. 382-383). From this it can be understood that eco-theology is a science that addresses religious concerns regarding environmental ethical responses that are more effective in overcoming environmental crises. Dengan demikian, dapat dipahami bahwa eko-teologi berakar dari pemahaman teologi yang berkaitan dengan kerusakan lingkungan. Meskipun pada umumnya teologi adalah disiplin yang berbicara tentang keimanan, yang bertujuan untuk menguatkan keyakinan terhadap agama yang dipeluk dengan dalil-dalil yang bisa diterima menurut akal, namun teologi juga berkaitan dengan pembahasan tentang konteks lingkungan alam dan manusia. Oleh karena itu, cakupan eko-teologi adalah berkaitan dengan upaya pengelolaan, pemeliharaan dan konservasi lingkungan yang dilakukan manusia sebagai bentuk "responsibilitas lingkungan" kepada Tuhan serta sebagai pemelihara dan pemakmur bumi.

Problem Krisis Ekologi dalam Al-Qur'an

Talking about the problem of ecological crisis, the Qur'an has revealed this problem through three terms, namely fasaad, halaka and sa'a. According to al-Ashfahani, the word facade is the antonym of the word shalah (benefit, benefit) which means 'out of balance'. While the content of meaning revolves around mental, physical, and something that is deviative (deviating) from the actual situation (al-Ashfahani, t.th, p. 47). The term fasaad with all its derivations is mentioned 50 times in the Qur'an. Of the many mentions of the verse about the facade, its meaning can be mapped into five things. First, facade means deviant and useless behavior. Second, façade means disorganized and messy. Third, facade means destructive behavior. Fourth, facade in the sense of letting or not caring. Fifth, facade in the sense of environmental damage which results in an ecological crisis (Ministry of Religion, 2014, pp. 132-134).

In the Qur'an, the term *fasaad* when it is in the form of *masdar* and stands alone, it refers to the meaning of physical damage, such as floods, landslides, pollution and others. If it is in the form of a verb (*fi'il*) or *masdar* but previously it was in the form of a *fi'il* sentence, it usually indicates non-physical damage, such as disbelief, polytheism, hypocrisy, and so on. In this way, it can be understood that all kinds of physical damage are actually the result of non-physical damage (Ministry of Religion, 2014, p. 135). The Al-Qur'an explains that the occurrence of various natural disasters, both caused by internal and external factors, is actually the result of greedy human hands, who exploit nature brutally without considering the benefits and pragmatic needs of life, so that destruction and ecological crisis cannot be avoided. . This is recorded in the verse using the following facade editor:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا
لَعَلَّهُمْ يَرْجِعُونَ

"Telah nampak kerusakan di darat dan di laut disebabkan Karena perbuatan tangan manusia, agar Allah merasakan kepada mereka sebahagian dari (akibat) perbuatan mereka, agar mereka kembali (ke jalan yang benar)." (QS. al-Rum [30]: 41)

Di dalam kitab tafsirnya, Ibn Katsir menerangkan ayat ini sebagai akibat dari terminimalisirnya hasil buah-buahan dan tanam-tanaman di bumi. Ini terjadi karena banyak manusia yang melakukan *fasad* (kerusakan) dari segi sosial dan mental-spiritual, seperti melakukan kesyirikan, pembunuhan, kemaksiatan, dan segala bentuk yang dilarang oleh Allah. Abu al-'Aliyah menambahkan, siapa-pun yang berbuat maksiat kepada Allah di muka bumi, berarti dia telah melakukan *fasad* di bumi, karena bertahannya kelestarian ekologi adalah dengan taat kepada-Nya (Ibn Katsir, 1997, Juz VI, p. 287).

In his commentary, Ibn Kathir explains this verse as a result of minimizing the yield of fruits and plants on earth. This happens because many people do facade (damage) from a social and mental-spiritual perspective, such as committing polytheism, murder, disobedience, and all forms that are prohibited by Allah. Abu al-'Aliyah added, whoever commits disobedience to Allah on earth, it means he has done a facade on earth, because maintaining ecological sustainability is by obeying Him (Ibn Katsir, 1997, Juz VI, p. 287) .

The verse above indicates that the damage and ecological crisis (facade) are indirectly caused by brutal human treatment, which does not pay attention to ecological balance and sustainability. In addition, the ecological crisis is essentially caused by a human mental-spiritual crisis. Therefore, the interpreters conclude the ecological crisis by referring not only to direct human actions, such as poaching

and illegal logging, random disposal of garbage, etc., but also to indirect human actions, such as shirk, wickedness, nifak, unjust, and all acts that are contrary to the teachings of Allah and His Messenger (read: immorality). Although the people who carry out this facade can be said to be relatively few, the impact it has created is on a global scale.

As for the term halaka with all its forms of derivation, it is mentioned in the Qur'an 68 times. For al-Ashfahani, the meaning of halaka can be mapped into four parts based on the verses of the Koran. First, it means something that is lost from human beings (QS. al-Haqqah [69]: 29), lost property (QS. al-Balad [90]: 6), loss or harm (QS. al-Baqarah [2]: 195, QS. al-An'am [6]: 26), as well as ecological destruction and damage (QS. al-Baqarah [2]: 205). Second, it means death (QS. al-Nisa' [4]: 176, QS. al-Anfal [9]: 42, QS. Ghafir [40]: 34, QS. al-A'raf [7]: 155, QS. al-Mulk [67]: 28, QS. al-Maidah [5]: 17, QS. Yusuf [12]: 85, and QS. al-Jatsiyah [45]: 24). Third, it means mortal 'or destroys (QS. al-Qashash [28]: 88), and fourth, it means collective destruction (this meaning is the most frequently mentioned) (Ministry of Religion, 2014, p.134).

Overall, the meaning of these halaka verses is not all about ecology or the environment. However, there are several verses whose meanings lead to ecological and environmental damage, some of which are contained in QS. al-Baqarah [2]: 205 as follows:

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ
الْفُسَادَ

"Dan apabila dia berpaling (darimu), dia berusaha untuk berbuat kerusakan di bumi serta merusak tanam-tanaman dan ternak, sedang Allah tidak menyukai kerusakan."

Meanwhile, the term sa'a with all its derivations is mentioned no more than 30 times in the Qur'an. Etymologically, al-Ashfahani defines this word as "going fast." Furthermore, the meaning of sa'a is used to refer to an issue that is carried out intensively, and is usually related to commendable behavior (al-Ashfahani, p. 223). The correlation of the word sa'a in the Qur'an with ecological problems is mentioned in QS. al-Baqarah [2]: 205 above, which coincides with the explanation of the term halaka.

In the context of hypocrisy with the previous verses, verse 205 of sura al-Baqarah above relates to the characteristics of the hypocrites who continue to try to do damage to the livestock, gardens and rice fields of the Muslims on the basis of their hatred. However, the act of destroying gardens and rice fields as well as killing these animals can also be said to be a useless action, including destroying

the environment which has an impact on the ecological crisis. Therefore, according to Fakhruddin al-Razi, if the destructive actions were not only carried out by hypocrites, but also followed by Muslims, then they are also classified as part of the people who have hypocritical traits (al-Razi, t.th, Juz V, p. 218).

Damaging the environment in essence includes unjust and immoral acts against Allah. All human behavior that reflects a loss for all life on earth is part of the act of sin and evil. Therefore, all humans who see and have the ability to stop it, must act in optimal ways that are possible and justified according to Islam (Rodin, 2017, p. 402). In the view of the Koran, humans who do damage to the physical nature (ecology) and its systems (ecosystems) deserve death threats and punishment, deserve to be crucified, their hands and feet have the right to be cut off crosswise, or ostracized, according to the level of damage what he did, as well as the appropriate punishment in the afterlife, because that action is a major sin which is almost equivalent to the sin of opposing Allah and His Messenger, as Allah says in QS. al-Ma'idah [5]: 33:

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا
أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ
خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

"Hukuman bagi orang-orang yang memerangi Allah dan rasul-Nya dan membuat kerusakan di bumi, hanyalah dibunuh atau disalib, atau dipotong tangan dan kaki mereka secara silang, atau diasingkan dari tempat kediamannya. Yang demikian itu kehinaan bagi mereka di dunia, dan di akhirat mereka mendapat azab yang besar."

In this verse, it seems clear that the punishment for those who do damage on earth is equivalent to the punishment for opposing Allah and His Messenger, because it is a major sin. Allah SWT will also reward them in the hereafter with a very painful punishment according to the level of damage they have caused. In fact, Allah will revoke human control rights over the universe if the damage and ecological crisis continues, because He will only surrender nature to the good people (QS. al-Anbiya '[21]: 105).

Thus, it is understandable that an ecological crisis can occur when humans no longer take maximum account of ecological conservation after exploiting nature. The emergence of this ecological damage and crisis, basically started from a mental-moral crisis of human beings who have less and less awareness of environmental sustainability. Therefore, an effort or solution is really needed so

that humans in utilizing the natural environment still pay attention to conservation based on normative data explained in the Qur'an.

Pandangan Hamka tentang Eko-Teologi: Sebuah Upaya Membangun Paradigma dan Berkesadaran Lingkungan

The natural analogy of the environment is like a body, which has a very close relationship between one part and another. If one of the elements does not function optimally, it will have a negative impact on the other elements. Likewise with human life that depends on nature, if they are not aware of its connection with the environment then they will receive the consequences, namely an ecological crisis and a pragmatic lack of necessities of life (Setiono, 2007, p. 97). Human awareness of the environment is important so that they always use and cultivate nature as it should, not based on lust for material interests to get to wealth. Environmental awareness is fundamentally a feature and difference between humans and other living things. So, it is very natural that humans are given the task by Allah as caliphs on earth to solve various problems regarding the environment, and this depends on human awareness in managing their environment.

In this context, Hamka in his commentary al-Azhar tries to build a paradigm on environmental sustainability by providing five efforts to make Muslims aware of the environment, including:

1. Get to know the natural environment to know God

Understanding this first point starts with humans getting to know their surroundings, then it is hoped that they will be able to recognize, realize and acknowledge the greatness of Allah as the creator of the universe. This is the author's extract from Hamka's interpretation in QS. al-Naml [27]: 60;60;

أَمْ مَنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ
بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا أَلَيْهَ مَعَ اللَّهِ بَلٌ هُمْ قَوْمٌ يَعْدِلُونَ

"Atau, siapakah yang menciptakan semua langit dan bumi dan yang telah menurunkan kepada kamu air dari langit? Lalu Kami tumbuhkan dengan air itu kebun-kebun yang indah permai? Tidaklah ada upaya kamu buat menumbuhkan pohonnya. Adakah tuhan lain bersama Allah? Bahkan mereka adalah kaum yang berpaling."

Regarding this verse, Hamka has given a special theme before he starts his interpretation, namely: "Who Else Besides Allah?". Even though it ends with a 'question mark', this theme seems to want to show the greatness of Allah that He is the one who created the universe. With all His creations that are so magnificent and beautiful, this can be the first step for humans to know His greatness. The 'question mark' at the end of the theme by Hamka emphasized a number of questions, including: "Who created the heavens and the earth?", "Who created the sky up to seven layers?" that amazing?" There are stars in circulation, stars that are fixed, there is a celestial sphere or firmament, and space where absolutely no one knows where the final point is?" (Hamka, Juz VII, p. 5250).

Furthermore, Hamka also provides a clear picture of the proof of Allah's power as Lord of the Universe. He exemplifies the creation of a flat earth so that it can be used as a place for humans to take shelter, where everything is full of color and beauty and holds a lot of wealth as a provision for human life. Not only that, Hamka also gave an example of God's power in the form of the creation of vast jungles and deserts, waterfalls, flowing rivers, large trees, mountains, seas and lakes, vegetables, various fruits, animals, insects, fish, birds, and many more (Hamka, Juz VII, p. 5251).

According to Hamka, everything that happens to the beauty and diversity of the universe is an indication for Muslims that Allah SWT is the Greatest. Hamka then continued his interpretation by proving the existence of God's involvement in the process of growing various kinds of trees which cannot be separated from the water that comes down through rain. With the rains falling, many gardens can be planted by man on a regular basis according to the science of the earth, and what crops are proper to grow on it. This can be seen from the deserts which can be planted with thriving date palm gardens, oil palm plantations, gum gardens, or pineapple plantations, the produce of which can be sent from one continent to another via large oceans, or what is commonly referred to as import and export. export (Hamka, Juz VII, p. 5251).

Some of the examples of interpretation of the process of events and natural order above, show that there are signs from Hamka so that Muslims know Allah as the Creator through understanding the natural environment. He emphasized this at the end of the discussion that all natural order can make the human mind reach God, the Creator. In fact, Hamka also reflects on the Greatness of Allah the Almighty, God the ruler who has no number (Hamka, Juz VII, p. 5251). Thus, it seems clear that the interpretation above indicates Hamka's efforts in building an environmental awareness paradigm, namely by introducing Allah SWT as the God Who Created the natural environment.

1. The Environment/Nature Acts As An Intermediary To Get Closer To God

The next paradigm that Hamka built was the environment as an intermediary to get closer to God. This can be found in his interpretation when discussing QS. al-Rum [30]: 41:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا
لَعَلَّهُمْ يَرْجِعُونَ

"Telah nyata kerusakan di darat dan di laut dari sebab buatan tangan manusia, supaya mereka deritakan setengah dari apa yang mereka kerjakan, mudah-mudahan mereka kembali."

When interpreting this verse, Hamka begins with information that God sent humans to this earth with the aim of becoming His Khalifah, which means executor of God's will. With human efforts, evidence of the Greatness and Power of Allah in the world has appeared, which requires humans – as Khalifah – to continue to do mushlih, namely to like to repair and beautify the environment (Hamka, Juz VII, p. 5532). According to Hamka, the verse above contains a warning and has an interpretation with QS. al-A'raf [7]: 56 and 85 which have the same editorial:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا

"Janganlah kamu berbuat kerusakan di muka bumi sesudah memperbaikannya."

In Hamka's view, if the human heart has been polluted with evil intentions, it is certain that damage will arise on earth because of his actions. Hamka continued his interpretation by advising anyone not to be fascinated by the many large buildings, long beautiful bridges, many towering high-rise buildings, even the Eifel tower. Hamka emphasized that the existing buildings can actually make the soul grow further away from God. This is evidenced by what humans complain about that the current scientific advances can make life more miserable (Hamka, Juz VII, p. 5533).

If you look at it in the present context, the land is indeed in the leading position because the distance of the world is getting closer. But what is unfortunate for Hamka, even though the world seems to have been held by humans, there are also many of them whose hearts are growing further away from Allah SWT. In fact, quite a number of people commit suicide because they are tired of the luxurious and easy lifestyle. Many people are also affected by mental illness. Therefore, the verse above is quite representative when used as a reference to

position the environment as an intermediary to get closer to Allah SWT. This is also strengthened by Hamka's view, where the interpretation of the last verse shows an order to return to correcting one's intentions and to improve relations with Him again (Hamka, Juz VII, p. 5533).

2. Humans Play A Role In Preserving Nature

Tema ini cukup penting untuk terus digaungkan kepada masyarakat agar mereka sadar akan lingkungan di sekitarnya. Hal ini penulis sarikan dari penafsiran Hamka dalam QS. Mu'min [40]: 64 sebagai berikut;

اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَالسَّمَاءَ بِنَاءً وَصَوَّرَكُمُ فَأَحْسَنَ صُورَكُمْ
وَرَزَقَكُمُ مِنَ الطَّيِّبَاتِ ذَلِكَمُ اللَّهُ رَبُّكُمُ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

"Allahlah yang telah menjadikan bumi bagi kamu tempat menetap dan langit menjadi bangunan, dan Dia membentuk kamu maka sangatlah bagusnyanya

Dia memberi bentukmu dan Dia beri kamu rezeki dari yang baik-baik; demikian itulah Allah Tuhan kamu. Maka Maha Agunglah Allah, Tuhan Sarwa Sekalian Alam."

Beginning the interpretation of this verse, Hamka emphasized that the earth is a place for humans to live on which there are various facilities on its surface, so that humans can live securely on it. For example, the soil on earth can grow various woods and trees for housing materials, or vegetables and fruits. The abundance of the sea can produce a lot of fish to eat. The rainwater that falls has been arranged to water the earth so that it can make the soil fertile. In all parts of the earth there are many places for humans to live. The sky can also be a building for a roof shelter decorated with stars. The sun gives light and the moon gives light. All of this, according to Hamka, is suitable for humans to live in the world (Hamka, Juz VIII, p. 6399).

Of course, what Hamka said must be accompanied by efforts to continue to preserve the natural environment. Humans as caliphs on earth have a great responsibility in caring for ecosystems and conserving the surrounding environment (Zulfikar, 2018). All the conveniences and pleasures that God has given to humans on earth, as explained by Hamka above, efforts must be made for their preservation by all people so that the environment in which they live is maintained. With this environmental awareness, it can be a starting point in the sustainability of ecosystems on earth.

The above is also reinforced by Hamka's explanation, that good sustenance is the existence of various gifts and gifts from Allah, including the creation of the

universe as a place of life which must be preserved. Hamka exemplifies this good sustenance by appreciating an intelligent mind, good manners in the human soul, treasures in the form of gold and silver, halal food, rice growing in fields, corn and wheat, various sweet fruits, something filling stomach, and many more. According to Hamka, intelligence that can produce success in life, make you rich, and enjoy halal food, for example, should always remember and give thanks to Allah (Hamka, Juz VIII, p. 6400). Thus, the form of Allah's power in the form of giving gifts and creating nature as a place for human life, must continue to be preserved so that humans can live sustainably and be friendly with nature.

3. Utilizing Natural Resources on the basis of faith in Allah

It is undeniable that God created humans as caliphs assigned to prosper the earth. Each time utilizing and exploiting natural resources, humans must pay attention to sustainable conservation and sustainability. Efforts to utilize natural resources must be based on faith in Allah SWT, as Hamka's interpretation in QS. al-An'am [6]: 99;

وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نُخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِنَ النَّخْلِ مِنْ طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرُّمَّانَ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

“Dan Dialah yang telah menurunkan air dari langit, maka Kami keluarkan dengan dia tumbuh-tumbuhan dari tiap-tiap sesuatu lalu Kami keluarkan daripadanya kehijauan, yang Kami keluarkan daripadanya biji-biji yang bersusun, dan dari kurma dari mayangnya (jadi) tandan yang mudah dipetik; dan kebun-kebun dari anggur dan zaitun dan delima yang bersamaan dan yang tidak bersamaan. Pandanglah olehmu akan buah-buahannya apabila dia berbuah dan masaknyanya. Sesungguhnya pada yang demikian itu menjadi tanda-tanda bagi kaum yang beriman.”

According to Hamka, this verse outlines the urgency of rainwater for life. The rain water that falls has become the reason for the life of various types of plants, both big and small, from grass to banyan trees to fertile soil. As for what is meant by greenness are plants that produce lots of fruit and seeds. Green is fertility. Lots of green trees have given fruit in layers for humans, such as the arrangement of bananas, corn, and others, which are green because of fertile soil (Hamka, Juz III, p. 2121).

Besides that, Hamka also explained the example of the green trees arranged in layers by mentioning God's command to pay attention to dates, an important

food for the nation that first received the Qur'an. Likewise with grapes, olives, and pomegranates. For Hamka, whether the grapes are white, green, or red, they are still the same sweetness. Likewise olives and pomegranates. Hamka explained that some looked the same but tasted different. Sometimes fruit that tastes the same sweet, there is also a difference in sweetness, like the taste of bananas. Although all forms of banana trees are the same, there are quite a number of types of bananas, there are ambon bananas, lemongrass plantains, stick plantains, tenalun plantains, needle plantains, tembatu plantains, and so on (Hamka, Juz III, p. 2121).

Furthermore, Hamka described how there is a season that has produced many fruits. You can be sure that it is very surprising and amazing, especially if you pay attention after cooking. For Hamka, all the incidents concerning the process of turning green trees to produce fruit can foster a sense of faith in God in the heart, that humans were created by God to live in this world, who came from one father, Adam, who has received life assurance from God. , and no one other than Allah can do so (Hamka, Juz III, p. 2122).

Hamka re-explained other amazing incidents, such as something that is alive comes from the dead, the dead comes from the living, about the creation of humans, the rain that fell from the sky to the various fruits. It can become an object of human thought in order to increase knowledge about nature which must be utilized, which in turn can strengthen faith in Allah. In Hamka's view, the existence of this universe should add to belief in Allah that He is the One God who created everything (Hamka, Juz III, p. 2122). Thus, there is strong enough evidence that Hamka is trying to build a paradigm on environmental preservation through the interpretation of verses of the Koran. Of course, the results of the interpretation above can make people aware of the environment so that the use of natural resources requires conservation and preservation, and this must be based on faith in Allah SWT.

4. Managing vacant land as utilization of Natural Resources

Managing and utilizing vacant land for planting is a form of human awareness of the environment in order to treat the earth's aging. Vacant land means land that is not filled with buildings, is not owned, and uses unproductive land while at the same time restoring the function of the land as a business as well as playing a role in conservation efforts. Allah SWT has explained in QS. Yasin [36]: 33;

وَأَيُّ لَّهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ

“Dan suatu tanda (kekuasaan Allah yang besar) bagi mereka adalah tanah yang kosong. Kami hidupakan bumi itu dan Kami keluarkan daripadanya biji-bijian, maka daripadanya mereka makan.”

In interpreting this verse, Hamka views that there is an order for tadabbur to the greatness of Allah through the creation of empty land or dead earth. According to him, there are two kinds of land that becomes empty or dead, namely empty due to seasonality and empty because there is no one to manage it. Vacant land due to seasonality is usually caused by rain that has not fallen for a long time so that the rice fields become dry. Newly growing plants may die from drought. Such a season by Hamka is called "famine season". When the rainy season comes later, the plants that have died from drought will come back to life. The farmers will also return to managing the land or paddy fields, then diluku, ditenggala, and plowing again to plant rice (Hamka, Juz VIII, p. 5991).

As for the dead land because no one manages it, it is usually forgotten for thousands of years and turns into vast deserts such as in the Arabian Peninsula, in North Africa, in Libya and the Gobi Desert. Hamka explained further by telling the story of the fertile land of Saba' which is the name of a letter in the Qur'an. The fertility of the land of Saba' in the past was due to its inhabitants who were good at making irrigation or water dams, so that all around the country could be filled with fertile gardens. This is different from today, where the desert is endlessly wide, it is actually surrounded by stone mountains (granite) without any vegetation. However, there is a valley filled with water that settles into the ground which creates a waadi or oasis so that many people use it to plant date palms, and the rest is just desert (Hamka, Juz VIII, p. 5992).

In Hamka's interpretation, the lands as above have all become empty because there is no water. Because the ground is just sand, the rainwater that falls only carries away the sand so that it becomes a flood. When the flood comes, the small plants that were supposed to grow, can be swept away by the flood. Therefore, Hamka recommends managing vacant land by trying to find water through modern tools. This has been done in Libya and the Hijaz, where water can be sprinkled regularly so that empty land can be cultivated. Thus, an empty land that no one manages and is dead for thousands of years can come alive again. If the soil is alive, Hamka continued, it can be planted and can produce grain. For example, if you plant date seeds, dates will grow that carry seeds too. Planted with other grains, he also grows fruit and grows seeds which if planted will grow too.

For Hamka, the important point is that efforts must be made to make dead soil come alive, because living soil can be planted with all kinds of grains that can produce good quality according to the climatic conditions of the soil. According to

Hamka, the land that is being managed for planting grains needs to be developed and utilized optimally as a form of daily human food. By managing dead land to become alive in a sustainable manner, Hamka mentions three successive blessings which are interrelated among one another, namely the pleasures of life for humans, the pleasures of life for the land or earth, and the results that come out of the earth can be used for eat (Hamka, Juz VIII, pp. 5992-5993). Thus, it seems clear that managing vacant land is an effort to build a paradigm and be environmentally conscious, because in addition to being able to provide benefits for managers for the utilization and development of natural resources, managing vacant land also helps in preserving the natural environment.

Discussion

It is undeniable that the main task of humans being created on earth is to seek sustainable development for the lives of all species on earth, because natural resources are critical which will also result in a critical impact on human life (Alikodra, 2020, pp. 4-5). Judging from the holy book of the Koran, human activity in destroying the environment has indeed started since the presence of humans on earth. This is proven by the doubts of angels towards humans if humans are given the mandate of the caliphate, then human activities will cause damage to the earth and bloodshed (QS. al-Baqarah [2]: 30). However, God answered the angel's doubts about humans by showing the potential of Prophet Adam AS who was able to absorb the knowledge given by God and reveal it again.

The existence of human intellectual potential has been able to make it a creature that continues to progressively build the dynamics of civilization. As mentioned in the Qur'an, humans are described as creatures that are endowed with a set of intelligence to sustain their life on earth. Humans with their various potentials can damage or make efforts to improve. The Qur'an even describes the crisis and environmental destruction caused by greedy human hands, so that they will introspect and repair the damage to the environment (QS. al-Rum [30]: 41).

Thus, humans and their activities must receive religious directions/teachings that can regulate humans to achieve the goal of their creation as servants of God and become caliphs on earth. By giving this direction, it is hoped that it will be able to provide understanding to humans about teachings that can have a good impact on themselves and their environment. However, what is unfortunate is that the anthropocentric understanding of religious texts, which is still very textual, makes people trapped in a partial and rigid understanding of the creation of nature for humans which results in human domination of nature which

results in all-out exploitation of nature without regard to environmental sustainability.

For this reason, Hamka in his commentary al-Azhar seeks to provide a comprehensive paradigm of environmental awareness. There are at least five attempts offered by Hamka in this regard, namely recognizing the natural environment to know God; the environment as an intermediary to draw closer to God; humans play a role in preserving nature; utilize Natural Resources on the basis of faith in Allah; as well as managing vacant land as utilization of natural resources. This effort is expected to be able to make humans have awareness in viewing the natural environment as a source of life that must be maintained and preserved. What Hamka offers is an eco-theological study that provides a new perspective on fulfilling human and natural rights which must be balanced and obeyed by humans based on sacred texts.

Several studies on the paradigm of environmental awareness have actually discussed a lot, including Islamic Education and Development of Environmental Awareness (Nurullah, 2019), The Effect of Environmental Awareness on Intention to Buy Green Products: Studies of Environmentally Informed Consumer Behavior (Junaedi, 2005), Religion and Awareness Protecting the Environment (Safrilsyah & Fitriani, 2014), Internalization of Environmental Awareness Values Through Education (Al-Quran and Al-Hadith Perspective) (Thobroni, 2014), Environment in Al-Qur'an Studies: Environmental Crisis and Its Mitigation Al-Perspective - Qur'an (Qamarullah, 2014), and many more. However, some of these studies do not touch upon the environmental awareness paradigm that Hamka offers in his book Tafsir al-Azhar.

Thus, the five efforts offered by Hamka above are new discoveries that can be applied by the wider community to protect, care for, preserve and conserve the environment based on the holy book of the Koran. According to the author, the study of the environment is an ever-evolving issue, so that the problem of environmental awareness needs to be studied further by looking at the situation and conditions, namely using contextual analysis or approaches in the social sciences and humanities with empirical data in the field. In addition, considering that this article only focuses on the study of the book of Tafsir al-Azhar, the author recommends examining further the paradigm of environmental awareness based on the verses of the Koran by referring to several other contemporary commentary books.

Conclusion

From the brief explanation above, this study produced the following findings. First, eco-theology is rooted in theological understanding related to environmental damage. Although in general theology is a discipline that talks about faith, which aims to strengthen belief in religion that is embraced with arguments that can be accepted according to reason, theology is also concerned with discussing the context of the natural and human environment. Therefore, the scope of eco-theology is related to efforts to manage, maintain and conserve the environment by humans as a form of "environmental responsibility" to God and as a caretaker and prosperity of the earth.

Second, there are five Hamka efforts in building a paradigm and being environmentally conscious in accordance with an eco-theological review, namely; recognize the natural environment to know God; the environment/nature as an intermediary to get closer to God; humans play a role in preserving nature; utilize Natural Resources on the basis of faith in Allah; as well as managing vacant land as utilization of natural resources. In the interpretation of the verses regarding the five efforts, it appears that Hamka is trying to respond to environmental damage by offering efforts to preserve the environment through a balance between human rights and obligations towards nature and respect for natural human rights based on the scriptures.

Referensi

- Abdillah, Mujiyono. (2001). *Agama Ramah Lingkungan Perspektif al-Qur'an*. Jakarta: Paramadina.
- Al-Ashfahani, Abu al-Qasim al-Husain al-Raghib. (t.th). *al-Mufradat fi Gharib al-Qur'an*. Beirut: Dar al-Ma'rifah.
- Al-Razi, Muhammad Fakhrudin. (t.th). *Mafatih al-Ghaib*. Beirut: Dar al-Fikr, t.th.
- Alfiyah, Avif. (2016). "Metode Penafsiran Buya Hamka Dalam Tafsir Al-Azhar," *Jurnal Ilmiah Ilmu Ushuluddin* 15, no. 1.
- Alikodra, Hadi S. (2020). *Era Baru Konservasi Sumber Daya Alam dan Lingkungan, Membumikan Ekosofi bagi Keberlanjutan Umat*. Bogor: IPB Press.
- Amrullah, Haji Abdul Malik Abdulkarim. (1990). *Tafsir Al-Azhar, Pustaka Nasional PTE LTD Singapura*, Jilid I (Singapura: Pustaka Nasional PTE LTD Singapura.
- Arifiah, Dheanda Abshorina. (2021). "Karakteristik Penafsiran Al-Qur'an Dalam Tafsir an-Nur dan Al-Azhar," *El-'Umdah* 4, no. 1.
- Aziz, Abd. (2014). "Konservasi Alam dalam Perspektif Islam: Tantangan dan Tuntutan Globalisasi", *Akademika: Jurnal Pemikiran Islam*, 19, no. 2.

- Bakker, Anton. (1995). *Kosmologi & Ekologi; Filsafat Tentang Kosmos Sebagai Rumahtangga Manusia*. Yogyakarta: Kanisius.
- Bock, Nelson. (2013). *"An Ecotheology: Toward a Spirituality of Creation and Eco-Justice"*. Cross current, Association for Religion and Intellectual Life.
- Departemen Pendidikan Nasional. (2008) *Kamus Besar Bahasa Indonesia*. Jakarta: Pustaka Bahasa.
- Efendi, Ismail. (2016). "Konstruksi Pendidikan Kesehatan Lingkungan Dalam Perspektif Islam", *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, 40, no. 2.
- Fkip Umri*, 2019, <https://fkip.umri.ac.id/2019/10/biografi-singkat-buya-hamka.html>.
- Firdausiyah, Umi Wasilatul. (2021). "Modernisasi Penafsiran Al-Quran Dalam Tafsir Al-Azhar Karya Buya Hamka," *Jurnal Ulunnuha* 10, no. 1.
- Hidayat, Usep Taufik. (2015). "Tafsir al-Azhar : Menyelami Kedalaman Tasawuf Hamka," *Buletin Al-Turas* 21, no. 1.
- Hidayati, Husnul. (2018). "Metodologi Tafsir Kontekstual Al-Azhar Karya Buya Hamka," *El-'Umdah* 1, no. 1.
- Ibn Katsir, Abu al-Fida'. (1997). *Tafsir al-Qur'an al-'Azim*. Beirut: Dar al-Fikr, 1997.
- Junaedi, M.F Shellyana. (2005). "Pengaruh Kesadaran Lingkungan Pada Niat Beli Produk Hijau: Studi Perilaku Konsumen Berwawasan Lingkungan", *Benefit*, 9, no. 2.
- Karim, Abdul. (2017). "Mengembangkan Kesadaran Melestarikan Lingkungan Hidup Berbasis Humanisme Pendidikan Agama", *Edukasia: Jurnal Penelitian Pendidikan Islam*, 12, no. 2.
- Kartanegara, Mulyadi. (2006). *Reaktualisasi Tradisi Ilmiah Islam*. Jakarta: Baitul Ihsan.
- Lajnah Pentashihan Mushaf al-Qur'an. (2014). *Tafsir Al-Qur'an*. Jakarta: Kementerian Agama, 2014.
- Moh. Rivaldi, Abdul et al., (2020). "Pembentukan Akhlak Dalam Memanusiakan Manusia: Perspektif Buya Hamka," *Jurnal Pendidikan Islam Dan Budi Pekerti* 1, no. 1.
- Mujiono. (2001). *"Teologi Lingkungan"*, Disertasi Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta.
- Munawan, M. (2018). "A Critical Discourse Analysis Dalam Kajian Tafsir Alquran: Studi Tafsir Al-Azhar Karya Hamka," *Tajdid* 25, no. 2.
- Nurullah, Endang Syarif. (2019). "Pendidikan Islam dan Pengembangan Kesadaran Lingkungan", *Jurnal Penelitian Pendidikan Islam*, 7, no. 2.

- Qamarullah, Muhammad. (2014). "Lingkungan Dalam Kajian Al-Qur'an: Krisis Lingkungan dan Penanggulangannya Perspektif Al-Qur'an". *Jurnal Studi Ilmu-Ilmu Al-Qur'an dan Hadis*, 15, no. 1.
- Ridwanuddin, Parid. (2017). "Ekoteologi Dalam Pemikiran Badiuzzaman Said Nursi", *Lentera: Jurnal Ilmu Dakwah dan Komunikasi*, 1, no. 1 .
- Rodin, Dede. (2017). "Al-Qur'an dan Konservasi Lingkungan: Telaah Ayat-ayat Ekologis", *Al-Tahrir*, 17, no. 2.
- Rusmadi. (2016). "Ecosophy Islam: Studi Tematis-Kontekstual Nilai-nilai Etika Lingkungan dalam Islam", *Jurnal Smart*, 2, no. 2.
- S. J. Mcnaughton & Larry. L, (1992). *Ekologi Umum*, terj. Sunaryono Pringgoseputro. Yogyakarta: Universitas Gadjah Mada Press.
- Safrihsyah & Fitriani. (2014). "Agama dan Kesadaran Menjaga Lingkungan Hidup". *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 16, no. 1.
- Setiono, Kudwiratri. Dkk. (2007). *Manusia Kesehatan Dan Lingkungan: Kualitas Hidup Dalam Perspektif Perubahan Lingkungan Global*. Bandung: PT. Alumni.
- Thobroni, Ahmad Yusam. (2014). "Internalisasi Nilai-Nilai Kesadaran Lingkungan Melalui Pendidikan (Perspektif Al-Quran dan Al-Hadits)". *Jurnal Pendidikan Agama Islam*, 2, no. 1.
- Troster, Lawrence. (2013). "*What is Eco-Theology?*". Cross Currents, Association for Religion and Intellectual Life.
- Zulfikar, Eko. (2018). "Wawasan al Qur'an Tentang Ekologi: Kajian Tematik ayat-ayat Konservasi Lingkungan", *Jurnal Qaf*, 2 no. 2.

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

Fashion Ideal of Contemporary Muslim Perspective T.M Hasbi Ash Shiddieqy (Analysis of Tafsir Al-Qur'anul Majied Surah An Nur [24] : 30-31)

Nafisah Innayati

UIN Sunan Kalijaga, Yogyakarta, Indonesia
naphis48@gmail.com

Miftahur Rohmah

UIN Sunan Kalijaga, Yogyakarta, Indonesia
rohmahmiftahur02574@gmail.com

Abstract

This paper discusses the ideal fashion style for contemporary Muslims in order to respond to the fashion phenomenon - especially clothing - millennials. The style of dress that always follows the trend is sometimes not in harmony with Islamic law and does not follow the limits of the genitals that have been set. For this reason, in studying this phenomenon, the author uses the perspective approach of one of the Indonesian commentators, Hasbi Ash Shiddieqy with his commentary work Tafsir Al-Qur'anul Majid and focuses on the letter An Nur [24]: 30-31. The purpose of this study is to examine how the ideal fashion style for Muslims is in harmony with the rules and Islamic law from the perspective of Hasbi Ash Shiddieqy. So to realize these goals, the authors use qualitative methods and library research approach which is described by descriptive analysis method. From this research, it is analyzed that: in the letter An-Nur verses 30-31, Hasbi Ash Shiddieqy emphasizes the politeness aspect in dressing both men and women, and especially for women the aspect that is emphasized is the necessity to cover the chest. Then between men and women are ordered to keep their gaze.

Keywords: Fashion, Hasbi Ash Shiddieqy, QS. An Nur [24]: 30-31

Abstrak

Tulisan ini membahas tentang gaya fashion yang ideal untuk kalangan muslim kontemporer guna merespon fenomena fashion -khususnya berpakaian- kaum milenial. Gaya berpakaian yang selalu mengikuti trend terkadang tidak selaras dengan syariat Islam serta tidak mengikuti batas-batas aurat yang telah ditetapkan. Untuk itu dalam mengkaji fenomena tersebut, penulis menggunakan pendekatan perspektif salah satu mufassir Indonesia, Hasbi Ash Shiddieqy dengan karya tafsirnya Tafsir Al-Qur'anul Majied An Nur dan berfokus pada surat An Nur [24]: 30-31. Penelitian ini bertujuan untuk mengkaji bagaimana gaya fashion yang ideal untuk kaum muslim yang selaras dengan aturan dan syariat Islam perspektif Hasbi Ash Shiddieqy. Maka untuk mewujudkan tujuan tersebut, penulis menggunakan metode kualitatif dan pendekatan *library research* yang dipaparkan dengan metode deskriptif analisis. Dari penelitian tersebut, dihasilkan analisa bahwa: dalam surat An-Nur ayat 30-31, Hasbi Ash Shiddieqy menekankan aspek kesopanan dalam berpakaian baik laki-laki maupun perempuan, dan terkhusus perempuan aspek yang ditekankan adalah keharusan untuk menutup dada.

Kemudian antara laki-laki dan perempuan diperintahkan agar senantiasa menjaga pandangannya.
An Nur [24]: 30-31

Keywords: *Fashion, Hasbi Ash Shiddieqy, QS.*

Introduction

Along with the times and cultural developments that are always moving forward, it makes some human beings want to be able to keep up with these progress so they are not labeled as old-fashioned or even out of date. One of the changes that is the result of the progress of the times is fashion. Fashion is a lifestyle that can describe a person's character. This causes the birth of differences in fashion for each person according to personal tastes, social cultural factors, and current development trends. Not a few millennials base trends as their basis in fashion, especially in clothing. However, some of them pay little attention to the rules of Islamic law regarding the boundaries of genitalia. They prefer to follow trends in order to look more fashionable, contemporary and not out of date. Even though the main function of clothing is to cover the genitals as explained in the Qur'an and hadith.

The discussion on fashion styles for contemporary Muslim circles is a study that has attracted the interest of several academics to study it, this can be seen from some of the previous literature which has the same formal object, such as a thesis entitled "Muslimah Fashion Trends Perspective of Syari'ah Student at the Islamic University of Malaysia and Syari'ah Indonesian Islamic University", which aims to find out similarities and differences of opinion between two objects regarding issues of fashion trends (Annisa, 2018). There is also research that seeks to find out how much influence Muslimah fashion trends have on the style of dress worn during college, namely the thesis "The Influence of Muslimah Fashion Trends on Muslimah Lecture Dress Style for Students of the Management Department, Faculty of Economics, Yogyakarta State University" (Linda, 2018). The next article entitled "Hijab Trends Against Hijabers' Self-Concept in Medan Hijab Community", this article examines the factors that trigger the hijab fashion trend towards hijabers' self-concept in the Medan hijab community (Nisa, 2017).

From several views of the literature, this paper can be said to be a complement to previous writings. This article seeks to find out how T.M Hasbi Ash Shiddieqy's views regarding fashion styles are close to ideal and in accordance with religious law for contemporary Muslims in particular and for all mankind in general. And to realize this goal, the author uses Tafsir An-Nur which is the work of T.M Hasbi Ash Shiddieqy himself as a guide to find out his ideas and views regarding the theme studied. Among the surahs in the Qur'an that allude to fashion, the author chooses Surah An-Nur [24]: 30-31 as the basis for writing this article.

According to the author, Hasbi Ash Shiddieqy, who is a reformer of archipelago Islam and has a modernist outlook, and adapts to the social and cultural conditions of Indonesian society, can contribute in the form of ideas that are in line with a related theme, namely the ideal millennial fashion style. The idea of Ash Shiddieqy's thought in the form of an interpretation of QS. An-Nur [24]:30-31, the author captures that the most important aspect of the concept of dress is to cover the genitals of the opposite sex and

look polite so as not to attract the attention of other people who are not mahrams. And in that verse, 'the concept of not attracting the attention of the opposite sex' should not come from one direction, but from two directions, namely both men and women. They all should always keep their eyes from seeing things that can lead to disobedience.

Theoretical review

Tafsir Al-Qur'anul Majied or Tafsir An Nur ?

One of the monumental works of T.M Hasbi Ash Shiddieqy is Tafsir Al-Qur'anul Majied or commonly called Tafsir An-Nur. This work of commentary originates from Ash Shiddieqy's view of Islamic culture, which in essence belongs to all human beings, not only Arabs. So the Indonesian people are also the owners of Islamic culture. Along with the development of universities under the auspices of Islam in Indonesia, Ash Shiddieqy's ideas and attention to Islamic teachings (Al-Qur'an) emerged, namely the desire to expand the development of Islamic religious culture. So, to realize his desire, Ash Shiddieqy created an Indonesian language interpretation work, namely the interpretation of the Al-Qur'anul majied or Tafsir An-Nur and Tafsir Al-Bayan (Hamdani, 2016).

This Tafsir book was first published in 1956. Then in the mid-1960s a second edition of this Tafsir was published. Since 1996, this book of interpretations has been published by the Rizki Putra library in four volumes. This interpretation was also promoted specifically in Gema Islam magazine, which at that time was one of the leading Islamic magazines. This book of interpretations was compiled according to the standards of the Ottoman mushaf and the tahlili method. In explaining verse by verse, Ash Shiddieqy translates the verse into Indonesian which is easy to understand while paying attention to the meanings desired by each lafadz. Then the verse is interpreted by referring to the original meaning. Ash Shiddieqy also interprets one verse with another verse, and also explains the asbabun nuzul verse and includes several authentic hadiths.

Method

In writing this article, the author uses a qualitative method, which is a research based on qualitative data, such as sentences, schemes, and pictures. In qualitative research, the writing process begins by compiling the basic assumptions and rules of thought that will be used in the research. Then, these assumptions and rules are then applied systematically in collecting and processing data to provide explanations and arguments (Arni, 2013). The data obtained from some of the literature is then processed using a descriptive-analytical approach, namely describing the data completely and analyzing it so that it will produce a comprehensive research study.

Results and Discussion

Dynamics of Millennial Fashion Trends

Fashion is the mode of taste of the people of their time. These modes of taste can change at any time because they are influenced by certain socio-cultural developments and at certain times (Ilyas, 2016). One of the fashion styles that is in demand by some

millennials is dress style. The growing culture and the progress of the era make fashion trends also experience transformation from time to time. The clothing or clothes worn by a Muslim can describe the tastes, income, trading patterns, and the level of religiosity of the wearer of the clothes. The types of people who wear clothes also vary, both according to age, gender, marital status, regional origin, occupation, madzab, the organization they adhere to, even the political flow that the wearer follows (Annisa, 2018).

Since the beginning of human creation, clothing has actually had the main function of covering the body rather than being a status symbol in society. Because dressing is a manifestation of human nature which has a sense of shame, so it always tries to cover its body. Therefore, no matter how simple the culture of a nation is, the effort to cover the body with clothing is always there, even if in a makeshift form such as the people of Irian Jaya inland who only wear holim (koteka) for men and Sali yokal for women (a dress that only functions covering certain parts of the body) (Surtiretna, 1993).

If we review the development of clothing in terms of the gender of the wearer, men's clothing is generally more static than women's. Even if there is a change, of course the changes that are seen are not too flashy both in terms of size and fashion. Unlike the clothes worn by women. Women's clothing continues to change both in terms of size and fashion along with changes in civilization. Primitive women's clothing is enough to wrap the softened bark with a size that only covers certain parts of the body. Then it continues to grow until it finally covers almost the entire body.

Today, the perception and appreciation of fashion among Muslims, especially women, is divided into two groups. The first group is people who always follow the fashion trend regardless of Islamic norms in terms of covering their genitals. The second group is a group that doesn't really care about fashion trends, because they want to keep their private parts covered. They argue that fashion has Jahili connotations, so it is against religious norms. The first group made the standard Muslim fashions, such as brackets, sarongs, and headscarves, like the clothes of traditional Islamic boarding school students, so they assumed that Muslim women's clothing was out of date, tacky, out of date, and impractical. On the other hand, because the fashion trends that have developed so far have always ignored religious norms, the second group tends to act a priori towards the development of fashion. So it is necessary to have a third group in order to erase the dividing line so that the two groups can combine, so that a dynamic group is formed in developing fashion but always paying attention to Islamic principles in terms of covering the genitals (Surtiretna, 1993).

Interpretation to QS. An Nur [24]: 30-31

Interpretation of the 30th verse

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ

This verse contains an order to the believers to always close their eyes from seeing the parts of the genitalia of women that are forbidden to be seen, and also the genitalia of men which are forbidden to be seen by women. The command to close your eyes applies if that part of the genitals is open or accidentally opens and if you have already seen it then hurry to look away and not repeat to see it. So this verse does not forbid us from seeing a woman's private parts that are completely covered. According to

Hasbi Ash Shiddieqy, the command to close his eyes in this verse is implied by an order to abstain from all things that can cause slander. Believers, both men and women are ordered to maintain good manners (ethics, adab), and stay away from behavior that is contrary to ethics, such as looking at the opposite sex by bulging eyes or other inappropriate ways (Ash Shiddieqy, 1996)

وَيَحْفَظُوا أَعْيُنَهُمْ

The next order is to cover the genitals so that they are not seen by other people and are also ordered to abstain from adultery (Ash Shiddieqy, 1996).

ذَلِكَ أَزْكَىٰ لَهُمْ

The command to close your eyes from seeing the genitals of the opposite sex, to cover the limbs that are forbidden for others to see and to abstain from adultery is a holy act that can prevent immoral acts (Ash Shiddieqy, 1996).

إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

In fact, Allah knows everything that humans do, all things including those that are done by sight, senses, and gestures (Ash Shiddieqy, 1996).

Interpretation of the 31st verse

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ

In the previous verse, the command to close the eyes is for the believers, which includes both men and women. However, in this verse, the command to close (close) the gaze is conveyed specifically to believing women. They are prohibited from seeing male genitalia that are open or accidentally exposed (Ash Shiddieqy, 1996). They were also ordered to protect their private parts and private parts and to protect themselves from adultery (Ash Shiddieqy, 1996)

وَلَا يُبْدِينَ زِينَتَهُنَّ

In this verse, women are prohibited from showing jewelry worn on body parts that are prohibited from being exposed -such as necklaces- except for jewelry that is normally visible (jewelry on the face and palms) (Ash Shiddieqy, 1996).

وَلْيَضْرِبْنَ بِخُمُرِهِنَّ

Let the women lower the ends of their headscarves to their chests to cover the closed parts of their chests. Here, Hasbi Ash Shiddieqy quotes Az Zamakhsyari's explanation that in ancient times, Arab women's clothes were so wide that they exposed their chests and they lowered the ends of their headscarves backwards. So then this verse came down which ordered her to lower the ends of her veil forward so that her chest would be covered.

The word *juyyub* is interpreted as chest, so what is ordered to be covered is the chest. Covering the chest can be done by lowering the end of the veil or by wearing a shirt that covers the chest. In this verse, there is no stipulation that women must cover their neck (Ash Shiddieqy, 1996).

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ

Women are also allowed to open the body which is a place of decoration including necklaces- except for the part between the navel to the knee to their father or husband's father (in-law) or their children, husband's children (stepchildren) or siblings or children brother or sister's children (nephews). This is because all of them are mahrams who are not worried about slander and interaction or association with them too often or too tightly (Ash Shiddieqy, 1996).

أَوْ نِسَائِهِنَّ

They (women) are also allowed to show the part that is a place of decoration to other women, both believing women and not (Ash Shiddieqy, 1996).

أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ

They are also allowed to show it to their slaves, both female and male slaves.

Here, Hasbi Ash Shiddieqy and other scholars do not justify this for male slaves, although in this case some friends equate male slaves and female slaves (Ash Shiddieqy, 1996).

أَوْ النَّبِيِّينَ غَيْرِ أَوْلَى الْأَرْبَابَةِ مِنَ الرِّجَالِ

They (women) are also allowed to show body parts -which become places of jewelry- to servants who are old or who do not understand anything or who have been castrated (Ash Shiddieqy, 1996).

أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ

They may also show the genitalia to children who cannot yet distinguish between what is genitalia and what is not. Namely children who do not know about sex, such as children under the age of 5 years (Ash Shiddieqy, 1996).

وَلَا يَضُرُّنَّ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ

After the order to hide jewelry that was on the forbidden body parts was opened, then Allah also forbade women to stamp their feet when walking with the aim of hearing the tinkling of their anklets. Because this can attract men's attention and can lead to prejudice that the act gives a certain signal (Ash Shiddieqy, 1996).

Repent all of us to Allah, do all that is His command and stay away from His prohibitions. Because it can guide our faith in order to obtain happiness in the afterlife (Ash Shiddieqy, 1996).

After the order to hide jewelry that was on the forbidden body parts was opened, then Allah also forbade women to stamp their feet when walking with the aim of hearing the tinkling of their anklets. Because this can attract men's attention and can lead to prejudice that the act gives a certain signal (Ash Shiddieqy, 1996).

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

Repent all of us to Allah, do all that is His command and stay away from His prohibitions. Because it can guide our faith in order to obtain happiness in the afterlife (Ash Shiddieqy, 1996).

Analisis Penafsiran QS. An-Nur [24] : 30-31 T.M Hasbi Ash Shiddieqy

The results of the interpretation of QS. An-Nur [24] : 30-31 in the interpretation of An-Nur by T.M Hasbi Ash Shiddieqy explains several commands given by Allah to

believers, both men and women. The first command is not to look at the genitals of the opposite sex and immediately close your eyes if you see them (look away if the genitals are accidentally exposed). Second, protect one's private parts and protect oneself from all actions that encourage adultery. Allah's command contained in the 30th verse is given to believers, both men and women. Then in the next verse, an order from Allah is specifically given to women namely; first, the prohibition to see the private parts of men, whether intentionally or unintentionally exposed. Second, the command to cover the genitals and other parts of the genitals and protect oneself from adultery.

The third commandment is the prohibition to show the jewelry worn in parts of the body that are forbidden to be exposed except for the parts that are usually visible. Implicitly this prohibition reaffirms not to show a woman's genitals to men who are not her mahram. And they are still allowed to show their jewelry which is located in parts that are not genitals, such as the palms of the hands and face. The fourth commandment is to lower the edge of her veil to the chest to cover the closed part of the chest. Hasbi Ash Shiddieqy quotes an explanation from az zamakhsyari, explaining that in ancient times, the neck of Arab women's clothes was so wide that the chest was visible. And they lowered the ends of their veils back. So this verse was revealed which instructs them to lower the ends of their headscarves forward so that their chests are covered.

Here, Ash Shiddieqy underlines the word *juyyub* which can be interpreted as chest. According to him, covering the chest can be done by lowering the ends of the veil or you can also wear clothes that cover the chest. According to Ash Shiddieqy, in this verse there is no stipulation that women must cover their necks, because what is ordered is to lower the ends of their headscarves over their chests, bearing in mind that Arab women in ancient times wore clothes whose necks were wide open to reveal their breasts. Those parts of women's bodies that are forbidden to be shown to other people can only be shown to their husbands. Women are also allowed to open their bodies which are usually used as places of decoration - except between the navel and the knees - for their mahrams, fellow women, owned slaves, men who accompany them - such as servants who are old and do not understand anything or those who have been castrated, and children who cannot distinguish between genitalia and what is not.

The fifth commandment, namely not to stamp your feet when walking with the aim of hearing the clatter of the jewelry you are wearing (anklet), this is because it can arouse men's attention and can lead to prejudice that this act gives a certain signal. Allah commands His servants to repent, carry out everything that is ordered and stay away from all His prohibitions in order to strengthen our faith so that it will lead to happiness in this world and the hereafter.

An important aspect that becomes the theme of the discussion of this paper is Ash Shiddieqy's thoughts on fashion styles. In his explanation regarding the word *juyyub* which means chest, so in that verse what is ordered is only to cover the chest, and covering the chest can not only be with the end of the veil, but also with clothing. Thus, according to Ash Shiddieqy this verse does not contain an order to close the neck. So if this is correlated with the cultural context in Indonesia, then something that becomes important in dress is the aspect of modesty so as not to attract the opposite sex. Because not a few Muslim women who do not wear headscarves, but look polite. There is no *syar'i*

obligation for Indonesian Muslim women to wear robes, robes, clothes in brackets, and the like in the Arab style, because the culture and traditions in Indonesia are very different from those of the Arabs. What is in Arabic is not required to be transported here, because Indonesian Muslims have the same right to create their own forms and models of clothing that are more suitable for Indonesian culture and traditions (Iyubenu, 2015).

So, even though Islam gives creative freedom to its people, both men and women in terms of dress, Muslims should pay attention to the Shari'a that can be used as a parameter in dress. At least at least three functions of dress have been fulfilled, including (Shihab, 1998):

1. Can protect the wearer from hot and cold stings and everything that can disturb the body (QS. 16:18)
2. Shows identity so that the wearer can be protected from distractions and teases (QS. 33:59)
3. Covers what is visible (including genitals) and adds to the beauty of the wearer (QS. 7:26)

Conclusion

Fashion is one form of development that cannot be avoided. As millennials, of course there are not a few of them who want to be able to follow them so that they always appear trendy, up to date, and not out of date. For this reason, it is necessary to have a criterion in fashion so that it is always in harmony with Islamic law. From the interpretation of T.M Hasbi Ash Shiddieqy in QS. An-Nur [24] 30-31, he gives the view that being in fashion -especially dressing- for both men and women is polite. Because polite clothing is considered not to attract the attention of the opposite sex which can lead to immorality. In this verse it is also ordered to the believers to always keep their eyes away from seeing the genitals of the opposite sex, orders to protect their private parts and avoid adultery, orders not to reveal jewelry on parts of the body that are forbidden to be exposed (such as necklaces), and prohibitions to stamp their feet when walking (with The goal is to hear a clattering sound from her anklets.

Referensi

- Annisa, F. (2018). *Trend Fashion Muslimah Perspektif Mahasiswa Syari'ah Universitas Sains Islam Malaysia Dan Syrari'ah Uii*.
- Arni, J. (2013). *Metode Penelitian Tafsir*. Daulat Riau.
- Ash Shiddieqy, T. M. H. (1996). *Tafsir Al-Qur'anul Majid An-Nuur 4* (Vol. 4). Pt. Pustaka Rizky Putra.
- Hamdani, F. (2016). Hasbi Ash Shiddieqy Dan Metode Penafsirannya. *Rausyan Fikr*, 12.
- Ilyas, M. (2016). *Memaknai Fashion Dalam Hukum Islam*. 5(1).
- Iyubenu, E. A. (2015). *Berhala-Berhala Wacana* (Rusdianto, Ed.). Ircisod.
- Linda, R. (2018). *Pengaruh Trend Busana Muslimah Terhadap Gaya Busana Kuliah*

Muslimah Mahasiswa Jurusan Manajemen Fakultas Ekonomi Universitas Negeri Yogyakarta. Universitas Negeri Yogyakarta.

Nisa, Khairun. R. (2017). Trend Fashion Hijab Terhadap Konsep Diri Hijabers Komunitas Hijab Medan. *Jurnal Interaksi, 1*.

Shihab, Q. (1998). *Lentera Hati; Kisah Dan Hikmah Kehidupan*.

Mizan. Surtiretna, N. (1993). *Anggun Berjilbab*. Al-Bayan.

The International Conference on Quranic Studies

Ilmu al-Quran dan Tafsir, Fakultas Ushuluddin, IAIN Kudus

NATIONAL DEFENSE IN SURAT ALI 'IMRAN VERSE 200 ACCORDING TO THE INTERPRETATION OF HAMKA AND M. QURAISH SHIHAB

JAKA GHIANOVAN

Institut Daarul Qur'an Jakarta, Indonesia

ghianjaka91@gmail.com

Abstrack

The existence of developed countries is influenced by the level of internal security. The challenges faced by a country are not only from abroad, But Also domestic factors. National defense consists of two types, namely military and non-military defense. The first type is defense that involves the armed military. The second was carried out by unarmed civilians. This study discusses the interpretation of Ali Imran verse 200 according to Hamka in Tafsir Al-Azhar and Muhammad Quraish Shihab in Tafsir Al-Mishbah. This article focuses more on the editorial *Wa Ra>bit}u>* . Hamka believes that the editorial means maintaining security at the Dar al-Islam border from enemy attacks in Dar al-Kufr. Muhammad Quraish Shihab argues that the editorial means being patient in maintaining state security. With this it can be concluded that efforts to maintain national security are in line with the word of Allah. Which is contained in the letter Ali Imran verse 200.

Key Words : National Defense, Surah Ali Imran verse 200, Hamka and M. Quraish Shihab

Abstrak

Eksistensi negara maju dipengaruhi oleh tingkat keamanan internal. Tantangan yang dihadapi oleh suatu negara tidak hanya dari luar negeri, faktor dalam negeri pun mempengaruhi. Pertahanan nasional terdiri dari dua jenis yakni pertahanan militer dan non militer. Jenis pertama merupakan pertahanan yang melibatkan kalangan militer bersenjata. Sedangkan kedua dilakukan oleh kalangan sipil yang tidak bersenjata. Penelitian ini membahas penafsiran surat Ali Imran ayat 200 menurut Hamka dalam Tafsir Al-Azhar dan Muhammad Quraish Shihab dalam Tafsir Al-Mishbah. Artikel ini lebih fokus kepada redaksi *Wa Rabitu* . Hamka berpendapat bahwa redaksi tersebut berarti Siap siaga dalam menjaga keamanan di perbatasan Da>r al-Isla>m dari serangan musuh di Da>r al- Kufr. Muhammad Quraish Shihab berpendapat bahwa redaksi tersebut bermakna sabar dalam mempertahankan keamanan negara. Dengan ini dapat diambil kesimpulan bahwa usaha untuk mempertahankan keamanan negara selaras dengan firman Allah Swt. Yang terdapat dalam surat Ali Imran ayat 200.

Kata Kunci : Pertahanan Nasional, Surat Ali Imran Ayat 200, Hamka, dan M. Quraish Shihab

Introduction

The state exists to protect all the elements in it, both the people and the natural resources they own. Steps to strengthen the existence of a safe and peaceful country through a security defense system. If the country's defense is strong, then the country's security is guaranteed. However, if otherwise the country will experience chaos.

Based on Arthur Victoria's research as cited by Dewi Mardhani et al in an article entitled "Security and Defense in the Study of National Defense to Create a

National Security System" that national defense or what can also be called national defense is a vital necessity for the interests of a country to ensure the security of all citizen. National security, which is included in the strategy of defending the country, is an important concern related to national sovereignty (Jurnal of Defense & State Defense, 2020, pp. 281-283).

Al'Araf argued in an article entitled "National Security Dynamics" Threats as well as challenges to state security always develop dynamically according to the times. The challenges faced are not only from abroad, but the most important thing to pay attention to is those from within the country. Traditional forms of security threats are in the form of military threats such as aggression by other countries against a country, violations of territorial boundaries, espionage by intelligence of other countries and so on. In addition, there are also non-traditional or non-military threats, such as the spread of a virus of religious radicalism ideology which endangers state ideology, disease outbreaks that spread within a country. In addition, this threat can be in the form of money laundering by irresponsible persons within a country, natural disasters, poverty to drug trafficking to human trafficking (Jurnal Security Nasional, 2015, p. 33)

If associated with the word of Allah SWT. With regard to this discussion, the author finds in the letter Ali 'Imran verse 200. In this verse there are several key words such as *Isbiru*, *Sabiru*, and *Rabitu*. This research is more focused on the editorial *Rabitu* which is translated as beware at national borders (Ministry of Religion of the Republic of Indonesia, 2019, p. 76)

According to Hamka in Tafsir Al-Azhar the editorial *Rabitu* is interpreted as being vigilant in maintaining the defense and security of the country. This editorial explained by strengthening security as well as surveillance at the country's borders

Dar al-Islamm to prevent enemy infiltration from *Dar al-Kufr*. In fact, Hamka gave an example if soldiers are on duty with cars, then the condition of the car must be considered including gasoline and car keys so that one day it can be on standby. (Hamka, 2019, pp. 164-165)

Muhammad Quraish Shihab in Tafsir Al-Mishbah explained the intention of closing Ali 'Imran's letter that patience has several levels, one of which is being patient in maintaining the security of the country's borders from enemy threats. Shihab also understands the editorial *Rabitu* by being patient in defending the country. However, Begawan Tafsir in Indonesia explains the editorial briefly and looks more closely at the relationship between the three keywords namely *Isbiru*, *Sabiru*, and *Rabitu* (Muhammad Quraish Shihab, 2018, p.)

So from this, this study will discuss national defense in the perspective of Surat Ali 'Imran verse 200 by using Hamka's interpretation in Tafsir Al-Azhar and Muhammad Quraish Shihab in Tafsir Al-Mishbah.

Theoretical Review

Definition of National Defense

Defense is taken from the basic word hold. According to the Indonesian Dictionary, the definition of this word has three meanings, namely in terms of defending or defending, defending something, whether the state or other, and strongholds or fortresses used for self-defense as well as fending off attacks.

Meanwhile, National means something that is national in nature, with regard to the nation itself (the Language Center of the Ministry of National Education, 2008).

Based on the terminological definition according to TSL Toruan in the Anthology of National Defense Notes 7 Soldier Academics, National Defense is an effort made by the state to protect and maintain the integrity of its territory, people and interests (TSL Toruan et al, 2021, pp. 22-24). National Defense is divided into two types, namely military and non-military defense. The first type is an attempt to maintain the existence of the state and its interests which is carried out by the armed forces or the military. The second type is efforts made in defending the country by civilian groups such as the police, youth organizations, students, religious leaders, and others (TSL Toruan et al, 2021).

National Defense or what can also be called national defense is a vital requirement for the interests of a country. Based on the White Paper The 2015 Indonesian Defense issued by the Ministry of Defense of the Republic of Indonesia, the essence of National Defense is a guide for all elements of the Indonesian nation which contains several values, namely national goals, national interests, the nature of national defense, the national defense system, the functions of national defense and the basic principles of implementing national defense. The first value is the national goal as set forth in the Preamble to the Constitution of the Republic of Indonesia that national defense aims to protect all the people and their homeland, this also serves to protect the government's main interest, namely national sovereignty. The second is the national interest, namely maintaining the existence of the sovereignty of the Republic of Indonesia which is based on Pancasila and the 1945 Constitution. The essence of national defense, especially Indonesia, is universal, that is, implementation based on awareness of the rights and obligations of the nation's children accompanied by belief in one's own strength.

The system used is the universal people's defense system by integrating military and non-military defenses in order to form a high strength and deterrence. While the function of national defense as stated in Article 5 of Law No. 3 of 2002 is "To realize and defend the entire territory of the Unitary State of the Republic of Indonesia as a single defense unit", then in this case there are several ways to do it, namely deterrence, prosecution and recovery . The basic principle of implementing national defense in Indonesia emphasizes non-alignment. So that with this Indonesia prioritizes the creation of peace, security as well as prosperity in international relations through an active and free foreign policy (Ministry of National Defence, 2015, pp. 25-33).

With regard to national defense, which also includes discussion of the state security system, there are threats that should be watched out for, both from within the country and from abroad. In addition, threats can also be military or non-military. According to Barry Buzan as quoted by Al A'raf in the National Security Journal article entitled "National Security Dynamics" argues that there are five main security sectors, namely: 1) the Military Security which focuses on strengthening the field of military weapons;

2) the Political Security which is based on the problem of state stability and the ideology adopted by a country; 3) the Economic Security which is centered on the resilience of the country's economy which can prosper the people; 4) Societal Security

related to language, culture, religion, national identity as well as traditions that apply in a country and acceptable changes; 5) Environmental Security which discusses the security of a country's environmental existence. All of these sectors are interrelated (Al A'raf, 2015, p. 29).

The Indonesian Ministry of Defense outlined its policy for 2021, there are several threats to the security of the Indonesian state such as Radicalism, terrorism and the Covid-19 disease outbreak. Apart from the threat of an outbreak, there are other things such as CBRN-E or Chemical, Biological, Radiological, Nuclear and Explosives. If the threat faced is related to the military, the government issued a policy to strengthen the country's border areas as well as the East Kalimantan region which is a candidate for a new capital. This step is realized by integrating military and non-military cyber, then strengthening 3 dimensions namely the Army, Navy and Air Force both in terms of the quality of weapons and human resources. Non-military threats such as Covid-19 and CBRN-E, the Indonesian Ministry of Defense is trying to create public health facilities, both supporting equipment, field hospitals, as well as health workers. Apart from that, the government is also creating high computing facilities based on Technology Research such as the procurement of Artificial Intelligence and data science as well as building an Early Warning System Monitoring Platform (Ministry of Defense, 2021, pp. 7-9)

Another threat that needs to be watched out for after the above is infiltration or infiltration carried out by groups or individuals through weaknesses or gaps that belong to an opposing territory with the aim of destroying the strength of that region. This activity can be carried out by land, sea and air. Apart from that, it can also happen by secretly including certain people in political groups or organizations, government agencies as well as the private sector. The state must also be wary of intervention or interference from other countries in domestic affairs which, if left unchecked, will result in social chaos and coups against the legitimate government (Sunarso, 2020, pp. 148-149)

Tafsir Al-Azhar

Hamka's Monumental work is closely related to the Al-Azhar Mosque in Kebayoran Baru, Jakarta. Starting from the recitation of the interpretation of the Koran after dawn which Hamka taught at the mosque since 1959. A few years later precisely January 15, 1962 the management of the Al-Azhar Mosque published the magazine Gema Islam. The administration of the magazine, Haji Yusuf, suggested that Hamka include the material for the dawn lecture in a magazine rubric called Tafsir Al-Azhar. Apart from being related to the Kebayoran Baru Al-Azhar Mosque, this naming is also related to Hamka's gratitude to Al-Azhar University of Egypt for awarding him the title of Doctor Honoris Causa (HC) on October 19, 1960 (Mukhlis, 2004, pp. 45-46) .

The process of forming Tafsir Al-Azhar began with the rubric of Gema Islam magazine from 1962-1964. The writing was not done in a coherent manner, Hamka began to interpret the Qur'an from chapters 18 to 19. On October 11, 1963, Hamka was put under house arrest because of accusations of participating in an illegal meeting in Tangerang, which was considered pro-Malaysia by the Old Order government. Even so, the writing process continues. Before being released in 1966,

Hamka had completed the complete interpretation of 30 chapters. After his release, his writings were published in book form by Jakarta's "Pembina Masa" from juz 1 to juz 3. Furthermore, from chapters 4 to 15 published by the Nurul Islam Foundation which is included in the Panji Masyarakat publisher. Then chapters 16 to 30 were published by Pustaka Islam Surabaya. The climax was on February 17, 1981, when Hamka's well-known work was published in full by the Panji Masyarakat Jakarta publisher led by Hamka and Pustaka Nurul Islam Surabaya. In this era Tafsir Al-Azhar spread in the form of plagiarism which spread in Singapore, Malaysia to Pattani. Therefore, the publication of the Tafsir abroad was submitted to the Singapore National Library (Hamka, 2004, pp. 67-70).

The writing of Al-Azhar Interpretation is arranged coherently according to the 'Uthmani Mushaf starting from sura al-Fatihah to al-Nas. Each discussion is divided into several sub-discussions. Hamka combines interpretation by wayah and history or text and ratio. In addition to explaining the arguments for both Naqli and Aqli, Hamka also links the discussion to the social reality that occurred at the time of writing. Hamka's interpretation refers to Tafsir *al-Manar* by Muhammad Abduh and Muhammad Rashid Rida, Tafsir *al-Maraghi* by Ahmad Mustafa al-Maraghi, Tafsir *al-Qasimi* by Jamal al-Din al-Qasimi and Tafsir *Fi Zilal al-Qur'an* by Sayyid Qutb (Hamka, 2004, pp. 52-55)

The method of discussion used by Hamka in his commentary is analysis or *Tahlili* which explains the verse according to the 'Uthmani Mushaf so that it is easy for readers to understand (Ridhwan Nashir, 2003, p. 17). According to Nashruddin Baidan, the style of Tafsir *Al-Azhar* is social (*Adabi Ijtima'i*) with an esoteric or Sufism approach. Meanwhile, the form of Hamka's interpretation is bi al-Ra'y or thought (Nashruddin Baidan, 2003, pp. 105-106). According to M. Ridhwan Nashir, Hamka's style of interpretation is a combination of history (*bi al-Riwayah*) and ratio (bi al-Ra'y) or what is called Tawafuqi or Iqtirani (Ridhwan Nashir, 2003, pp. 17-20). According to Muhammad 'Ali Iyazi, Hamka's well-known works are classified in the category of movement-style interpretations or Haraki because there is a similarity in background between Hamka and Sayyid Qutb, namely an activist of the Islamic movement (Muhammad 'Ali Iyazi, 1333 H, p. 52)

Hamka explains the matter of state or national defense in the Qur'an as follows:
"Wahai Orang-orang yang beriman Bersabarlah kau dan kuatnanlah kesabaran kamu, bersiap-siagalalah dan bertakwalah kepada Allah, supaya kamu mendapat kemenangan". (Surat Ali 'Imran ayat 200)

The verse above discusses the commands of Allah SWT. To His faithful servant to do three things with one purpose. First, *Isbiru*, that is, be patient by strengthening your heart and holding back your passions so that you can control yourself both when you are happy and when you are sad, as well as be patient in carrying out Allah's commands. Second, *Sabiru* which means increasing patience, not only being patient with oneself, but being patient with others including the enemy who is always looking for loopholes to damage. By increasing this one can survive all threats. Third, *Rabitu* is interpreted in an attitude of vigilance and being ready to guard the borders of Islamic countries from attacks by enemies originating from Kafir countries, not just territorial borders but the whole country does not escape from security surveillance. Thus, the culmination of this verse is fear of Allah SWT, after

humans have made their best efforts, the final step is to surrender all matters to Allah Ta'ala in order to obtain victory (Hamka, 2021, pp. 164-165).

Tafsir Al-Mishbah

The interpretation written by Muhammad Quraish Shihab entitled "Tafsir Al-Mishbab Message, Impression, and Harmony of the Qur'an" began on Friday, 18 June 1999 or 4 Rabi'ul Awal 1420 H in Cairo, Egypt. The background for writing this commentary is because of the reality of the Indonesian people, although the majority are Muslims, many do not understand the Qur'an properly. The existence of the holy book is still focused on reading. In addition, Shihab previously wrote a work entitled Tafsir al-Qur'an al-Karim, Tafsir on Short Letters published by Pustaka Hidayat. The work explains 24 letters based on the order in which the letters were revealed in the Al-Qur'an or *Tartib Nuzuli* starting with al-Fatihah, then followed by surah al-'Alaq, al-Muddaththir, al-Muzzammil to sura al-Tariq. However, because the public did not like this method, Shihab looked for another format so he rewrote another work, Tafsir Al-Mishbah (M. Quraish Shihab, 2002/1434 H, p. xiii).

The writing of this interpretation is carried out in a coherent manner in accordance with the Mus}h{af 'Uthmani from chapter one to chapter thirty. This interpretation includes discussing the name of the letter as well as the reason for naming it, the number of verses and the category of the letter, the mention of the number based on the order of the Mushaf and its descent, the correlation between the previous and the next letter, the mention of the main theme, and the mention of *Asbab al-Nuzul* if any (Atik Wartini, 2014, pp. 119-120). The specialty of Tafsir Al-Mishbah is the application of the *Munasabat* theory or the relationship between a letter or verse and another letter or verse which takes reference from Naz}m al-Durar Fi Tanasub al-Ayat wa al-Suwar's work Ibra>hi>m ibn 'Umar al-Biqai' (809-885 H/1406-1480 AD) (Shihab, 2002/1434 H), p. xxvi). Shihab refers to several Middle Eastern interpreters such as Muhammad Sayyid Tantawi, Muhammad Mutawalli al-Sha'rawi, Sayyid Qutb, Sayyid Muhammad Husein Tabataba'i, Muhammad Tahir ibn 'Ashur, al-Biqai'>i>, and others both from both Sunnis and Shiites (Shihab, 2002/1434 H), p. xxviii).

The method used by M. Quraish Shihab in his magnum opus is an analysis that explains all aspects contained in the verse or tahlili (Abd al-Hayy al-Farmawy, 1977, p. 23). The methodology for taking the source of Tafsir Al-Mishbah according to M. Ridhwan Nashir is a combination of bi al-Ma`thur and bi al-Ra'y or what is called Tafsir bi al-Iqtiran. The style contained in Tafsir Al-Mishbah is social or Adabi>Ijtima'i meaning that in explaining the content of the Qur'an, Shihab follows 'Abduh's footsteps, namely exploring the meaning of verses by looking at the situation and developments of society (Nashir, 2003, p. 20, 28). According to Iyazi, the style of Shihab's monumental work is included in the category of Hida`i or guidance because it is more concerned with the functional aspects of the Qur'an as an explanation and guidance for the people (Iyazi, 1333 H, p. 49).

Muhammad Quraish Shihab explained about the interpretation of the letter Ali 'Imran verse 200 Allah SWT commands His servants to be patient. Shihab explains the meaning of patience with a linguistic approach that boils down to self-restraint both to oneself and to others. Patience is divided into three types, such as patience in uniting

people of different opinions and beliefs (Qs. 7: 87), patience in maintaining unity as well as unity (Qs. 8: 46), patience in carrying out prayers and prayers (Qs. 20: 132) , and patient in the face of disaster (Qs. 2: 155). This Nusantara scholar cites Sigmund Freud's opinion that humans can endure something they don't like, but there is an important value behind the ordeal. In this verse it is also explained that one form of patience is found in the editorial *Wa Ra>bit}u>* which means being patient in defending and defending state sovereignty. This activity certainly requires patience both in strategizing and in action on the ground (Shihab, 2017, 387-389).

Method

This article takes a qualitative research model. The data collection method in this paper is the library or Library Research. Data in the form of references as well as literature both in Indonesian and foreign languages are collected then sorted and then a process of reviewing the discussion is carried out. The object of research in this article is Surat Ali Imran verse 200 by taking the primary sources of Tafsir Al-Azhar by Hamka and Tafsir Al-Mishbah by Muhammad Quraish Shihab. The data processing method and its analysis are qualitative with deductive and inductive reasoning. This study discusses Surat Ali 'Imran verse 200 and is more focused on discussing the editorial of *Wa Ra>bit}u>* and then related to the theme of the discussion, namely National Defense.

Results And Discussion

National defense is vital for the existence of a country. The threats faced by the state do not only come from outside but also come from within. According to Sunarso there are 5 threats that the state must watch out for, namely: 1) Subversion, namely activities or behaviors that lead to treason against the state by covering social, economic, ideological, political, cultural and security defense aspects which lead to the overthrow of the legitimate government, 2) Infiltration or acts of infiltration either by certain individuals or groups from one country to organizations or political groups in other countries by exploiting the weaknesses of a country, 3) rebellion or activities carried out by certain groups in an organized and armed manner to separate themselves from the state, 4) Intervention or foreign interference in the country's domestic affairs carried out to facilitate the coup process against the government, 5) Invasion, namely an armed attack by a country against another country to control resources and territory. Some of these threats, if not watched out for, will result in an increase in patterns such as exploitation of existing vulnerabilities in society, social tensions within a country. If this is successful, there will be rebels who are able to form new forces by taking advantage of the chaotic situation to overthrow the legitimate government and lead to the formation of a new state with an ideology that suits the tastes of the rebels (Sunarso, 2020, pp. 148-150).

Of course, to maintain state sovereignty, it is necessary to strengthen security, ideology, politics and the economy. The armed forces are the front guard in protecting and defending the country. Talking about this is of course related to the readiness of human resources from the regular armed forces to the quality of the weaponry they have. The development of an increasingly advanced and dynamic era makes it necessary for the armed forces to review the national defense strategy.

Related to this, Hamka also explained in his Tafsir that the nature of alertness to the enemy must be increased by giving an example if a military has an official vehicle such as a jeep, then it must always be in top condition both the quality of the

engine and the fuel. The Nusantara interpreter gives reasons because if one day the country is in a precarious state, then the Jeep can be used (Hamka,165).

M. Qurasih Shihab in his commentary briefly explained about national defense. However, Shihab explained that defending the country required patience. Shihab also explains the word patience by explaining a number of types of patience such as patience in uniting those who have different opinions and beliefs (Qs. 7: 87), patience in maintaining unity as well as unity (Qs. 8: 46), patience in carrying out prayers and prayers (Qs. 20: 132), and patient in the face of disaster (Qs. 2: 155). So from this it can be understood that achieving security and peace in the country requires patience in a broader sense, including maintaining unity and integrity (Shihab, 2017, 387-389).

The element of national defense lies in the strength and quality of the weaponry owned by the armed forces and the strategy to strengthen defense also receives attention in the word of Allah SWT as follows:

“Dan persiapkanlah dengan segala kemampuan untuk menghadapi mereka dengan kekuatan yang kamu miliki dan dari pasukan berkuda yang dapat menggentarkan musuh Allah, musuhmu dan orang-orang selain mereka yang kami tidak mengetahuinya; tetapi Allah mengetahuinya. Apa saja yang kamu ingkankan di jalan Allah niscaya akan dibalas dengan cukup kepadamu dan kamu tidak akan dizalimi (dirugikan)”. (Surat Al-Anfal ayat 60)

Hamka explained in his commentary that when facing an enemy one should be alert to all the bad possibilities that may occur. One of the steps to strengthen this is paying attention to the quality of alusista as found in the editorial Ribat al-Khayl which means the mooring of a war horse. Hamka interpreted the editorial by looking at the context of the times. In addition, it also quotes the opinion of Umar ibn al-Khattab Ra. As follows

"Teach your children to swim and archery. They should be able to jump on a horse's back in one jump".

The author of Tafsir Al-Azhar explained that this opinion is in line with Surah Al-Anfal verse 60. However, the meaning must be in accordance with the context of the times. When at the time of Rasulullah SAW. And friends, war generally uses swords and spears. However, in this modern era, weapons are growing, both firearms and war vehicles such as warships, armored wagons, military jeeps as well as fighter planes. Hamka also participated in explaining his personal experience when giving a recitation at the Al-Azhar Mosque, one of the participants also gave testimony when Hamka studied this Surah. named Haji Suyono who at that time became Rear Admiral of the Republic of Indonesia Air Force (now the Indonesian Air Force) explained that the alert and alert nature must be possessed by every military soldier, if a soldier has an official vehicle, then he must be in a state of readiness if one day there is an order to face precarious situation.

The strategy to defend the country has the main objective of terrifying the enemy which is contained in the editorial Turhibu<na Bih 'Aduw Allah Wa 'Aduwwakum which means that can frighten the enemies of Allah and your enemies. According to Hamka, if the well-designed strategy includes the need for quality defense equipment for the armed forces, then the enemy will think twice about attacking the honor of a country. But if it's the other way around, then the enemy will find a gap to

carry out aggression against a country. Therefore, Hamka interprets this verse so that everyone is wary of both real and hidden enemies (Hamka, 1999, 2795-2796).

Muhammad Quraish Shihab in Tafsir Al-Mishbah has the same opinion as Hamka when explaining about Ribat al-Khayl which must be interpreted according to the context of the times. If you look at the textually the editorial means the horses are moored with the aim of being prepared as combat vehicles. Shihab argues that this was at the time of the Prophet SAW. It was commonplace that it was used even during the Battle of Badr the Muslims only had 2 horses.

The author of Tafsir Al-Mishbah is of the opinion regarding the editorial of Turhib<na Bih 'Aduw Allah Wa 'Aduwwakum that preparing weapons as well as other supporting forces related to national defense is carried out to safeguard national sovereignty, not to oppress or colonize and prevent aggression by other countries. Turhib<na's editorial comes from the root word Rahiba which means to be afraid or afraid. If you look at the context of modern Arabic, the roots of these words are interpreted as terror and terrorists. However, according to Shihab, semantically, this word does not mean an act of terror against the general public or innocent people. This editorial is devoted only to terrify the enemy of Allah SWT. and the enemy of society. The state also may not use its power for the benefit of certain individuals even though they have high ranks. With this, Shihab concludes that the use of weapons by the military in defending the country cannot be equated with terror (Shihab, ... 586-588)

One of the elements of national defense is to maintain the unity and integrity of the nation's elements. Abdul Mustaqim in an article entitled Defending the Country in the Perspective of the Qur'an explained that this had been conveyed in the Word of Allah SWT. As follows

“Dan berpegangteguhlah kamu semuanya pada tali (Agama), dan janganlah kamu bercerai berai, dan ingatlah nikmat Allah kepadamu ketika kamu dahulu (masa jahiliah) bermusuhan, lalu Allah mempersatukan hatimu, sehingga dengan karunia-Nya kamu menjadi bersaudara, sedangkan (ketika itu) kamu berada di tepi jurang neraka, lalu Allah menyelamatkan kamu dari sana. Demikianlah Allah menerangkan ayat-ayat-Nya kepadamu agar kamu mendapat petunjuk”. (Surat Ali ‘Imran ayat 103)

The verse above contains a warning about the dangers of disputes that will lead to division or disintegration. In another verse Allah also reminds us of the prohibition of disputes that cause weakness as follows

“Dan taatilah Allah dan Rasul-Nya dan janganlah kamu berselisih, yang menyebabkan kamu menjadi gentar dan kekuatanmu hilang dan bersabarlah. Sungguh,, Allah beserta orang-orang sabar”. (Surat Al- Anfal ayat 46)

Mustaqim also explained that in order to defend the sovereignty and honor of the country, it is necessary to instill religious nationalism or understand the love of the homeland which is based on religious spirit, in other words, the values and spirit of religious teachings are the basis for defending and upholding a just and prosperous country (Abdul Mustaqim, 2011, pp. 118-119)

Returning to national defense, one of the most vital issues to be discussed is the issue of national borders or areas of countries that are considered underdeveloped, lagging and rarely inhabited by the people. As is well known, the border area is very

sensitive, apart from being able to spark issues in the form of conflicts between countries involving the government as well as the military, such as what happened between North Korea and South Korea which are always in turmoil in the border area, the Ambalat case involving Indonesia and Malaysia, the Miangas case involving Indonesia and the Philippines also issue contingent boundaries between Malaysia-Singapore and Malaysia-Thailand. Some of these things are included in traditional security threats.

There are also non-traditional threats faced by a country, such as money laundering, piracy, human trafficking that occurs in women and children, smuggling of illegal goods, natural destruction, the rise of separatist movements to cases of terrorism. Of course this cannot be underestimated because it can destroy the existence of a sovereign state (Al A'raf, 2015, pp. 33-34).

The main step to fix this is starting from strengthening the armed forces, especially the quality of weapons, both firearms, military service vehicles, warships to fighter planes. In addition, the dynamic development of the times has made the supply of technology that supports military needs a major concern, such as the existence of a special cyber unit that functions to carry out counter-espionage (Al A'raf, ... 33-34).

National defense from a non-military point of view, the steps to deal with threats to national security begin with the cultivation of a sense of religious nationalism as expressed by Abdul Mustaqim (Mustaqim,119). Another step that is also important is strengthening the state ideology as a means of unifying the elements of the nation. For example, the Indonesian state consists of various tribes, religions, ethnicities and even languages. Steps to maintain state sovereignty consist of several things such as:

- A. Instilling a sense of love for the motherland/nationalism
- B. Awareness of the life of the nation and state
- C. Strengthening Pancasila ideology as the basis of nationality
- D. Fostering an attitude of willingness to sacrifice for the common good
- E. Have the ability to defend the country
- F. Generating enthusiasm to create a just and prosperous nation

If the six steps are realized well, then resilience The national unity of the Indonesian nation can be realized in a real way (Banten Provincial Political and National Unity Agency, T.Th, 13-16). But if on the contrary, then interference from within and outside will occur. According to Muhammad Nasir in the book War on Indonesian Islamic Terrorism After the 2001 WTC Incident explained that after the terrorist incident on September 11, 2001 in the United States, the terrorist network spread its wings all over the world to spread terror causing several terror incidents, one of which was the Bali Bombing I on the 12th October 2021. This event is the worst act of terror in Indonesia. Not only this, terror attacks continued to grow several years later (Muhammad Nasir, 2016, pp. 55-57).

This tragedy caused wounds not only for the Indonesian people but for the whole world. In order to realize a strong national defense, the attitude of vigilance needs to be increased again, especially for officers who guard the borders between

countries and the armed forces who serve in underdeveloped, outermost and underdeveloped areas both economically, socially, politically and culturally.

This matter is in harmony with the spirit contained in the verse of Ali 'Imran 200. Hamka also explained in his commentary that defending the state is a religious order as explained in the closing of Ali 'Imran's letter. Even though in his interpretation of the end of Ali 'Imran Hamka's explanation in terms of Dar al-Islam and Dar al-Kufr and a brief explanation, in fact it is still relevant and suitable for the Indonesian context. This interpretation can also encourage the Indonesian people to continue to struggle to maintain the security of their country as a form of gratitude for the blessings of Allah SWT. Namely the pleasure of independence (Hamka, 2021, pp. 164-165).

Likewise with the interpretation of Muhammad Quraish Shihab regarding the letter of Ali 'Imran verse 200 which places more emphasis on the broad understanding of patience. Efforts to realize national defense require patience and fortitude as previously explained. Shihab briefly explained the country's defense. However, in interpreting it, to achieve national defense requires patience. As he explained about patience, steps to defend the country begin with realizing a sense of tolerance to parties who have different opinions and faith, then being patient in maintaining the spirit of unity and oneness to being patient in the face of calamity. Based on this explanation, Shihab indirectly directs the reader regarding the steps to realize national defense (Shihab, 2017, 387-389).

The two interpreters have in common that realizing national defense requires patience in the form of a strategy. The action of national defense is reaffirmed in Surah Al-Anfal verse 60. Hamka and Muhammad Quraish Shihab emphasized that defending the country requires careful planning as well as an accurate strategy as described in the verse. Thus, the spirit of national defense has a foundation as stated in the letter Ali 'Imran verse 200 as interpreted by Hamka in Tafsir Al-Azhar and Muhammad Quraish Shihab in Tafsir Al-Mishbah..

Conclusion

After explaining the interpretation of the letter Ali 'Imran verse 200 according to Hamka and Muhammad Quraish Shihab in their monumental work, it can be understood that the two have similarities in explaining the editorial of Wa Rabitu, namely defending the state. The interpretation of both has the spirit to carry out national defense, especially protecting every corner of the country so that it is protected from all kinds of threats, both internal and external.

Hamka explained the verse in detail, such as mentioning the terminology of Dar al-Islam with Dar al-Kufr and contextualizing it with modern conditions such as the mention of jeeps as military service vehicles that are always ready.

Muhammad Quraish Shihab mentioned briefly, but still related to the previous sentence and explained in detail the meaning of patience, including patience in defending the country..

Reference

Al A'raf (2015). *Dinamika Keamanan Nasional. Jurnal Keamanan Nasional*, 1 (1). 33

Badan Kesatuan Bangsa dan Politik Provinsi Banten (T.Th), *Bela Negara*. Electronic Book

Farmawy (al) Abd al-H{ayy (1977), *Al-Bida>yah fi> Tafsi>r al-Mawd}u>'i*, Kairo: Al- H{ad}a>rah al-‘Arabiah

Hamka (2020). Jilid 2. *Tafsir Al-Azhar Diperkaya dengan Pendekatan Sosiologi, Tasawuf, Ilmu Kalam, Sastra, an Psikologi*. Cet 3. Depok : Gema Insani

Hamka (1999). Jilid 4. *Tafsir Al-Azhar*. Singapura : Pustaka Nasional Ltd

Iya>zi>, Muhammad ‘Ali (1333 H). *Al-Mufassiru>n Hayatuhum Wa Manahijuhum*.

Teheran : Veza>ra>t Farhang Ve Irsha>d Isla>mi>

Kementerian Agama Republik Indonesia (2019). *Al-Qur`an Terjemahannya*.

Pamulang : Forum Pelayanan Al-Qur`an

Kementerian Pertahanan Republik Indonesia (2015). *Buku Putih Pertahanan Indonesia*. Cet 3. Jakarta : Kementerian Pertahanan Republik Indonesia

Keputusan Kementerian Pertahanan Nomor :KEP/487/M/V/2020 tentang Kebijakan Pertahanan Negara Tahun 2021

Mardhani, Dewie dkk (2020). Keamanan dan Pertahanan dalam Studi Ketahanan Nasional Guna Mewujudkan Sistem Keamanan Nasional. *Jurnal Pertahanan dan Bela Negara*, 10 (3). 281-283

Mustaqim, Abdul (2011). Bela Negara dalam Perspektif Al-Qur`an (Sebuah Transfomasi Makna Jihad). *Analisis XI* (1). 117-118

Nasir, Muhammad (2016). *Perang Melawan Terorisme Islam Indonesia Pascaperistiwa WTC 2001*. Padang : RumahKayu Pustaka Utama

Shihab, Muhammad Quraish (2017). Volume 2. *Tafsir Al-Mishbah Pesan, Kesan dan Keserasian Al-Qur`an*. Ciputat : Lentera Hati

Shihab, Muhammad Quraish (2017). Volume 4 *Tafsir Al-Mishbah Pesan, Kesan dan Keserasian Al-Qur`an*. Ciputat : Lentera Hati

Sunarso (2020). *Pendidikan Kewarganegaraan*. Bandung : PT Remaja Rosdakarya

Toruan, TSL dkk (2021). *Buku Bunga Rampai Pertahanan Negara Catatan 7 Prajurit Akademisi*. Garut : CV Aksara Global Akademia