

# INTRODUCTION

## A. Research Background

Allah revealed al-Qur'ân to the Prophet Muhammad as a guide for mankind. Everything that is in life this both in terms of the world and the hereafter has explained all God in his words, both physical and spiritual, or that is worship, *mu'âmalah* and morals. However, among the most basic content of the Qur'ân is the question of faith or monotheism.<sup>1</sup>

Faith in Islam is a belief that must be believed by every Muslim, because this is an obligation towards him. Faith is interpreted in language is trust, while in terms it is justified and convincing with the heart, spoken by verbal and practiced by deeds. In Islam there is a belief that must be believed, namely the pillars of faith consisting of six pillars, namely trust in God, angels, messengers, books, Judgment Day and Qadha and Qadar (destiny).

Allah SWT is the Essence of the Almighty in the whole universe. He rules everything in His kingdom with His own wisdom and will. Therefore, whatever happens in the universe, everything goes according to the will that He planned from the beginning and also follows the rules set in the universe.<sup>2</sup>

Allah the Exalted says:

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<sup>1</sup>Abdullah Karim, *Tafsir Ayat-Ayat Akidah* (Banjarmasin: Pustaka Banua, 2017), Cet. ke-3, 1.

<sup>2</sup>Sayyid Sabiq, *Aqidah Islam (Pola Hidup Manusia Beriman)* (Bandung: Diponegoro, 2010), Cet. ke-18, 144.

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيضُ الْأَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ

8. God knows what every woman contains, and the womb is imperfect and increases. and everything by His side has a measure.<sup>3</sup>

One that has always been the subject of discussion among scientists concerning the pillars of faith is the study of *taqdîr*. Which is already a matter of discussion from classical to contemporary times, both in the East and in the West. Even the problematic of *taqdîr* which among them is discussing whether humans have freedom of will or their predetermined actions (destined) has become a problem in various sciences, including in the field of Interpretation of the Qur'ân.

*Taqdîr* is not a *ghaib* and mysterious thing that we cannot take for granted, but *taqdîr* is a necessity for us to study and examine it. *Taqdîr* is a provision of Allah Almighty for what is happening in this world, both what is happening now, tomorrow and so on have been determined long before Allah created the universe. What happens in nature is a natural law, in this case commonly called *sunnatullah*.<sup>4</sup>

*Taqdîr* is one thing that is familiar in human life. *Taqdîr* is a provision of God that is often given the same meaning as *taqdîr*. In this case the two words actually have different meanings. If *taqdîr* teaches humans to be strong, dynamic, and creative in exposing life. Then *taqdîr* is the opposite, tends to encourage humans to be resigned, static, and lazy.

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<sup>3</sup>Q.S. Al-Ra'd: 8.

<sup>4</sup>Jan Ahmad Wassil, *Memahami Isi Kandungan Al-Qur'an* (Jakarta: UI-Press, 2001),

Abu Zahrah explained that at the end of the *Khulafa al-Rashidin* period and the beginning of the *Umayyah* rule, the Muslims discussed a lot about *taqdîr*. Some of them understand it excessively to the point of eliminating human initiative and ability, they embrace the understanding of *Jabariyah*. Some of them understand too much to say that human actions are of their own free will, free from the will of God, and they embrace the understanding of *Qadariyah*.<sup>5</sup>

The problem of *taqdîr* is one of the most important beliefs or intentions. Various opinions from the teachings of destiny include that Islam teaches philosophy (surrender to what happens to humans), surrender to the circumstances experienced without trying to escape from danger and can't escape from bad luck because all efforts and endeavors are of no use.

Some conclude that the teachings of *taqdîr* make people lazy to work, because after deepening the teachings of *taqdîr* people are just waiting for profit, and the most dangerous thing is related to human actions, after the philosophy of *taqdîr* and effort is wrongly understood, consequently they have actions who increasingly obey their lusts, commit sin and immorality, because they assume that their actions are predestined by God.<sup>6</sup>

Basically, *taqdîr* is one of the controversial issues in the internal Muslim community that causes differences in theology or theology, but it does not

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<sup>5</sup>Mawardy Hatta, *Aliran-Aliran Kalam/Teologi Dalam Sejarah Pemikiran Islam* (Yogyakarta: Aswaja Pressindo, 2016), Cet. Ke-1, 81.

<sup>6</sup>Sulaiman Ibrahim, *Argumen Takdir Perspektif Al-Qur'an* (Jakarta: LeKAS Publishing Jakarta, 2016), 3.

touch the core of the faith itself. These problems only deal with philosophical issues outside the question of the Essence of God, faith in the Apostles, Angels, the end of the day and various teachings of the Prophet that there is no longer a chance for debate.

The Prophet Muhammad and his main friends, never questioned *taqdîr* as theologians did. They are fully convinced of God's *taqdîr* which encompasses all creatures, including humans. However, this belief does not in the least prevent them from engaging in earnest and striving.<sup>7</sup>

M. Quraish Shihab defines *taqdîr* as "the measurements set by God for all things". There are also writings elsewhere, "everything from the largest to the smallest, there is a *taqdîr* determined by God on it". In this case M. Quraish Shihab distinguishes the operation of *taqdîr* against God's creatures in general and their operations against humans.

Man's efforts to use his reasoning power to uncover divine messages are referred to in the Qur'ân as interpretation.<sup>8</sup> The need for interpretation has grown since the time of the prophet Muhammad, especially the friends who heard directly from the prophet about the purpose of the verse or the reason for the revelation of a verse. This need is even greater when the prophet has died, especially in the present age where the problems that arise are more or less different from the time when the Qur'ân was revealed.

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<sup>7</sup>Mustafa, M. *Quraish Shihab Membumikan Kalam di Indonesia* (Yogyakarta: Pustaka Pelajar, 2010), 96.

<sup>8</sup>Manna' Khalil al-Qattan, *Studi Ilmu-Ilmu Qur'ân*, terj, Mudzakir AS (Bogor: Pustaka Litera Antarnusa, 2012), 386.

The need for interpretation is marked by the large number of commentaries that arise from time to time. The interpretation effort is motivated by a different social and intellectual life in each commentator. Because of differences in ability and tendency, the existence of ratings of interpretive work both in terms of depth of description or shallowness, breadth or narrowness and so forth can't be avoided. Although different, it does not rule out the possibility that everything is true.<sup>9</sup>

Indonesia is an area whose inhabitants adhere to the religion of Islam with a fairly large quantity. Thus, of course they also need an interpretation of the Qur'ân which is believed to be the source of Islamic teachings. Therefore, it is not surprising if in this region from time to time always appear interpretive works. Armed with the existing knowledge and productivity, Muslim scholars and scholars continue to try to explain the meaning and content of the Qur'ân as a manifestation of their concern for fellow Muslims.<sup>10</sup>

One of the leading Indonesian commentators whose knowledge is recognized nationally is Prof. Dr. H M Quraish Shihab. His dedication in the field of academia is shown by his main activities now as a lecturer (Professor) Post-graduate of UIN Jakarta and Director of the Jakarta al-Qur'ân Study Center.<sup>11</sup> Its influence on the struggle in the field of interpretation studies

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<sup>9</sup>M. Quraish Shihab, *Kaidah Tafsir: Syarat, Ketentuan dan Aturan yang Patut Anda Ketahui dalam Memahami Ayat-Ayat al-Qur'ân* (Tangerang: Lentara Hati, 2013), 10.

<sup>10</sup>Siti NurSyifa, *Pohon Dalam Al-Qur'an* (Studi Penafsiran M. Quraish Shihab), *Undergraduate Thesis* (Banjarmasin: Fakultas Ushuluddin dan Humaniora UIN Antasari, 2019), 6.

<sup>11</sup>M. Quraish Shihab, *Lentera Al-Qur'an: Kisah dan Hikmah Kehidupan* (Bandung: Mizan, 2013), 5.

which is large enough to be a consideration of researchers to conduct research on the character.

In addition, M. Quraish Shihab is a popular figure in Indonesia. He is known as a very productive writer, more than fifty books have been born or written directly from his hand.<sup>12</sup> Not only is the print media credited with popularizing it, the electronic media also publishes one of his works, *Tafsîr al-Mishbâh* as one of the programs on Metro Tv on every Ramadan. With so many of his published works it will make it easier to track the results of his interpretation.

Departing from the background of the problems mentioned above, researchers are interested in further researching the understanding of *taqdîr* in the Qur'ân by referring to the interpretation of M. Quraish Shihab. The interpretation is expected to provide knowledge, advice, insights and benefits to us as Muslims. Then, this research will be poured in a scientific paper in the form of a thesis entitled "***Taqdîr in the Qur'ân (Study of Interpretation of M. Quraish Shihab)***".

## **B. Problem Statements**

Starting from the background of the problems that have been raised, the problems in this study are formulated as follows:

How is the interpretation of M. Quraish Shihab of *taqdîr* verses in the Qur'ân.

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<sup>12</sup>Saifuddin and Wardani, *Tafsir Nuantara: Analisis Isu-Isu Gender dalam al-Misbah Karya M. Quraish Shihab dan al-Mustafid Karya 'Abd al-Rauf Singkel*, (Yogyakarta: LKiS Printing Cemerlang, 2017), 47-53.

This will be described again as follows:

1. What is the technique in interpretation taqdîr verses in the Qur'ân of M. Quraish Shihab?
2. What is the method in interpretation taqdîr verses in the Qur'ân of M. Quraish Shihab?
3. What is the approach in interpretation taqdîr verses in the Qur'ân of M. Quraish Shihab?

### **C. Purposes and Significances**

#### **1. Purposes**

Based on the formulation of the problems previously stated, this research aims as follows:

To find out the interpretation of M. Quraish Shihab to taqdîr verses in the Qur'ân which includes technical matters, methods and approaches of interpreting M. Quraish Shihab in understanding taqdîr verses in the Qur'ân.

#### **2. Significances**

The significance of this research is as follows:

- a. This research is expected to be academically accountable and contribute to the development of the interpretation of the Qur'ân, particularly regarding the interpretation of verses about *taqdîr* according to the Qur'ân, as well as making scientific contributions

regarding understanding of *taqdîr* verses in the Qur'ân through the interpretation of M. Quraish Shihab.

- b. Add to the scientific treasures, especially writers and readers in general about the study of the Qur'ân, especially those relating to the interpretation of *taqdîr* verses according to the Qur'ân in the interpretation of M. Quraish Shihab.
- c. Socially, motivating people to learn and understand the interpretation of *taqdîr* verses in the interpretation of M. Quraish Shihab. And it is expected that by studying and understanding it can take *i'tibar*, so that it can increase faith and piety to Allah SWT.

#### **D. Operational Definitions**

In the Big Indonesian Dictionary (KBBI), *taqdîr* is interpreted as God's decree or God's provision.<sup>13</sup> *Taqdîr* is a certain regulation that has been made by Allah SWT for everything in the universe that exists.<sup>14</sup>

Al-Qur'ân verses relating to *taqdir*. The mention is found 132 times repeated in the Qur'ân in 61 surahs, namely: Q.S. al-Baqarah (2): 20, 106, 109, 148, 236, 236, 259, 264, 284; Q.S. ali-Imrân (3): 26, 29, 165, 189; Q.S. an-Nisâ (4): 133, 149; Q.S. al-Mâidah (5): 17, 19, 34, 40, 120; Q.S. al-An'âm (6): 17, 37, 65, 91, 91, 96; Q.S. al-Anfâl (8): 41; Q.S. al-Taubah (9): 39; Q.S. Yûnus (10): 24, 50; Q.S. Hûd (11): 4; Q.S. al-Ra'd (13): 8, 17, 26; Q.S. Ibrâhîm (14): 18; Q.S. al-Hijr (15): 21, 60; Q.S. an-Nahl (16): 70, 75, 76, 77; Q.S. al-Isrâ (17): 30, 99; Q.S. al-Kahfi (18): 45; Q.S. Tâhâ (20): 40; Q.S. al-

<sup>13</sup><https://kbbi.web.id/takdir>

<sup>14</sup>Sayyid Sabiq, *Aqidah Islam (Pola Hidup Manusia Beriman)*, 149.

Anbiyâ (21): 87; Q.S. al-Hajj (22): 6, 39, 74, 74; Q.S. al-Mu'minûn (23): 18, 18, 95; Q.S. an-Nûr (24): 45; Q.S. al-Furqân (25): 2, 2, 54; Q.S. al-Naml (27): 57; Q.S. al-Qashash (28): 82; Q.S. al-'Ankabût (29): 20, 62; Q.S. al-Rûm (30): 38, 50, 54; Q.S. al-Sajadah (32): 5; Q.S. al-Ahzâb (33): 27, 38, 38; Q.S. Sabâ' (34): 11, 13, 18, 36, 39; Q.S. Fathir (35): 1, 44; Q.S. Yâsin (36): 38, 39, 81; Q.S. al-Zumar (39): 67, 67, 52; Q.S. al-Fushsilat (41): 7, 12, 39; Q.S. al-Syurâ (42): 9, 12, 27, 29, 50; Q.S. al-Zukhruf (43): 11, 42; Q.S. al-Ahqâf (46): 33, 33; Q.S. al-Fath (48): 21; Q.S. al-Qamar (54): 12, 42, 49, 55; Q.S. al-Wâqiah (56): 60; Q.S. al-Hadîd (57): 2, 29; Q.S. al-Hasyr (59): 6; Q.S. al-Mumtahanah (60): 7; Q.S. al-Tagabun (64): 1; Q.S. al-Thalâq (65): 3, 7, 12; Q.S. al-Tahrîm (66): 8; Q.S. al-Mulk (67): 1; Q.S. al-Qalam (68): 25; Q.S. al-Ma'ârij (70): 4, 40; Q.S. al-Muzzammil (73): 20; Q.S. al-Muddatstsir (74): 18, 19, 20; Q.S. al-Qiyâmah (75): 4, 40; Q.S. al-Insân (76): 16, 16; Q.S. al-Mursalât (77): 22, 23; Q.S. 'Abasa (80): 19; Q.S. al-Thâriq (86): 8; Q.S. al-A'lâ (87): 3; Q.S. al-Fajr (89): 16; Q.S. al-Balâd (90): 5; Q.S. al-Qadr (97): 1, 2, 3.<sup>15</sup> However, researchers only examined a few verses including: Q.S. al-A'lâ (87): 3; Q.S. Yâsîn (36): 38, 39; Q.S. al-Furqân (25): 2; Q.S. al-Hijr (15): 21; Q.S. at-Thalâq (65): 3.

Study is a scientific research, study, study which means a scientific work process carried out systematically, using certain methods and approaches, as well as in-depth analysis to reveal a phenomenon, find out the relationship

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<sup>15</sup>Muhammad Fuad Abdul Baqi, *al-Mu'jam al-Mufahras li Âlfâzh al-Qur'ân al-Karîm* (Kairo: Dâr al-Kutub al-Mishriyyah, 1364 H), 536-538.

between phenomena and examine the relationship with one another, or answer a problem academic formulation of the main research.

Interpretation comes from the word interpretation, which is taken from the language *fassara-yufassiru* which means to explain, or from the word *fasrun* which means to open, dissect something complicated. So, in language can be interpreted as an effort to dissect something that is difficult to be understood by others. While the interpretation in terms can be interpreted as a description of the meaning referred to in the Qur'ân both by referring to the history and thoughts of the results of the knowledge of each commentator. The interpretation referred to in this study is focused on one of Indonesia's leading commentators, namely M. Quraish Shihab. Whereas what is meant by interpretation study is scientific research that explains something complicated, which is related to the method, source, approach, flow and style of interpretation.

#### **E. Prior Research**

Study is one of the scientific needs that is useful to provide clarity and limits on the understanding of information used, and is researched through the literature and is limited to the extent obtained to obtain data relating to the research theme. Based on the research conducted by the researcher on the results of the thesis research, several thesis research findings were found that were relevant to the problem the researcher did, namely as follows:

1. Thesis Akhmad Ibrahim, majoring in the Interpretation of Hadith students of the Faculty of Ushuluddin IAIN Sunan Ampel with the title, "Konsep

Takdir dalam al-Qur'ân (Kajian Tematik) ", in 2010. This undergraduate thesis focuses its research on the concept of *taqdîr* in the Qur'ân with thematic studies in general or without the study of a character, while the research that researchers do has a research focus on the view *taqdîr* of the Mufassir M. Quraish Shihab.

2. Thesis by Djaya Cahyadi, majoring in Hadith Interpretation of Ushuluddin UIN Faculty student Syarif Hidayatullah with the title, "Takdir dalam Pandangan Fakhr Al-Din Al-Razi", in 2011. This undergraduate thesis focuses his research on *taqdîr* in the view of the figure of Fakhr al-Din al-Razi which discusses how the interpretation of the verses of *taqdîr*, while research conducted by researchers has a research focus on *taqdîr* in the view of M. Quraish Shihab.
3. Undergraduate thesis by Laila Mutmainnah, Al-Qur'ân and Tafsir majoring in the Faculty of Ushuluddin and Islamic Thought of UIN Sunan Kalijaga with the title "Penafsiran Ayat-Ayat Tentang Qadar dalam Kitab Tafsir Muqâtil Bin Sulaimân", in 2015. This undergraduate thesis focuses on the study of verse Qadar in the Muqâtil Bin Sulaimân Tafsir book which discusses how the verses are interpreted about the qadar and its interpretation style, while the research the researcher is doing has a research focus on *taqdîr* according to M. Quraish Shihab in the Tafsîr *al-Mishbâh*.
4. Dissertation by Ahmad Kosasih from UIN Syarif Hidayatullah with the title "Pemahaman Dosen Agama Perguruan Tinggi Umum Kotamadya

Padang Tentang Takdir". This dissertation is a field study of religious lecturers taking place in Padang Municipality to find out the dominant view of *taqdîr*, while the research conducted by researchers has a research focus on *taqdîr* in the view of M. Quraish Shihab.

5. Undergraduate thesis by Sakinah from UIN Syarif Hidayatullah with the title "Takdir Menurut Perspektif Hadis: Sebuah kajian Tematik". This undergraduate thesis focuses on the thematic traditions related to *taqdîr*, while the research conducted by researchers has a research focus on the *taqdîr* of the perspective of the Qur'ân in the view of M. Quraish Shihab.

## F. Research Method

### 1. Types of Research

Writing is in the form of library research (*library research*), namely by using written materials as materials and objects in his research. While the research approach used is a qualitative approach, because given the data collected refers to the quality of research object data, namely the size of the data in the form of non-numbers which are quality units.<sup>16</sup>

### 2. Steps of Research

*Taqdîr* in the perspective of the Qur'ân are traced by conducting a study of the verses about *taqdîr* in the Qur'ân contained in the *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'ân* which is

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<sup>16</sup>Rahmadi, *Pengantar Metodologi Penelitian* (Banjarmasin: Antasari Press, 2011), 73.

operationalized by the method of *mauḍū'ī* or thematic because it departs from a theme of discussion, with the steps as follows:

- a. Determine the problem to be discussed namely about *taqdîr* in accordance with the Qur'ân.
- b. Gathering verses relating to the problem to be discussed. To collect these verses the help of the book *Al-Mu'jam al-Mufahras li Alfâz al-Qur'ân al-Karîm* is used.
- c. Discuss these verses by using the interpretation of M. Quraish Shihab in the *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'ân*.
- d. Analyzing the results of the above interpretation so as to then clicking *istinbath* right elements thereof.
- e. Draw conclusions in the form of formulation of the problems discussed.<sup>17</sup>

### 3. Data and Sources

#### a. Data

In this study is the interpretation of the verses of the Qur'ân relating to *taqdâr* including: QS al-A'lâ (87): 3; Surah Yâsin (36): 38, 39; Surah al-Furqân (25): 2; Surah al-Hijr (15): 21; QS at-Thalâq (65): 3.

#### b. Sources

##### 1. Primary

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<sup>17</sup>M. Quraish Shihab, *Kaidah Tafsir: Syarat, Ketentuan dan Aturan yang Patut Anda Ketahui dalam Memahami Ayat-Ayat al-Qur'an*, 385.

Sources in this study are the works of M. Quraish Shihab that are relevant to the title, both taken from published papers and from the website, namely quraishshihab.com/. The primary source in the form of writing as the main reference is *Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur'ân, Wawasan al-Qur'ân* and publisher Jakarta: Lentera hati, 2002.

## 2. Secondary

Sources in this study are the works produced in addition to M. Quraish Shihab, but there are links with the title of this study, such as the book *Kalam*.

## 4. Data Collection Technique

In accordance with the type of research, the data collection technique that the authors do is to refer first to the book *Al-Mu'jam al-Mufahras li Alfâz al-Qur'ân al-Karîm*. After the verses are obtained, the writer examines the translation and interpretation in the *Tafsîr al-Mishbâh: Pesan, Kesan, dan Keserasian al-Qur'ân* by M. Quraish Shihab. Then proceed by analyzing some of the literature related to the discussion.

## 5. Data Analysis Technique

Collected from library materials are then analyzed by means of being completed, grouped, and then concluded to facilitate understanding them by referring to *Tafsîr al-Mishbâh: Pesan, Kesan, dan Keserasian al-*

*Qur'ân*. Then proceed with analyzing it with material that is relevant to the problem discussed to adjust the desired topic of *Tafsîr al-Mishbâh: Pesan, Kesan, dan Keserasian al-Qur'ân* on the issue of *taqdîr* according to the Qur'ân, so that in the end a conclusion is drawn up on the formulation of *taqdîr* according to the Qur'ân in the interpretation of M. Quraish Shihab.

### **G. Structures**

This research will be organized into five chapters with systematic writing as follows:

Chapter I: Introduction, which consists of: background of the problem, formulation of the problem, objectives and significance of the research, previous studies, definitions of terms, research methods, semantic writing systematic, list temporary library.

Chapter II: Theoretical foundation, which consists of: technique of interpretation, method of interpretation, approach to interpretation.

Chapter III: Study and mapping of the subject, which consists of: a general description of M. Quraish Shihab and M. Quraish Shihab's thoughts about *taqdîr*.

Chapter IV: Data analysis, which consists of: Interpretation of *taqdîr* verses, technique interpretation, methods interpretation, approaches interpretation by M. Quraish Shihab.

Chapter V: Closing, consisting of: conclusions and suggestions.