

# CHAPTER I

## INTRODUCTION

### A. Research Background

Criticism is a part of human civilization and social dynamic. Humans are used to make consideration and giving judgments in various things in life. For example, when going to buy something, humans consider quality and price. Humans naturally judge every character of another person in their life to decide how to comport themselves in the society. The other example is in the case of choosing the school, majority people will choose to enter the school which they suit. These are the general view of criticism as the part of life society.

Criticism in the higher case can be found as correction, censure or a warning with aim to show the wrong or minus side of the person or group. This kind of criticism can be occurred when judging another person's works. It also can be occurred in the interaction of some sides of people that have different opinion, such as between some politic groups, society circle, religious groups, etc. The most known of criticism is criticism of citizen to the government.

Those various of criticism now become a commonplace, as a part of social life dynamic and still called as a base value of human existence, also the source of every improvement.<sup>1</sup> Because one of the crucial purpose of criticism is correction and evaluation matter.<sup>2</sup> The evaluation and correction of the

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<sup>1</sup> R.C. Kwant, *Manusia dan Kritik*, (Yogyakarta: Penerbitan Yayasan Kanisius, 1975), 4.

<sup>2</sup> Listiani Aslim, *Saya Benci Kritik*, (Yogyakarta: Penerbit ANDI, 2013), 6.

past can be the way to improve the future life of person. That is how criticism works to make the advancement/improvement happen.

There is the criticism from a religious group with a certain ideology, to another religious group with the different ideology, which is this criticism contains the good purpose that is to prevent another group from the false or committing any sin. In another case, there is criticism done by citizen to the government work. It also has the good purpose, which is to remind the government to give the best service and not giving bad decision that prejudice any people. This kind of criticism is known as the constructive criticism. If it goes well, the advancement will be achieved as expected.

Unfortunately, in reality, such as in Indonesia, there are a lot of destructive criticisms found in various media. The destructive criticism focuses to show the mistake with the aims to mock, to underestimate, and to oust, instead of to correct and fix the mistake. This kind of criticism is ineffective to trigger the motivation of self-introspection, but trigger the anger, conflict, and hostility.<sup>3</sup>

Indonesia has many conflicts that getting heated up because the practice of destructive criticism as explained before. In the political case, for example, there are some groups that have fanaticism to a part that they support to get the power and placed in the government. This situation slowly split the citizen up into several groups. Indonesian people probably are so familiar to the ‘*cebong*’ faction and ‘*kampret/kadrin*’ faction. These factions or groups are the fanatics stronghold that implicate to the political conflict at the Presidential Election era since

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<sup>3</sup> R. Baron, “Negative effects of destructive criticism: Impact on conflict, self-efficacy, and task performance,” *Journal of Applied Psychology*, Vol. 73 No. 2, 1988, 199-207.

2014. Since 2014 until now, both of factions keep feuding by defend each side that they support. The feuding between these factions will always followed by criticism activity, mostly done in the social media. As explained before, the criticism that done by the citizen especially the citizen of each faction called before is the destructive criticism. This criticism mostly shows the action of insult each other, blasphemous, and defamation.<sup>4</sup> This practice of fanaticism make the criticism no longer have the true intention as expected, but have the bad purpose such as to put another groups down. That fanaticism also brings the unfair criticism that trigger each faction to criticize the other mistake in the bad way without introspection of their factions mistake or minus firstly. That situation gives the negative impact to all sides. Prolonged hatred and hostility will be unstoppable with the lost of objectivity in the response to political dynamic in Indonesia.

In another side of political case, also found the conflict between the citizen and the government. This conflict triggered by the unsatisfying work and administration policy of the government that felt by the community. The democracy country protects the citizens to speak their opinion up,<sup>5</sup> it caused them to easily watch the situation of government work and criticize it as an action of speak their opinion up and mostly done by using social media. As same as another case, the criticism that is mostly done by the citizen in this situation is the destructive criticism. Honorary titles such as 'President' cannot prevent utterly the

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<sup>4</sup> Abdulloh Hamid, et. al., "Fenomena Politik Cebong dan Kampret di Indonesia," *POLITEA*, Vol. 1, No. 1, 2018, 33.

<sup>5</sup> Yassar Aulia, "Aktualisasi Kebebasan Berpendapat Di Negara Demokrasi Yang Lemah: Perbandingan Indonesia Dan Singapura," *Padjadjaran Law Review*, Vol. 7, No. 2, 2019, 4.

citizen to mock and insult him when he did some mistake instead of giving constructive suggestion or solutions.

The negative impact of the destructive criticism between citizen and government is triggering the hatred against the government, also the citizen that doing destructive criticism probably threatened to get the imprisonment because of breaking the rule of Electronic Information and Transactions Law (UU ITE). One of the real examples of this case is the conflict of aactivist named Ali Baharsyah. He did the criticism to the president about the policy of Covid-19 care in Indonesia by uploading a video to media social. He criticized the ‘*Darurat Sipil*’ (Civil Emergency) policy. In his opinion, that policy unrelated to the recent condition. He did it with right intention and purpose, but unfortunately he did it by saying impolite harsh words. Finally he should be imprisoned by the accusation of spreading hatred and berating the President.<sup>6</sup>

The same problem also occurred in the Islamic scholar case, that is among the preachers and several groups in Islam. The conflict among *ustadh* (Islamic preacher) and the several Islamic groups begin with the different of ideology in understanding Islamic religious matters, especially in *fiqh* (Islamic Jurisprudence) and ‘*aqidah*’ (Islamic belief) matters. It must be emphasized that the conflict in this case is comparing the scientific argument, showing argument with the good intention and purpose. The different of understanding or argument is normal in Islamic scholar case, but unfortunately it is broken by the destructive criticism that

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<sup>6</sup> Detikcom Team, “Bola Salju Kasus Baharsyah Hina Jokowi Via Isu Wabah” from <https://m.detik.com/news/berita/d-4967771/bola-salju-kasus-ali-baharsyah-hina-jokowi-via-isu-wabah> , accessed on 24th July 2020.

used by several groups in showing their argument. The criticism that should be the correction, suggestion, and comparison of arguments, fall to the wrong way by giving the underestimate, insulting, and blasphemy words. More often, the criticism occur based on the hostility, hatred, and fanaticism of several groups. That caused the prolonged conflict, such as more accusation of misguided ideology, *aḥlushubḥāt*, *aḥlubid'ah*, *khurafāt*, and another harsh accusation. An *ustādh* insult another *ustādh*, and it is also followed by the *jama'ah* of each *ustadh* (the followers/listeners of the preaching). This situation gives the bad impact for Islam, namely the prolonged disunity among Muslim society.

Based on the various conflicts above, the author assumes that principles are needed in the criticism practice. The principle of criticism means to direct the criticism to be the best way, so it works as the good intention and purpose that expected.

Talking about principle, the best thing that must be held by every Muslim in considering the principle of life is the Qur`ān and Hadith. For every Muslim, there is no better guide to be held as principles of life than the Qur`ān and Hadith. Moreover, the Qur`ān is *kalāmullāh* (the words from Allah) that cannot be doubted and have the best credibility to be the guide of human that have faith and fear to Allah. This is related to one of verse in the Qur`ān, Surah al-Baqarah/2:2:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

“This is the Book; in it is guidance sure, without doubt, to those who fear Allah.”<sup>7</sup>

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<sup>7</sup> ‘Abdullah Yusuf Ali, *The Holy Qur`ān* (Washington: Amana Corporation, 1998), 17.

The Qur`ān also being the guide of all human generally, as mentioned in Surah al-Baqarah/2:185:

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ  
وَالْفُرْقَانِ ... ﴿١٨٥﴾

“Ramaḍān is the (month) in which was sent down The Qur`ān, as a guide to mankind, also clear (signs) for guidance and judgement (between right and wrong).”<sup>8</sup>

The Qur`ān contains many knowledges of rules of any aspect in the human life. The rules of social relations among the society (*mu`āmalah*) is no exception. Allah has commanded in the Qur`ān for His servant to give the warning and suggestion each other in the kind ways, such as inviting another Muslim to do the good thing and remind another Muslim that did the mistake. As mentioned in Surah al-‘Aṣr/103:1-3:

وَالْعَصْرِ ﴿١﴾ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾ إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ  
وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ﴿٣﴾

“By (the token of) time (through the ages). Verily man is loss. Except such as have faith, and do righteous deeds, and (join together) in the mutual teaching of truth, and of patience and constancy.”<sup>9</sup>

Also mentioned in Surah al-A`lā/87: 9:

فَذَكِّرْ إِن نَّفَعَتِ الذِّكْرَىٰ ﴿٩﴾

“Therefore give admonition in case the admonition profits (the hearer).”<sup>10</sup>

<sup>8</sup> ‘Abdullah Yusuf Ali, *The Holy Qur`ān*, 74.

<sup>9</sup> ‘Abdullah Yusuf Ali, *The Holy Qur`ān*, 1693.

<sup>10</sup> ‘Abdullah Yusuf Ali, *The Holy Qur`ān*, 1637.

The verses above contain the command to be kind person by giving suggestion each other to do the good thing and prevent each other from doing mistake or reminding each other. According to Quraish Shihab, the meaning of Surah al-‘Aṣr verse 3 is containing the command to listen to the truth from another people and also deliver the truth to another people.<sup>11</sup> The process of giving suggestion each other will be working kindly, if each person say the truth, and also listen to the truth that is said by each other pleasurely. This principle is as expected for the practice criticism. Where every side that are in disagreement can show their argument by the good manner and another side can also listen while doing self-introspection and respond also by the good manner.

Back to the matter of principle that must be held to practice the criticism and to respond the criticism, the Qur`ān is the best reference that contains many guides of life that can be adopted as the principle of this case. One of them is Allah`s command to Moses and Aaron to speak by good manner (by the gentle way) when they preach to Pharaoh. As mentioned in Surah Ṭāḥā/20: 43-44:

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُ وَقَوْلَا لِّئِنَّا لَعَلَّهُ وَاَوْ يَحْشَىٰ ﴿٤٤﴾

*“Go, both of you, to Pharaoh, for he has indeed transgressed all bounds. But speak to him mildly; perchance he may take warning or fear (Allah).”*<sup>12</sup>

Allah also teaches in the Qur`ān to give the rebuttal in the good ways, as mentioned in Surah an-Nahl/16: 125:

<sup>11</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 10 (Jakarta: Lentera Hati, 2002), 592.

<sup>12</sup> ‘Abdullah Yusuf Ali, *The Holy Qur`ān*, 772.

وَجَدِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ... ﴿١٤٥﴾

“...and argue with them in ways that are best and most gracious ....”<sup>13</sup>

Based on Surah Thāhā verse 43-44, criticism must be done in the good manner. Furthermore, based on Surah An-Naḥl verse 125, responding to the criticism also must be done in good manner, either in giving rebuttal or clarification. There are many Surah in the Qur`ān that also related to this case and must be studied. It is important to understand and practice it to the real life in order to reduce the conflicts that occur in the social life and also to prevent the prolonged hostility that affected by those conflicts.

In the Qur`ān, beside the guide that is mentioned directly by Allah, there are many values that can be reached from the past history of certain characters (*qashaṣ al-qur`ān*) that have been told in the Qur`ān. The various stories in the Qur`ān also purposed to give the guide, value, and exemplary of *akhlāq al-karīmah*(good manner).<sup>14</sup> As mentioned in Surah Yūsuf/12:111:

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ ۗ مَا كَانَ حَدِيثًا يُفْتَرَىٰ وَلَٰكِن تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلَ كُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿١١١﴾

“There is, in their stories, instruction for men endued with understanding. It is not a tale invented, but a confirmation of what went before it a detailed exposition of all things, and a guide and a mercy to any such as believe.”<sup>15</sup>

<sup>13</sup> ‘Abdullah Yusuf Ali, *The Holy Qur`ān*, 669.

<sup>14</sup> Umar Sidiq, “Urgensi Qashash Al-Qur`ān Sebagai Salah Satu Metode,” *Cendikia*, Vol. 9, No. 1, January-June 2011, 119.

<sup>15</sup> ‘Abdullah Yusuf Ali, *The Holy Qur`ān*, 583-584.



The verse above shows that the stories in the Qur`ān are not just ordinary story, but they are chosen stories by Allah that have the purpose to give the education and exemplary to the human. Based on the explanations before, the author assumes that important to pay attention to the behavior of the characters that told in the stories of the Qur`ān especially the stories that related to the criticism practice. It aims to follow the glorious values that are depicted in the dialogue among the characters.

There are many stories in the Qur`ān that related to the criticism practice or giving criticism, one of them that author interested to study about is in surah Maryam/19: 41-48, as mention bellow:

وَأذْكَرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤١﴾ إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾ يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ﴿٤٣﴾ يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾ يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ﴿٤٥﴾ قَالَ أَرَأَيْتَ أَنْتَ عَنْ ءَالِهَتِي يَا إِبْرَاهِيمُ لَئِن لَّمْ تَنْتَهَ لِأَرْجَمَتَكَ وَأَهْجُرَنِي مَلِيًّا ﴿٤٦﴾ قَالَ سَلِّمْ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُوَ كَانَ بِي حَفِيًّا ﴿٤٧﴾ وَأَعْتَزِلْكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٨﴾

“(Also) mention in the Book (The story of) Abraham; He was a man of truth, a prophet. Behold, he said to his father: “ O my father! Why worship that which heareth not and seeth not, and can profit thee nothing. O my father! To me hath come knowledge which hath not reached thee, so follow me, I will guide thee to a way that is even and straight. O my father! Serve not satan, for satan is a rebel against (Allah) Most Gracious. O my father! I fear lest a penalty afflict thee from (Allah) Most Gracious, so that thou

*become to satan a friend. (The father) replied: Dost thou hate my gods, O abraham? If thou forbear not, I will indeed stone thee, now get away from me for a good long while! Abraham said: Peace be on thee. I will pray to my Lord for thy forgiveness. For he is to me Most Gracious. And i will turn away from you (all) and from those whom ye invoke besides Allah; i will call on my Lord; perhaps, by my prayer to my Lord, i shall be not unblest.*"<sup>16</sup>

The verses above told the story of prophet Abraham`s struggle to preach the Islamic religious to his father. He asked his father to believe in Allah and join Islamic religious, also asked him to stop worshipping the idol made of stone and invited to worship Allah The Most Gracious. Related to the Abraham`s stories, there are many kind of stories of the Qur`ān that told about prophet Abraham. Mostly of the stories are about Abraham`s preaching, either to his father or his community that worship the idol made from stone. Those stories portray Abraham`s tough and assertive manner in preaching the Islamic religious. Different with his story in surah Maryam verse 41-48, the story in this surah portrays the manner of Abraham did the preaching calmly in the gentle ways and with the persuasive attitude. Beside it, there are more indications that shows exemplary attitude in giving criticism in this story.

Based on the problem identification of the practice of criticism above, the author will try to find out the values of the Qur`ān to answer those problems. The study will focus to the interpretation of Surah Maryam verse 41-48, to find out the values and exemplary in giving criticism that contains in these verses. The result of this study will be collected to this undergraduate thesis under the title: ***“Criticism in The Qur`ān Surah Maryam Verse 41-48 (Interpretation Study)”***

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<sup>16</sup> ‘Abdullah Yusuf Ali, *The Holy Qur`ān*, 752-754.

## **B. Problem Statements**

Based on the background above, the problems formulated in this research are:

1. How is the interpretation of Surah Maryam verse 41-48?
2. How is the criticism that is depicted in the Qur`ān surah Maryam verse 41-48?

## **C. Objectives and Significances**

### **1. Purposes of Research**

Based on the problem statements above, these are the purposes of this research:

- a. To find out the interpretation of Surah Maryam verse 41-48.
- b. To find out how the criticism that is depicted in the Qur`ān surah Maryam verse 41-48.

### **2. Significance of Research**

- a. In the academic field, this research is expected to contribute to the treasury of Islamic scholarship, especially as a study in the socio-political field in the perspective of the Qur`ān and interpretation.
- b. In the practical aspect, through this research, it is hoped that *hikmah* (wisdom) and lessons can be drawn, and then can be applied by the whole community, so that they can be wiser in giving criticism in various aspects of daily life.

## **D. Operational Definition**

To avoid any misunderstanding of the subject of this undergraduate thesis, it is necessary to describe the operational definition of criticism.

Linguistically, ‘criticism’ means: “censure;”<sup>17</sup> “the action of showing the disapproval to someone or something, or to speak the opinion up about someone or something’s mistake or shortcomings;” “the statement of disapproval;” “an objective and thorough judgements of someone or something’s quality, especially the work’s quality.”<sup>18</sup> Furthermore, the verb of criticism is ‘criticize.’<sup>19</sup>

Listiani Aslimin her book ‘Saya Benci Kritik,’ gives the definition of criticism, namely: “a judgement of something by words (speak up) or action.”<sup>20</sup>

Based on the definition of criticism above and studies that the author have done, the author conclude that criticism is: “*a judgment on the value of something that comes from humans (thought, words, action, etc.), related to its conformity with a certain norms.*”

In addition, in this study, criticism is defined as a judgment, which can refer to positive criticism or negative criticism. To find out whether what is being discussed is positive criticism or negative criticism, it can be seen from the context of the discussion.

Criticism also can be understood in the other meaning depends on the field where it is used. Those various field such as literature criticism, music criticism, art criticism, etc. This research discusses the criticism in the general or basic understanding.

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<sup>17</sup> Suharso, et. al., *Kamus Besar Bahasa Indonesia*, (Semarang: CV. Widya Karya, 2009), 269.

<sup>18</sup> Victoria Bull, ed. *Oxford Learner’s Pocket Dictionary*, 105.

<sup>19</sup> Criticism also has the meaning as “an action of criticizing”, so its mean similar to “criticize”. The different is “criticism” is the noun and “criticize” is the verb.

<sup>20</sup> Listiani Aslim, *Saya Benci Kritik*, 2.

Should also be noted, based on the definition in the dictionary, criticism can mean as an expression/statement of criticism, and it also can mean as the action or act of expressing/delivering criticism. It can be seen in the Oxford Dictionary that ‘criticism’ is defined as: *act of expressing disapproval of somebody or something; or a **statement** showing disapproval.*<sup>21</sup> Likewise, the word ‘judgement’ which means: *opinion that you make after careful thought; and act of making this opinion known to others.*<sup>22</sup> As for the word ‘criticism’ in the title of this research refers to the meaning of ‘criticism’ as “the practice/commission (act) of delivering criticism.”

The term of ‘the criticism in the Qur`ān’ at least can be understood in three kinds of understanding. **First**, the criticism from the Qur`ān itself, that is Allah’s words that criticized certain thing, then it documented in the Qur`ān. For example, the Qur`ān’s criticism (the criticism from Allah) to the despot deed of some people, the disbelief, the polytheism, disobedience of the unbelievers, the deviant Islamic faith, etc. **Second**, the criticism term that conceptually exists in the verses of the Qur`ān. **Third**, the criticism that is happened among certain characters that is told in the story in the Qur`ān, for example, the story of prophet Abraham that criticized his community that worship the idol, and also the story of Moses that criticizing the pious man that told by surah al-Kahfi. This research discusses the criticism as the third understanding above, which is the criticism that is happened among certain characters in the story of the Qur`ān, or that have been known as ‘*qaṣaṣ al-Qur`ān.*’

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<sup>21</sup> Victoria Bull, ed. *Oxford Learner’s Pocket Dictionary*, 105.

<sup>22</sup> Victoria Bull, ed. *Oxford Learner’s Pocket Dictionary*, 240.

## E. Literature Reviews

After conducting a literature review by searching for the manuscripts from the previous research, the author found several researches related to the criticism as comparison, they are:

1. The undergraduate thesis written by Sayidatul Muwafiqoh entitled “*Pendidikan Akhlak Dalam Al-Qur`ān Surat Maryam Ayat 41-42*” on 2017. This undergraduate thesis tried to find out the moral values that contain in Surah Maryam verse 41-42, by the interpretation approach.<sup>23</sup>
2. The undergraduate thesis written by Iik Burhanudin Azhar entitled “*Etika Mengkritik Penguasa Dalam al-Qur`ān (Studi Analisis Penafsiran Quraish Shihab dan Buya Hamka dalam Q.S. Thāhā Ayat 43-48)*” on 2018. This research shows the interpretation of Surah Thāhā verse 43-48 according to M. Quraish Shihab and Buya Hamka, from each interpretation book. The research discussed the attitude in criticizing the government by looking the meaning of Qur`ān from the story of Moses and Aaron in their preaching to the Pharaoh.<sup>24</sup>

## F. Research Methodology

### 1. Types of Research

Based on the sources and the object of this research, the type of this research is library research. The research is done by searching and collecting

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<sup>23</sup> Sayidatul Muwafiqoh, “Pendidikan Akhlak Dalam Al-Qur`ān Surat Maryam Ayat 41-42,” *Undergraduate Thesis* (Salatiga: Education and Teaching Faculty State Islamic Institute Salatiga, 2017).

<sup>24</sup> Iik Burhanudin Azhar, “Etika Mengkritik Penguasa Dalam al-Qur`ān (Studi Analisis Penafsiran Quraish Shihab dan Buya Hamka dalam Q.S. Thāhā Ayat 43-48),” *Undergraduate Thesis* (Semarang: Ushuluddin and Humanities Faculty Walisongo State Islamic University, 2018).

the written sources from the books, manuscript, Islamic *turath* books, interpretation books, hadith books, journal article, and another script that publicized either in the print out media or electronic media.

Furthermore, based on the type of data analysis and type of the data collection, the type of this research is the qualitative research. The qualitative research aims to get the deep understanding of the research object or phenomenon.<sup>25</sup> This kind of research presents the data as descriptive words for the final result.<sup>26</sup>

While for approach that is used in this research is *the Qur`ān interpretation*, specifically the *tahlīliyy* and *maudū`iy* interpretation methods.

The *tahlīliyy* interpretation method is a method of interpreting the Qur`ān which is carried out by adjusting to the arrangement of the verses of the Qur`ān in the *muṣhāf*, by including an explanation of the time of the revelation of the verse, *sabab an-nuzul*, *munāsabah*, and explaining the content of the verses from various aspects, (such as meanings, language, laws, etc.).<sup>27</sup> As for its application in this study, it is in the presentation of data on the interpretation of surah Maryam verses 41-48 which is presented with the *tahlīliyy* interpretation model, by displaying the interpretation of these verses as they are stated by *mufassir* (the commentators) without giving a tendency to the perspective of a particular topic.

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<sup>25</sup> Farida Nugrahani, *Metode Penelitian Kualitatif Dalam Pendidikan Bahasa*, (Surakarta: 2014), 21-25.

<sup>26</sup> Rahmadi, *Pengantar Metodologi Penelitian*, (Banjarmasin: Antasari Press, 2011), 14.

<sup>27</sup> Rosalinda, "Tafsir Tahlili: Sebuah Metode Penafsiran Al-Qur`an," *HIKMAH*, Vol. XV, No. 2, 2019, 7.

While the *mauḍū'iy* interpretation, is a method of interpreting the Qur`ān which is oriented towards finding answers to a problem of a particular topic, by collecting verses of the Qur`ān related to the theme in question, which is then carried out by adjusting to time of the revelation of the verse, *sabāb an-nuzūl*, *munāsabah*, and then carried out an analysis and explanation of the contents, supported by other relevant information needed (such as hadith and general knowledge related to the theme of discussion) until a more comprehensive, complete and perfect answer is reached.<sup>28</sup> More specifically, this study uses the method of thematic interpretation of the surah (*al-mauḍū'iy li aṣ-ṣūrah al-wāhidah*), namely the *mauḍū'iy* interpretation method that examines certain surah. In its application in scientific research, this method of interpretation works by explaining the content of a surah with the perspective of a certain theme.<sup>29</sup> The application in this study is to analyze the content of surah Maryam verses 41-48 with the perspective of a certain theme which in this case is the “*criticism*,” and uses the perspective of criticism theory.

## 2. Data and Data Sources

### a. Data

In research, data is defined as information that is needed or used in a study.<sup>30</sup> The used data in this study is library/literature data, which in this study, the data used are the verses of the Qur`ān, namely surah Maryam

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<sup>28</sup> Moh. Tulus Yamani, “Memahami Al-Qur`an Dengan Metode Tafsir Maudhu’i,” *J-PAI*, Vol. 01, No. 2, January-June 2019, 277-278.

<sup>29</sup> Abdul Mustaqim, *Metode Penelitian Al-Qur`an dan Tafsir*, (Yogyakarta: Idea Press Yogyakarta, 2019), 63.

<sup>30</sup> Rahmadi, *Pengantar Metodologi Penelitian*, 70.



verses 41-48, plus their interpretations in interpretation books as instrument data, as well as information from literature such as books, turats books, articles in journals, articles on the internet, and so on.

#### **b. Data Source**

As already mentioned, the data in this study are classified as library data, which are generally sourced from literature such as books, manuscripts, *turath* books, dictionaries, articles in journals, articles on the internet, and others. In this study, the author uses the Qur`ān (the *muṣhāf*) as the primary (main) data source.

As for secondary data, the author uses data sources in the form of interpretation books, and other literatures relevant to the theme of this research, including literature that discusses criticism.

### **3. Data Collection Technique**

Based on the type of this research, that is *library research*, so the data collection technique in this research is the “*Literature Study*” method, which is a method for collecting data in the form of written texts from various library sources, such as books, articles, journals, dictionaries, e-books, and so on.

### **4. Data Analysis Technique**

This research uses “*content analysis*” method. This analysis method is a research method that seeks to describe objectively and systematically the content/information that is manifested in a communication conveyed through

certain symbols.<sup>31</sup> Its application in this research is carried out in the frame of the interpretation method, namely the thematic interpretation method (*mauḍū'iy*), more precisely the thematic method of the surah. The analysis is carried out on surah Maryam verses 41-48 by adhering to the interpretations of the commentators (*mufassir*), and using the perspective of criticism theories. Then it is proceed with an examination to reveal information about the issues discussed, namely to look for exemplary values in the practice of criticizing contained in it.

### 5. Steps of Research

The steps of this research are as follows:

1. Defining the problem to be discussed, which in this case is a problem in terms of criticism practice, especially in Indonesia;
2. Determining the verses of the Qur`ān related to the problem to be highlighted in order to seek answers from them, which in this case they are verses 41-48 of surah Maryam;
3. Determining the focus of the discussion (problem statement) and research objectives, namely to find out the interpretation of surah Maryam verses 41-48 and the depiction of the criticism contained in it;
4. Arranging a methodological framework (including types of research, approaches, research methods, and writing systematics);
5. Collecting the necessary data through the *Literature Study* technique, namely by collecting data about criticism theories, as well as the

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<sup>31</sup> Moh. Bakir, "Teknik-Teknik Analisis Tafsir dan Cara Kerjanya," *Misykat*, Vol. 05, No. 01, Juni, 2020, 56.

interpretation of surah Maryam verses 41-48 taken from a number of works by *mufassir* (commentators). The data in the form of verse interpretation are compiled based on the principle of the *tahlīliyy* interpretation method, namely by providing a brief introduction to the related surah, explaining the status of the time of the revelation of the verses, *munāsabah* of the verses, and describing the interpretation of the verses following their arrangement in the *muṣhāf* of the Qur`ān and as how they are as interpreted by the commentators, without giving any tendency to the discussion of certain topics;

6. Conducting data analysis using *Content Analysis* technique in the frame of the interpretation method, namely the thematic interpretation method (*mauḍū'iy*), more precisely the thematic method of the surah. The analysis is carried out on surah Maryam verses 41-48 by adhering to the interpretations of the commentators, and using the perspective of criticism theories.

### **G. System of Writing**

This research has been written systematically, as follows:

**The first chapter:** (1) The background of the problem as a general description of the object problem study as well as the things behind the author's interest in examining the object, (2) Formulation of the problem to focus on the object study, (3) The purpose and significance of the study, so that this study has clear objectives and benefits, (4) Definition of terms, described to avoid misunderstanding of the target and focus of the research, (5) Literatures Review

which describes some of the research that has been done, to avoid repeated research and the element of plagiarism. (6) Research methods that outline several important points in the research process.

**The second chapter:** The theoretical basic that contained the general overview of 'criticism', such as the definition of criticism and its division, the way of giving criticism, the respond of criticism, and equevalent terms of criticism in the Qur`ān.

**The third chapter:** This chapter presents the interpretation of Surah Maryam verse 41-48 that written in *Tahlīliyy* model with introduction of the surah and *munāsabah* (the relation between verses or one surah to another).

**The fourth chapter:** This chapter contains the analysis of the interpretation of surah Maryam verse 41-48. This analysis aims to find out the informations related to the exemplary values in the practice of criticism, that is depicted in Surah Maryam verse 41-48.

**The fifth chapter:** The closure that contains conclusions and suggestions.