

## CHAPTER I

### INTRODUCTION

#### A. Background

The Qur`an is a sacred book of Allah revealed to Prophet Muhammad through the Gabriel intermediary whose presence is very important in the life of mankind. The Qur`an is a book that contains the words of Allah is used as a guide for those who fears Him, as described in the Qur`an, sura *Al-Baqarah* 2: 2).<sup>1</sup>

ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۚ فِيهِ ۖ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

There is no doubt that the content of the Qur`an is really from Allah for the people that who wants to comprehend fully and think it. It is also for who that wants to use their hearing and sight.<sup>2</sup>

The Qur`an contains promises and glad tidings to those who does good deeds, contained about the threats and tortures for the infidels. It also as delights for the Prophet on wickedness the polytheists against him. The Qur`an is a gap between the right and wrong things.<sup>3</sup>

The Qur`an which was revealed in 14 centuries ago has a function as a guide for all mankind. As a guide for life, the Qur`an must be understood firstly, internalized and subsequently applied in this life, both individual and social life.<sup>4</sup>

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<sup>1</sup>Thantawi Jauhari, *Al-Qur`an, Wahyu Allah Sejati* (Banjarmasin, 2009), 15.

<sup>2</sup>Muhammad Alî Ash-Shâbûnî, *Shafwatul At-Tafâsîr*, jilid. 1 (Beirut Lebanon: Dar al-Fikr, t.th), 25.

<sup>3</sup>Mohammad Zuhri, *Tafsir Juz `Amma* (Jakarta: Pustaka Amani, 1995), 146.

<sup>4</sup>Abdulllah Karim, *Tanggung Jawab Kolektif Manusia Menurut Al-Qur'an* (Yogyakarta: Lkis Printing Cemerlang, 2013), 1.

Based on the facts about the role of the Qur`an then we can realize that words and sentences in the Qur`an must be understood by the people for the function and the role of the Qur`an can be actualized in life.

The ability of everyone in understanding the Qur'an is certainly different but the explanations of the verses are very clear and detailed. The difference in reasoning power among them is a matter that is undisputed anymore. The lay people only understand the external and global meanings, while the scholars and educated people are able to understand and reveal its deep meaning in an interesting way. In both groups there are also diversities and levels of understandings. It is not surprising that the Qur`an is get the great attention from Moslem through intensive study, especially in the order to interpret the foreign words or an editorial sentence in the Qur`an.<sup>5</sup>

The Prophet Muhammad as the receiver of revelation (the Qur'an) certainly had been given the comprehension by God about the meaning of the Qur`an. Therefore, Prophet served as *mubayyin* (explainer) of the Qur`an content. Then, he explained it to his *ṣaḥābat*, especially the verses that could not understand directly by the *ṣaḥābat*. This situation continued until the Prophet died.

Based on their effort to interpret the Qur`an since the time of the Prophet until today, as well as the nature of the content of the Qur`an that continuously emits light of truth that which led to the two activities. First, the research activities

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<sup>5</sup>Manna` Al-Qaththan, *Pengantar Studi Ilmu Al-Qur`an*, terj. Aunur Rafiq El-Mazni (Jakarta: Pustaka Al-Kautsar, 2006), 407.

around interpretations products of previous generations. The second is the activities of the Qur`an interpretation itself.<sup>6</sup>

The Qur`an is the word of Allah which is derived in Arabic, both in terms of pronunciation and its meaning. Therefore, the *ḥadīth qudsī* and the Qur`an translation can not be called the Qur`an, however carefully and detailed a translation of the Qur`an will not be able to match the beauty of the Qur`an and not be able to match its original Arabic intent.<sup>7</sup>

If we want to understand the meaning of the contents of the Qur`an, we can not be done haphazardly as understanding the ordinary books, but we must go through a separate science that is interpretation of the Qur`an. In Arabic language interpretation of the Qur`an can be called the *tafsīr* derived from the word *fa-sa-ra* or *fassara* that reveal something closed.<sup>8</sup> Al-Jurjani found the word *tafsīr* within the meaning of language is *al-Kasyf wa al-Izhār* which means to expose (to open) and to show. As to the meaning of interpretation by the term is "a result of the responses, reasoning, and judgement (human effort) to reveal the divine values contained in the Qur'an."<sup>9</sup>

There are many definitions about "interpretation the Qur'an" given presented by the experts. A short clearly definition is: An explanation of the purpose of God's words in accordance with human capabilities. That explanation

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<sup>6</sup>Angga Sagita Dwi Putra, "*Makalah Tentang Model Penelitian Tafsir*", <http://nandhadhyzilianz.blogspot.co.id/2013/01/makalah-tentang-model-penelitian-tafsir.html?m=1> (Accessed on 13 March 2016).

<sup>7</sup>A. Athaillah, *Sejarah al-Qur`an* (Yogyakarta:Pustaka Pelajar, 2010), 17.

<sup>8</sup>Muhammad bin Shalih Al-Utsaimin, *Pengantar Ilmu Tafsir* (Jakarta Timur: Darus Sunnah Press, 2004), 57.

<sup>9</sup>Rosihon Anwar, *Ilmu Tafsir*, (Bandung: CV Pustaka Setia, 2005), 141-143

was becomes of hard efforts and repeated by the interpreters to take *istinbāt* (get right conclusion) and to find the meanings in the text of the verses of the Qur`an and to explain what abstruse/faint of verses appropriate to ability and inclination of the interpreters.<sup>10</sup>

When the Prophet Muhammad was still alive, the *ṣaḥābat* could as some problems that were not clear to him, and they got the solution from the Prophet easily. Then after his death, they did *ijtihād* to make interpretations in order to understand the verses of the Qur`an. It was even still done up to the present. So that the age of interpretation is also equal to the age of the Qur`an itself. Millions of Qur`an interpretation works had been produced by the scholars.

Along with the development of the sciences of interpretation and the emergence of various the interpretation Qur`an then there are also various methods of interpretation used by interpreters to interpret the Qur`an. They are: *Ijmālī* (global), *Taḥlīlī* (analytical), *Muqāran* (comparison) and *Mawḍu`ī* (thematic).<sup>11</sup>

In this modern age, the problems that arise more complicated while the condition of the Moslem are increasingly concerned, especially because most of them prefer to stay away from religious teachings rather than closer and more ironically they legitimize an aberration in the name of religion. This is further exacerbated by fewer scholars are qualified (expert) in the area of the Qur`an

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<sup>10</sup>Quraish Shihab, *Kaidah Tafsir: Syarat, Ketentuan, dan Aturan yang Patut Anda Ketahui dalam Memahami Ayat-Ayat al-Qur`an*, ed. Abd. Syukur Dj (Tangerang: Lentera Hati, 2013), 9-10.

<sup>11</sup>Nashruddin Baidan, *Metodologi Penafsiran al-Qur`an* (Yogyakarta: Pustaka Pelajar, 1998), 3.

interpretation, whereas the condition of the people in desperate need of their presence because to solve the problems that arise only way is to go back to the Qur'an, and that could pave the way to get to the interpretation of the Qur'an is the interpreters.<sup>12</sup>

Along with the development of the sciences of the Qur'an including hermeneutics is the more the figures of scholars with various scientific papers in various fields and branches of Islamic sciences, each has certain tendencies in his interpretation in accordance with his expertise.<sup>13</sup>

The Qur'an interpretation activities during the past until today continues to be done. In addition to the production of works written in the form of books of the Qur'an interpretation with different approaches and styles interpreters, activities deepen the understanding of the Qur'an also performed in the presence of the Qur'an teaching activities through education in boarding schools, or in study of public society.

In this research, the writer tries to examine one of the activities in the field of study Qur'an that exists in Banjar District society. In this case, the writer find one of recitation which discusses about the Qur'an interpretation, it takes place at al-Munawarah Mosque, Kertak Hanyar, Banjar District.

As we know that the city of Banjar District is famous for the religious community, many recitation held by the public of Banjar District. However, the study of religion in the field that exist in Banjar District mostly discuss about the

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<sup>12</sup>Nashruddin Baidan, *Wawasan Baru Ilmu Tafsir* (Yogyakarta: Pustaka Pelajar, 2005), 380.

<sup>13</sup>Zainal Abidin, *Seluk-Beluk Al-Qur'an* (Jakarta: Rineka Cipta, 1992), 198.

*ḥadīth*, *fiqh* and *Sufism*, whereas for the study of the Qur`an interpretation in the field itself can be said to be uncommon and rare.

This Qur`an interpretation assembly led by Prof. Dr. H. A. Athaillah. He is one of the local academic figures that can be said experts in the field of the Qur`an interpretation. He served as a lecturer at the Faculty of Islamic Theology and Graduate faculty IAIN Antasari. He also served as *Tafsīr Ḥadīth* Department Chairman, and Dean III in the same faculty. Besides, it was also the religious judge did not stay in the High Court Religion Banjarmasin (1985-1988). Later, he also served as Dean of the Faculty of Islamic Theology IAIN Antasari for the period 2004-2008.

Despite its age, he is already quite old, he is still very eager to convey science, he has remained active filling multiple teaching assembly in various places. Prof. Dr. H. A. Athaillah is also a well-known figure of the intellect that has a lot of controversial ideas, but it is also a lot of the students who liked his ideas were rated fresh and in accordance with the times.

The Qur`an interpretation assembly led by Prof. Dr. H. A. Athaillah. It holds at al-Munawarah Mosque every single week on Saturday. It starts after *Ṣubūḥ* prayer until 06.30 am. In general, people who join the Qur`an interpretation assembly always use the same handbook. It is book of interpretation when they are following the Qur`an interpretation assembly. But, this assembly which led by Prof. Dr. H. A. Athaillah in al-Munawarah Mosque only use the translation of the Qur`an as guidance in the Qur`an interpretation assembly.

Based on the background, the writer is interested to find about his method in Qur`an interpretation. In addition also want to find the source of his references in the readings.

## **B. Research Questions**

Based on the above, the writer set the formulation of the problem as follows:

How is the method of Qur`an interpretation by Prof. Dr. H. A. Athaillah in his Qur`an interpretation assembly at al-Munawarah Mosque, Kertak Hanyar, Banjar District?

In detail, this research tries to see how the method he used in interpreting the Qur`an, and also to see his reference sources to use in interpreting the Qur`an.

## **C. Purpose and Significance of Research**

### **1. Research Purposes**

- a. What the purpose of this study was to determine how methods Prof. Dr. H. A. Athaillah in presenting the material interpretation. In this case whether Prof. Dr. H. A. Athaillah using the *Ijmālī*, *Taḥlīlī*, *Muqāran*, or *Mawḍu`ī*.
- b. In addition, this study also aims to determine the source of his references in presenting the material interpretation. In this case, whether Prof. Dr. H. A. Athaillah interpret the Qur`an with the *ma`thūr* or the *ra`yī*.

## 2. Significance of Research

The usefulness (significance) of this study are:

- a. Provide additional information and scientific insight to one of the religious knowledge in the field of interpretation for academicians in particular, and among readers in general regarding the Qur`an interpretation assembly raised by Prof. Dr. H. A. Athaillah at al-Munawarah Mosque, Kertak Hanyar, Banjar District.
- b. Inputs for the parties concerned to study this field such as the municipality of Banjar District, South Kalimantan Provincial Religious Affairs.
- c. As an input for the people who want to know or follow the Qur`an interpretation assembly to reveal the uniqueness of one of interpretation assembly that he led.
- d. As an input for the next researcher who wants to deepen the research.

## **D. Definitions**

To avoid misunderstanding in understanding some of the terms used in this study, the writer give the term limits as follows:

1. Prof. Dr. H. A. Athaillah, as a teacher in the Qur`an interpretation assembly. He is an expert in the Qur`an interpretation science and teachers Indonesia. He is a professor of Uloomul Qur`an IAIN Antasari.



2. The method, said method is derived from the Greek, *methodos*, which means the way or path. The purpose of this research is the method in an orderly way and think to achieve its intended purpose.<sup>14</sup>
3. Teaching assembly, in Indonesian is more known by the name “*Majelis Ta`lim*”. The meaning of *Majelis Ta`lim* is the educational institutions non-formal Islam which have their own curriculum, held periodically and regularly, and followed by pilgrims relatively large, and aims to foster and develop relationships polite and harmonious between man and Allah, between human beings with each other and between man environment, in order to build societies that fear of Allah.
4. Qur`an interpretation, which is a series of explanations of a speech or text, in this case is the Qur`an.<sup>15</sup>  
  
Interpreted as an effort to devote thought to perceive, think about, and passed a law that is contained in the Qur`an to be applied as the main basis of law-making.<sup>16</sup>
5. Al-Munawarah Mosque, the mosque is located at KM. 7,200 Kertak Hanyar, Banjar Distrik.

## **E. Research Methods**

### **1. Type Of Research**

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<sup>14</sup>Ahmad Izzan, *Metodologi Ilmu Tafsir* (Bandung, Tafakur: 2011), 97.

<sup>15</sup>Muhammad Amin Suna, *Studi Ilmu-Ilmu Al-Qur`an 2* (Jakarta: Pustaka Firdaus, 2001),

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<sup>16</sup>M. Alfatih Suryadilaga dkk., *Metodologi Ilmu Tafsir* (Yogyakarta: TERAS, 2010), 35.

This research is a field, in which the writer examines the plunge directly into the field to obtain the necessary data in accordance with the problems studied. The research methods need to be informed as follows:

a. Location of research

The location of this research is al-Munawarah Mosque KM. 7,200 Kertak Hanyar, Banjar District.

b. Research Subject

The subjects of this research is the teacher in this teaching assembly and as a complementary also requested information from the participants as well as the board of al-Munawarah Mosque.

c. Research Object

The object of this research is about the methods and referral sources of Prof. Dr. H. A. Athaillah in presenting material of Qur`an interpretation to the public at al-Munawarah Mosque.

2. Sources Of Data

Data required in this study include:

a. Primary Data

- Qur`an interpretation assembly at al-Munawwarah Mosque, Kertak Hanyar, Banjar District.
- The method of Prof. Dr. H. A. Athaillah which consists of his method and referral sources.

b. Secondary Data

Compliance data required in this research is in the form of a general overview of the research sites, historical lectures, and a short biography teachers.

The source of the data in this research are:

- The informant, to those who can provide information to complement primary data such as study participants, and the board of al-Munawarah Mosque.

### 3. Data Collection Techniques

To obtain the necessary data, the writer use the technique as follows:

- a. Observations: to observe and follow the direct study and explore the necessary data.
- b. Interview, which held a question and answer directly to teachers in the study.
- c. The documentary, which the writer explore the data through the archives or records relating to the problems studied.
- d. Distribute or provide questionnaires to some of the study participants to support field research.

### 4. Analysis Of Data

The data required in this research is qualitative. This study therefore does not use statistical analysis commonly used for qualitative data. Once the data is obtained, then do also the analysis process, after the data that is analyzed and then the writer give the conclusions as an answer to the problem formulation have been proposed.

## F. Prior Research

1. Rahmanuddin, “*Ta`līm Tafsīr al-Jalālayn Wa Ṣafwatu al-Tafsīr fī Masjid al-Taqwā Banjarmāsīn*”. (2013 M).

This research reviewed how the Book of Qur`an interpretation al-Jalālayn and Ṣafwatu al-Tafsīr in mosque at-Taqwa Banjarmasin, as well as explaining its teaching methods in interpreting the book.

2. Alfiannoor, “*Manhaj al-Ḥājj Aḥmad Fauzī fī Ta`līm Tafsīr al-Jalalain Bi Anjīr Sarāfāt KM 11.*” (2014).

This research reviewed about the steps of teaching H. Ahmad Fauzi al-Banjari in his study, and then also explained about what he used as a source of reference in the study.

3. Ahmad Irfani, “*Pengajian Tafsir Ibnu Abbas Di Masjid Al-Muttaqin Kelurahan Pekauman Kecamatan Banjarmasin Selatan (Studi Tentang Tujuan Dan Pandangan Pesertanya)*”. (2009 M).

This research analyzed the purpose of the study participants of Qur`an interpretation at al-Muttaqin Mosque Village Pekauman Banjarmasin District of South, as well as know how the participants view about the Qu`ran interpretation study.

4. Lathif Munadi, “*Ta`līm Tafsīr al-Munīr fī ma`had al-Iḥsān Banjarmāsīn*” (2016 M).

The research reviewed about the measures Ustadz Maulana Sholihin on interpretation assembly with the book *al-Munīr*, his method of the Qur`an

interpretation assembly, and what is the reference him in presenting the interpretation material.

While the research will analyze by the writer is titled "The Method Of Qur'an Interpretation By Prof. Dr. H. A. Athaillah in Qur'an Interpretation Assembly At Al-Munawarah Mosque, Kertak Hanyar, Banjar District." The distinction of my writing with the prior research that this research examines the interpretation method by Prof. Dr. H. A. Athaillah in Qur'an interpretation assembly, what methods he used to interpret the Qur'an, and what is known about his referral sources in interpreting the Qur'an.

#### **G. Organization of Contents**

To arrange all of discussion in this thesis systematically, I have arranged it into five chapters. The writer arranges them as follows:

The first chapter, introduction, covering the background of the problem to provide an academic explanation why this research needs to be done and what the underlying - back to her. Then the formulation of the problem which is intended to reinforce the main points to be studied in order to be more focused .After that, proceed with the research objectives to outline the importance of this research. The method and steps of research intended to explain how the writer used in this research. What methods are used and how the steps of research that will be done. While the literature review, to give an idea of the location of the new - to - late this research when compared to studies that have been there.

The second chapter, contain exposure of interpretation methods. It is ranging from understanding, and wide-ranged. It is also described a discussion of the meaning of teaching method and any shape.

The third chapter, exposure of reserch data. That exposure of the general description recitals ranging from biographies of Prof. Dr. H. A. Athaillah as teachers of Qur`an interpretation assembly at al-Munawarah Mosque, and also explain about the location of study, what books into the handle of the participants and what the background of this assembly.

In addition, examine about how the method of Prof. Dr. H. A. Athaillah in conveying the interpretation material, the steps he was, and what it has become a reference him in interpreting the Qur`an.

The fourth chapter, the analysis. In this chapter, will be discussed about the results of research, among which will be discussed about the interpretation method of Prof. Dr. H. A. Athaillah in his Qur`an interpretation assembly, how the teaching method of Prof. Dr . H. A. Athaillah in his Qur`an interpretation assembly, how the steps of the teaching in his Qur`an interpretation assembly, and what his referral sources in interpreting the Qur`an

The fifth chapter, the closing. The writer show the conclusion that is taken by the writer from the research before. In this chapter, the writer also give the suggestion that can be developed for the next research and knowledge development, especially knowledge of interpretation.