

## APPENDICES

### Appendix 1

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ. خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ. اقْرَأْ وَرَبُّكَ الْأَكْرَمُ. الَّذِي عَلَّمَ بِالْقَلَمِ.

In the name of thy Lord Who createth, createth man from a clot. And thy Lord is the Most Bounteous, Who teacheth by the pen.

ن وَالْقَلَمِ وَمَا يَسْطُرُونَ. مَا أَنتَ بِمَحْنُونٍ. وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ. وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ

Nun. By the pen and that which they write (therewith), thou art not, for thy Lord's favour unto thee, a Madman. And lo! Thou art of tremendous nature.

## **Interview Guideline**

### **Research Instrument**

#### **STUDENTS' ENGLISH PROBLEMS IN WRITING THESIS PROPOSAL AT PROGRAM KHUSUS ULAMA (PKU) IN ACADEMIC YEAR 2019/2020**

### **Interview**

The researcher are going to ask some questions to students about their problems in making research proposal, the questions should be like:

1. What are the reasons you choose/make a thesis proposal using English ?
2. Have you ever studied a writing technique in making a thesis proposal using English?  
  
Example: Academic writing etc.
3. What are a courses of English subject is given by your teacher/lecturer? How does she/he teach?
4. Is the course is given by your teacher can support you in writing thesis proposal using English?
5. Do you get a difficulties in writing a thesis proposal using English?
6. What are the difficulties?
7. How can you solve it?
8. In writing an English thesis proposal do you use the English research guide?

9. What media do you used to help complete in writing your thesis proposal using english?

## **Script of The Interview**

### **Script of Interview with Students**

Tanggal : 9 Agustus 2019

Waktu : 20:00-20:30

Narasumber : Lia safitri

**1. Apa alasan anda memilih/membuat proposal skripsi menggunakan bahasa inggris?**

Karena lebih ada basic di bahasa inggris dari pada bahasa arab

**2. Apakah sebelumnya anda pernah belajar teknik penulisan proposal skripsi menggunakan bahasa inggris? Misal: academic writing dsb.**

Sebelumnya memang ada pelatihan-pelatihan tapi tidak khusus bahasa inggris misalkan mengolah proposal skripsi bahasa Indonesia biasanya adanya di pku. Yang secara umum saja. Sistemnya mengikuti seperti bahasa Indonesia. Bahasa Indonesia di inggriskan.

**3. Pembelajaran bahasa inggris apa saja yang diberikan oleh guru/dosen anda? Bagaimana ia mengajarnya?**

Macam-macam biasanya tergantung permintaan kita Misalnya ibu yang ngajarnya ngasih kertas terus saya tulis kurang nya di mana. terus pembahasan apa yang ingin saya pelajari antara semua suara di kumpulkan, lalu baru di bagi persemesternya.

**4. Apakah pembelajaran itu dapat menunjang anda dalam menulis proposal skripsi bahasa inggris ini?**

Iya banyak menunjang dalam penulisan proposal skripsi bahasa inggris. Tapi sedikit banyak memang sudah ada basic dulunya. Jadi pembelajaran di pku itu untuk menambah saja.

**5. Apakah anda mengalami kesulitan dalam menulis proposal skripsi menggunakan bahasa inggris?**

Lumayan banyak kesulitannya.

**6. Apa saja kesulitannya?**

Keterbatasan kosakata yang diketahui, kemudian grammar. Karena kalau di pondok biasanya di pondok itu Cuma percakapan. Percakapan itu kadang yang penting sama-sama paham tidak harus sesuai dengan grammar.

Sedangkan di penulisan harus sesuai dengan kaidah penulisan bahasa inggris.

**7. Bagaimana anda mengatasi hal tersebut?**

Biasanya bertanya kepada teman yang lebih tahu dan meminta bantuan kepada teman yang lebih tahu.

**8. Dalam menulis proposal bahasa inggris apakah anda menggunakan panduan penelitian bahasa inggris?**

Tidak, Cuma menggunakan panduan bahasa Indonesia.

**9. Media apa saja yang digunakan dalam membantu anda menyelesaikan penulisan proposal skripsi?**

Kamus oxford, google translate, buku dan kamus dari teman pembelajaran dari pare. Tapi saya juga menggunakan kitab tafsir yang berbahasa inggris karya Abdulla Yusuf Ali, buku-buku bahasa inggris yang relevan yang saya kutip, penelitian dan jurnal-jurnal bahasa inggris, e-book berbahasa inggris. Dan aplikasi-aplikasi berbahasa inggris yang memudahkan dalam penulisan bahasa inggris.

Tanggal : 8 Agustus 2019

Waktu : 20:00-20:30

Narasumber : khozinul alim

**1. Apa alasan anda memilih/membuat proposal skripsi menggunakan bahasa inggris?**

Karena dari cara pengetikan dan pengeditan, lebih mudah bahasa inggris. Bahasa inggris lebih banyak di kenal dunia.

**2. Apakah sebelumnya anda pernah belajar teknik penulisan proposal skripsi menggunakan bahasa inggris? Misal: academic writing dsb.**

Iya sudah pernah

**3. Pembelajaran bahasa inggris apa saja yang diberikan oleh guru/dosen anda? Bagaimana ia mengajarnya?**

Grammar, speaking dan conversation

**4. Apakah pembelajaran itu dapat menunjang anda dalam menulis proposal skripsi bahasa inggris ini?**

Iya, ,meskipun hanya beberapa persen saja.

**5. Apakah anda mengalami kesulitan dalam menulis proposal skripsi menggunakan bahasa inggris?**

Lumayan sulit juga, tapi di banding bahasa arab, lebih mudah bahasa inggris.

**6. Apa saja kesulitannya?**

Grammar

**7. Bagaimana anda mengatasi hal tersebut?**

Dengan bimbingan dosen semuanya menjadi lebih mudah.

**8. Dalam menulis proposal bahasa inggris apakah anda menggunakan panduan penelitian bahasa inggris?**

Paling panduan tentang sistematika tulisan karya ilmiah internasional, kalo buku grammar tidak memakai

**9. Media apa saja yang digunakan dalam membantu anda menyelesaikan penulisan proposal skripsi?**

Kalo untuk terjemahan, banyak terbantu oleh google translate.

Tanggal : 7 Agustus 2019

Waktu : 20:00-20:30

Narasumber : Lilmushthafa ridhallathif

**1. Apa alasan anda memilih/membuat proposal skripsi menggunakan bahasa inggris?**

Karena lebih mudah menyusun proposal bahasa inggris

**2. Apakah sebelumnya anda pernah belajar teknik penulisan proposal skripsi menggunakan bahasa inggris? Misal: academic writing dsb.**

Ada

**3. Pembelajaran bahasa inggris apa saja yang diberikan oleh guru/dosen anda? Bagaimana ia mengajarnya?**

grammar

**4. Apakah pembelajaran itu dapat menunjang anda dalam menulis proposal skripsi bahasa inggris ini?**

tidak

**5. Apakah anda mengalami kesulitan dalam menulis proposal skripsi menggunakan bahasa inggris?**

iya

**6. Apa saja kesulitannya?**

Dalam menterjemah

**7. Bagaimana anda mengatasi hal tersebut?**

Google translate, bertanya kepada orang yang lebih bisa. Minta koreksikan dosen pembimbing

**8. Dalam menulis proposal bahasa inggris apakah anda menggunakan panduan penelitian bahasa inggris?**

Tidak ada



**9. Media apa saja yang digunakan dalam membantu anda menyelesaikan penulisan proposal skripsi?**

Kamus oxford dictionary. Kamus John M.Echol

Tanggal : 5 Agustus 2019

Waktu : 16:00-16:30

Narasumber : Mustainah

**1. Apa alasan anda memilih/membuat proposal skripsi menggunakan bahasa inggris?**

Karena menurut saya pertama lebih mudah menterjemahnya, bisa dengan bantuan google selebihnya bisa diperbaiki sendiri. Seperti apa tensisnya , grammar nya. Dan kalonya bahasa arab saya tidak menguasai, lebih bisa bahasa inggris. Karena pilihannya Cuma dua jadi saya lebih memilih bahasa inggris.

**2. Apakah sebelumnya anda pernah belajar teknik penulisan proposal skripsi menggunakan bahasa inggris? Misal: academic writing dsb.**

Pembelajaran grammar, passive voice, tenses past perfect, hapalan vocabulary dan istilah slink kadang ada juga tergantung permintaan dari kami. Kami maunya minta ajari apa. Jadi di awal pembelajaran, di awal semester kami bisa merequest tentang apa yang akan di ajarkan nanti. dikumpulkan semua pendapat kami lalu akan di pilih 16 macam untuk 16 kali pertemuan.

**3. Pembelajaran bahasa inggris apa saja yang diberikan oleh guru/dosen anda? Bagaimana ia mengajarnya?**

engga pernah , pernah kemeren setengah hari aja. Teknik penulisan berbahasa inggris pernah pku juga yang mengadakan. Tapi saya engga ikut karna ada dua kelas diadakan. Ada kelas bahasa arab, ada kelas bahasa inggris. Saya ikut pelatihan yang bahasa arab tidak ikut pelatihan yang berbahasa inggris.

**4. Apakah pembelajaran itu dapat menunjang anda dalam menulis proposal skripsi bahasa inggris ini?**

Sedikit aja , tidak terlalu banyak dalam menunjang ke proposal skripsi bahasa inggris. Soal nya itu jauh banget yang biasa- biasa aja ajaranya.

**5. Apakah anda mengalami kesulitan dalam menulis proposal skripsi menggunakan bahasa inggris?**

Inikan sifatnya ilmiah dalam menulis skripsi jadi lebih sulit menurut saya.

**6. Apa saja kesulitannya?**

Kesulitan nya di menyalarkan istilah kan kami ilmu al quran dan tafsir na di sana banyak istilah-istilah di ilmu al- quran dan tafsir ini yang sulit diterjemahkan ke bahasa inggris. Menyelaraskan bahasa nya dan kami ada istilah corak penefsiran . saya sampai saat ini belum menemukan corak penafsiran dalam bahasa inggris itu yang tepatnya itu apa, Itu yang pertama. Yang kedua, kesulitan di grammar

**7. Bagaimana anda mengatasi hal tersebut?**

untuk kesulitan itu saya meminta bantuan mahasiswa pbi dalam menyelesaikannya dan juga menanyakan kepada dosen saya yang pernah sekolah di luar negeri mengenai istilah-istilah.

**8. Dalam menulis proposal bahasa inggris apakah anda menggunakan panduan penelitian bahasa inggris?**

Menggunakan panduan bahasa Indonesia dan juga kami menggunakan panduan internasional jadi tidak terlalu jauh dengan panduan bahasa inggris.

**9. Media apa saja yang digunakan dalam membantu anda menyelesaikan penulisan proposal skripsi?**

Google terjemah dan kamus saya sangat jarang membukanya. Kamus pun kamus aplikasi dictionary.

Tanggal : 11 Agustus 2019

Waktu : 07:00-08:30

Narasumber : siti zaenab

**1. Apa alasan anda memilih/membuat proposal skripsi menggunakan bahasa inggris?**

Alasan saya karena saya merasa lebih condong menyanggupi yang berbahasa inggris ketimbang yang berbahasa arab. Pertimbanganya karena saya tentu tidak akan kesulitan dalam membuat format tulisan yang bahasa inggris karena ia sama saja dengan format tulisan bahasa Indonesia, berbeda dengan bahasa arab. Dan juga kemampuan saya dalam mengetik huruf arab terlampaui lamban. pengetahuan bahasa inggris saya yang minim sering kali menuai kesulitan . namun ini lebih mending ketimbang saya harus memilih bahasa arab, lagi pula saya tidak memiliki keberanian untuk menulis proposal skripsi dalam bahasa arab apalagi saya bukan alumni pondok. Di satu sisi saya juga tidak mau memberatkan teman untuk selalu mengoreksikan ketika saya merasa kesulitan. Jadi saya harus berulang-ulang kali membaca buku grammar dan memahaminya sebaik mungkin, sebagai bekal saya mengoreksi tulisan saya setelah di translate google.

**2. Apakah sebelumnya anda pernah belajar teknik penulisan proposal skripsi menggunakan bahasa inggris? Misal: academic writing dsb.**

Pernah namun tidak terlalu detail. Sehingga ketika saya mulai terjun menulis, saya menemui beberapa kendala dan juga sedikit kebingungan dalam menentukannya, terlebih karna tidak adanya buku panduan khusus untuk penulisan skripsi berbahasa asing.

**3. Pembelajaran bahasa inggris apa saja yang diberikan oleh guru/dosen anda? Bagaimana ia mengajarnya?**

grammar

**4. Apakah pembelajaran itu dapat menunjang anda dalam menulis proposal skripsi bahasa inggris ini?**

iya

**5. Apakah anda mengalami kesulitan dalam menulis proposal skripsi menggunakan bahasa inggris?**

Iya saya sedikit kesulitan, karna ketidaan buku panduan. Melihat tulisan alumni terdahulu yang juga beragam membuat saya harus menentukan pilihan cepat dan memilih mana yang harus saya contoh sambil konsultasi dengan dosen mana yang harus saya gunakan dalam skripsi saya.

**6. Apa saja kesulitannya?**

Hal yang mendasar ialah ketiadaan buku panduan serta pelatihan scr mendalam. Saya harus menulis yang bahasa Indonesia terlebih dahulu kemudian menterjemahkannya ke dalam bahasa inggris. Dan ini cukup menyita waktu banyak, terlebih saat memeriksa grammar-grammar yang keliru dan pemilihan kata yang kurang tepat.

**7. Bagaimana anda mengatasi hal tersebut?**

Saya membaca buku grammar terlebih dahulu, memahaminya sebisa saya, baru setelah itu saya memeperbaiki tulisan-tulisan saya yang keliru.

Terkadang saya juga bertanya-tanya kepada teman yang lebih mengerti bahasa inggris dan juga konsultasi dengan dosen pembimbing.

**8. Dalam menulis proposal bahasa inggris apakah anda menggunakan panduan penelitian bahasa inggris?**

Tidak ada

**9. Media apa saja yang digunakan dalam membantu anda menyelesaikan penulisan proposal skripsi?**

Media internet pastinya, sangat mengefisienkan waktu saya dalam mengalih bahasakan. Aplikasi kamus bahasa inggris, yang juga dengan cepat

menemukan kata, ketimbang harus membuka kamus secara manual. Serta buku-buku lainnya.

Tanggal : 6 Agustus 2019

Waktu : 09:00-09:30

Narasumber : Halimah

**1. Apa alasan anda memilih/membuat proposal skripsi menggunakan bahasa inggris?**

Kenapa saya memilih bahasa inggris. Karena tidak terlalu bisa berbahasa arab dan bahasa inggris tidak terlalu bisa juga. Tapi, ya lumayan bisa lah dari bahasa arab.

**2. Apakah sebelumnya anda pernah belajar teknik penulisan proposal skripsi menggunakan bahasa inggris? Misal: academic writing dsb.**

Tidak pernah, jadi saya menulis skripsi ini melihat skripsi-skripsi terdahulu dan juga arahan dari dosen pembimbing

**3. Pembelajaran bahasa inggris apa saja yang diberikan oleh guru/dosen anda? Bagaimana ia mengajarnya?**

Pembelajaran grammar

**4. Apakah pembelajaran itu dapat menunjang anda dalam menulis proposal skripsi bahasa inggris ini?**

Iya sangat membantu dalam penyelesaian skripsi saya.

**5. Apakah anda mengalami kesulitan dalam menulis proposal skripsi menggunakan bahasa inggris?**

Iya kesulitan

**6. Apa saja kesulitannya?**

Kekurangan kosa kata

**7. Bagaimana anda mengatasi hal tersebut?**

Pakai aplikasi google translate

**8. Dalam menulis proposal bahasa inggris apakah anda menggunakan panduan penelitian bahasa inggris?**

Ada tapi rujukannya itu menggunakan bahasa Indonesia

**9. Media apa saja yang digunakan dalam membantu anda menyelesaikan penulisan proposal skripsi?**

Buka kamus , kamus John M.Echol, kamus ku, dan juga di google drive.



**Curriculum vitae of students.**

**CURRICULUM VITAE**

1. Name : Lia Safitri
2. Judul skripsi : Prostration in the Qur'an (a Thematic Interpretation)
3. Place and Date of Birth : Pondok Babaris, 25th of May 1995
4. Religion : Islam
5. Nationality : Indonesian
6. Marital Status : Single
7. Address : Kali Negara Street No 017 Pondok Babaris, Kec. Sei Pandan Kab Hulu Sungai Utara
8. Background of Education :
  - a. Nurul Haq Play Group, Pondok Babaris: 2000-2002
  - b. Nurul Haq Elementary School, Pondok Babaris: 2002-2008
  - c. Rantau Karau Junior High School, Alabio: 2008-2011
  - d. Darul Istiqamah Islamic Boarding School, Barabai: 2011-2014
  - e. Antasari State Islamic University, Banjarmasin: 2015-2019

1. Name : khozinul alim
2. Judul skripsi : *Secangkir Tafsir Juz Terakhir:  
Mengerti Jalan-Jalan yang Membahagiakan di Dunia dan Akhirat.*
3. Place and Date of Birth : sakatiga, 17<sup>st</sup> of August 1997
4. Religion : Islam
5. Nationality : Indonesian
6. Marital Status : Single
7. Address : Desa Saka Tiga Kab.Ogan Ilir
8. Background of Education :
  - a. SDN 1 Sakatiga
  - b. MTS Pon-pes al-itifaqiah Indralaya
  - c. MA (IPA) Pon-pes al-itifaqiah Indralaya
  - d. Strata 1 Prodi Ilmu al-Qur'an dan tafsir, UIN antasari Banjarmasin

1. Name : Lilmushthafa Ridhallathif
2. Judul skripsi : The Interpretation of Muhammad  
Quraish Shihab on Ahl al-Bayt in Tafsir al-Mishbah
3. Place and Date of Birth : Banjarmasin, August 30 1997
4. Religion : Islam
5. Nationality : Indonesian
6. Marital Status : Single
7. Address : Banjarmasin
8. Background of Education :
  - a. MI al-Muhajirin Banjarmasin 2009
  - b. MA. NIPA Rakha Amuntai 2012
  - c. MAS. Midanutta'lim Jombang 2015

1. Name : Mustainah
2. Judul skripsi : *Secangkir Tafsir Juz Terakhir: Mengerti Jalan-Jalan yang Membahagiakan di Dunia dan Akhirat.*
3. Place and Date of Birth : Pemakuan, 1<sup>st</sup> of September 1998
4. Religion : Islam
5. Nationality : Indonesian
6. Marital Status : Single
7. Address : Bakti Street rt. 03 nu. 1 of Pemakuan, Sungai Tabuk, Banjar, South Kalimantan
8. Background of Education :
  - a. Pemakuan Public Elementary School, Pemakuan: 2003-2009
  - b. Sungai Tabuk Public Junior High School, Pembantanan: 2009-2012
  - c. Martapura Public Islamic Senior High School, Martapura: 2012-2015
  - d. Antasari State Islamic University, Banjarmasin: 2015-2019

1. Name : Siti Zaenab
2. Judul skripsi : The Family Potrait Of Ulul Azmi  
Messenger In The Quran
3. Place and Date of Birth : Pagatan, 23<sup>th</sup> of May 1997
4. Religion : Islam
5. Nationality : Indonesian
6. Marital Status : Single
7. Address : H. M. Amin Street rt. IV nu. 14 of  
Manurung, Kusan Hilir, Tanah Bumbu, South Kalimantan.
8. Background of Education :
  - a. Manurung Primary Public School, Manurung: 2003-2009
  - b. Kusan Hilir Junior High School, Kusan Hilir: 2009-2012
  - c. Tanah Bumbu Senior High School, Tanah Bumbu: 2012-2015
  - d. Antasari State Islamic University, Banjarmasin: 2015-2019

1. Name : Halimah
2. Judul skripsi : *Reading Verses Of The Quran On The Life Cycle In Buntok Baru Village South Teweh District North Barito Regency Central Kalimantan*
3. Place and Date of Birth : BUNTOK BARU, 15 Juni 1997
4. Religion : Islam
5. Nationality : Indonesian
6. Marital Status : Single
7. Address : Tabalong
8. Background of Education :
  - a. Sdn 01 Buntok Baru
  - b. Mts Al-Madaniyah Jaro
  - c. Ma Al-Madaniyah Jaro

## CURRICULUM VITAE

<b>Personal Details</b>		
Name		: Fatmawati
Place and Date of Birth		: Desa 7 Keramat Mina, 10 february 1996
Gender		: Female
Marital Status		: Single
Religion		: Islam
Nationality		: Indonesia
Parents		: Fajeri and Siti Khadijah
Siblings		: Ahmad Fauzi
<b>Formal Educational Background</b>		
2003	-2009	: State Elementary School of Keramat Mina
2009	-2012	: Islamic Junior Boarding School Datu Aling Binuang
2012	-2015	: Islamic Senior high School 2 Rantau
2015	-2019	: English Education Department of Antasari State Islamic University Banjarmasin
<b>Organization Experience</b>		
2016	-2019	: Member of SKK Al-Banjary
2016	-2019	: Member of Antasari Cendikia



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**SURAT KETERANGAN**

Nomor: 136/Un.14/III.1.t/02/2019

Yang bertanda tangan di bawah ini, menerangkan bahwa:

Nama : Fatmawati  
N I M : 1501240477  
Jurusan/Prodi : TBI  
Alamat : Desa 7 Keramat Mina RT.03 Kecamatan  
Simpang Empat Kabupaten Banjar

adalah benar telah melaksanakan Seminar Desain Operasional Skripsi yang berjudul:

**STUDENTS' ENGLISH PROBLEMS IN WRITING THESIS PROPOSAL  
AT PROGRAM KHUSUS ULAMA (PKU) IN ACADEMIC YEAR  
2019/2020**

Pada Hari/Tanggal : Rabu, 23 Januari 2019

Tempat : Lokal 1.24

Demikian surat keterangan ini dibuat, untuk dipergunakan sebagaimana mestinya.

Banjarmasin, 12 Februari 2019



Mamudah, M.Pd.I

NIP. 198708212015032004





KEMENTERIAN AGAMA REPUBLIK INDONESIA  
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Nomor : 1769/Un.14/III.3/ PP.00.9/10/2019  
Lamp : -  
Hal : Selesai Riset

17 Oktober 2019

Yth.

**Wakil Dekan Bidang Akademik dan Kelembagaan  
Fakultas Tarbiyah dan Keguruan UIN Antasari Banjarmasin**

*Assalamu'alaikumWr. Wb.*

Menindaklanjuti surat dari Wakil Dekan Bidang Akademik dan Kelembagaan Fakultas Tarbiyah dan Keguruan UIN Antasari Banjarmasin, pada tanggal 9 September 2019 tentang Riset dalam Rangka Penyusunan Skripsi:

Nama : Fatmawati  
NIM : 1501240477  
Jurusan : Tarbiyah dan Keguruan  
Alamat : Jl. Bumi Mas Raya Komplek Bumi Pertiwi III Rt. 32  
Rw. 01 No. 12 Kelurahan Pemurus Baru Kec.  
Banjarmasin Timur  
Judul : **Student's English Problems In Writing Thesisi AT  
Program Khusus Ulama (PKU) In Academic Year  
2019/2020.**


Maka dengan ini kami sampaikan bahwa Mahasiswi yang bersangkutan telah selesai melaksanakan riset di unit kerja yang kami pimpin.

Demikian surat ini kami sampaikan, atas perhatian dan kerjasamanya kami ucapkan terima kasih.

*Wassalamu'alaikum Wr. Wb.*

Dekan,

Irfan Noor

Date	Notes	SIGNATURE
23/01/2019	mubtaha E internal <u>refor</u> external <u>Refm</u> <u>grammar</u>   <u>vocab</u>   <u>dicha</u>	
02/05/2019	30 ← arabic ↳ English Ⓢ Chapter 1 1. background of study blum clear. 2. previous study, research from journal. 3. <u>students english problems</u> why? <u>writing theory</u> why? <u>khuror ulama</u> why?	
13/05/2019	general english / introductory sentence conclusion based on those explanation above	
29/06/2019		

31/07/2019	1. Margin $\begin{matrix} 4 & & 3 \\ & \square & \\ & & 3 \end{matrix}$ -	
	2. Chapter 2, revised. -	}
	3. Buat Content (Daftar isi) ?	}
	4. Chapter III, setting hrs ad when / where ?	} <u>31/11</u>
5/8/2019	- Lanjut, next chapter IV space 1 - content	}
	Continue chapter IV	}
	hal 24 -	
9/9/2019	Lanjut analisis bab IV	}
	per judul proposal	}
20/9/2019	Margin, standard.	}
	Tabel Analysis, why - how	}
	diperbaiki.	}
	Punctuation, spelling.	}
23/9/2019	Revised chapter IV	}
	conclusion, - see analysis, chapter IV	}

24/9





Bd. 10 — add more  
discussions





v. Conclusion, revised  
based on statement problem

Suggestion: see my note  
come to library —

abstract } indonesian  
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DATES	Notes	SIGNATURE
23/01/2019	1. Focus the background in writing & SP in English. 2. Use verse or habits relate to the important of writing 3. Involve the contents to the definition of key terms 4. Determine the measurement. 1/2 Chapt 2. add info about writing <sup>concept</sup> what kind of data do u want <sup>component</sup> to <del>involve</del> <sup>get?</sup> <del>involve</del> How will u collect the data? Invalid <del>involved</del> . do they have to write proposal in English?	
02/05/2019	- Separate between the two verses. - Focus on discussing about writing in background. - Write in section C there is a connection between the first & the second paragraph and the title. - Revise your reason for choosing the title. - In chapter 2 add more component of writing. - Give a clear explanation about proposal components according to scientific exp. or scientists.	
24/05/2019	- add chapter 2 from many sources of different scientists - write the interview guide.	
22/07/2019	Criteria of good proposal M.v. Tursan. 1. Perbaiki background. 2. Research setting di lengkapi 3. Chapt 2 di perbaiki susunan dan bagian 2 nya	

DATES	Notes	SIGNATURE
23/01/2019	1. Focus the background in writing & SP in English. 2. Use verse or habits relate to the important of writing 3. Involve the contents to the definition of key terms 4. Determine the measurement. 1/2 Chapt 2. add info about writing <sup>concept</sup> what kind of data do u want <sup>component</sup> to <del>involve</del> <sup>get?</sup> <del>involve</del> How will u collect the data? Invalid <del>involved</del> . do they have to write proposal in English?	
02/05/2019	- Separate between the two verses. - Focus on discussing about writing in background. - Write in section C there is a connection between the first & the second paragraph and the title. - Revise your reason for choosing the title. - In chapter 2 add more component of writing. - Give a clear explanation about proposal components according to scientific exp. or scientists.	
24/05/2019	- add chapter 2 from many sources of different scientists - write the interview guide.	
22/07/2019	Criteria of good proposal M.v. Tursan. 1. Perbaiki background. 2. Research setting di lengkapi 3. Chapt 2 di perbaiki susunan dan bagian 2 nya	

24-09-2019	<ol style="list-style-type: none"> <li>1. Revise the incorrect word choices and grammatical mistakes.</li> <li>2. Revise the definition of key terms, Be specific.</li> </ol>	
29-09-2019	<ol style="list-style-type: none"> <li>1. Revise the grammatical mistakes &amp; word choices</li> <li>2. Revise chapter 3-4, 5.</li> <li>3. Recheck the reference.</li> </ol>	
21-10-2019	Revise the analysis in chapt. 4	<i>John</i>
06-11-19	Revise chapt. two, chapt. IV in finding and discussion of the 2nd <del>part</del> research questions	<i>John</i>
08-11-2019	Revise the grammatical mistakes, clarify the discussion, and write the conclusion, suggestion & abstract.	<i>John</i>









## CHAPTER I

### INTRODUCTION

#### A. Background

“I leave you two valuable things, which if you hold on to both, you will not get lost. *Kitābullāh* and my *ahl al-bayt*, both of them will not separate until they meet me in *al-Hawḍ*”.

The hadith is quite popular for Muslims, the *sanad* is also clear and can be seen in *al-Ṣawā’iq* page 136, *Ṣaḥīḥ Muslim* in Chapter *Faḍā’il ‘Alī ibn Abī Ṭālib*, *Musnad Aḥmad* III parts 14, 17, 26, 59 and IV in section 366. Also in *Sunan Bayhaqi* II, 148. *Sunan al-Darimi* II, 431. *Kanz al-Ummāl* II, 45 and 48. *Al-Turmudzi* II, 308. *Uṣd al-Ghabah* III, 109 and 148. *Tafsīr al-Kabīr* in the interpretation of the verse “*Wa’taṣimū bi ḥablillāh...*” Also in *al-Dūr al-Manthūr* in the interpretation of the verse of *mawaddah*.<sup>1</sup>

From the hadith of al-Ḥakim in *al-Mustadrak* above, we can be understood that the Qur’an and *ahl al-bayt* of the Prophet are two valuable things for Muslims, both of which are inherited by the Prophet to be held, followed, obeyed. And indeed, in addition to having adhered to the Qur’an and the *Sunnah* in guidance, however, one of the main aids of *Ahl al-Sunnah wa al-Jamā’ah* (hereinafter referred to as Sunni) is to love *ahl al-bayt* and keep the Prophet will about them. And as we know, basically,

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<sup>1</sup> Jalāl al-Dīn al-Suyūṭī, *60 Hadis Keutamaan Ahlul Bayt*, terj. Ali Umar al-Habsyi (Malang: Al-Kautsar, 1993), 22.

Shia and Sunni are agreed in general that Muslims are obliged to love and glorify *ahl al-bayt* the Prophet ﷺ because this is also found in many authentic *riwāyah* (tradition) that we commonly accept the authenticity.<sup>2</sup>

The discourse about *ahl al-bayt* is one of the basic teachings in the Islamic religion, which is obligatory for Muslims to love the family of the Prophet Muhammad ﷺ. This is based on the hadith which is also narrated by Imam Muslim above, which explains that the Prophet gave two provisions to his people, the Qur'an and the belief in *ahl al-bayt*. *Ahl al-bayt* meant all the wives of the Prophet and Ali's family, the Aqil's family, the Ja'far's family, and Abbas's family, and one way to love *ahl al-bayt* was to pray to the Prophet and his wives and also his descendants.<sup>3</sup>

There are so many verses of the Qur'an and the hadiths which confirm that *ahl al-bayt* (relatives of the Prophet ﷺ) have a very noble position. The verses and hadiths also explain their glory and *fadīlah* (virtue). According to Ibn 'Abbās, there are around 300 verses related to them, *ahl al-bayt*.<sup>4</sup>

Some may ask, "Isn't advocating love for *ahl al-bayt* is in a line with the teachings of the Shia sect?" That question actually arises from a lack of attention and understanding of the teachings of Islam as a whole. Who

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<sup>2</sup> Abdullah AS, Sulaiman Amir, and Rizqa Amelia, "Hadis-Hadis Seputar Ahlul Bait: Analisis Pandangan Syiah dan Sunni Terhadap Fatimah," *At-Tahdis: Journal of Hadith Studies*, Vol. 1, No. 2, July-Desember 2017, 107.

<sup>3</sup> Hadi Fathurizka, "Kritik Konsep Ahl al-Bait dalam Pandangan Syi'ah Imamiyah," *Jurnal Kalimah*, Vol. 12, No. 1, March 2014, 2.

<sup>4</sup> Heru Elryco, *Ahlul Bait dan al-Qur'an* (Bandung: Remaja Rosdakarya, 2002), 185.

advocates and calls for, even who command to love *ahl al-bayt* of the prophet is the Prophet himself. And what establishes their sanctity is not a sect or *madhhab* (way of thinking or acting; doctrine, opinion, legal system), but Allah Himself through His word in the Qur'an. Those who narrated the hadith about the Prophet's will concerning *ahl al-bayt* were the *ṣahābah* (the companions), and those who delivered it to the world's Muslims were all Muslim scholars. Even Imām Shāfi'i himself stipulated the necessity to pray for the Prophet and his family in the last *tashāhud* at every prayer in five times days and nights. So if Shia teaches his followers to love *ahl al-bayt*, that is indeed an obligation for their followers. However, that is indeed also an obligation for all Muslims.<sup>5</sup>

The discourse about *ahl al-bayt* itself has become the subject of discussion for both classical and modern *mufasssīr* (interpreter, person whose job is to translate subject is saying into another language).<sup>6</sup> The discussion was interesting because among the *mufasssīr* one with other *mufasssīr* sometimes had differing views due to several reasons or more due to their diverse scientific backgrounds. However, the discussion will be warmed if it is connected with two major factions in Islam, Sunni and Shia. The different views between the two groups in response to *ahl al-bayt* can be said to be very sharp because of differences in references and beliefs about it.

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<sup>5</sup> Al-Hamid al-Husaini, *Keagungan Rasulullah dan Keutamaan Ahlul Bait* (Bandung: Pustaka Hidayah, 2001), 16.

<sup>6</sup> Database Right Oxford University Press, *Oxford Learner's Pocket Dictionary* (China: Oxford University Press: 2008), 233.

This discourse about *ahl al-bayt* is important because besides being discussed clearly in the Qur'an, this problem is also mentioned in many historical explanations of the Prophet's hadith. The *mufasssīr* will certainly get another perspective if they refer to the Prophet's authentic hadith about *ahl al-bayt*, with the discussion about the definition of *ahl al-bayt* itself becoming more comprehensive to be clarified. Because, the Qur'an does not mention the name or anyone who belongs to *ahl al-bayt* explicitly, but in a verse it only offends the wives of the Prophet, while in some of the hadith of the Prophet mentions the name, which later with this, Shia justify that the Prophet's wife is not part of *ahl al-bayt*.<sup>7</sup> However, Ibn Kathīr mentions, people who understand the Qur'an will not doubt that the wives of the Prophet are part of *ahl al-bayt*, and this is also the opinion of Imām al-Qurṭubī, Ibn Hajar, Ibn Qoyim and the others.<sup>8</sup> It then becomes interesting to examine, how exactly is meant with *ahl al-bayt* itself.

Indeed, we understand that the Shia is a group, faction, (hereinafter referred to as branch) of *Ummah* (Islamic Community) that is so enthusiastic in terms of *ahl al-bayt*, even, so fanatical that sometimes we misunderstand them. But we must be aware as Ummu Shu'aib al-Wāḍi'iyah (wife of Sheikh Muqbil ibn Hādi al-Wāḍi'iy, Muslim scholar of science and hadith, founder and first rector of *Ma'had Dār al-Hadīth Dammaj*, Yemen) in *muqaddimah* (introduction) of her book that however

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<sup>7</sup> Syamsu Nahar, "Ahlul Bait in al-Qur'an Perspective: Viewed from Classical and Modern Mufasssīr," *IOSR Journal of Humanities and Social Science*, Vol. 22, November 2017, 11.

<sup>8</sup> Nāṣir ibn 'Abdullāh, *Mas'alah al-Taqrīb bayna Ahl al-Sunnah wa Shi'ah* (Riyadh: Dār al-Ṭayyibah, 1420 H), 103.

*ahl al-bayt* has a high position, and loving them with love that is in accordance with the Sharia will be the cause of increasing faith. Sunni are a branch that greatly glorifies *ahl al-bayt* as Shia glorify them, and that is a rebuttal to the *Rafīdah* (one of the Shia group), who say that Sunni do not love *ahl al-bayt* and instead demeaning them.<sup>9</sup>

In her writings, she said that loving *ahl al-bayt* is a part of obedience and practice of *taqarrub* to Allah because *īmān* (faith, believe, trust to God) is speech, deeds, and heart beliefs and feelings accompanied by deeds of limbs. But it must still be noted that the love must be holy love and clean from the attitude of *ghuluw* (excessive, overreaching), but that does not mean also to underestimate.<sup>10</sup>

Loving the Prophet's family for Muslims indeed is mandatory, because of the Prophet's message to his people. Muslims must know who belongs to the family of the Prophet. For the importance of knowing and getting to know the Prophet's family, Qāḍi 'Iyad once said that knowing the Prophet's family was the savior of hellfire.<sup>11</sup>

Therefore it is not surprising that the position of *ahl al-bayt* in Shia had a very high position and sacred authority. Even with the legitimacy of the doctrine *'Ismah*, the ability to avoid acts of disobedience, in spite of having the power to commit them. They were crowned as people who have

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<sup>9</sup> Ummu Shu'aib al-Wāḍi'iyah, *Keutamaan Ahlul Bait Rasulullah*, terj. Abu Muhammad Harits (Kartasura: Pustaka Ar-Rayyan, 2002), 15.

<sup>10</sup> Ummu Shu'aib al-Wāḍi'iyah, *Keutamaan Ahlul Bait Rasulullah...*, 17.

<sup>11</sup> Jalāl al-Dīn al-Suyūṭī, *Iḥyā' al-Mayt fi Faḍā'il Ahl al-Bayt* (Medina: Dār al-Madīnah al-Munawwarah, 1999), 7.

the same personal qualities as the Messenger of Allah, *ma'sūm*, the concept of incorruptible innocence, immunity from sin, or moral infallibility in Islamic theology, and which is especially prominent in Shia Islam.

Furthermore, one of Shia's sect claimed that *ahl al-bayt* had the right to issue hadith to be used as a basis for Islam. Because of this, religious judgments in the Shiites tradition did not stop until the Prophet, but continued until the twelfth generation of *Imām*.

The doctrine of the existence of *ahl al-bayt* if referred to in the Shia literature is apparently not based just on a sense of fanaticism to the family of the Prophet, but indeed there are many texts of the Qur'an and hadith.<sup>12</sup>

However, the Qur'an does not specify the categories and criteria of *ahl al-bayt* explicitly in the verses. But it is well known that quite a number of verses that discuss *ahl al-bayt* in many explain their virtues and privileges.

Qur'an itself is called first in the above hadith related to the two things that the Prophet mandated to be held captive. But this becomes a bit of a question mark when it connected again with what is meant by "held captive" in the hadith earlier. If it's the Qur'an, is clear, it is a book that radiates from it various Islamic sciences, encouraging it to be observed and researched. Because the Qur'an is trusted by Muslims as a guide book

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<sup>12</sup> Laily Mansur, *Pemikir Kalam dalam Islam* (Jakarta: Pustaka Firdaus, 1994), 46.



that must be understood.<sup>13</sup> It is the *Kalam* of Allah, the miracles bestowed upon the Prophet Muhammad regularly, read it judged as worship.<sup>14</sup> Then related to *ahl al-bayt*, who is meant? The Hadith or *Sunnah* of the Prophet is clear, because it is indeed the second source of law in Islam after the Qur'an, and what is meant by all the news, matters, sayings, actions and provisions of the Prophet, and what is meant by "matters" is everything narrated from the Prophet Muhammad relating to the *himmah*, characteristics, birth history, and his habits.<sup>15</sup> But once again, if that is *ahl al-bayt*, there is still a question mark, while the definition of *ahl al-bayt* itself is understandable, experiencing pro and contradictions among the Muslims themselves, and it cannot be denied that it is indeed fairness.

For this reason, this understanding of *ahl al-bayt* is very interesting to examine in depth. Because the Qur'an itself calls them special, has virtue. And in this study, the author will explore the understanding of *ahl al-bayt* and the verse which talks about their virtue from the point of view of the famous Indonesian interpreter, Muhammad Quraish Shihab, in his interpretation masterpiece, *Tafsir al-Mishbah*.

Sheikh 'Abdullāh Darrāz said, "The Qur'an is like a diamond, from any perspective it will emit the light. If only you gave your partner the

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<sup>13</sup> Muhammad Quraish Shihab, *Kaidah Tafsir* (Tangerang: Lentera Hati, 2013), 5.

<sup>14</sup> Shalahuddin Hamid, *Study Ulumul Qur'an* (Jakarta: Intimedia Ciptanusantara, 2002),

<sup>15</sup> Munzier Suparta, *Ilmu Hadis* (Jakarta: Raja Grafindo Persada, 2002), 1.

opportunity to see the contents of the Qur’anic verses, he might see more from what you see”.<sup>16</sup>

Our perspective as a layman will certainly be very different compared to a *mufasssīr*, as caliber as Muhammad Quraish Shihab, in looking at a problem related to understanding the verses of the Qur’an. Because of that, in this case, the author positioning himself as a researcher on his views in understanding and interpreting the verses of the Qur’an regarding *ahl al-bayt* and its virtues mentioned in the Qur’an.

Muhammad Quraish Shihab, besides being known as a professor in the field of interpretation, from *naṣāb* (genealogy) and his name can be known that he is a descendant of Haḍramī, a resident of the southern Arab region who has a genealogical relationship with the Prophet.<sup>17</sup> It can be said that he is the *ahl al-bayt* of the Prophet if we understanding it in simple terms from the popular *ahl al-bayt* term that knowing into Indonesian language with the term *ahlulbait*, which means the closest family of the Prophet Muhammad.<sup>18</sup> Which in this case also means the descendants of the Prophet.

That so interestingly enough, Muhammad Quraish Shihab has been accused by some as a Shiite. Responding to this in an interview with the *Harian Republika* he said that Quraish Shihab just was an ordinary person,

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<sup>16</sup> Nadirsyah Hosen, *Tafsir al-Qur’an di Medsos* (Yogyakarta: Mizan Media Utama, 2018), 13.

<sup>17</sup> Saifuddin and Wardani, *Tafsir Nusantara* (Yogyakarta: LKIS, 2017), 41.

<sup>18</sup> Tim Redaksi Kamus Bahasa Indonesia, *Kamus Besar Bahasa Indonesia* (Jakarta: Pusat Bahasa Departemen Pendidikan Nasional, 2008), 21.

the Prophet ﷺ who was exceptional, slandered. In addition, he also challenged people who said that he was a Shiite to prove whether the principles of understanding that developed in Iran existed in his work.<sup>19</sup>

Until there, we can be seen an interesting thing, namely examining his work related to the principles of Shia teachings, moreover he, himself is an *ahl al-bayt* itself who in Shia is very respected and even becomes the principle of understanding. This is then that became one of the factors driving the author to choose him to raise this theme.

According to Prof. H. Nadirsyah Hosen, Ph.D., one of the reasons why Muhammad Quraish Shihab was accused of being Shiite is because, in his *Tafsir al-Mishbah*, he often refers to the interpretation of *al-Mizān fī Tafsīr al-Qur'ān* (hereinafter referred to as *Tafsīr al-Mizān*) by Muḥammad Hussayn Ṭabāṭabā'ī who was Shiite.<sup>20</sup>

Muḥammad Hussayn Ṭabāṭabā'ī was a Shia Imamiyah's *mufassīr* in the 20th century who was famous for his interpretations, as *Tafsīr al-Mizān*, which consisted of 20 volumes.<sup>21</sup> The writing of his work was motivated because of his desire to anticipate the turmoil of rationality in his era.<sup>22</sup>

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<sup>19</sup> See: Nashih Nasrullah "Quraish Shihab Jawab Tudingan Syi'ah" in *republika.co.id* in edition of Monday February 17, 2014. Accessed on October 10, 2018.

<sup>20</sup> Nadirsyah Hosen, *Tafsir al-Qur'an di Medsos...*, 230.

<sup>21</sup> Ahmad Baidhowi, *Mengenal Tabataba'i dan Kontroversi Nasikh Mansukh* (Bandung: Nuansa, 2005), 24.

<sup>22</sup> Ahmad Baidhowi, "Ath-Thabataba'i dan Kitab Tafsirnya al-Mizan fi Tafsir al-Qur'an," *Jurnal Studi Ilmu-ilmu al-Qur'an dan Hadis*, Vol. 5 No. 1, January, 2004, 39.

Therefore if, as a Shiite Muḥammad Hussayn Ṭabāṭabā'ī in interpreting the verses of the Qu'ran, especially those related to Shia's ideology, it tends to generalize the ideals and doctrines of his group, then what about Muhammad Quraish Shihab himself, which is said to often refer to *Tafsīr al-Mīzān*?

Therefore, the theme of *ahl al-bayt* is very interesting to observe, especially if it is associated with Muhammad Quraish Shihab who has been accused of being Shiite and caught many refer to the interpretation of Muḥammad Hussayn Ṭabāṭabā'ī in his interpretation. How the Qur'an talks about *ahl al-bayt*, also what their virtues mentioned in the Qur'an, also how Muhammad Quraish Shihab views *ahl al-bayt* and how he interprets verses related to *ahl al-bayt*, especially about the features mentioned by the Qur'an to them, all of them are very interesting to be studied.

Starting from these problems, the author is feeling interesting in researching and reviewing this issue further, then, the results of his research will be compiled in a thesis entitled "The Interpretation of Muhammad Quraish Shihab on *Ahl al-Bayt* in *Tafsir Al-Mishbah*." This is expected to provide useful information for people in the future.

## B. Problem Statement

Based on the background above, as a problem statement, that meant is describing an issue currently existing which needs to be addressed and it

provides the context for the research and generates the questions which the researcher aims to answer. Indeed the statement of the problem is the focal point of any research, so the main issues to be discussed in this research study are:

1. What is the view of Muhammad Quraish Shihab in understanding *ahl al-bayt* and its virtue?
2. How is Muhammad Quraish Shihab's interpretation of the verse of the Qur'an about *ahl al-bayt* and its virtue in *Tafsir al-Mishbah*?

To determine the focus of the problem and avoid the breadth of the discussion, it is necessary to limit the problem. The author identifies the problem above by limiting it into two things, the term of *ahl al-Bayt* and the figure of Muhammad Quraish Shihab.

In this study, *ahl al-bayt* referred to *ahl al-bayt* of the Prophet Muhammad □ in the focus of Muhammad Quraish Shihab view.

The main verse beside the other verses relating to the discussion is the 33<sup>rd</sup> verse of *al-Aḥzāb*. While the main source of interpretation is taken from the *Tafsir al-Mishbah* by Muhammad Quraish Shihab.

### C. Purpose and Significance

The main purpose of research is to inform, to prove a theory, and contribute to developing knowledge in a field of study. A tool for building knowledge and for facilitating learning. Means to understand various

issues and increase public awareness, so with the based on the issues formulated above, the objectives of this study can be detailed as follows:

1. To find out *ahl al-bayt* in the Qur'an.
2. To find out the virtues of *ahl al-bayt* mentioned in the Qur'an.
3. To find out the views of Muhammad Quraish Shihab against *ahl al-bayt*.
4. To find out the interpretation of Muhammad Quraish Shihab in *Tafsir al-Mishbah* regarding the verses of the Qur'an about the virtues of *ahl al-bayt*.

As for the significance of this research is generally expected to add to the scientific treasures in the field of interpretation and can be used as a reference treasury for researchers in the future regarding the problems of *ahl al-bayt* in the Qur'an, which is specified in the view of Muhammad Quraish Shihab. This is because this study provides information about the views and interpretations of Muhammad Quraish Shihab on the verse about the virtues of *ahl al-bayt*. In addition, this research itself is also the final assignment for the author to complete the education in the department of Ilmu al-Qur'an dan Tafsir at Ushuluddin dan Humaniora faculty in Universitas Islam Negeri Antasari Banjarmasin.

#### D. Definition of Term

Defining important terms is essential to ensure a common understanding of key concepts and terminology is shared between the

author's meanings and the audience or reader, particularly if the term is unusual or not widely known. So it is needed to clearly define the terminology to enhance readers' understanding of important terms. So, to clarify and avoid misunderstandings in this study, the author will emphasize the terms as follows:

The views are opinions,<sup>23</sup> think about,<sup>24</sup> ideas or knowledge of things.<sup>25</sup> In this case, it concerns the opinion of one of the Indonesian *mufassīr* figures, Muhammad Quraish Shihab.

*Ahl al-bayt* (literally: the family of home), refers to the family of the Prophet Muhammad □ whose mentioned in the Qur'an. The closest family of the Prophet Muhammad In this case related to its *faḍīlah*, virtue, things that are good, privileged or superior and its primacy.<sup>26</sup>

Interpretation, is explanation,<sup>27</sup> understanding of something,<sup>28</sup> the process, method, act or effort to explain a meaning from a matter that is not clear, explaining the purpose of the verses of the Qur'an.<sup>29</sup> This is synonymous with exegesis, a critical explanation or interpretation of a text, particularly a religious text. Related to this case, it is intended that efforts to gain an understanding of the interpretation of things are able to

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<sup>23</sup> Library of Congress Cataloging-in-Publication Data, *Longman Dictionary of American English* (China: Pearson Education, 2000), 485.

<sup>24</sup> Database Right Oxford University Press, *Oxford Learner's Pocket Dictionary...*, 493.

<sup>25</sup> Tim Redaksi Kamus Bahasa Indonesia, *Kamus Besar Bahasa Indonesia...*, 1116.

<sup>26</sup> Tim Redaksi Kamus Bahasa Indonesia, *Kamus Besar Bahasa Indonesia...*, 1794.

<sup>27</sup> Library of Congress Cataloging-in-Publication Data, *Longman Dictionary of American English...*, 217.

<sup>28</sup> Database Right Oxford University Press, *Oxford Learner's Pocket Dictionary...*, 233.

<sup>29</sup> Tim Redaksi Kamus Bahasa Indonesia, *Kamus Besar Bahasa Indonesia...*, 1585.

be interpreted, to explain the purpose of the verse of the Qur'an according to human ability.<sup>30</sup>

While *Tafsir al-Mishbah* is the interpretation of Muhammad Quraish Shihab, which in this research is the main reference for interpretation.

#### E. Prior Research

As a literature review, surveying books, scholarly articles, and any other sources relevant to a particular issue, an area of research, or theory, and by so doing, provides a description, summary, and critical evaluation of the works in relation to the research problem being investigated. The author realizes that study of *ahl al-bayt*, is actually not a something new, but it not mean done much enough, some researchers and writers have discussed this in many several different points of view.

For the author, in a literature review that the author did, the author found several works related to the discussion about *ahl al-bayt* including the book *al-Ṣaḥīḥ al-Musnad min Faḍā'il Ahl al-bayt al-Nubuwwah* by Ummu Shu'aib al-Wāḍi'iyah which has been translated into Indonesian entitled *Mencintai Ahlul Bait Rasulullah* and published by Pustaka al-Rayyan. Here is she explains 27 the virtues of *ahl al-bayt* based on a valid history with explanations taken from hadith and other histories that can be held it is validity. As a whole, it can be said that the book discusses the

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<sup>30</sup> Muhammad Quraish Shihab, *Kaidah Tafsir...*, 9.



integrity of the *ahl al-bayt* people with a historical source that she searched through the description of *Ṣaḥīḥayn*.

The author also found that the work of Ibrahim Bafadhol entitled *Mencintai Ahlul Bait* was published in 2013, oriented to know, understand, love, and be a good character to the *ahl al-bayt*. The book tries to provide an understanding that in the reality of the people *ummah*, two concepts will be found in loving the family of the Prophet who is quite different. The first was developed by Shia, and the second was developed by Sunni. At a glance, the differences in concepts in these two branches seem simple, but in reality, the implications and impacts are extensive quite, especially in the fields of faith, belief and moral education. Therefore the book seeks to illustrate how the real position of *ahl al-bayt* in the Sunni and Shia viewpoints.<sup>31</sup>

The author also found the work of Abdullah ibn Nuh entitled, *Keutamaan Keluarga Rasulullah Saw* Published by Al-Ihya, Bogor, 1986. This book explains a lot of differences of opinion about the categorization of *ahl al-bayt* among *mufassīr* and *muhaddith* from various factions. He also wrote a book entitled *Mencintai Keluarga Nabi Saw Bekal Menuju Surga* which was published by Noura Books in 2014.

A book by Heru Elryco entitled *Ahlul Bait dan al-Qur'an* also discusses *ahl al-bayt* in the Qur'an, but the discussion is more directed at the explanation related to a verse that tells or related to *ahl al-bayt*

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<sup>31</sup> Ibrahim Bafadhol, *Mencintai Ahlul Bait* (Yogyakarta: Darul Uswah, 2013), 10.

accompanied by the interpretation of *ahl al-bayt* scholars against a verse. The book was published by Remaja Rosdakarya, Bandung, in 2002.

Amīn ibn Ṣālih Harran al-Hida wrote a book that had been translated by Alwi Husein entitled *Ayat-ayat untuk Ahl al-bayt*, published by Zahra, Jakarta in 2014. In the book, Amīn ibn Ṣālih Harran al-Hida briefly quoted and obvious, the verses that come down are related to *ahl al-bayt*, then he analyses it with various histories of hadith for the interpretation of the verse with sources from various commentaries that have validity.

A book entitled, *Citra Ahlulbait Nabi Saw: Penjelasan Ayat dan Riwayat* of Muhammad Reysyahri's work translated from Arabic to English by Ahmad Rizwani and Muhammad Reza Misbahi, then translated from English to Indonesian by Ali Yahya and Moha Mahmud. In Indonesia, the book was printed by the publisher Nur al-Huda Jakarta in 2015. And it was an attempt to summarize the hadiths with similar themes with a number of details sourced from hundreds of books and thousands of *riwāyah*. In accordance with its title, the book seeks to describe how the image or picture of the Prophet's family is based on the verses of the Qur'an and valid and *ṣāriḥ* (clear and trusted) history, arranged in 13 parts including the *muqaddimah*.

In addition to published works, the author also found several theses related to ahl al-bayt, including a thesis entitled *Penafsiran Ahlul Bait dan Implikasi Terhadap Ismah al-Imam Perspektif Tabataba'I dalam Tafir al-*

*Mizan Fi Tafsir al-Qur'an* by Abdul Gapur, UIN Sunan Kalijaga, Yogyakarta, 2015.

Also, thesis entitled *Eksistensi Ahlul Bait dalam Kitab Tafsir Jami' al-Bayan fi Tafsir al-Qur'an Imam Ibn Jarir al-Thabari* by Dedi Permana Irawan, UIN Syarif Hidayatullah, Jakarta, 2001.

Then there is a dissertation that discusses the primacy of the family of the Prophet entitled *Takhrij Hadis-Hadis Tentang Keutamaan Keluarga Nabi Muhammad Saw*, by Ismail Nasution at Program Pascasarjana Universitas Islam Negeri Sumatera Utara, Medan, 2016. But according to its title, it is more touching on the study of hadith traditions.

From the works of literature review above, the main discussion of the whole is about ahl al-bayt and their virtue. But, it doesn't touch on the view of *ahl al-bayt* and the interpretation of the verses that mention in the newspaper about them in Muhammad Quraish Shihab's perspective, in the interpretation of *Tafsir al-Mishbah*. That is precisely the focus of this research.

## F. Research Method

As the process used to collect information and data for the purpose of making decisions about the research study, a research method is a strategy used to implement that plan. And in this research author will explain that with many particular explanations as follows:

### 1. Form of Research

The method used in this study is *mawḍū'ī* (thematic). This method is a method that directs a view to a particular theme, then looks for the Qur'an's view of the theme by gathering all the verses that talk about it. Then analyzing it all, understanding it and gather with enriched discussion and related descriptions and many *riwāyah* to then conclude it with a written and thorough view of the theme.<sup>32</sup>

So the purpose of this research is to express the opinion of Muhammad Quraish Shihab about *ahl al-bayt* and its virtues mentioned in the verse of the Qur'an, especially in his interpretation in *Tafsir al-Mishbah*.

This *mawḍū'ī* method itself is said to have been started by Muhammad al-Biqā'i. This method from the Shiite community was recommended by Muhammad Baqr al-Sadr, Muhammad Quraish Shihab himself was the initiator of the initial application of this method in Indonesia through his writings.<sup>33</sup>

## 2. Data Collection

The data collection technique used in this study is to use library research, which is to explore various library data to be classified according to the material to be discussed according to the subject matter. Focusing on research on the content analysis of the literature related to research

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<sup>32</sup> Muhammad Quraish Shihab, *Kaidah Tafsir...*, 385.

<sup>33</sup> Nadirsyah Hosen, *Tafsir al-Qur'an...*, 11.

from both primary and secondary sources.<sup>34</sup> The data that will be collected globally are as follows:

- a. Muhammad Quraish Shihab's view of *Ahl al-bayt*.
- b. An explanation of the virtue of *ahl al-bayt* in the Qur'an and the interpretation of Muhammad Quraish Shihab against that verse.

### 3. Data Sources

The data, which the author needs in this study includes two important things according to the formulation of the problem, and the data certainly relate to Muhammad Quraish Shihab's view of ahl al-bayt, as well as the discussion of verses related to the virtues of ahl al-bayt in the Qur'an and the interpretation of Muhammad Quraish Shihab against it.

Data to be processed in this study were obtained from two sources as follows:

- a. The main sources consisting of al-Qur'an al-Karim and Tafsir al-Mishbah by Muhammad Quraish Shihab as the main topics of research.
- b. Complementary sources, consisting of various research results starting from the thesis, dissertation that discusses almost the same thing. Also various other references, and works, journals, articles, and other writings related to the subject under the study, also in print or digital media.

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<sup>34</sup> Sutrisno Hadi, *Metodologi Research* (Yogyakarta: Andi Offset, 1994), 3.

#### 4. Data Analysis

To analyze the data, the author uses descriptive-analysis methods, it is mean to tell, describe and classify objectively the data studied then interpret and analyze data.<sup>35</sup> In this case, the author describes clearly and objectively the views of Muhammad Quraish Shihab on ahl al-bayt and his interpretation of the virtues of ahl al-bayt mentioned in the Qur'an.

As for the steps, which author will do in this research because this research is thematic interpretive research, so to obtain objective results, the authors carry out the steps of thematic interpretation, research initiated by 'Abd al-Ḥay al-Farmāwī in *al-Bidāyah fi al-Tafsīr al-Mawḍū'iy*.<sup>36</sup> But still focusing on the views of Muhammad Quraish Shihab and also referring to the *Tafsir al-Mishbah*. In this case, the steps which the authors will do are as follows:

- a. Determine the topic of the problem, in this case, the theme *ahl al-bayt* in the Qur'an
- b. Collects verses from the Qur'an which discuss about *ahl al-bayt*
- c. Classify the verses according to the chronology of the verse accompanied by the *asbāb al-nuzūl* (Reasons for the revelations)
- d. Describes the *munāsabah* (relation) between verses

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<sup>35</sup> Cholid Nabuko and Abu Achmadi, *Metodologi Penelitian* (Jakarta: Bumi Aksara, 2001), 44.

<sup>36</sup> 'Abd al-Ḥay al-Farmāwī, *al-Bidāyah fi al-Tafsīr al-Mawḍū'iy: Dirāsah Manhajīyyah Mawḍū'iyah* (Cairo: al-Hadrah al-'Arabiyyah, 1997), 62.

- e. Arrange discussion in one perfect framework. Here the author will focus on the study of *ahl al-bayt* in the perspective of Muhammad Quraish Shihab, reviewing and studying the interpretation of Muhammad Quraish Shihab in *Tafsir al-Mishbah* about the verse concerning the virtues of *ahl al-bayt* in the Qur'an, for the further, data obtained will be analysed
- f. Complete the discussion with hadith and many *riwāyah* that are relevant to the discussion
- g. Study and describe the understanding that has been obtained from the data set, then drawing the conclusions from the formulation of the problem that the author has pointed out.

#### G. Research Structure

Research structure is basically an outline of the work to provide the research structure towards the end of the introduction chapter. The following is a research structure in thesis writing, the author will divide it into five chapters, each of which consists of several sub-chapters as follows:

The first chapter is an introduction, explains the outline of the research. This chapter includes a brief explanation of the research background and provides a rationale for the selection of the research area. Moreover, the first chapter contains an explanation of the research aim and objectives and explains research structure. That contains the background of why it is necessary to do a study of Muhammad Quraish Shihab's view of *ahl al-*

*bayt* and a discussion of the verses about their integrity, and how Muhammad Quraish Shihab's interpretation of the verse about them in *Tafsir al-Mishbah*. Then proceed with the formulation of the problem in the form of questions that want to find answers through this research. Continued with the purpose and significance of the research as the clarity of what was wanted to be achieved and the benefits of the results of the research both for the public and for the interests of further research by the academics. Then the definition of terms to explain and to avoid misunderstandings about the problems raised. Then put forward some results of previous research to find out the study of the discussion with almost similar problems that have been raised by other researchers and academics, their research information, can be taken as a reference in this research. Then the research method used as a reference for this research includes the form, data, collection and source, and analysis of it. This chapter closes with a sub-chapter in the form of systematic discussion that describes the coherent written order of the discussion in this research so that the explanation is expected to be intact and coherent. For the simple, this chapter will constitute a literature review, and accordingly, contains an analysis of models and theoretical frameworks that have been previously introduced to the research area. This chapter contains definitions of the main terms and explains the search strategy for the data. Viewpoints of other authors regarding the research area in general and research problem, in particular, have been presented in a logical manner in this chapter.



The second chapter contains the study theoretical and mapping of the subject matter, in this case *ahl al-bayt* and its discussion, from the Qur'an verses, and the virtues of those mentioned in the Qur'an, or from other meanings derived from the hadith and expert opinions who examine their existence, even up to the pros and cons of what is meant by *ahl al-bayt* itself.

The third chapter discusses the description of the main characters and reference book in this research, Muhammad Quraish Shihab and his work *Tafsir al-Mishbah*.

The fourth chapter is an analysis and the main discussion about Muhammad Quraish Shihab's view of *ahl al-bayt*, included verses about the virtues of *ahl al-bayt*-in the Qur'an and analyzed the interpretation of Muhammad Quraish Shihab against them in *Tafsir al-Mishbah*.

The fifth chapter, closure or concluding remark. It is the final part of the research which contains conclusions and suggestions.

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# CHAPTER I

## INTRODUCTION

### A. Research Background

The Holy Qur'an introduces itself with various characteristics.<sup>1</sup> One of them is as *huda li al-nās* (guidance for humans),<sup>2</sup> to optimize its function as *huda li al-nās*, the Qur'an needs to be understood and used as a basis to answer socio-religious problems, both at the time when it was revealed and in this contemporary time. It is because the Qur'an can be universally and also *ṣāliḥ li kulli zamān wa makān* (valid for every place and time).<sup>3</sup> However, not all of the Qur'anic verses can be immediately understood by the reader, especially for non-Arabs who do not understand the language of the Qur'an (Arabic). To understand the Qur'an, someone needs an explanation or an interpretation which Allah has assigned it to the Prophet Muhammad P.B.U.H. to provide a complete explanation of the content of the Qur'an, as mentioned in Q. 16: 44 below:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

*(We sent them) with clear signs and books of dark prophecies, and We have sent down unto thee (also) the Message: That you mayest explain clearly to men what is sent. For them, and that they may give thought. (Q. 16: 44).*<sup>4</sup>

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<sup>1</sup>Quraish Shihab, *Membumikan al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 2013), 27.

<sup>2</sup>See Q. 2: 185.

<sup>3</sup>Abdul Mustaqim, *Pergeseran Epistemologi Tafsir* (Yogyakarta: Pustaka Pelajar, 2008), 5.

<sup>4</sup>A. Yusuf Ali, *The Holy Qur'an: Text, Translation and Commentary* (Beirut: Dar al-Arabia, 1968), 667.

Initially the attempt to interpret the Qur'an was given entirely to the Prophet as the sole interpreter (*mufasssir*). But after his death, the process of interpretation fell into the hand of his companions (*ṣaḥābah*). They are many companions who became expert interpreters, but only 10 of them, the best one, received the more valuable gift. They are Abū Bakr aṣ-Ṣiddīq (d. 634 AD), 'Umar bin al-Khaṭṭāb (d. 644 AD), 'Uthmān bin 'Affān (d. 656 AD), 'Alī ibn Abī Ṭālib (d. 661 AD), 'Abdullāh bin Mas'ūd (d. 653 AD), Ibn 'Abbās (d. 687 AD), Ubay bin Ka'ab (d. 640 AD), Zaid bin Ṭābit (d. 665 AD), Abū Mūsā al-Ash'ārī (d. 664 AD) and 'Abdullāh bin Zubair (d. 692 AD).<sup>5</sup> The interpretation efforts in this era were still carried out verbally and conveyed in *ḥalaqah* of the companions, no interpretation had been recorded yet because the codification was only carried out in the second century. In addition, interpretation was only a branch of hadīth and did not have a regular form.<sup>6</sup> Then the effort was followed by the successor (*tābi'īn*) and the generation that grew and lived afterwards.

The history of the writing of the Qur'anic commentary has only begun since the end of the second century of Hijriy. It was written by classical interpreters (*mufasssir salaf*), that is enriched the source of Muslim understanding in the world about the Qur'an and Islam. Among them are: *Tafsīr Ma'ānil Qur'ān* by al-Farrā' (d. 822 AD),<sup>7</sup> *Tafsīr al-Ṭabarī* by Abū Ja'fār Muḥammad bin Jarīr al-Ṭabarī (d. 923

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<sup>5</sup>Subhi al-Ṣālih, *Mabāhīts fī 'Ulūmil Qur'ān* (Beirut: Dār al-'Ilm al-Malāyīn, 1997), 289.

<sup>6</sup>Manna al-Qaṭṭān, *Mabāhīts fī 'Ulūmil Qur'ān* (t.t.: Maktabah Wahbah, 2000), 329.

<sup>7</sup>TM. Hasbi ash-Shiddieqy, *Sejarah dan Pengantar Ilmu al-Qur'an dan Tafsir* (Semarang: Pustaka Rizki Putra, 2009), 192. However, some say that this is still debated whether it is the first or

AD), *al-Kashshāf* by Abū al-Qāsim Maḥmūd al-Zamakhsharī (d. 1144 AD), *al-Kabīr* by Fakhruddīn Muḥammad al-Rāzī (d. 1210 AD), *Anwār al-Tanzīl wa Asrār al-Taʿwīl* by Nāṣiruddīn Abū Saʿīd ʿAbdullāh al-Baiḍāwī (d. 1292 AD), *Tafsīr Ibn Kathīr* by Abū al-Fidāʾ Ismāʿīl bin Kathīr (d. 1372 AD) and *Tafsīr Jalālain* by Jalāluddīn al-Maḥallī (d. 1459 AD) and Jalāluddīn al-Suyūṭī (d. 1505 AD).<sup>8</sup> Furthermore, the efforts to extract the Qurʾan content continue to develop until now.

Qurʾanic interpretation activities are not only a trend in United Arab Emirates but also become a trend in Indonesia. In Indonesia, the interpretation of the Qurʾan had been happened since the 16<sup>th</sup>/17<sup>th</sup> century. The history recorded the fragment of the interpretation of *sūrah al-Kahf* in Malayan. The manuscript was thought to have been written at the beginning of Sultan Iskandar Muda's reign (d. 1636 AD). It also recorded the name of Abdurrauf al-Fanshuri as-Singkili (d. 1693 AD) as an archipelago scholar who composed the work of a complete interpretation of 30 *juz Tarjumān al-Mustafīd*. Then, in the 19th century there were a commentary entitled *Kitāb Farāʾiḍul Qurʾān* used the Malay-Jawi language. In addition, there many works of interpretation which are popular from the Nusantara Muslim scholars, namely the work of Nawawi al-Bantani (d. 1897 AD) by title *Tafsīr Marāḥ Labīd* or *Tafsīr al-Munīr*.<sup>9</sup> Since the time, the writing of Qurʾanic interpretation by Indonesian

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not, see Dosen Tafsir Hadits Fakultas Ushuluddin UIN Sunan Kalijaga Yogyakarta, *Studi Kitab Tafsir* (Yogyakarta: Teras, 2004), 2.

<sup>8</sup>M. Masri Muʾadz, *Paradigma al-Fatihah: Memahami Petunjuk al-Qurʾan Menggunakan Pendekatan Berpikir Sistem* (Jakarta: Indovertical Point, 2013), xiii.

<sup>9</sup>See Nurdin Zuhdi, *Pasaraya Tafsir Indonesia: Dari Metodologi Hingga Kontekstualisasi* (Yogyakarta: Kaukaba Dipantara, 2014), viii and Islah Gusmian, *Khazanah Tafsir Indonesia: Dari Hermeneutika Hingga Ideologi* (Jakarta: Teraju, 2003), 53-55.

Muslims continues to emerge. Until now the interpretation of the Qur'an never stop and continues to be developed in accordance with the background and intellectual level of the author.

The work of the Qur'anic interpretation that is developed in Indonesia is quite diverse. If we see at the term of the systematic presentation of Indonesian interpretation products, there are some coherent and complete 30 *juz* presentation systems such as *Tafsir Qur'an Karim Bahasa Indonesia* by Mahmud Yunus (b. 1899 AD, d. 1982 AD), *Tafsir al-Qur'an an-Nur* by Hasbi ash-Shiddieqy (b. 1904, d. 1975 AD), *Tafsir al-Azhar* by Abdul Malik Karim Amrullah (b. 1908, d. 1981 AD) and *Tafsir al-Mishbah* by Quraish Shihab (b. 1944 AD).<sup>10</sup> There are also some of thematic presentation systems such as *Tafsir Kebencian* by Zaitunah Subhan (b. 1950 AD), *Manusia Pembentuk Kebudayaan dalam Al-Qur'an* by Musa Ash'ari (b. 1951 AD) and *Wawasan al-Quran: Tafsir Mawdu'i Pelbagai Persoalan Umat* by Qurasih Shihab.<sup>11</sup>

Furthermore, there is a systematic model for the presentation of interpretations that concentrates on certain *surah*. Among of them: *sūrah* al-Fātiḥah, such as *Tafsir Sufi al-Fatihah* by Jalaluddin Rahmat (b. 1949 AD), *Samudera al-Fatihah* by Bey Arifin (b. 1917 AD, d. 1995 AD) and *Risalah al-Fatihah* by A. Hassan (b. 1887 AD, d. 1958 AD). *Sūrah* Yāsīn, such as, *Memahami Surah Yasin* by Radiks Purba and

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<sup>10</sup>Nurdin Zuhdi, *Pasaraya Tafsir Indonesia*, ix.

<sup>11</sup>Islah Gusmian, *Khazanah Tafsir Indonesia*, 147.

*Kandungan Surah Yasin* by Mahfudhli Sahli.<sup>12</sup> Beside of the *sūrah* al-Fātiḥah and Yāsīn, there are also special interpretations of other *surah* such as *Tafsir Surah al-Ikhlās* and *Tafsir al-Mu‘awwidzatain* by Ahmad Yasin Asmuni and *Tafsir al-Hijri: Kajian Tafsir al-Qur’an Surah an-Nisa’* by Didin Hafidhuddin.<sup>13</sup>

There is also a systematic model for the presentation of interpretation that concentrates on certain *juz*, such as *Tafsir al-Qur’an Juz XXV Ilaihi Yuraddu Annahul Haq* and *Tafsir Juz Tabarak Khuluqun ‘Azhim (juz 29)* by Yunan Yusuf and the interpretation of the last *juz (juz amma)*. The commentary which concentrates on *juz amma* is quite a lot, such as *al-Burhan: Tafsir Juz ‘Amma* by Abdulkarim Amrullah, *al-Hidayah Tafsir Juz ‘Amma* by A. Hassan, *Tafsir Djuz ‘Amma* by Adnan Lubis, *Tafsir Juz ‘Amma dalam Bahasa Indonesia* by M. Said and many more. Among the most recent interpretations of *juz ‘amma* is the work of Salman Harun which he named *Secangkir Tafsir Juz Terakhir: Mengerti Jalan-Jalan yang Membahagiakan di Dunia dan Akhirat*.

Salman Harun is one of the modern exegete figures. He was born in Pariaman, 12<sup>th</sup> of June 1945. He received a professor degree in the field of *tarbawi* interpretation at 28 years old. Salman Harun is still actively distributing his interpretation ideas both in college and off campus. He is an intellectual figure who actively fills the program at RRI's Mutiara Pagi Audio Interpretation and conveys his

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<sup>12</sup>Islah Gusmian, *Khazanah Tafsir Indonesia*, 56-57.

<sup>13</sup>Islah Gusmian, *Khazanah Tafsir Indonesia*, 147.



interpretation of the verses of the Qur'an, not only against the verse in the last *juz* but also other verses such as surah al-Fātiḥah, al-Baqarah, Āli 'Imrān, etc.<sup>14</sup>

As a person who lives in the millennial era, Salman does not want to be out of date. The life of the millennial generation that tends to be inseparable from information technology, especially the internet, he uses to share his thoughts on social networks. He actualizes his interpretation thoughts consistently through the Facebook page that he managed himself. He actively posts his writing almost one verse every day. His goal is to enrich the color of social media with more positive information that can guide people to the happiest paths both in the world and in the hereafter.<sup>15</sup>

Furthermore, according to Salman, what he wrote had a distinctive nuance that was not possessed by previous interpretation books, which made him interested in knitting these writings into a book-shaped writing. Namely *Secangkir Tafsir Juz Terakhir: Mengerti Jalan-Jalan yang Membahagiakan di Dunia dan Akhirat*. The commentary written by Salman has its own characteristics which make it a book of interpretation that is interesting and different from other interpretations, in addition to the title of the book which is packaged in an interesting language, Salman also presents his interpretation of the commentary by dipping in search of verse messages, especially the moral values contained in these verses. That is because he tries to present a Qur'anic interpretation that is relevant to its readers, namely the Facebook

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<sup>14</sup>Salman Harun Institute, in <http://salmanharun.com/89-profil>, accessed on 5<sup>th</sup> of September 2018.

<sup>15</sup>Salman Harun, *Secangkir Tafsir Juz Terakhir: Mengerti Jalan-Jalan yang Membahagiakan di Dunia dan Akhirat* (Lentera Hati, 2018), ix.

user, which they tend not to like heavy reading and more like light reading and easy to understand. He combines skills of analyzing language, breadth of insight and clarity in his speech to present interpretations that are rich in meaning, touching reason and heart and easily digestible by people who do not understand Arabic.

To interpret the Qur'an, a method is needed, which is a way of interpreting the verse of the Qur'an and other matters that are related to the interpretation problem. The method which is a combination of system tools (strategies, approaches, techniques and ways of development) in its function has a very important position in the effort to achieve the intent and purpose of the interpretation itself.<sup>16</sup> In this case, the method that used by Salman Harun is also quite interesting, he tries to classify verses that support a particular message into a group of themes which then the collection of themes are combined in the structure of the surah until finally he can issue the moral message from the surah. This makes the researcher interested in examining the methodology used by Salman in his interpretation.

In addition to dealing with methods, usually a work of interpretation always contains a nuance or special nature that gives color to an interpretation which is usually referred to as the orientation of interpretation. In this case, in the book of interpretation of *juz amma* that is written by Salman Harun, he does not mention what orientation which dominates his interpretation. He only mentions that his interpretation has a distinctive nuance that previous commentaries did not have.

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<sup>16</sup>M. Ridhwan Nasir, *Memahami al-Qur'an Perspektif Baru Metodologi Tafsir Muqarin* (Surabaya: Indra Media, 2003), 1.

Therefore, the researcher also feels the need to know the orientation of his interpretation.

In addition, the interpretation of Salman's product is also not accompanied by footnotes and bibliography of reference sources that he uses in interpreting the Qur'an that make the researcher wonder about the originality of the interpretation.

Based on some uniqueness, the researcher gets interesting to choose Salman Harun and his interpretation as the object of research which is focused on the study of methodology, orientation and originality of his interpretation. The researcher proposes this research with the title: **Study of Salman Harun's Interpretation in His Work *Secangkir Tafsir Juz Terakhir*.**

## **B. Problems Statement**

Based on the background above, the problems that are raised in this study are:

1. What is Salman Harun's interpretation methodology in his work *Secangkir Tafsir Juz Terakhir*?
2. What is the orientation of Salman Harun's interpretation in his work *Secangkir Tafsir Juz Terakhir*?
3. Are the ideas sourced from Salman Harun's own or from someone else?

## **C. Purpose and Significance**

1. The Purpose of the Research

Based on the problems that are formulated above, it is also necessary to formulate the purpose of the research from this study. The purpose of it is to determine the method and orientation of interpretation of Salman Harun in his interpretation *Secangkir Tafsir Juz Terakhir*.

## 2. Significance of Research

The significance results of this study include:

From an academic standpoint, the results of this study are expected to provide information and add to the intellectual property of students and society in the study of the Quran, especially academics who work in the field of Qur'anic studies and interpretations of the method and orientation of interpretation in local interpretations of Indonesian Muslim scholars. namely Salman Harun.

In practical terms, the researcher wants to provide input and motivation to students of Al-Qur'an Studies and Interpretation by promoting the study of interpretations written by Indonesian Muslim scholars themselves as a form of appreciation for the work of the archipelago. This research is also expected to be used in a variety of interests, such as the resource to write some books in field Qur'an and interpretation in the form of journals and articles, also the reading material and others. By this research, the researcher wishes that the result methods of this research, used by Salman Harun can be studied for the reviewers of the Quran so that they can also apply the method he has demonstrated.

## D. Operational Definition

In this research, the researcher wants to explain that the focus of this interpretation study is only directed to the method, orientation and originality of Salman Harun's interpretation. There are to facilitate understanding and to avoid misunderstandings in understanding the purpose of this paper, especially regarding the issues to be discussed. In addition, it is also necessary to explain some of the terms related to the discussion above as follows:

### 1. Interpretation Method

The word "Method" comes from the Greek, *Methodus* (a going after, pursuit, system), *meta* meaning after, and *hodos* meaningful way.<sup>17</sup> Method is a way of doing anything; mode; procedure, process; especially, a regular, orderly definite procedure or way of teaching, investigating, etc; regularity and orderliness in action, thought, or expression; system on doing things or handling ideas.<sup>18</sup> In Arabic terms, the method is called *manhaj*, *thariqah* or *nizham*.<sup>19</sup>

In relation to the interpretation of the Qur'an, the method of interpretation is an orderly and thoughtful way to achieve a correct understanding of what Allah intended in the verses of the Qur'an which He revealed to the Prophet Muhammad P.B.U.H. Simply, the method of interpretation is the working of an interpreter in

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<sup>17</sup>Noah Webster, *Webster's New Twentieth Century Dictionary* (Amerika Serikat: William Collins, 1979), 1134.

<sup>18</sup>Noah Webster, *Webster's New Twentieth Century Dictionary*, 1134. Also see AS Hornby, *Oxford Advanced Learner's Dictionary of Current English* (New York: Oxford University Press, 1987), 533.

<sup>19</sup>Munir al-Ba'albakī, *Al-Mawrid a Modern English-Arabic Dictionary* (Beirut: Dar al-'Ilm al-Malayin, 1979), 575.

interpreting the Qur'an and arranging it in an interpretive work. Interpretation method contains a set of rules, rules and rules that must be considered when interpreting the verse of the Qur'an.<sup>20</sup>

In the development of interpretation Qur'an has some scholars who equate the term "*Manhaj*" and "*Tharîqah*".<sup>21</sup> Some said that *Manhaj* was an approach, and *Tharîqah* as methods.<sup>22</sup> Al-Rumi analogize *Manhaj* (approach) as one's journey toward a city, a commentator was able to determine the path to be taken, whether by land, sea, or air. While the method (*Tharîqah*) is taken as a real trip, whether freeway toll roads, or maybe another trip because they have to stop at some places.<sup>23</sup> Whereas al-Farmawi uses the term *manhaj* to describe the method or method used by the interpreter in interpreting the Qur'an. In this case, the author refers to the term used by al-Farmawi, namely the term *manhaj* to refer to the method. The method in question is the method of *tahliliy*, *ijmali*, *muqaran* and *mawdhu'i* which will be discussed in the next section.<sup>24</sup>

In this analysis the researcher tells about the step, method and interpretation systematics used by Salman Harun in interpreting the Qur'an.

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<sup>20</sup>Nashruddin Baidan, *Metodologi Penafsiran al-Qur'an* (Yogyakarta: Pustaka Pelajar, 1998), 2.

<sup>21</sup>Muhammad Husain al-Dzahabî, *al-Tafsîr wa al-Mufasssîrîn*, ( w.p.: Maktabah 'Umair al-Islâmiyah, 2004), 195.

<sup>22</sup> Şalâh 'Abd al-Fattâh al-Khâlidî, *Ta'rîf al-Dârisîn bi Manâhij al-Mufasssîrîn* ( Beirut: Dâr al-Qalam, 1429 H), 17-19. Fahd bin 'Abd ar-Rahmân bin Sulaimân ar-Rûmî, *Buḥûts fî Ushûl al-Tafsîr wa Manâhijuhu* (w.p.: Maktabah al-Taubah, 1419 H), 55-56.

<sup>23</sup> Fahd bin 'Abd ar-Rahmân bin Sulaimân ar-Rûmî, *Buḥûts fî Ushûl al-Tafsîr wa Manâhijuhu*, 56.

<sup>24</sup>'Abd al-Hayy al-Farmâwî, *al-Bidāyah fî al-Tafsîr al-Maudhū'iy* (Kairo: Mathba'ah al-Hadhārat al-'Ārabiyyah, 1997), 19.

## 2. Interpretation Orientation

What is meant by the orientation of interpretation is also called the *Lawn* of commentary is a personal tendency interpreter who helped give the color interpretation of the text Qur'an.<sup>25</sup> The orientation of interpretation is a special nuance or trait that gives color to an interpretation as the result of the expression of knowledge and thinking tendencies that are used by *mufassir* in explaining Qur'anic verses. Among the motifs interpretation is *Fiqhî's* interpretation, *'Ilmî's* interpretation, *Sufi's* interpretation, *Falsafi's* interpretation, *Kalami's* interpretation, *Al-Adab al-Ijtima'î's* interpretation and *Lughawi's* interpretation.

## 3. Originality

The meaning of originality in English is a state or quality of being, it is copied or imitated.<sup>26</sup> In proving the originality of interpretation work, there are some aspects we can be attention such as in the using expressions aspect, methodological aspects, and the substance of interpretation aspect. In this research, the researcher will examine the originality of Salman Harun's interpretation in his work of some aspects, whether his interpretation can be said to be new in the field of Indonesian interpretation, or his position is only developing or even imitating from *mufassir* before.

## 4. *Secangkir Tafsir Juz Terakhir*

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<sup>25</sup>Fahd bin 'Abd ar-Rahmān bin Sulaimān ar-Rūmī, *Buḥūts fī Ushūl al-Tafsīr wa Manāhijuhu*,70.

<sup>26</sup> AS Hornby, *Oxford Learner's Dictionary of Current English* (Oxford: Oxford University Press, 1987), 593.

*Secangkir Tafsir Juz Terakhir* is a book / commentary written by a scholar named Salman Harun. The full name of the work is *Secangkir Tafsir Juz Terakhir: Mengerti Jalan-Jalan yang Membahagiakan di Dunia dan Akhirat*. His work contains his interpretation of the last *juz* of the Qur'an or commonly referred to as *juz amma* with interpretations that are "unique and different" compared to other interpretations of *juz amma*.

In accordance with the title of the book, the author tries to extract the meaning of interpretation and moral messages in *juz amma* so that they can be impregnated with their meanings and translated into daily behavior that will lead to the paths of happiness in the world and hereafter as desired by the author. This book is published by the Lentera Hati in early 2018.

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

Previous research is some researches that have been done by other people related to the same theme, to find out what methods have been used, what results have been achieved, which parts of the research have not been resolved, what factors are supporting, or what solutions selected in overcoming research barriers.<sup>27</sup>

Regarding to previous researches, the researcher conducted a search of works that have discussed the methodology of interpretation of *juz amma* and studies that have similarities in the characters studied.

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<sup>27</sup>Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2010), 83.



As far as the searches that the researcher did, for previous studies there were indeed some people who have studied the interpretation methodology of *juz amma*, for example a thesis written by Halimatus Sa'diyah Ushuluddin and Humanities Faculty UIN Antasari Banjarmasin in 2017, entitled *Manhaj Tafsir Tim Sahabat Kandangan (Dirasah Manhajiyah fi Tafsir Juz Amma)*. This interpretation contains the method used by the Sahabat Kandangan Team in interpreting *juz amma* which interpretation uses Malay language.<sup>28</sup>

The thesis was written by Ibramsyah Ushuluddin and Humanities Faculty UIN Antasari Banjarmasin in 2000, entitled *Metodologi Tafsir Muhammad Abduh (Studi tentang Tafsir Juz Amma)*. This thesis discusses the methodology used by Muhammad Abduh in interpreting *juz amma*, which is related to the method, colour and tendency of interpretation.<sup>29</sup>

Thesis written by Wilda Kamalia Ushuluddin Faculty of UIN Syarif Hidayatullah Jakarta in 2017, entitled *Literatur Tafsir Indonesia (Analisis Metodologi Dan Corak Tafsir Juz 'Amma As-Sirāju 'L Wahhāj Karya M. Yunan Yusuf)*. This study discusses the methodology used by M. Yunan Yusuf in interpreting *juz amma* related the systematics, methods, color and sources of interpretation of M. Yunan Yusuf, as well as the shortcomings and advantages of these interpretations.<sup>30</sup>

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<sup>28</sup>Halimatus Sa'diyah, "Manhaj Tafsir Tim Sahabat Kandangan: Dirasah Manhajiyah fi Tafsir Juz Amma", *Skripsi* (Fakultas Ushuluddin dan Humaniora UIN Antasari Banjarmasin), 2017.

<sup>29</sup>Ibramsyah, "Metodologi Tafsir Muhammad Abduh (Studi tentang Tafsir Juz Amma)", *Skripsi* (Fakultas Ushuluddin dan Humaniora UIN Antasari Banjarmasin), 2000.

<sup>30</sup>Wilda Kamalia, "Literatur Tafsir Indonesia (Analisis Metodologi Dan Corak Tafsir Juz 'Amma As-Sirāju 'L Wahhāj Karya M. Yunan Yusuf)", *Skripsi* (Fakultas Ushuluddin UIN Syarif Hidayatullah Jakarta), 2017.

Furthermore, the researcher did not find any thesis that focused on Salman Harun as the writer. The researcher just found an article in a journal written by Wildan Imaduddin Muhammad UIN Syarif Hidayatullah Jakarta in the journal *Maghza* Vol. 2 No. 2, July-December 2017, entitled *Facebook Sebagai Media Baru Tafsir al-Qur'an di Indonesia (Studi Atas Penafsiran al-Qur'an Salman Harun)*.<sup>31</sup> The article focuses its study on the products of Salman Harun's interpretation of al-Qur'an from the nuances of Indonesian interpretations inherent in Salman Harun and the novelty aspect of discourse which is the basic character of social media with Facebook as its medium, which is studied with a hermeneutic approach.<sup>32</sup> The article only discusses briefly about Salman Harun's interpretation which had not been printed yet into a book. It was still a separated writings of Salman Harun's Facebook page. In addition, at that time, Salman Harun had just written surah *al-Nās* until surah *al-Infīṭār*, he had completed yet his write.<sup>33</sup>

As far as the researcher's observation, there has been no specific research on Salman Harun's interpretation. Some of the writings above discuss the methodology of interpretation of *juz amma* but from different figures. Even though there was a discussion about Salman Harun's interpretation, the study only a brief discussion about Salman Harun's interpretation on social media (Facebook). It was not

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<sup>31</sup>Wildan Imaduddin Muhammad, Facebook Sebagai Media Baru Tafsir al-Qur'an di Indonesia (Studi Atas Penafsiran al-Qur'an Salman Harun), *Jurnal Maghza*, Vol. 2 No. 2 Juli-Desember 2017.

<sup>32</sup>Wildan Imaduddin Muhammad, Facebook Sebagai Media Baru Tafsir al-Qur'an di Indonesia, 69.

<sup>33</sup>Wildan Imaduddin Muhammad, Facebook Sebagai Media Baru Tafsir al-Qur'an di Indonesia, 75.

comprehensive and specific. This research will give the different focus from the previous research. So, the researcher is strongly needed to examine specifically and profoundly the interpretation work entitled *Secangkir Tafsir Juz Terakhir* by Salman Harun and reviewed from the method, orientation and originality aspects of the interpretation.

## **F. Research Methods**

### **1. Type and Methods of Research**

Type of this research is categorized as library research,<sup>34</sup> which takes some library material as the main study. Library research or literature study is to search the results of previous studies that are relevant or have the proximity object with the research itself.<sup>35</sup> The researcher will examine the data sourced from the literature related the problems that are studied, namely interpretation and translation, Indonesian interpretation literature, more purified again, namely the method, orientation and originality of Salman Harun's interpretation through his interpretations in his book *Secangkir Tafsir Juz Terakhir*. The reason of using this type is because the data sources in both primary resources and secondary resources are all about text.

The method used by the researcher in this study is method of continuity and change. Continuity is related to the extent to which a discussion of a similar

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<sup>34</sup>Noeng Muhadjir, *Metodologi Penelitian Kualitatif* (Yogyakarta: Rake Sarasin, 1998), 296.

<sup>35</sup>Rahmadi, *Pengantar Metodologi Penelitian*, 33.

theme is examined by *mufassir* before or contemporaries with it or it could be the previous thoughts referred to by *mufassir*. As for changes related to things or new aspects offered by the *mufassir*.

## 2. Data Source

Data sources that are used in this study are divided into two types, namely primary sources and secondary sources. Primary sources are the main data sources that are directly related to the object to be studied. While secondary sources are sources of supporting data related to this research.

Because this research concerns direct interpretation, the primary source is the book *Secangkir Tafsir Juz Terakhir* by Salman Harun. The secondary sources are literatures related to interpretation method, interpretation orientation, and other Indonesian Qur'anic interpretation literature. To make a deep discussion and a sharp analysis, other interpretive books are used as an instrument of appeal.

## 3. Data Collection Techniques

This research is in the form of library research. Then the data collection technique done by collecting notes or books, reading, tracing and quoting on Salman Harun's thoughts in interpreting the Qur'an, especially that are related to the method, orientation and originality of the interpretation.

Furthermore, to further explore this research, the researcher will also interview the author of *Secangkir Tafsir Juz Terakhir*, Salman Harun.

Interviews will be useful to reveal things that are not explicitly mentioned but are still relevant for this research.

#### 4. Data Analysis Techniques

Technique to analyze the data that is used in this research is *descriptive analysis*, which is a discussion technique by describing the problem and analyzing it.<sup>36</sup> According to the researcher, *descriptive-analytical* method is felt to be more appropriate for using in this study, because it is not only limited to the collection and compilation of data, but also includes business data classification, data analysis and interpretation of the meaning of the data obtained so as to produce a complete and comprehensive picture.

To find the relevant data, the researcher obtains them through library research, consultation and discussion. Here, the data were described one by one and then were analyzed in order to answer the question. There are several steps used in this preparation of this thesis. The collecting data phase, the interpretation of data phase, and finally, the writing phase. Collecting data is initial activity in research for collecting relevant sources information to research needs. Interpretation of data is the step preparation in the fact within the framework of a logical and harmonious. The activities in interpretation of data also called with the synthesis process, logical, harmonious, and consistent, both from the aspects of the word or line of discussion.

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<sup>36</sup>Winarno B Surakhmad, *Pengantar Penelitian Ilmiah* (Bandung: Transito, 1980), 139-140.

## **G. Structures**

The discussion in this research is arranged to be five chapters. CHAPTER I is the explanation about research background, problems statement, purpose and significance, operational definition, prior research, research method and structures.

In CHAPTER II, the researcher will explain the methods and orientations of Qur'anic interpretation, and explain about the progress of Qur'anic interpretation in Indonesia.

In CHAPTER III, the researcher tries to show the figure of Salman Harun more closely, in terms of life history and educational history as well as the intellectual works he has written.

In CHAPTER IV, the researcher will focus on observing the book *Secangkir Tafsir Juz Terakhir* by Salman Harun in terms of the background of writing the Qur'anic interpretation, method and systematic writing, orientation and reference sources used in interpreting the Qur'an. After that, the researcher will try to give some critical notes on the interpretation of *juz amma* in terms of originality of interpretation.

CHAPTER V is the last chapter, the closing which contains conclusions, suggestions, bibliography and attachments. This chapter wants to provide answers to the problems raised in chapter I.

## **Practicing Verses Of The Quran On The Life Cycle In Buntok Baru Village**

### **Muara Teweh District North Barito Regency Central Kalimantan.**

Halimah

#### **A. Research Background**

The Quran is a document containing the purpose of human life which actually introduces itself as guidance for mankind *hudan li al-nas* and the main function of its presence.<sup>1</sup> The Quran does not simply contain clues about human relationships with his God, but also regulates human relationships with others, even human relationships with the environment.<sup>2</sup> To fully understand the rule of Islam, the first step is to understand the contents of the Quran and to practice it in everyday life in earnest and consistent.<sup>3</sup> Allah SWT says in QS al-'Alaq / 96: 1.

أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾

*“proclaim ! (or read) in the name of the Lord and Cherisher, Who created”*<sup>4</sup>

The first material in the rule of Islam as written in sura al-'Alaq verse 1, which is full of meaning and rich in guidance. The meanings and instructions are

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<sup>1</sup> Fazlurrahman, *Major Themes of The Qur'an* (Menneapolis: Bibliotheca Islamica, 1989), 1.

<sup>2</sup> Manna' Khalil al-Qattan, *Studi Ilmu-Ilmu al-Qur'an*, terj: Mudzakir (Jakarta: Litera Antar Nusa, 2009), 11.

<sup>3</sup> Said Agil Husin Al Munawwar, *Al-Qur'an Membangun Tradisi Kesaalehan Hakiki* (Jakarta: Ciputat Press, 2002), 33.

<sup>4</sup> 'Abdullah Yusuf Ali, *The Holy Qur'an : Original Arabic Text with English Translation & Selected Commentaries* (Kuala Lumpur: Saba Islamic Media, 2001), 779.

not only from the sentence alone, but also from the general nuances (contexts) it shows that reading.

Sheikh 'Abdul Halim Mahmud (formerly the Supreme Leader of al-Azhar of Egypt) writes in his book *al-Quran Syarh al-Quran*, that: "With the phrase '*Iqra Bismi Rabbika*, the Quran does not just command to read, but 'reading' is a symbol of all that man does, either active or passive. The sentence is in its meaning and his passion is to say 'Read for your God, move for your Lord, work for your Lord'. Likewise when stopping or stopping from doing an activity, it should also be based on *Bismi Rabbika* so that at the end of the verse means 'Make your whole life, your being, in its means and purpose, all because of God alone'<sup>5</sup> For Muslims, the Quran is a moral reference in which it contains instructions of life, good news, and warnings.<sup>6</sup>

Along with the development of times, the study of the Quran and the hadith has been developing in the study area. From a study of text to a socio-cultural study, which makes society an object. This study is called the "*Living Quran*" and "*Living Hadith*".<sup>7</sup> Simply stated, *Living Quran* can be interpreted as a visible symptom in society, in the form of behavioral patterns and responses as a sign of the values of the Quran.<sup>8</sup>

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<sup>5</sup> M.Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, dan Keserasian Al-Qur'an*, Vol.15 (Jakarta: Lentera Hati,2002),456.

<sup>6</sup> Abdul Moqsih Ghazali, dkk, *Metodologi Studi Al-Qur'an* (Jakarta: Gramedia,2009),IX

<sup>7</sup> Muhamma .Mansur, dkk, *Living Qur'an dalam Sejarah Studi al-Qur'an*, dalam *Metodologi Penelitian Living Qur'an dan Hadis*, Sahiron Syamsuddin, (Yogyakarta: TH-Press, 2007),193.

<sup>8</sup> M.Alfatih Suryadilaga, *Living Hadis dalam Kerangka Dasar Keilmuan UIN Sunan Kalijaga*, <http://ejournal.unp.ac.id/index.php/pnfi/article/download/1516/pdf>, di akses tanggal 31 Juli 2018.



M. Mansur argues that *the living Quran* actually begins with the phenomenon of the *Quran in Everyday Life*, which is none other than "the meaning and function of the real Quran understood and experienced by the Muslim community."<sup>9</sup> It means the practice of practicing the Quran in practical life, beyond its textual condition.<sup>10</sup> An unpredictable phenomenon is that the nation of Indonesia is very diverse, not only viewed from a physical point like skin color but also seen from different cultural and religious traditions.<sup>11</sup>

The study of living the Quran has become increasingly attractive as Islam in some countries, especially in Indonesia with the majority of Muslims, known for its growing traditions and rituals. Among the traditions and rituals are such as commemorating the birthday of the Prophet Muhammad, the ceremony, the wedding shower, the wedding ceremony, the haulan and other events. Therefore, every Indonesian citizen is required to preserve the culture and to sympathize the culture in accordance with the demands of the environment and the age.<sup>12</sup>

In the process of Islamic cultural traditions and maintaining a tradition of Islamic culture, the Quran is treated and used by society for certain purposes in the life cycle. Some of them make him spells, prayers, charms, and wall hangings. The Quran is also read regularly and taught in places of worship, Islamic Boarding School, majlis taklim, even in houses. The reading of a number of verses or sura of the Quran that are performed in homes are also often encountered in various activities such as celebrations, home-building events, and

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<sup>9</sup> Muhammad .Mansur,dkk , *Metodologi Penelitian Living Qur'an dan Hadis*,5.

<sup>10</sup>Muhammad .Mansur,dkk , *Metodologi Penelitian Living Qur'an dan Hadis*,xi-xiv

<sup>11</sup>Mujiburrahman, *Mengindonesiakan Islam* (Yogyakarta:Pustaka Pelajar, 2008),299

<sup>12</sup>Mahmud Azis Siregar, *Islam Untuk Berbagai Aspek Kehidupan* (Yogyakarta:Tiara Wacana Yogya,1999),8

the anniversary of the great day of Islam. Looking at these facts, researchers feel that the study of *Living Quran* is very important to do.

There are various phenomena that occur in the Muslim community in responding to the Quran. One of the interesting new social phenomena is there has been a shift in value among Muslim communities, its context with the love of reading the Quran.<sup>13</sup> especially in Buntok Baru Village Muara Teweh District of North Barito Regency Central Kalimantan, Several traditions and ritual prayers and various ways of studying and applying the Quran in their life cycle.

The form of *Living Quran* in this area in the form of al-Quran is used as prayers and practices in the life cycle of the community. The Quran is read in rituals and religious events. According to the results of the temporary author's observations, there are several verses or sura of the Quran that are used to reading and prayer are believed to guard and provide safety and security.<sup>14</sup>

In Buntok Baru Village, the people are identical to the dayak tribes in which they are Muslims. unique in carrying out the culture, including the ritual of the unity. This community is a tribe of Dayak Bakumpai native who is still strong with the ancestors' trust. Their cultural rituals do not leave the fundamentals of religious beliefs. Because culture is a legacy that must remain diligariakn and religion remains the essential thing that must take precedence.

All activities of religious ceremonies impress a result of Islamization of culture, seeing the origin of religion that is adopted by society is non muslim.

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<sup>13</sup>Umar Shihab, *Kontekstualitas Al-Qur'an :Kajian Tematik atas Ayat-ayat Hukum dalam Al-Qur'an*.(Jakarta: Pena Madani,2005),57.

<sup>14</sup> Riduan, religious figure in Buntok Baru, direct interview ,(Buntok Baru: 10 June 2018).

Related to Reading the verses of the Quran which became the practice is the understanding and beliefs taught or applied by the religious figures who are in the village.

In terms of seven months pregnant for example there is a very interesting tradition, cultural rituals and religion being one. When the age of gestation is entered into seven months, the ritual of the *Taburan Kahado*<sup>15</sup> and tadarus Al-Quran is read for one month to enter the eighth month of pregnancy. From the interview interview with one of the housewives in the Buntok Baru Village, (Ibu Hani)<sup>16</sup> explained that there was a missing fetus in the village. Since the Quran is held<sup>17</sup> and the reading of certain suras by the pregnant women is cultivated (The reading of certain suras of the Quran is believed to be a protector and prayer for the safety of the mother and the baby and to keep the fetus safe to deliver ). Such events never happen again.

Not only during the seven-month-old pregnant, before pregnancy, there are practices read by pregnant women as *saviors*<sup>18</sup> where the verse is believed to provide ease during the childbirth process.

Based on the above background, the author is interested in conducting scientific research on any Quranic verses read in the life cycle of the community from the time of birth to death. The results are summarized in the thesis entitled

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<sup>15</sup>*Tabur kahado* is the ceremony done for pregnant women whose age content entered the age of seven months. This ceremony is an existing culture and is believed to be a gratitude and to seek the safety of the mother and child during pregnancy until the delivery process. This ceremony was performed by the adat figures in Buntok Baru Village. The ceremony included gift offerings and the reading of the spells. This is done after maghrib prayer.

<sup>16</sup>Hani, the community of Buntok Baru , direct interview (Buntok Baru: 10 June 2018)

<sup>17</sup>Tadarus Al-Qur'an is performed by a community that has been invited to study at the mother's home until 30 juz for one month until age reaches eight months.

<sup>18</sup>Facilitated during childbirth.

**" Practicing Verses Of The Quran On The Cycle Life In Buntok Baru Village  
Muara Teweh District North Barito Regency, Central Kalimantan."**

**B. Problem Statement**

Based on the background of the above problem, the problem to be studied is "how reading the Quranic verses read in the life cycle of the Society "can be detailed as follows:

1. What are the verses adopted by the community of Buntok Baru Village in the life cycle?
2. How is the procedure of reading?
3. What motivation and purpose do they apply?

**C. Purpose and Significance of Research**

1. Purpose:

Accordance with the above problem formulation, this study aims as follows:

- a. To know the Quranic verses that are practiced in the life cycle of the Buntok Baru Village community.
- b. To find out how the procedures and media used in the implementation of the verses.
- c. To find out the purpose and motivation of reading the verses.

2. The significance of the research

for the significance of this research as follows:

- a. Academically, this study describes critically the verses of the Quran that are read and practiced in the life cycle of the Buntok Baru Village community. At the same time it is hoped to reveal the cultural heritage of various social events related to the existence or existence of the Quran in a particular Muslim community. And it is hoped that it will add to the discourse material *Living Quran* , so it is useful for Indonesian Muslim socio-cultural research in treating and using the Quran.
- b. Socially, this study informs the community that different cultures differ in their religious practices. And it is one of the socio-cultural diversity of Indonesian Muslims in treating and using the Quran in life.

#### **D. Operational Definition**

To avoid any misunderstanding of this thesis, it is suggested that the following operational definitions:

Life cycle: The meaning of life cycle here is the process of human life from birth to death. Strictly speaking during pregnancy, childbirth, business, marriage and death.

#### **E. Prior research**

As far as the author's observations there are some previous studies related to the practice of the Quranic verses in the life cycle, such as:

1. Thesis titled: “*Studi Living Quran Terhadap Amalan Ibu Hamil di Kecamatan Beruntung Baru Kab. Banjar*, Isnawati.<sup>19</sup> This thesis study discusses the practices used in pregnant women by the community of Beruntung Baru District of Banjar Regency. This thesis study discusses what paragraphs are practiced as healers, cures and able to cure birth and inner disease, especially for pregnant women in the District of Beruntung Baru Kab. Banjar. From the research that has been done, eleven suras are summarized as a whole and eleven pieces of sentences are taken from several suras for prayer.<sup>20</sup>
2. Thesis entitled: “*Praktek Pengamalan Ayat Al-Quran saat Proses Mandi Hamil Tujuh Bulan oleh Masyarakat Kelurahan Kuin Selatan Kota Banjarmasin*, Nurwana’s. This thesis study discusses the use of the verse or sura of the Quran during the process of a seven-month pregnant bath by the community of South Kuin Kelurahan Kota Banjarmasin. From the results of the study, two suras are practiced by the Kuin community during the seven-month pregnancy bath process, sura Yasin and Sura Al-Luqman verses 12 to 19.<sup>21</sup>

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<sup>19</sup> Isnawati, “*Studi Living Qur’an Terhadap Amalan Ibu Hamil di Kecamatan Beruntung Baru Kab. Banjar*”, (skripsi : Fakultas Ushuluddin dan Humaniora, UIN Antasari Banjarmasin 2015).

<sup>20</sup> Nurwana, “*Praktek Pengamalan Ayat Al-Qur’an saat Proses Mandi Hamil Tujuh Bulan oleh Masyarakat Kelurahan Kuin Selatan Kota Banjarmasin* (studi Living Qur’an), (Skripsi: Fakultas Ushuluddin dan Humaniora, UIN Antasari Banjarmasin 2017).

<sup>21</sup> Nurwana, “*Praktek Pengamalan Ayat Al-Qur’an saat Proses Mandi Hamil Tujuh Bulan oleh Masyarakat Kelurahan Kuin Selatan Kota Banjarmasin* : studi Living Qur’an. (Skripsi: Fakultas Ushuluddin dan Humaniora, UIN Antasari Banjarmasin 2017).

3. Thesis entitled: "*Fenomena Pengamalan Sura Al-Insyirah pada Masyarakat Kecamatan Bajuin Pelaihari Kabupaten Tanah Laut Kalimantan selatan : Studi Living Quran*, Sadiyan's. This thesis study describes the phenomenon of sura al-Insyirah in the community of Bajuin Pelaihari Subdistrict Tanah Laut regency of South Kalimantan, the practice routinely and incidental moment is adjusting the wishes. Sura al-Insyirah is read during the dawn of sunnah and after five days of prayer, while incidental practice is to adjust the wishes, such as when pregnant, will give birth, and when a new child is born. As for the motivation of practicing sura al-Insyirah is to expose "blessings" and it is believed that those who read the verse will be able to answer their prayers, increase their intelligence, increase obedience to Allah SWT, and gain space and avoid human and genie disorders.<sup>22</sup>
4. Thesis entitled: *Pembacaan Sura Yasin dalam Tradisi Batajak Tihang Rumah di Kecamatan Daha Utara kabupaten Hulu Sungai Selatan*, Bahriah's.<sup>23</sup> This thesis study discusses the recitation of Yasin sura in the tradition of brick house in Daha Utara District of Hulu Sungai Selatan, from the result of the study it is known that the readings of sura yasin are read as usual from the beginning of sura to the end of sura only in the 58

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<sup>22</sup>Sadian, "*Fenomena Pengamalan Surah Al-Insyirah pada Masyarakat Kecamatan Bajuin Pelaihari Kabupaten Tanah Laut Kalimantan selatan : Studi Living Qur'an*. (Skripsi: Fakultas Ushuluddin dan Humaniora, UIN Antasari Banjarmasin 2017).

<sup>23</sup>Bahriah, *Pembacaan Surah Yasin dalam Tradisi Batajak Tihang Rumah di Kecamatan Daha Utara kabupaten Hulu Sungai Selatan*, (Skripsi: Fakultas Ushuluddin dan Humaniora, UIN Antasari Banjarmasin 2017).

th verse read three times. The motivation of this reading is that the house occupied was blessed and blessed by God.

5. Thesis titled: *Studi Terhadap Pembacaan Ayat-ayat Al-Quran Bagi Anak Baru Lahir di Kecamatan Cerbon Kabupaten Batola*, Hayatunnupus's. This thesis study discusses activities reading the verses of the Quran for a newborn child in Cerbon Subdistrict Batola District, from the results of the study indicates that the verses of al-Quran read to the newborn child are all the sura and also the pieces of verse in the sura specific, the purpose of reading it so that the child becomes a good child and is spared from the disturbances of the demons.<sup>24</sup>
6. Thesis entitled: *Pembacaan Al-Quran Sura Al-Baqarah Ketika Menempati Rumah Baru di Kawasan Pondok Pesantren Yasin Banjarbaru Sholatiyah's*.<sup>25</sup> This thesis study discusses the activities of the Banjarbaru community when occupying a new home, especially the ones that are based in Yasin, where they read the Sura Al-Baqarah with the purpose of implementing the Prophet's Sunnah and hoping to gain peace, security, all genie disorder and the disturbance of people who want to do evil towards them.

## F. Research Methods

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<sup>24</sup>Hayatunnupus, *Studi Terhadap Pembacaan Ayat-ayat Al-Qur'an Bagi Anak Baru Lahir di Kecamatan Cerbon Kabupaten Batola*, (Skripsi: Fakultas Ushuluddin dan Humaniora, UIN Antasari Banjarmasin 2017).

<sup>25</sup>Sholatiyah. *Pembacaan Al-Qur'an Surah Al-Baqarah Ketika Menempati Rumah Baru di Kawasan Pondok Pesantren Yasin Banjarbaru*, (Skripsi: Fakultas Ushuluddin dan Humaniora, UIN Antasari Banjarmasin 2017).



## 1. Type Research

This research is *field research* with phenomenology method. Phenomenology views human behavior as a product of the way that person interprets his world. Therefore, it is necessary to reproduce the thoughts, feelings, motives and thoughts behind one's actions. In understanding human behavior there are three things to be aware of: *Externalisasi*, namely the process of self-adjusting with the socio-cultural world as a human product; *Objectivization*, ie interactions in the intersubject world that is instituted; and *Internalisation* is the individual process of identifying with social institutions or social organizations where individuals become members.<sup>26</sup>

The reason for the selection of the phenomenological method, as researchers wanted to unveil the interpretation, understanding, views, and perceptions of the Buntok Baru Village community about the introduction of the Quranic verse in the life cycle taking into account aspects of the Islamic legal theology.

## 2. Research

location The location of this research is Buntok Baru Village Muara Teweh Subdistrict of North Barito Regency, Central Kalimantan, by reason of the people living there to read the verses of the Quran read in their life cycle. The most important of the research was due to the practice of *Living Quran* in the village.

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<sup>26</sup> Abdul Mustaqim, Metodologi Penelitian Al-Qur'an dan Tafsir. Cet.2. (Yogyakarta: Idea Press Yogyakarta, 2015),126.

### **3. Subjects and objects of research**

#### **a. Subjects Research**

Subjects are the Buntok Baru Village community, who read the verses of the Quran in the life cycle.

#### **b. Research objects**

While the object of research is the verses or suras of the Quran that are read in the life cycle of the Buntok Baru Village community, among them Sura *Al-Fatihah*, Sura *Al-Ikhlās*, Sura *Al-Falaq*, Sura *An-Nas*, Sura *Al-Waqi'ah*, Sura *Yasin*, and *Kursi verse*. and others.

### **4. Data and source of data**

a. sought in this study consists of primary (primary) data and complementary data (secondary).

1) Primary data is the main data obtained from research sources. In this case it includes data about the recitation of the verses of the Quran in the life cycle, related to the verses or verses that are read, the purpose, and the way to read them.

2) Sekundery data is complementary data or auxiliary data support that contains additional information, particularly about the location of the research and critical study as the material of the analysis.

b. data source

- 1) Respondents is those who provide information directly related to the issues being investigated. They are the people who live in Buntok Baru Village consisting of head of household, housewife, shamans, clerical teachers and people who practice practice at the research site.
- 2) Informants are those who provide additional information in the form of complementary data that support core data. They are comprised of Religious Figures, Indigenous People, Community Figures and village-based organizations related to the location of the study.

## **5. Technique of collecting data**

technique of collecting data used in this research is:

- a. Interview, the author conduct question and answer with respondents and informants by recording and then record it. The data sought with this technique concerns the read verses, the purpose and benefits of the reading of verses and verses of the Quran in the life cycle of the community and its procedures of practice.
- b. Observation, ie the author conducts direct observation and recording at the research site. The data sought by this technique pertains to how the process or procedure of the sura or Quranic verse, which is practiced in the life cycle of the Buntok Baru Village community.

- c. Documentation, the documents to be learned are the texts and pictures of the activities. The texts are the author reviewing the literature or reading material and notes related to the research. While the photo document is a visual picture of the practical activities of the community in practicing the Quran.<sup>27</sup>

## **6. Data processing techniques and data analysis Data**

### **a. Processing data**

In the processing of this research, there are several techniques that writer use, that is:

- 1) Data collection, that is collecting data as much in the research location, both primary data and secondary data.
- 2) Editing, is a process of filtering data or editing data that has been collected, according to research requirements.
- 3) Classification of data, the writer classifies data that has been collected according to their respective types and requirements.
- 4) Data interpretation, the authors interpret the data that has been obtained, so it will be easy to understand.

### **b. Data analysis**

After all the data is collected, then processed in a descriptive form that is described or presented in the report of the results of the study, then the

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<sup>27</sup> Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir*, (Yogyakarta: Idea Press, 2015), 128-129.

qualitative analysis is done using the phenomenological method, then concluded.

### **G. Systematics Writing**

Chapter I: Introduction that contains insights into research, beginning with research backgrounds, problem statement, purpose and significance of research, operational definitions, literature review, research methods, and structures

Chapter II: Theoretical Framework, Anthropological perspective on Ritual, interpretation methodology

Chapter III: Research Location: General Description of Research Location, Social Condition of Community in Buntok Baru Village

Chapter IV: Using Of Verses Or Qur'anic Suras In The Life Cycle: The Sevent Month of Pregnant, The Birth, Profession, Wedding Celebrate ,The Deat, Ritual and Motivation Practicing Qur'anic by Buntok Baru Villager in The Life Cycle

Chapter V: Analysis: Anthropology Perspective Analysis, Interpretation methodology Analysis

Chapter VI: Closure: Conclusion, Suggestion

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# CHAPTER I

## INTRODUCTION

### A. Background

Miracles are extraordinary things that violate customary law, aiming to teach others to goodness and happiness, which is showed through prophetic da'wa while simultaneously proving the truth of the prophethood of a servant.<sup>1</sup> While the division of miracles according to Muhammad Quraish Shihab divided into two parts, namely: 1) miracles that are material sensory and impermanent, 2) miracles that are immaterial, logical, and can be proven throughout the times.<sup>2</sup>

The first miracle is like the miracles of the previous prophets. Their miracles are material and sensory in that sense they can be witnessed and or reached directly by the senses of society where the prophet conveys his message.<sup>3</sup> An example is the boat of Noah pbuh. which is made by Allah's guidance so that it can survive in a very powerful wave situation, not the burning of Prophet Abraham pbuh. in the flames, the staff of Prophet Moses pbuh. which turned into a snake, and the healing performed by Prophet Jesus pbuh. by the permission of Allah swt, and so on, where the miracle is limited for certain places and times only, and ends with the death of the prophets.<sup>4</sup>

While the miracle of the second type is the miracle of the Qur'an that was revealed to the Prophet Muhammad. which are neither sensory nor material, and can be understood by logic. Therefore, it is not limited by a certain place and time.

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<sup>1</sup> 'Alī Muḥammad al-Jurjānī, *Al-Ta'rifāt* (Surabaya: al-Ḥarāmāyn, n.d, n.d), 217.

<sup>2</sup> Muhammad Quraish Shihab, *Mukjizat al-Qur'an: Ditinjau dari Aspek Kebahasaan, Isyarat Ilmiah dan Pemberitaan Gaib* (Jakarta: Mizan, 2014), 38.

<sup>3</sup> Muhammad Quraish Shihab, 38.

<sup>4</sup> Muhammad Quraish Shihab, 39.



The miracles of the Qur'an can be reached by anyone who uses his mind wherever and whenever.<sup>5</sup>

Specifically there are several conditions so that something or event can be considered as a miracle, namely:

1. Must be something that can not do anyone other than God
2. Not in accordance with the custom and contrary to the laws of nature
3. It should be a matter that is witnessed by a person claiming to carry a divine message as proof of the truth of his confession
4. Happen to coincide with the confession of the prophet who invited to compete using the miracle
5. No one can prove and compare in the competition.<sup>6</sup>

So, a miracle is an extraordinary event of God that happens to a person who claims a prophet and can not be done by ordinary people and contrary to the laws of nature so difficult to accepted logically.

One of the strongest arguments showing the miracles of the prophets is the hadis of the Prophet Muhammad pbuh. which reads:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ الْأَنْبِيَاءِ نَبِيٍّ إِلَّا أُعْطِيَ مَا مِثْلُهُ أَمِنْ عَلَيْهِ الْبَشَرُ وَإِنَّمَا كَانَ الَّذِي أُوتِيَتْ وَحِيًّا أَوْ حَاهُ اللَّهُ إِلَيَّ فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ

*"From Abu Hurairah from the Prophet pbuh, He said: "No prophet except he was given some miracles that can not be resembled by anything so that people believe it-or with the editors' so that people made believe'-, but given to me in the form of a revelation that Allah revealed to me, then I hope to be the most human of his followers on the Day of Resurrection. "*

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<sup>5</sup> Muhammad Quraish Shihab, 39.

<sup>6</sup>Said Agil Husin Almunawwar, *Al-Qur'an: Membangun Tradisi Kesalehan Hakiki* (Jakarta: Ciputat Press, 2002), 32.

The hadis above is narrated by Imam Bukhari in his *Ṣaḥīḥ*.<sup>7</sup> It is also narrated by Imam Muslim in his *Ṣaḥīḥ*,<sup>8</sup> and by Imam Aḥmad Ibn Ḥanbāl in his *Musnad*.<sup>9</sup>

The phrase "ما من الأنبياء نبي إلا أعطي ما مثله آمن عليه البشر" according to Imam Nawawi in his book shows the miracles that exist in the prophets, and by that miracle the people of his day will easily have faith in them.<sup>10</sup> The same is also stated by Ibn Ḥajar al-'Athqālānī in *Fatḥ al-Barī*, according to which the above hadith indicates a miracle which is an extraordinary and irrational thing to be done by a claimed servant as a prophet, so that with such an extraordinary thing will lose and admit to their prophethood because of their inability to make the same thing.<sup>11</sup>

Ibn Baṭṭāl assumes that the miracle is something no one has seen in that day like the miracle of Prophet Moses pbuh. where with his wand can turn into a snake and split the ocean, as well as the miracle of Prophet Isa pbuh. who can heal the blind and revive the dead. However, these miracles were valid only in that time, and would end with the death of the prophets.<sup>12</sup>

Ibn Kathīr also believed that miracles were given to the prophets, but the miracles were only temporal because they disappeared after the prophets died, in contrast to the miracles of the Qur'an that prevailed throughout the times until the day of resurrection. By this miracle on the day of apocalypse followers of the most of the prophets is the followers of the Prophet Muhammad pbuh. because the

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<sup>7</sup> Muḥammad Ibn Ismā'īl al-Bukhārī, *Al-Jāmi' al-Ṣaḥīḥ: al-Musnad min Ḥadīth Rasūlillāh wa Sunannuh wa Ayyāmuh*, vol. 3 (Kairo: Al-Maktabah al-Salafiyah, 1400), 336.

<sup>8</sup> Abū al-Husayn Muslim Ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, vol. 3 (Beirut: Dār al-Kutub al-'Ilmiyyah, 2013), 82–83.

<sup>9</sup> Aḥmad Ibn Ḥanbal, *Musnad Aḥmad Ibn Ḥanbal*, vol. 14 (Beirut: Muassisah al-Risālah, 1999), 190.

<sup>10</sup> Abū Zakariyā Yaḥyā Ibn Syarf al-Nawawī, *Ṣaḥīḥ Muslim bi Sharḥ al-Nawawī*, vol. 2 (Kairo: Al-Maṭba'ah al-Miṣriyyah, 1929), 188.

<sup>11</sup> Aḥmad Ibn Ḥajar al-'Athqālānī, *Fatḥ al-Bārī bi Sharḥ Ṣaḥīḥ al-Bukhārī*, vol. 9 (Kairo: al-Maktabah al-Salafiyah, n.d), 6.

<sup>12</sup> Abū al-Husayn 'Alī Ibn Khalaf Ibn 'Abd al-Malik, *Sharḥ Ṣaḥīḥ al-Bukhārī li Ibn Baṭṭāl*, vol. 10 (Riyāḍ: Maktabah al-Rushd, n.d), 330.

miracles of the Qur'an whose teachings are general and continuous will remain until the end of time.<sup>13</sup>

Furthermore there are still many opinions of scholars who recognize the existence of miracles that are revealed to the prophets, such as al-Ṭabarī,<sup>14</sup> Abū Su'ūd,<sup>15</sup> Fakhruddīn al-Rāzī,<sup>16</sup> al-Bayḍāwī,<sup>17</sup> al-Shaukānī,<sup>18</sup> al-Qurṭubī,<sup>19</sup> al-Marāghī,<sup>20</sup> Sayyid Quṭb,<sup>21</sup> and so on. Even Ibn 'Aṭīyah whose interpretation is much in tune with al-Zamakhsharī who is famous for his rationality in interpreting the Qur'an<sup>22</sup> also recognizes the miracles of the prophets. Like his acknowledgment of the miracle of the Prophet Moses pbuh. who overcame the witches and miracles of the Prophet Jesus pbuh. who defeated the abilities of the physicians at the time.<sup>23</sup>

The figures who rationalized the *hissiyah* existence of prophets miracles among them is Farhad Listy.<sup>24</sup> He says the Qur'an presents its rational ways of working, because its self fights the mythical. In his perspective there is a

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<sup>13</sup> Abū al-Fidā' Ismā'īl Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, vol. 1 (t.tp: Dār al-Tayyibah, 1999), 22.

<sup>14</sup> Muḥammad Ibn Jarīr al-Ṭabarī, *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān*, vol. 1 (Beirut: Muassisah al-Risālah, n.d), 297.

<sup>15</sup> Abū Su'ūd Muḥammad Ibn Muhammad al-'Imādī, *Irshād al-'Aql al-Salīm ilā Mazāyā al-Qur'ān al-Karīm*, vol. 1 (Beirut: Dār al-Iḥyā' al-Turāth al-'Arābī, n.d), 100.

<sup>16</sup> Abū 'Abdullāh Ibn 'Umar al-Taymī al-Rāzī, *Mafātīh al-Ghayb*, vol. 3 (Beirut: Dār al-Fikr, 1981), 76.

<sup>17</sup> Nāsiruddīn al-Bayḍāwī, *Anwār al-Tanzīl wa Asrār al-Ta'wīl*, vol. 2 (Beirut: Dār al-Iḥyā' al-Turāth al-'Arābī, n.d), 16.

<sup>18</sup> Muḥammad Ibn 'Alī Ibn Muḥammad al-Shaukānī, *Fath al-Qadīr*, vol. 2, t.d, 41.

<sup>19</sup> Abū 'Abdullāh Muḥammad al-Qurṭubī, *Al-Jāmi' li Ahkām al-Qur'ān*, vol. 1 (Beirut: Muassisah al-Risālah, 2006), 112.

<sup>20</sup> Aḥmad Mustafā al-Marāghī, *Tafsīr al-Maraghī*, vol. 1 (Mesir: t.p, 1946), 111.

<sup>21</sup> Sayyid Quṭb, *Fī Zilāl al-Qur'ān*, vol. 7 (Kairo: Dār al-Shurūq, 2003), 1093.

<sup>22</sup> Abdullah Karim, "Rasionalitas Penafsiran Ibn 'Athiyah", *Ilmu Ushuluddin*, Vol. 12, No. 1, Januari 2013, 25.

<sup>23</sup> Abū Muḥammad Ibn 'Aṭīyah, *Al-Muḥarrar al-Wajīz fī Tafsīr al-Kitāb al-'Azīz* (n.p: Dār Ibn Hazm, n.d), 1047.

<sup>24</sup> He is an Islamic figure and an Iranian historian born in 1938 in Brussels, Iran. His writings include The Encyclopedia of the Islamic World and Iranica and the Encyclopedia of Islam. (See [https://fa.wikipedia.org/wiki/فرهاد\\_دفتري](https://fa.wikipedia.org/wiki/فرهاد_دفتري)).

distancing between magic and miracles, and a rationalization in accordance with the transformation of the social structure produced by prophets da'wah.<sup>25</sup>

Another figure who rationalize miracles and other supernatural things is Sir Akhmad Khan.<sup>26</sup> In his opinion the Qur'an as the word of God can not violate the laws of nature as His creation. Their alignment is essential. If the word of God is contrary to his creation, then the Qur'an does not deserve to be called the holy word of God.<sup>27</sup> Ahmad Khan has rejected supernatural things in the Qur'an as the explanation of the miracles of the prophets is no exception to the miracle of the Prophet Muhammad pbuh. In the end, Sir Ahmad Khan adopted Ibn Rushd's argument that between righteousness must not be contrary to the truth according to revelation. If both contradictions occur, then revelation must be understood metaphorically.<sup>28</sup>

Muhammad 'Abduh and Muhammad Rashīd Riḍā also include very strict Islamic figures in discussing matters that are contrary to logic. In their interpretation they tend to use the way of *mu'tazila* which is famous with its rationality. They also often do *ta'wil* the text of the Qur'an to fit logic.<sup>29</sup> One of the substances of their thinking is that the Qur'an as a revelation will never be contrary to the laws of nature.<sup>30</sup>

One example of rationalist interpretation is when Rashīd Riḍā interprets the first verse of surah al-Qamar which tells of the split of the moon. According to the verse can not be interpreted in a meaningful textual moon once split into two. One of his few arguments is that God has created the universe including his

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<sup>25</sup>Farhad Daftary, ed., Tradisi-tradisi Intelektual Islam, Terj. Fuad Jabali dan Udjang Tholib (Jakarta: Erlangga, 2002), 17-18.

<sup>26</sup>He is the originator of the modern interpretation, because chronologically, the interpretation of Sir Ahmad Khan has far appeared in the tafsir treasures before Tafsir al-Manār in 1900. (Taufik Adnan Amal, *Sir Ahmad Khan The Father of Modernist Tafsir* (Jakarta: Teraju, 2004), ix at M. Shukri Ismail, "The Rationalization of Tafsir of Miracles: The Study of Tafsir The Holy Qur'an Maulana Muhammad Ali", *Nur El-Islam*, Vol 3, No. 2, September 2016, 2.)

<sup>27</sup>M. Syukri Ismail, "Rasionalisasi Tafsir Ayat-ayat Mukjizat...". 2.

<sup>28</sup>M. Syukri Ismail, "Rasionalisasi Tafsir Ayat-ayat Mukjizat...". 2-3.

<sup>29</sup> Muhammad 'Alī Iyāzī, *Al-Mufasssirūn: Ḥayātuhum wa Manḥajuhum*, vol. 3 (Iran: Wizārat Farhan wa Irsyād Islamī, 1383), 1135.

<sup>30</sup> Muhammad 'Alī Iyāzī, 3:1136.

planets in a very good state, neatly organized, there is no collision with each other, and there is no mess of him. Allah has created and arranged all of them with His sunnah which has never undergone change.<sup>31</sup>

In one of his papers, Jalaluddin Rakhmat writes that it can not be denied, the mufassirs who reject the verses of the Qur'an that speak miracles and supernatural things that have become the agreement of the Muslims. They try to distort the meaning of verses related to miracles or sacred. They explain the meaning of such miraculous verses of miracles as nothing but "miracles," but natural things. Muḥammad 'Abduh, according to Rashīd Riḍā takes this interpretation way. Then followed by other modernist mufassir like al-Marāghī, al-Qāsimī, and al-Jawharī, also Muhammad Ali who changed the meaning of words that show supernatural powers to be only metaphorical.<sup>32</sup>

Seeing this contradictory problem, where the miracles of the prophets are understood as one that is beyond common sense. While some mufassir who interpret it with *majazi* meaning which is not the true meaning of the text, the author is interested to raise this issue to serve as a scientific work by taking one of the mufassir and also an Islamic thinker that is Muḥammad Rashīd Riḍā in the form of thesis entitled " **The Interpretation About Prophet Miracles Verses in Muḥammad Rashīd Riḍā's Perspective In The Tafsir *al-Manār*** ".

The author choses Muḥammad Rashīd Riḍā because he was not only known as one of the mufassir who lived in the modern era, but also an Islamic reformer and a rationalist. His theological thoughts are influenced by his teacher; Muḥammad 'Abduh who is also a reformer of Islam and in the field of theology is

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<sup>31</sup> A. Athaillah, *Rashīd Riḍa: Konsep Telogi Rasional Dalam Tafsīr al-Manār* (Jakarta: Erlangga, 2006), 73.

<sup>32</sup>Jalaluddin Rakhmat, "Kekuatan Supranatural Menurut al-Qur'an", di dalam <https://banjarpanepen.wordpress.com/2010/06/21/kekuatan-supranatural-menurut-al-quran/>, accessed at 20:51, 23 March 2018.

very rational.<sup>33</sup> His thoughts also developed in several countries in the world including Indonesia.

The implications of his thinking moves to fundamentalism direction that is related to wahabism. This is evidenced by the echo of renewal echoes that merge into other areas of the Islamic world, through the "*al-Manār*" journals. In Saudi Arabia, the echo of Riḍā's renewal was welcomed among the royalty, giving rise to the long-buried movement of wahabi, called "Neo-Wahabi" under the protectorate of King Abdul Azīz Ibn Su'ūd. Meanwhile in Algeria, Riḍā's ideas were spread by a group calling itself the "Algerian Clerical Society" which was originally intended to counter the Sufi under the leadership of Abdul Hamīd Ibn Bādis.<sup>34</sup>

In Indonesia, Riḍā's ideas have implications for the emergence of modernist movements such as Muhammadiyah, PERSIS, and IRSYAD. These movements arose from the influence of Indonesian students who are studying in the holy land and Egypt, where in addition to feeling the immediate influence of the renewal of Riḍā's "Neo-Salafi", they also managed to smuggle *al-Manār* magazines into Indonesia and apparently fell into the hands of Indonesian youth, so the movement is experiencing rapid development.<sup>35</sup>

The rational theological thought of Muḥammad Rashīd Riḍā can be proven from several substances of his thought:

1. Theology of Riḍā recognizes the ability of reason to know the good and the bad of an action even though the revelation or prophets has not yet come to explain it.<sup>36</sup>

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<sup>33</sup>Masnur Kasim, "Muḥammad Rashīd Riḍa: Antara Rasionalisme & Tradisionalisme," *Jurnal Pemikiran Islam*, Vol. 37, No. 2, July-December 2012, 128.

<sup>34</sup>Masnur Kasim, "Muḥammad Rashīd Riḍa: Antara Rasionalisme & Tradisionalisme," 131-132.

<sup>35</sup>Masnur Kasim, "Muḥammad Rashīd Riḍa: Antara Rasionalisme & Tradisionalisme," 132.

<sup>36</sup>A. Athaillah, *Rashīd Riḍa*, 275-76.

2. Theology of Riḍā recognizes human freedom in the willing and doing.<sup>37</sup>
3. Riḍā recognizes the fate of Allah, but that fate is not in the mean of determining the good and bad of man by Allah since the *azālī* epoch, but the general rules and laws of causality that Allah made to create and regulate the universe and his creatures.<sup>38</sup>

## B. Main Problems

To make the problem more specific and in accordance with the focus of this thesis study, then there should be formulation of the problem that is really focus. So the point in the study of this thesis is "How is the interpretation of Muḥammad Rashīd Riḍā against verses that discuss the matter of the miracles of the prophets? This is so that the discussion in this paper is not widened from what is desired.

The verses of the Qur'an that discuss of miracles or the incredible that exists in the prophet are very much. However, in this thesis the focus of the study of the miracles of the prophet, the author limits only to three verses in the Qur'an, namely:

1. Q.S. al-Baqarah: 50, about Prophet Moses pbuh. miracles.

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ (٥٠)

*“And (remember) We divided the sea for you and saved you and drowned (Fir’aun and) Fir’aun’s people within your very sight.” (Q.S. al-Baqarah: 50).*

2. Q.S. Ali-‘Imrān: 49, about Prophet Jesus pbuh. Miracles.

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<sup>37</sup> A. Athaillah, 380.

<sup>38</sup> A. Athaillah, 381.

وَرَسُولًا إِلَىٰ بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِنْ رَبِّكُمْ أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ  
 كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي  
 الْمَوْتَىٰ بِإِذْنِ اللَّهِ وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لِّكُمْ  
 إِن كُنْتُمْ مُؤْمِنِينَ (٤٩)

*“And (appoint him) a Messenger to the children of Israel, (with this message): “ I have come to you, with a sign from your lord, in that I make for you out of clay, as it were, the figure of a bird, and breathe into it, and it becomes a bird by Allah’s leave: And I heal those born blind, and the lepers, and I bring the dead into life, by Allah’s leave; and I declare to you what you eat, and what you store in your houses. Surely therein is a sign for you if you did believed.” (Q.S. ‘Ali ‘Imrān: 49).*

3. Q.S. al-Qamar: 1, about Prophet Muhammad pbuh. miracles.

اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ (١)

*“The hour (of judgment) is nigh, and the moon was cleft asunder”. (Q.S. al-Qamar: 1).*

Of the many verses that discuss of the miracles of the prophets, the writer feels enough to discuss only the three verses above to know how characteristic Rashīd Riḍā's interpretation of the verse that discuss of the miracles of the prophets. The problem to be raised is about:

1. What is the form of Muḥammad Rashīd Riḍā interpretation against the prophets miracles verses?
2. How is the interpretation of Muḥammad Rashīd Riḍā against the prophet miracles verses?

## A. Objectives and Significances

1. Objectives



- a. Forms of Muḥammad Rashīd Riḍā interpretation against the prophets miracles verses
  - b. Knowing the Interpretation of Muḥammad Rashīd Riḍā Way Against the Prophets Miracles Verses
2. Significances

The significance of the research in addition to aims to know the information related to the miracles of the prophets according to the interpretation of Muḥammad Rashīd Riḍā, also aims to add the insights and knowledge related to the Islamic sciences, and motivate author and readers to better understand a science that wants to be experienced and more critical in addressing interpretation problems.

### **C. Defintions**

To avoid widespread interpretation of this research, the authors need to provide limits on the title of this study as follows:

1. Interpretation is the process, the way, the act of interpreting, the attempt to explain the meaning of something which is less clear.<sup>39</sup> If juxtaposed with the Qur'an, interpretation can be interpreted as an attempt to explain the purpose of Allah's words according to human ability.<sup>40</sup>
2. Miracles, is events or miraculous events that occur in the prophet or messenger of Allah, aims to strengthen the apostolate and to weaken the denial or challenge of the unbelievers, and unreasonable.<sup>41</sup>
3. Prophet, is a person chosen by Allah or a messenger of Allah to convey His willing or His word to mankind.<sup>42</sup>

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<sup>39</sup>Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia* (Jakarta: Pusat Bahasa, 2008), 1585.

<sup>40</sup>Muhammad Quraish Shihab, *Kaidah Tafsir* (Tangerang: Lentera Hati, 2013), 9.

<sup>41</sup>Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*. 1049.

<sup>42</sup>Pusat Bahasa Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia*. 1062.

#### D. Prior Research

As far as the author's knowledge, there are several studies that focus on the mufassir's thinking about the miracles of the prophets, among them are:

1. “Pandangan Muḥammad Rashīd Riḍā Terhadap Hadis-hadis Terbelahnya Bulan (Studi Kritik atas Pemikiran)”. By Faidlir Rahman, Ushuluddin's faculty, Tafsir Hadis Majors of IAIN Sunan Kalijaga in 2001. The result of this research is that Rashīd Riḍā argues that the moon-splitting hadis have a 'disability' in terms of both its sanad and matan. He rejected the opinion of scholars who argued that the splitting of the moon was one of the miracles of the Prophet Muhammad. With that understanding, Rashīd Riḍā belongs to modernist-rationalist thought.<sup>43</sup>
2. “Terbelahnya Bulan Dalam al-Qur’an (Telaah Perbedaan Penafsiran Muḥammad Ibn Aḥmad al-Qurṭubī dan Aḥmad Muṣṭafā al-Marāghī atas Ayat Terbelahnya Bulan dalam Surah al-Qamar ayat 1-5)”. By Ida Mawada Nur, Ushuluddin Faculty and Philosophy, UIN Sunan Ampel, in 2016. The result of this research that al-Qurṭubī in comprehending the moon-split verse uses the form of commentary *bi al-Ma'thūr* and the theory used is *asbāb al-Nuzūl* "which became ibrah is the peculiarity of cause, not the text generality ", besides al-Qurṭubī also uses the theory of the hadis function against the Qur'an, namely *bayān al-Taqrīr*. whereas al-Marāghī in understanding the verse uses the theory of *munāsabah*, or related between sentences in a verse. These different theories give rise to different interpretations between the two mufassirs.<sup>44</sup>

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<sup>43</sup>Faidlir Rahman, “Pandangan Muhammad Rsyid Ridā Terhadap Hadis-hadis Terbelahnya Bulan: Studi Kritik atas Pemikiran”, *Skripsi* (Yogyakarta: Fakultas Ushuluddin IAIN Sunan Kalijaga, 2001), 84.

<sup>44</sup>Ida Mawada Nur. “Terbelahnya Bulan Dalam al-Qur’an (Telaah Perbedaan Penafsiran Muḥammad Ibn Aḥmad al-Qurṭubī dan Aḥmad Muṣṭafā al-Marāghī atas Ayat Terbelahnya Bulan dalam Surah al-Qamar ayat 1-5)”, *Skripsi* (Surabaya: Fakultas Ushuluddin dan Filsafat UIN Sunan Ampel, 2016), 86.

3. “Mukjizat Nabi Sulayman as. (Studi Perbandingan Tafsir). By Radiah, Faculty of Ushuluddin and Humanities, IAIN Antasari Banjarmasin, 2003. The results of the research reveal that the miracles of Prophet Sulayman mentioned in the Qur'an include: controlling the wind, mastering the language of animals, controlling the jinn, and able to melt copper . All the mufassirs that the author researched, both classical mufassir and modern mufassir basically agree in interpreting the verses relating to the miracle of Prophet Sulayman. Despite these differences of opinion, they are not principles and substantive. The difference is only varied (variations of explanation mufassir against verses being interpreted).<sup>45</sup>
4. “Mukjizat Nabi Musa as. Dalam al-Qur'an”. By Sa'dillah, Faculty of Ushuluddin and Humanities, IAIN Antasari Banjarmasin, in 2000. The results reveal nine miracles that existed in the Prophet Moses. which is a process *'ilmiyyah ilāhiyah*. The nine miracles are the rods of serpents, tortures or punishments inflicted upon Pharaoh and his people, the white light in the hands of Moses, radiated water from the stone, the favor of the Children of Isrā, the appointment of mount Sinai, dividing the sea, reviving a Isrā, and revived a Isrā.<sup>46</sup>

## **E. Research Method**

### 1. form of research

This form of research is library research. This discusses the interpretation of Muḥammad Rashīd Riḍā's interpretation of the miracles of the prophets

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<sup>45</sup>Radiah. “Mukjizat Nabi Sulayman AS (Studi Perbandingan Tafsir)”, *Skripsi* (Banjarmasin: Fakultas Ushuluddin dan Humaniora IAIN Antasari , 2003), 60.

<sup>46</sup>Sa'dillah. “Mukjizat Nabi Musa as. Dalam al-Qur'an”, *Skripsi* (Banjarmasin: Fakultas Ushuluddin dan Humaniora IAIN Antasari, 2000), 104.

contained in the *al-Manār* commentary. The focus of this research is on the description of the prophets miracles in the view of Rashīd Riḍā.

## 2. Sources and method of data collection

The data sources in this study are 2, primary data and secondary data.

- a. The primary data in this research is the Qur'an and the book of the character who became the main topic in this study, that is tafsir *al-Manār*.
- b. Secondary data in this research as complementary references in this research among others, some book of tafsir, science of al-Qur'an, study books about al-Qur'an, scientific writings such as scientific journal, thesis, as well with digital programs like Maktabah Syamilah, the help of books in PDF form, as well as data sourced from the internet.

With data sources that have been collected and selected refers to the corridor of the library, then the data processing will be used descriptive method. This method is used to determine the data specification, and the relationship between the data and their respective functions in the context of the discussion in this study.

## 3. Data analysis

The Method of data analysis used in this research are:

- a. Looking for various literature or references related to the miracles of the prophets in the Qur'an. Then begin by discussing the miracles of the prophets generally.
- b. Attempting to specifically examine the miracles of the prophets in the Qur'an as enshrined in Q.S. al-Baqarah: 50, Q.S. Ali-'Imrān: 49, and Q.S. al-Qamar: 1 by examining the interpretation of Muḥammad Rashīd Riḍā, then expanding it to various related literature, such as

the books of the miracles of the prophets, in order to obtain the data obtained comprehensively.

## **F. Thesis Structure**

Chapter I introduction, contains background issues that encourage authors interested conducting this research, then main problem, the objectives and significance of research, the definitions of the term, previous researches on related problems, methods of this research that include research form, data sources, data collection and data analysis, then systematic writing, and a list of temporary references.

Chapter II is an introduction to the third chapter. That is about Muḥammad Rashīd Riḍā biograph, his historical social settings, and a glimpse of *al-Manār* book commentary, along with its interpretive methodology.

Chapter III is an introduction to the next chapter, a glimpse of the term definition of miracles and the interpretations of the mufassir in both classical and modern-contemporary mufassir.

Chapter IV which is a core part of this research, namely Muḥammad Rashīd Riḍā's interpretation of verses that discuss to the miracles of the prophets along with contextualisation analysis of his interpretation.

Chapter V is the concluding section which is the conclusion of what has been presented and the points and suggestions.

## CHAPTER 1

### INTRODUCTION

#### A. Research Background

Islam contains the most perfect guidance of the human way of life that guides mankind to serenity, happiness and well-being in life, knowing its basis and legislation through the Quran. The Quran is the last book revealed by Allah swt. to the Prophet Muhammad saw. through the Angel Gabriel being the main source and the springs radiating the sheen of Islam. Besides the Quran is the main source of Islamic teachings, the Quran also serves as a guide to the best way.<sup>1</sup> The Quran is a document containing the purpose of human life which actually introduces itself as guidance for mankind *hudan li al-nâs* and this is the main function of its presence,<sup>2</sup> as in QS. Al-Baqarah: 185.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ  
الْهُدَىٰ وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۗ وَمَنْ كَانَ  
مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا

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<sup>1</sup>M. Quraish Shihab, *Membumikan al-Qur'an Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat* (Bandung: Mizan, 1994), 100.

<sup>2</sup>Fazlurrahman, *Major Themes of The Quran* (Menneapolis: Bibliotheca Islamica, 1989), 1.

يُرِيدُ بِكُمْ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَانُكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٥﴾

*“Ramadhān 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) so every one of you Who is present (at his home) during that month should spend it in fasting, but if anyone is ill or on a journey, the prescribed period (should be made up by days later. God intends every facility for you; He does not want to put you to difficulties. (He wants you) to complete the prescribed period And to glorify Him in that He has guided you; And perchance yee shall be grateful.”*<sup>3</sup> (QS. Al-Baqarah: 185)

Islamic laws that contain a series of knowledge about aqeedah, moral principles and deeds can be found the original source in the verses of the Quran<sup>4</sup>, because Allah swt. said:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾

*“This is the Book; in it guidance sure, without doubt, to those who fear God.”*<sup>5</sup>(al-Baqarah: 2)

<sup>3</sup>A. Yusuf Ali, *The Holy Quran; Text, Translation and Commentary* (Beirut: Dar Al-Arabia, 1968), 73.

<sup>4</sup>M. H. Thabathaba'i, *Mengungkap Rahasia Al-Qur'an* translated by A. Malik Madaniy and Hamim Ilyas (Bandung: Mizan, 1998), 21.

<sup>5</sup>A. Yusuf Ali, *The Holy Quran; Text, Translation and Commentary*, 17.

According to M. Quraish Shihab, the verses of the Quran are the fibers that make up the weave of Muslim life, as well as the thread that became the knitting of his soul.<sup>6</sup> The Divine Kalam, which is also an interesting verse of Allah, causes some people to stop only in the fascination of reading when it is sung, as if this holy book was only revealed to be read.<sup>7</sup> Facing the soul of the body to God is a religious obligation. The belief in the divine demands concrete proof, real in a sense, not just in the mind or heart.<sup>8</sup> The greatest challenge for Muslims, how to catch the messages of the Quran and popularize the Quran, how to understand and implement the instructions of the Quran well and in accordance with the intent and purpose of the Quran own.

Including one of the features of the Quran is the verses that tell about prostration. Prostration is a form of submission and servitude to Allah swt. Only to Allah the man can prostrate. Allah swt. said in QS. Al-Hajj: 77 and QS. Fushshilat: 37

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَرْكَعُوا وَأَسْجُدُوا وَأَعْبُدُوا رَبَّكُمْ وَأَفْعَلُوا  
الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٧﴾

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<sup>6</sup>M. Quraish Shihab, *Wawasan Al-Qur'an: Tafsir Tematik Atas Pelbagai Persoalan Umat* (Bandung: PT Mizan Pustaka, 2013), 10.

<sup>7</sup>M. Quraish Shihab, *Secercah Cahaya Ilahi: Hidup Bersama Al-Qur'an* (Bandung: PT Mizan Pustaka, 2013), 21.

<sup>8</sup>M. Quraish Shihab, *Lentera Al-Qur'an: Kisah dan Hikmah Kehidupan* (Bandung: PT Mizan Pustaka, 2013), 136.



“O ye who believe! Bow down, prostrate yourselves, and adore your Lord; and do good; that ye may prosper”.<sup>9</sup> (QS. Al-Hajj: 77)

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا  
لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾

“Among His signs are the night and the day, and the sun and the moon. Prostrate not to the sun and the moon, but prostrate to Allah, Who created them, if it is Him ye wish to serve”.<sup>10</sup> (QS. Fushshilat: 37)

There is also the word of Allah swt. in QS. Al-Baqarah: 34

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ  
مِنَ الْكَافِرِينَ ﴿٣٤﴾

“And behold, We said to the angels: “Bow down to Adam” and they bowed down: not so Iblis: he refused and was haughty: He was of those who reject Faith”.<sup>11</sup> (QS. Al-Baqarah: 34).

According to the terminology of religion prostration when tended to other than Allah is not for worship but it is called bow down according to the definition of religious etymology. It is with this meaning that the verse about prostration to

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<sup>9</sup>A. Yusuf Ali, *The Holy Quran; Text, Translation and Commentary*, 872.

<sup>10</sup>A. Yusuf Ali, *The Holy Quran; Text, Translation and Commentary*, 1297.

<sup>11</sup>A. Yusuf Ali, *The Holy Quran; Text, Translation and Commentary*, 25.

Adam and prostration to other human beings must be understood.<sup>12</sup> These verses contain the moral preception that command for people to prostrate Allah and always sanctify Him, submit and believe in the truth of the Quran with all that it contains without the slightest boast. The verse can be understood that there is a command that people prostrate to Allah swt, submit and believe the truth of the Quran and there is also information about the existence of two categories and the behavior of the opposite, the first category praised by Allah swt. and the second category denounced by Allah swt. The praised category is always prostrate only to Allah as a sign of obedience to Him. The category that does not want to prostrate to Allah which is a sign of pride and disobedience to Allah and His commandments.

The Quran both etymologically and terminology is the set and capita selecta the set of wisdom and the truth of the preception that Allah has sent down to every prophet and His apostle to guide and nurture human beings towards a goal that will be able to maintain the level and dignity of the most noble and qualified, happy and prosperous and save from the humiliating depravity of the noble and dignity.<sup>13</sup>

Muhammad Sholikhin in his book *The Miracle of Shalat* stated:

Prostration means worship of the Most High God. Prostration itself is actually a natural character of all beings. This is mirrored by God's command to all angels and demons to bow to Adam in Heaven. But Satan

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<sup>12</sup>Aisyah Bintu Syati *Manusia dalam Perspektif al-Qur'an* translated by Ali Zawawi (Jakarta: Pustaka Firdaus, 1999), 33.

<sup>13</sup>M. Roem Rowi, *Al-Quran, Manusia & Moralitas* (Surabaya: Amanah Jaya, 1997), 54.

opposes it, and therefore he is expelled from Heaven for being arrogant does not follow that commandment. Of course the prostration context that God commands is not in the form of worship, but “*tahiat*” or reverence.<sup>14</sup>

In Islam, prostration of worship is only allowed to Allah swt. In essence, prostration to Allah there are two kinds. First, prostrate to Allah in worship, such as prostration of prayer, prostration of *sajadah* and prostration of gratitude according to the ways that have been determined in the teachings of the Syari’ah. Second, prostrate all creatures to Allah in the sense of submission and obedience to Him. The original meaning of the words “prostration” is “submissive and obedient”.<sup>15</sup>

Muslims will not be able to build the power of knowledge and Islamic civilization in accordance with Islamic Syari’ah if in Islam itself is not embedded firm belief that all that is done is by Allah Almighty as a form of human worship to Him one of them is prostrate. This is the purpose of his creation as a creature of Allah.<sup>16</sup>

Many Muslims are mired in misunderstanding of perception and operationalization in worship, one of which is prostration. The most dangerous main mistake is to limit the guidance of worship to ritual activity only as a symbol, such as the prostration command that is understood to be merely performing the physical motion of putting a prostrate member on the floor as

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<sup>14</sup>Muhammad Sholokhin, *The Miracle of Shalat* (Jakarta: Erlangga, 2011), 239.

<sup>15</sup>Kementerian Agama RI, *Al-Qur’an dan Tafsirnya*, vol. 1 (Jakarta: Lentera Abadi, 2010), 81.

<sup>16</sup>Muhammad Qutb, *Mafahim Yanbaghi ‘an Tushahhah Mafahim al-Ibadah* translated by Abu Fahmi (Jakarta: Gema Insani Press, 1995), 37.

prostration performed during prayer only. This false understanding leads to a false concept of meaning and essence which includes the purpose and meaning of the prostration command. Then the question arises as to why there is a command to prostrate to the prophet Adam and there are those who bow down to the sun or the moon and all the others, actually the prostration is only commanded to Allah Almighty.

This problem is what the author wants to answer through more in-depth research, the results will be collected in a thesis entitled “PROSTRATION IN THE QURAN (A THEMATIC INTERPRETATION).”

## **B. Problems Statement**

The main problems in this research are:

1. What are the verses of the Quran that contain about prostration?
2. What are the background //why are the// people don't prostrate to Allah Almighty?
3. What is the meaning of the angels prostration to Adam?

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

### **1. Purpose:**

- a. To know the verses of the Quran about prostration.
- b. To know the background of people don't prostrate to Allah swt.

c. To know the meaning of angels prostration to Adam.

## 2. Significance

- a. Secera academic research is expected to be useful to expand the treasury of Islamic scholarship. Useful for academics and Muslim scholars who deals in the field of exegesis, and can provide additional information and contributions insights and references to know against pertinent interpretations and make it as a more in-depth study of matters related to worship to Allah swt in the form of prostration in the Quran by knowing the meaning and essence.
- b. In general, this research is expected to be a religious information for the people to better understand the interpretation of the verses of prostration, and motivate them to do righteous deeds by knowing the purpose and purpose of Allah enjoining the prostration/worship.

## C. Operational Definitions

To clarify this research, in order to avoid a mistaken understanding of the title, the authors need to affirm the term definition or definition operationally and limit the problem as follows:

The concept of language is design, understanding, opinion (understanding).<sup>17</sup>

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<sup>17</sup>Departemen Pendidikan Nasional, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2005), 588.

Prostration in *Maqâyis al-Lughah* written by Abî Husain Ahmad Ibn Faris Ibn Zakariyya, comes from the Arabic *sajada-yasjudu-sujûdan* means submissive and obedient.<sup>18</sup> Abû al-Fadhl Jamâl al-Dîn Muhammad bin Mukram bin Manzhûr al-Ifrîqî in *Lisân al-‘Arab* told prostration means putting head to the ground.<sup>19</sup> The word prostration means language of submission and modesty, it is also used in the sense of bowing the head, directing the view to something, but the view containing lethargy and weakness.<sup>20</sup> The word prostration used in some verses of the Quran is not in the usual sense understood as worship to Allah by putting forehead to the ground during prayer.<sup>21</sup>

With the above explanation, the author conclude the purpose of research with the title above is a study conducted to determine the explanation and interpretation<sup>22</sup> of verses related to prostration.

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<sup>18</sup>Abi Husain Ahmad Ibn Faris ibn Zakariyya, *Maqâyis al-Lughah*, vol. 5 (n.p: Dar al-Fikr, n.d), 133.

<sup>19</sup>Abû al-Fadhl Jamâl al-Dîn Muhammad bin Mukram bin Manzhûr al-Ifrîqî, *Lisân al-‘Arab*, vol. 3 (Beirut: Dar al-Shadr, n.y), 204.

<sup>20</sup>M. Quraish Shihab, *Tafsir Al-Mishbah*, vol. 15 (Jakarta: Lentera Hati, 2000), 481.

<sup>21</sup>Muhammad Kamil Hasan al-Mahami, *Ensiklopedi Al-Qur’an Tematis* translated by Ahmad Fawaid Syadzili, vol. 6 (Jakarta: PT. Karisma Ilmu, 2005), 127-128.

<sup>22</sup>The word tafsir comes from the Arabic word consisting of *fa*, *sin* and *ra* which means the state is clear (real and light) and gives an explanation. Abi Husain Ahmad Ibn Faris ibn Zakariyya, *Maqâyis al-Lughah*, vol. 4 (n.p: Dar al-Fikr, n.d), 504. The word also means explaining, opening or revealing the *ma’qûl* meaning. The point is the science used to understand the law and the lesson, explaining the meanings of the book of Allah which was revealed to His apostle Muhammad saw and concluded the legal content and wisdom. See Abd. Muin Salim, *Metodologi Ilmu Tafsir* (Yogyakarta: Sleman, 2010), 12 and Rosihan Anwar, *Ilmu Tafsir* (Bandung: Pustaka Setia, 2005), 143.

## **D. Prior Research**

Talking about prostration, a previous research was found that discussed it: Rohmat Hidayat, “Analisis Semantik Terhadap Kata Sujud Dalam Al-Quran,”<sup>23</sup> This study focuses on the word prostration by semantic analysis. Method of meaning analysis is done into several stages, namely first: semantic field analysis or meaning; second: analysis of semantic components; third: semantic combinational analysis; fourth: discourse analysis.

## **F. Research Methods**

### **1. Type of Research**

This research is library research, about this research the author describes the concept of prostration in the Quran by tracing and studying verses about prostration. This research uses thematic method or *maudhu’î* with the following steps:

- a. Determine the issues to be discussed or the topics.
- b. Collect related verses on the matter.
- c. Prepare the verses according to the descend (*asbâb al-nuzûl*)
- d. Understand the correlation of the verses in their respective chapters (*munasabah*).
- e. Compile the discussion in a perfect framework.

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<sup>23</sup>Rohmat Hidayat, “Analisis Semantik Terhadap Kata Sujud Dalam Al-Quran,” *Skripsi* (Bandung: Fakultas Ushuluddin, Universitas Islam Negeri Sunan Gunung Djati, 2009).

- f. Complete the discussion with the hadith relevant to the subject.
- g. Study the verses as a whole by compiling verses that have the same meaning.<sup>24</sup>

## 2. Research Objects

The subject of this study is the Quran and the tafseer books and the object of his research are the verses that contain the word prostration. For more details it will be raised verses studied in this study that is QS. Al-Baqarah: 34, 58, 114, 125, 144, 149, 150, 187, 191, 196, 217; QS. Ali ‘Imrân: 43, 113; QS. An-Nisâ: 102, 154; QS. Al-Mâidah: 2; QS. Al-A’râf: 11, 12, 29, 31, 120, 161, 206; QS. Al-Anfâl: 34; QS. At-Taubah: 7, 17, 18, 19, 28 107, 108, 112; QS. Yûsuf: 4, 100; QS. Ar-Ra’d: 15; QS. Al-Hijr: 29, 30, 31, 32, 33, 98; QS. An-Nahl: 48, 49. QS. Al-Isrâ: 1, 7, 61, 107; QS. Al-Kahfi: 21, 50; QS. Maryam: 58; QS. Thâhâ: 70, 116; QS. Al-Hajj: 18, 25, 26, 40, 77; QS. Al-Furqân: 60, 64; QS. Asy-Syua’ra: 46, 219; QS. An-Naml: 24, 25; QS. As-Sajadah: 15; QS. Shâd: 72, 73, 75; QS. Az-Zumar: 9; QS. Al-Fushshilat: 37; QS. Al-Fath: 25, 27, 29; QS. Qâf: 40; QS. An-Najm: 62; QS. Ar-Rahman: 6; QS. Al-Qalam: 42, 43; QS. Al-Jin: 18; QS. Al-Insân: 26; QS. Al-Insyiqâq: 21; QS. Al-Alaq: 19,<sup>25</sup> total 81 verses spread in 32 surah.

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<sup>24</sup>Abd Hayy al-Farmawi, *Al-Bidâyah fî al-Tafsîr Al-Maudhû’î; Dirasah Manhajiyyah Maudhû’iyyah* (Bandung: Puataka Setia, 2002), 51-52. See Mushthafa Muslim, *Mabahits fî al-Tafsîr al-Maudhu’i* (Damaskus: Dar al-Qalam, 1989). See also Ziyad Khalil al-Daghamin, *al-Tafsîr al-Maudhu’î wa Manhajiyyah al-Bahtsu fîh* (Uman: Dar Umar, 2007).

<sup>25</sup>Muhammad Fuâd Abd Al-Bâqî, *Al-Mu’jam al-Mufahras li alfâdz al-Qur’ân al-Karîm* (n.p: Dar al-Fikr, 1981), 344-345. See Faydh al-Allâh al-‘Ilmî, *Fath al-Rahmân li Thâlib Âyât al-Qur’an* (Bandung: Diponegoro, n.d.), 207-208.



### 3. Data and Data Sources

This research data are divided into two, namely primary data and secondary data. Primary data are the verses of the Quran about prostration with the interpretation of various kinds of tafsir books. While the secondary data is all the books or books that are relevant and related to the issues discussed.

### 4. Data Collection Techniques

The data collection techniques; first the author determines the theme under study to see and understand the issues to be discussed. Then the authors collect data related to prostration by tracing and collecting verses that discuss about it by using dictionary *Al-Mu'jam al-Mufahras li Alfâdz al-Qur'an al-Karîm* written by Muhammad Fuâd Abd Al-Bâqî and *Fath al-Rahmân li Thâlib Âyât al-Qur'an* and also directly research or search in the Quran. Furthermore the data is grouped and interpreted to facilitate understanding of the verses about prostration.

### G. Structures

The discussion in this research is arranged to be five chapters as follows:

**Chapter I:** Explanation about research background, problems statement, objectives and significances, operational definition, prior research, research method and structures.

**Chapter II:** The concept of prostration includes the meaning and the essentially of prostration, the purpose of prostration, the commandment of prostration to Allah and to Adam and the meaning of *atsar sujud*.

**Chapter III:** Prostration in the Quran includes the verses of prostration in the Quran: the classification of verses about prostration, the verses of prostration of the same content, the verses of prostration of different contents, the background people don't prostrate to Allah; the subject and object of prostration, the interpretation of the verses prostration.

**Chapter IV:** Closure is the conclusion, giving final answers from the problems statement and recommendation.

**"THE FAMILY POTRAIT OF ULUL AZMI  
MESSENGER IN THE QURAN"**

**UNDERGRADUATE THESIS**

**By:**

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## **OUTLINE**

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- a. Jesus' s Prophet Profile
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**CHAPTER IV**

**CLOSURE**

- A. Conclusion
- B. Suggestions

## “THE FAMILY POTRAIT OF ULUL AZMI MESSENGER IN THE QURAN”

### A. Research Background

A Holy Quran is a miracle of Islam, it's the glorious words of Allah became the prophetic message of the Prophet Muhammad pbuh.<sup>1</sup> This revelations relegated in Arabic have been carefully written to be protected in order to prevent manipulation by people who want to misunderstand or change it. In contrast to Skriptures other where revelation is compiled only in writing or memorization only, but the writing of the Holy Quran is based on reliable and very accurate (*isnad mutawatir*).<sup>2</sup> Moreover its the magnificent elocence's, the beauty compilation, authenticity and uniqueness, the superiority explanation, and the fluency linguistics. A truly extraordinary elocution so that the eternal challenge for everyone to make something like it, though only one verse, has yet to be answered.<sup>3</sup>

The Quran is a book that able to form a soul, rising a nation with a high civilization. This can't achieved if light and vision closed. Neither if contaminated vision is the screen of the light itself.<sup>4</sup>

One of God's blessings bestowed on man is that He not only equips the righteous nature that leads to goodness and virtue, but He also sends messengers among them from time to time. A Messenger who carries a messege and invites

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<sup>1</sup>Mannā' Al-Qaṭṭān, *Mabāḥith Fī 'Ulūmil Qur'ān* (Cairo: Maktabah Wahbah, n.d), 5.

<sup>2</sup>Ṣubḥī Aṣ-Ṣāliḥ, *Mabāḥith Fī 'Ulūmil Qur'ān* (Beirūt: Dār Al-'Ilm Lilmalāyīn, 1977), 17.

<sup>3</sup>Beduzzaman Said Nursi, *Misteri Al-Quran*, trans. Dewi Sukarta (Jakarta: Erlangga, 2010), 82-83.

<sup>4</sup>Muḥammad Al-Ghazālī, *Kaifa Nata'amal ma'al Qur'ān* (n.p: Nahḍah Miṣr, 2005), 29.

communities to worship only to Allah alone, and to convey the good news and warnings so that hujjah is erect for human being.<sup>5</sup>

The Quran tells some past events, about the ancient peoples and their abolished Sharia. Peoples almost no one knows these stories except only some of the Ahli Kitab who studied it. The Prophet Muhammad relates the previous story to the Muslims based on revelation not through the process of learning.<sup>6</sup> The stories mentioned in the Quran are the most correct stories and do not contain A lie, and that is the best story that will benefit anyone who will understand it.<sup>7</sup>

The Quran came down fourteen centuries ago when the literary world has not been able to uncover the principles of short stories, the basics of drama, or film art.<sup>8</sup> The Quran reveals many stories, especially the stories of the prophets. These stories are not only a separate aspect of art in the topic and plot of the story, but also the most important part of the religious aspect.<sup>9</sup> The Quran al-Karim is not a history book although in fact it contains some of history, it is the preach book in the way of Allah.<sup>10</sup>

If it were not for the Quran, then we would not know the nature of the prophets and how it lives. The prophets are the best humans, but at the same time

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<sup>5</sup>Mannā' Al-Qaṭṭān, *Mabāḥith Fī 'Ulūmil Qur'ān*, 12.

<sup>6</sup>Muhammad Alwi Al-Maliki, *Keistimewaan-Keistimewaan Al-Quran*, trans. Nur Faizin (Yogyakarta: Mitra Pustaka, 2001), 40.

<sup>7</sup>Muḥammad Ṣāliḥ Al-'Uthaimīn, *Uṣūl Fī At-Tafsīr* (n.p: Maktabah al-Islāmiyyah, 2001), 50.

<sup>8</sup>Aḥmad Bahjat, *Anbiyā' Allāh*, (Cairo: Dār Asy-Syurūq, 2003), 26.

<sup>9</sup>Aḥmad Bahjat, *Anbiyā' Allāh*, 24.

<sup>10</sup>Aḥmad Bahjat, *Anbiyā' Allāh*, 31.



they are ordinary people who walk in markets and eat food that is commonly eaten by humans, and have families like ordinary people.<sup>11</sup>

The Prophet by language is a person who given news or receives news. Messengers by language is messengers or persons sent for a task. in the term religion, the prophet is a person who receives revelation from God regarding the shariah of religion and if it is commanded to communicate it to the people, it is called the prophet and the messenger. So, all messenger are prophets, but not all prophets are messenger.<sup>12</sup>

In addition, there are messenger who are privileged by Allah commonly known as "Ulul Azmi". It' s The highest degree and special also in the ranks of prophets and messenger. Ulul azmi is the title for a prophet who has a strong heart and high patience. The ulul azmi means messengers who have the most challenges and suffering, but they remain steadfast, steadfast, patient, and continue to fight until they succeed in fulfilling the task from Allah.<sup>13</sup>

The prophet's stories has almost diverse purposes infinitely, namely the struggle between goodness and evil, between man and his desires, between prophets and unbelievers, and ect. The prophets' s story also reminds about Allah's blessings to them, and describes the various forms of human relations. It also explains that paternal, childish, kinship and land relationships or skin tones

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<sup>11</sup>Ahmad Bahjat, *Anbiyā' Allāh*, 18.

<sup>12</sup>Fachruddin Hs, *Ensiklopedi Al-Quran*, vol. II (Jakarta: Rineka Cipta, 1992), 199. See Muḥammad bin Ibrāhīm bin 'Abdullāh At-Tuwaijī, *Mukhtaṣar Al-Fiqh Al-Islāmī Fī Ḍau' il Qur'ān wa As-Sunnah* (Riyāḍ: Dar Iṣrak Mujtama', 2010), 74-75.

<sup>13</sup>Perpustakaan Nasional RI, *Ensiklopedi Islam*, vol. 7 (Jakarta: Ichtiar Baru Van Hoeve, 2005), 159.

are not a binding relationship between humans. But the essential relationship is the relationship of faith to Allah.<sup>14</sup>

When a prophet starts his preaching suddenly the world as though moves to against it.<sup>15</sup> The ordeal experienced by the prophets different certainly according to their position in the side of Allah. The high position of God is for those who are the most (most heavy) to receive the test. Noah Prophet, he was belied by his community for 950 years. Abraham Prophet, he was expelled from his father's house and thrown into the fire. Moses Prophet, he felt the fear of his arrest and conspiracy to kill him. Jesus Prophet, his people made various lies against himself and his mother. Prophet Muhammad, he received various kinds of suffering so that his whole life was almost filled with torture, conspiracy, and war in order to uphold the truth on God's earth.<sup>16</sup> Allah said:

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ۚ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبُثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ ۚ بَلَّغْ ۚ فَهَلْ يَهْلِكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ



Therefor patiently persevere, as did (all) messengers of inflexible purpose; and be in no haste about the (Unbelievers). On the Day that they see the (Punishment) promised them. (it will be) as if they had not tarried more than an hour in a single day. (Thine but) to proclaim the Message: but shall any be destroyed except those who transgress?<sup>17</sup>

<sup>14</sup> Ahmad Bahjat, *Anbiyā' Allāh*, 29.

<sup>15</sup> Ahmad Bahjat, *Anbiyā' Allāh*, 26.

<sup>16</sup> Ahmad Bahjat, *Anbiyā' Allāh*, 27.

<sup>17</sup> QS. Al-Ahqaf/46: 35.

Although cleric disagree with regard to the number of ulul azmi with many differences, but the famous opinion says they are Noah, Abraham, Moses, Jesus, and Muhammad.<sup>18</sup> Allah has mentioned their names in the following two verses:

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿٥١﴾

And remember We took from the Prophets their Covenant: As (We did) from thee: From Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn Covenant.<sup>19</sup>

﴿ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ وَيَهْدِي إِلَيْهِ مَنْ يُنِيبُ ﴿٥٢﴾

The same religion has He established for you as that which He enjoined on Noah-that which We have sent by inspiration to thee-and that which We enjoined on Abraham, Moses, and Jesus: namely, that ye should remain steadfast in religion, and make no division therein: to those who worship other things than God, hard is the (way) to which thou callest them. God choose to Himself those whom He pleases, and guides to Himself those who turn (to Him).<sup>20</sup>

At the same time of the barrage ordeal, among the strengthen a person is support by family. Moreover for a prophet, where their ordeal is above the ordinary human ordeal, if the community and the environment hate him, there are still families who will receive it when they return home. But in reality, not all of

<sup>18</sup>Ibnu Kathīr Ad-Dimasyqī, *Tafsīr Al-Qur'ān Al-'Aẓīm*, vol. 4 (Beirut: Maktabah An-Nūr Al-'Alamiyyah, 1995), 174.

<sup>19</sup>QS. Al-Ahzab/33: 7.

<sup>20</sup>QS. Asy-Syu'ara/42: 13.

the prophet's family are the ideal family, even the ordeal itself comes from members of their own family. Nuoh Prophet, is a prophet, a son who is beside him and in his supposition his son is a believer, but when came the flood and destroyed the people of the unjust then his son's disbelief, he refused to ascend into the ark which God had commanded to take , he preferred to save himself by going up the hill and thought he would be safe, but the hill was drowned and he was a man drowned. This proves that family affiliation will not be useful if one disobeys to God. However, Noah, as a prophet of God, still can not change God's decree on his son. Whereas before Noah had called his son in love as a father to come with him and had also prayed for his son. But God denied and said that his son was not part of his family being saved.

Not only that, the wife of Noah was also betrayed to him, and Noah could not help them in the least of the torment of God. This proves that a wife of a cautious husband (prophet) or a child of the cautious father (prophet), is not guilty of being a cautious person anyway. On the other, Abraham Prophet, he had a wife (Hajar) and a son (Ismail) who are cautious and strongly support themselves in the presence of Allah as the story of the slaughter of Ismail, all submissive and mutually reinforcing in order to fulfill God's command.

In addition to the Prophet Noah and Abraham, the other ulul azmi messenger also have their own stories about their families, all contained in a very neat and evocative in the verses of the Quran.

Based on the above description, the author interested to study the lives of prophets of ulul azmi and their families. The author necessary to examine how the

choice of a human family, to be a role model for human beings and to obtain an ulul azmi title. Whether they get a resistance from their community, they have families as a focus that will strengthen them or not. Do they have pious family members because they are pious people, or their family as a family in general, some are good family members and some are bad. Then the portrait of the ulul azmi family includes both, so the author wants to deepen it through this study. This thesis will describe the stories by compiling them from the verses of the Qur'an.

## **B. Problems Statement**

Based on the above background, then the issues raised in this research is how the family portrait of family ulul azmi in the Qur'an?

## **C. Purpose and Significance**

### 1. Research purposes

This study aims to give an idea of the portrait of the family of Rasul ulul azmi contained in the Quran. And identify its contribution to family life today.

### 2. Significance of Research

The results of this study are expected to be useful for:

- a. Academically, this research can provide information and add insight into the idea of portrait of Rasul ulul azmi family, especially for

academics who are involved in the field of Quranic commentary and Islamic stories.

- b. Socially, this research is expected to give understanding to the public about the portrait of Rasul ulul azmi family, so that they can reap the wisdom contained in every life stories of the Prophets.

#### **D. Operasional Definition**

Furthermore, to facilitate understanding and prevent errors in interpreting the issues to be discussed, it is necessary to put forward the definition of terms related to this title, namely as follows:

In Indonesia Language Family is "keluarga", it' s etymologically a series of words from kawul and warga. Kawul means slave, while warga mean members. As a servant in the family it is obligatory for a person to surrender his / her interests to the family. On the contrary, as a warga or a member he is fully entitled to take care of all interests in his family. The family in Kamus Besar Bahasa Indonesia is a mother-father and her children; all household, dependent home, relatives; close relatives, a very basic kinship unit in society. While in the Oxford Learner's Pocket Dictionary Dictionary, family that mean: 1) group consisting of one or two parents and their children 2) group consisiting of one or two parents, their children, and close relation 3) all the people descended from the same ancestor. Family is an institution formed because the marriage bond between husband and wife to live together, along with and agree to build the house of the household to reach the family of sakinah in God's protection. The primary basis of

auxiliary social structure is broader, with the understanding that other institutions are dependent on their existence.

Ulul azmi, the highest degree is also special in the ranks of prophets and messenger. Ulul azmi is the title for a prophet who has a strong heart and patience. The point is that the apostles have the most challenges and sufferings, but they remain steadfast, steadfast, patient, and continue to struggle until they have accomplished the task that God has placed. Prophet ulul azmi namely are Noah Prophet, Abraham Prophet, Moses Prophet, Jesusu Prophet, and Muhammad Prophet.<sup>21</sup>

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

Previous research is research that others have done on the same theme, it is useful to know what method has been used, what outcomes have been achieved, which parts of the research are not yet resolved, what factors support, or what solutions selected in overcoming the research barriers.<sup>22</sup>

The author has reviewed the earlier studies of the problems about family of ulul azmi' s, and found several studies as follows:

1. “ Nilai-Nilai Edukatif pada Kisah Nabi Nuh as. dalam Surah Nuh,” by Khoiruz Zad, IAIN Salatiga, in 2016. This study focuses on educational values taken from the story of Noah's Prophet, addressing the role of Noah Prophet as educator, educational values in the Nuh surah as goals,

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<sup>21</sup>Perpustakaan Nasional RI, *Ensiklopedi Islam*, 159.

<sup>22</sup>Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2010), 83.

methods, media, materials, processes, educational institutions, educators, learners, and evaluation, and family and community responsibilities towards to child education.

2. “ Idealita Keluarga Ibrahim as. Dalam Perspektif *Tafsir Fi Zhilalil Qur’ an*,” by Tuti Alawiyah, IAIN Raden Intan Lampung, in 2017. This thesis introducing the related verses of the Abraham Prophet's Family with the asbabun nuzul , tafsir, and munasabah of verses. The verses that are appointed are verses about the construction of the Ka'bah, the prayers that Abraham had previously prayed, and the qurban education according to Sayyid Quthub. Then describe the characteristic of the ideal of the family of Abraham. which is immortalized in the Qur'an in the form of pure tauhed, piety to God, to disbelieve the Prophet Ibrahim when thrown into the fire, the harmonious relationship between the individual in the family, the life guarantee, and the exemplary values of the Prophet's family such as religious values, tolerance, hard work, responsibility, and gratitude.
3. “Nilai-Nilai Pendidikan Akhlak pada Dialog Nabi Musa as. dan Nabi Harun as. dalam Al-Qur’ an Surah Al-A’ raf Ayat 150-154: Kajian Tafsir Al-Mishbah,” by Emilia Khumairo Syafi'i, IAIN Maulana Malik Ibrahim Malang, in 2015. This thesis presents a summary of the surah Al-A'raf and his interpretation according to Al-Mishbah. Also present the method of moral education obtained from dialogue between Prophet Musa as. with Prophet Harun as well as its relevance. This dialogue



about the rage and sadness of Moses because of the people left with the Prophet Harun was worshipping the statue of the calf.

4. “Nilai Toleransi dalam Ayat tentang Penyaliban Nabi Isa: Studi Penafsiran Kontekstual Abdullah Saeed,” by Fahmi Subhan Hasani, UIN Sunan Kalijaga Yogyakarta, in 2017. This thesis is a study of Abdullah Saeed's thoughts, he shakes the textual interpretation that stops and suffers in literal search alone with the conclusion of Jesus being elevated to the sky, he tries to show that meaning is not a simple thing, but in the context of contemporary it is appropriate and wise to use a contextual approach in order to be able to find the true meaning. This thesis presents the interpretation of the text of Jesus' crucifixion based on Abdullah Saeed's approach. And how should the form of interpretation be in the present context.

In addition to the above studies, there are still some other similar studies, but there has not yet been found a study that examines the family portrait of ulul azmi in the Qur'an as the author adopted. Therefore, the authors are tempted to examine this problem.

## **F. Research method**

### **1. Types and Research Methods**

This research type is library research. The first step is to collect the necessary data from the Quran and other relevant literature. Then, the method used is thematic method or in the science of tafsir is called *maudhu'i* method.

*Maudhu'i* method is a method in which the mufassir seeks to collect verses of the Quran from several suras and related to the issue or topic that has been determined. Then mufassir speak and analyze the content of these verses so that it becomes one unified whole.<sup>23</sup>

Tafsir maudhu'i has two forms: First, studying a sura with a universal study, in which the initial mission is proposed, then its main mission, and the relation of one part of the sura to another, so that the sura face is like a perfect and complementary form. Second, collect all verses of the Quran that speak of the same theme. Everything is put under one title, then interpreted. Thus, the author's study is meant to enter in this second form.<sup>24</sup>

The systematics pursued for this method there are several stages of interpretation, in accordance with the definition of *maudhu'i* interpretation itself, namely:

- a. Assign the issue to be discussed.
- b. Collect the verses relating to the matter.
- c. Arranging the verses as they descend, as well as the knowledge of his asbabun nuzul.
- d. Understand the correlation of the verses in their respective chapters.
- e. Prepare the discussion in a perfect outline.

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<sup>23</sup> Abd. Muin Salim, Mardan, dan Achmad Abu Bakar, *Metodologi Penelitian Tafsir Maudhu'i* (Yogyakarta: Pustaka, 2017), 44. See Abdul Djalal, *Urgensi Tafsir Maudhu'i pada Masa Kini* (Jakarta: Kalam Mulia, 1990), 83-86. See M. Quraish Shihab, *Kaidah Tafsir* (Tangerang: Lentera Hati, 2015), 385.

<sup>24</sup> Abdul Hayy al-Farmawi, *Metode Tafsir Maudhu'i dan Cara Penerapannya*, trans. Rosihon Anwar (Bandung: Pustaka Setia, 2002), 43-44.

- f. Complete the discussion with the traditions relevant to the subject.
- g. Study these verses altogether by compiling verses that have the same meaning, or compromise between *'am* (general) and *khas* (special), *mutlaq* and *muqayyad*, or in contradictory birth, so that all meet in one estuary, without distinction or coercion.<sup>25</sup>

## 2. Data and Data Sources

Lexically the data is true and true information, explanation or real material that can be used as the basis of the study.<sup>26</sup> The data required for this study are all verses about the messenger that include ulul azmi, and more specifically about their families.

The verses relating to the problem are quite numerous, among them are:

- a. Ulul Azmi Messenger : QS. Al-Ahzab/33: 7, QS. Asy-Syu' ara/42: 13, dan QS. Al-Ahqaf/46: 35.
- b. Noah Prophet: QS. Hud/11: 42-47, QS. At-Tahrim/66: 10.
- c. Abraham Prophet: QS. Al-An' am/6: 74, QS. At-Taubah/9: 114, QS. Hud/11: 69-73, QS. Ibrahim/14: 37, QS. Al-Hijr/15: 54-56, QS. Maryam/19: 42-49, QS. Al-Anbiya/21: 52-54, QS. Ash-Shaffat/37: 99-113.

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<sup>25</sup>Abdul Hayy al-Farmawi, *Metode Tafsir Maudhu'i dan Cara Penerapannya*, 51-52. See Abdul Djalal, *Urgensi Tafsir Maudhu'i pada Masa Kini*, 91. See M. Quraish Shihab, *Kaidah Tafsir*, 389-390.

<sup>26</sup>Abd. Muin Salim, Mardan, dan Achmad Abu Bakar, *Metodologi Penelitian Tafsir Maudhu'i*, 109.

- d. Moses Prophet: QS. Thaha/20: 39-40, QS. Al-Qashash/28: 7-13.
- e. Yesus Prophet: QS. Ali ‘ Imran/3: 42-43, 45-47, 55, QS. Maryam/19: 16-34.
- f. Muhammad Prophet: QS. Al-Ahzab/33: 6, 21, 28-29, QS. Al-Qalam/68: 4, QS. Adh-Dhuha/93: 6-11.

The data source in the study is the subject from which the data was obtained.<sup>27</sup> The data will be extracted from both primary and secondary sources. Its primary sources are the Quran, the books of classical and contemporary commentaries, and the books on the story of prophets and messenger. Secondary sources include Hadith books, related scientific studies, encyclopedias and dictionaries, and other supporting books.

### 3. Data analysis

Data analysis is the process of organizing or sorting data into patterns, categories, and units of basic description so that the theme can be found and formulated hypotheses as suggested data.<sup>28</sup>

To analyze the data used descriptive method of analysis, which describes the problem as it is through the interpretation of verses and equipped with hadith or history, then analyzed with relevant materials, so that can be found a real family portrait of the story of the messenger ulul azmi.

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<sup>27</sup>Suharsimi Arikunto, *Prosedur Penelitian: Suatu Pendekatan Praktik*, 172.

<sup>28</sup>Basrowi dan Suwandi, *Memahami Penelitian Kualitatif* (Jakarta: Rineka Cipta, 2008),

## G. Structures

The preparation of this thesis is divided into four chapters, the following description:

**Chapter one:** contains backgrounds, problem formulations, definitions of terms, objectives and significance, definitions of terms, prior research, and to complete research used research methods and end with systematic writing.

**Chapter two:** in this chapter will be presented the theoretical foundation about the story of Quran and family. *Fistly*, the story of Quran: the meaning story of Quran, the kinds story of Quran, and the purpose story of Quran. *Secondly*, family: the meaning of family, the words of family in The Quran, and model of family in the Quran.

**Chapter three:** this chapter is the core of the study, namely the portrayal of the family portrait of ulul azmi, where these messenger received special mention of God. The presentation of this chapter is divided into two sub-chapters, the ulul azmi messenger and portrait of their family. Ulul azmi messenger: *Firstly*, the portrait of Noah Prophet: the profile of Noah Prophet, Noah Prophet as a father, and Noah Prophet as a husband. *Secondly*, the portrait of Abraham Prophet: Profile of Abraham Prophet, Abraham Prophet as a son, Abraham Prophet as a husband, and Abraham Prophet as a father. *Thirdly*, the portrait of Moses Prophet: profiles of Moses and Moses as the adopted son of the king. *Fourthly*, the portrait of Jesus Prophet: profiles of Jesus Prophet and Jesus Prophet as a son. *Fifthly*, portrait of Muhammad Prophet: Profile of Muhammad Prophet, Muhammad Prophet as a child, Muhammad Prophet as a husband. Next, the family portrait of

ulul azmi messenger: *Firstly*, the father of Abraham Prophet the sculptor. Secondly, mothers: the mother of Moses Prophet, Mary, the mother of Jesus Prophet. *Thirdly*, wives: the treachery wife of Noah Prophet, Sarah and Hajar, the obey wives of Abraham Prophet, and the wife of Muhammad Prophet. *Fourthly*, sons: Kan'an, the kafir son of Noah Prophet, Ismail and isahaq, the obey sons of Abraham Prophet.

**Chapter four:** this chapter is concluding, contains conclusions and suggestions.

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## **OUTLINE**

### **CHAPTER I**

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- B. Problems Statement
- C. Purposes and Significances
- D. Operational Definition
- E. Previous Research
- F. Theoretical Framework
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**LIVING THE QUR`AN IN THE TRADITION OF *TASMIYAH***  
**(A PHENOMENOLOGICAL STUDY IN RECITING SÛRAT YÛSUF OR  
SÛRAT MARYAM AT CEMPAKA MULIA BARAT VILLAGE)**

**A. Research Background**

The Qur'an is a life guide as well as the main source of Islamic teachings for Muslims. The Qur'an teaches about the relationship between human and His Lord and also the relationship between humans and each other, commonly called *ḥablun min Allâh wa ḥablun min an-nâs*. Islamic teaching can be perfectly understood if the contents are studied first.<sup>1</sup>

Along the times, the study of the Qur'an and hadith develops rapidly in terms of the study area. Text studies on socio-culture make society the object of study. This study is usually referred to as "Living Qur`an". The Living Qur`an means studying the presence of the Qur'an from several social phenomena and symptoms that occur in the community, also behavior and public response to the values of the Qur'an.<sup>2</sup>

The Living Qur'an studies have several important meanings. First, it provides a significant contribution to the development of the object area of the study of the Qur`an, where interpretation can be meaningful as a public response inspired by the presence of the Qur`an. Second, it also provides a significant contribution too for the

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<sup>1</sup> Abdul Halim, *Al-Qur`an Membangun Tradisi Kesalehan Hakiki*, (Jakarta: Ciputat Press, 2002), 1.

<sup>2</sup> Isnawati, "Studi Living Qur`an Terhadap Amalan Ibu Hamil di Kecamatan Beruntung Baru Kabupaten Banjar", *Jurnal Studia Insania*, Vol. 3, No. 2, Oktober, Tahun 2015, 127.

interests of *da'wah* and community empowerment. Then, the community can be maximal in appreciating the Qur'an. Third, it provides a new paradigm for the development of contemporary studies, so that the study of the Qur'an is not only confounded in the study area of the text.<sup>3</sup>

Through the social symptoms that appear in the community, namely placing the Qur'an as something that is real experienced, is function of the Qur'an from the phenomenon of the Qur'an in daily life. This means that in practical life, the Qur'an is used and taken its function as a practice of applying beyond its textual conditions. This fact occurs in various regions, including in Central Borneo.<sup>4</sup>

Central Borneo is an area that has a variety of traditions originating from the *Dayak* culture. *Dayak* is a term for the native inhabitants of the island of Borneo. The majority of the ethnics who inhabit Central Borneo are like *Dayak Ngaju*, *Dayak Kaharingan*, *Dayak Ot Danum* and *Dayak Ma'anyan*.<sup>5</sup>

Dayak tribes in Central Kalimantan recognize five major rituals. One of them is "*Nahunan*". *Nahunan* is the Central Borneo's traditional ritual ceremony that deals with birth. Another meaning is the naming procession as well as baptism according to *Kaharingan* Religion (the religion of the native *Dayak* people from ancestors to

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<sup>3</sup> Abdul Mustaqim, "Metode Penelitian Living Qur'an," *Metodologi Penelitian Living Qur'an dan Hadis*, ed. Sahiron Syamsuddin, (Yogyakarta: TH Press dan Teras, 2007), 68.

<sup>4</sup> Muhammad Mansur, "Living Al-Qur'an dalam Lintasan Sejarah Studi Qur'an", 5.

<sup>5</sup> Hamid Darmadi, "Dayak Asal-Usul dan Penyebarannya di Bumi Borneo," *Sosial Horizon: Jurnal Pendidikan Sosial*, Vol. 3, No. 2, (Desember 2016), 323-326.

children who have been born. The aim is to give names to babies at the age of 1-2 years.<sup>6</sup> This is a tradition of naming children before mixing with Islamic culture.

The habit of people in treating the verses of the Qur'an has a specific purpose. Examples of these purposes are as incantations (*jampi-jampi*), talisman (*jimat*) and as decorations in the house. Readings from several verses in the Qur'an can also be used in certain communities that treat reading the Qur'an as a very valuable practice in life.<sup>7</sup> Reciting verses of the Qur'an to newborn children is one of the traditions that practiced by many communities.

The *Dayak* people who converted to Islam and who were married to Malay immigrants were called "*Senganan*". They appointed one of the figures they respected both in terms of their ethnicity and religious and charismatic migrants among them as leader.<sup>8</sup> As the social development of society and the advancement of knowledge, the inclusion of these religions resulted in changes from the *Dayak* tribal cultures. They brought the teachings of Islam which also includes Islamic traditions. Therefore, the tradition of naming children called "*Nahunan*" changed to the tradition of "*Tasmiyah*".

The *tasmiyah* is also a tradition of naming children, more precisely a special ceremony by the Banjar community. Islam has a very big influence on the implementation of the event. This fact can be observed in the Islamic tradition which

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<sup>6</sup> Damardjati Kun Marjanto, "Kaharingan: Perjuangan Masyarakat Adat Dayak Ngaju di Kabupaten Kotawaringin Timur, Dahulu dan Sekarang," *Buku Kearifan Lokal di Tengah Modernisasi*, ed. Ade Makmur, (Jakarta: Kementerian Kebudayaan dan Pariwisata Republik Indonesia, 2011),103.

<sup>7</sup> Muhammad Yusuf, "Pendekatan Sosiologi dalam Penelitian Living Qur'an", 44.

<sup>8</sup> Hamid Darmadi, "Dayak Asal-Usul dan Penyebarannya di Bumi Borneo," 327.

is thick with reciting the verses of the Qur'an. However, various processions from previous traditions are not completely lost.<sup>9</sup> Beside reciting the verses of the Qur'an at the time of the *tasmiyah* ritual, there was also recitation of the verses of the Qur'an in the evening approaching the ritual.<sup>10</sup>

In generally, sūrat Yūsuf and sūrat Maryam recited by pregnant women. But, in this research both sūrat recited at the tradition of *tasmiyah*. So far too, the verses recited at *tasmiyah* are only a few selected verses. Therefore, I interested of the phenomenon in this study.

## **B. Problem Statement**

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

1. How is the procedure for reciting of Sūrat Yūsuf or Sūrat Maryam in The Tradition of *Tasmiyah* at Cempaka Mulia Barat Village, Cempaga District, Kotawaringin Timur Regency, Central Borneo?
2. Why do the residents recite the Sūrat in tasmiyah?
3. How do the residents perceive these reciting in the tradition of tasmiyah?

## **C. Purposes and Significances**

In accordance with the formula above, this study purposes:

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<sup>9</sup> Ahdi Makmur, "Peranan Ulama dalam Membina Masyarakat Banjar di Kalimantan Selatan," *Miqot*, Vol. 36, No. 1, Januari-Juni 2012, 182.

<sup>10</sup> Wawancara via telepon dengan Muliato, Bendahara Masjid Al-Muhajirin Desa Cempaka Mulia Barat, 11 Maret 2019.

## **1. Purposes of Research**

- a. To find out the procedure for reciting of Sûrat Yûsuf or Sûrat Maryam in The Tradition of *Tasmiyah* at Cempaka Mulia Barat Village, Cempaga District, Kotawaringin Timur Regency, Central Borneo.
- b. To find out the reason of the residents recite the Sûrat in *tasmiyah*.
- c. To find out the residents perceive these reciting in the tradition of *tasmiyah*.

## **2. Significance of Research**

- a. Academically, this research critically describes the reciting of Sûrat Yûsuf or Sûrat Maryam in The Tradition of *Tasmiyah*. This thesis would be the completing for undergraduate education. It is also can reveal the cultural heritage of various social events related to the existence of the Qur'an in a particular Muslim community.
- b. Generally, this research expected to help for introduce one form of diversity in the socio-cultural treasures of the Indonesian Muslim community. It is also expected to increase public awareness of the importance of practicing the Qur'an and making it a part of life guidelines.

## **D. Operational Definition**

To avoid any misunderstanding of the problem of this thesis, it is necessary to describe some of the operational definitions, as follow:



1. In The Tradition of *Tasmiyah*: the meaning is that in the evening the next day a child (host) *tasmiyah* is held for the newborn child. Usually held at 7 or 14 days from birth.
2. A Phenomenological Study: is a scientific discipline about experience and how that experience is formed. A Phenomenological Study in this research is the experience of the communities in treating the Qur`an and practicing the Islamic tradition in their lives.
3. Cempaka Mulia Barat Village: is one of the villages in Cempaga District, Kotawaringin Timur Regency (which is usually known as Sampit City), Central Borneo.

#### **E. Previous Researches**

After conducting a literature review by searching for the manuscripts from the previous research, the author found several scripts that discuss the Living Qur`an the practice of the verses of the Qur'an in the community. Previous research can be summarized into several themes.

First, reciting of Sûrat Yûsuf and Sûrat Maryam in the practice of pregnant woman. Such as: The thesis entitled *Studi Living Qur`an Terhadap Amalan Ibu Hamil di Kecamatan Beruntung Baru Kabupaten Banjar*, by Isnawati. Ushuluddin and Humanities Faculty, Qur`anic Studies Department, State Islamic University of Antasari 2015,<sup>11</sup> the journal by Agus Rahmadi, dkk, entitled "What are a Moslem

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<sup>11</sup> Isnawati, "Studi Living Qur`an Terhadap Amalan Ibu Hamil di Kecamatan Beruntung Baru Kabupaten Banjar," *Skripsi* (Banjarmasin: Fakultas Ushuluddin dan Humaniora UIN Antasari, 2015).

Women's Activities During Pregnancy?", The journal of PJMHS, Vol. 2, No. 2, April-June, 2018,<sup>12</sup> Syifak Mohd Rodzi and `Adawiyah Ismail on their journal entitled "Pengamalan Ibu Hamil terhadap Pendidikan Bayi Semasa dalam Kandungan di Bandar Baru Wangi", The journal of Al-Hikmah: University of Kebangsaan Malaysia, 2013,<sup>13</sup> and Fahrur Nisak on her thesis entitled *Bimbingan Konseling Islam Terhadap Masa Kehamilan dalam Tradisi Kenduri Tingkeban di Desa Majan, Kecamatan Kedung Waru, Kabupaten Tulung Agung*, UIN Sunan Ampel Surabaya, 2016.<sup>14</sup>

Second, reciting of both Sûrat in the tradition of seven-monthly (*Nujuh Bulanan*). Such as: Muhammad Fauzan Nasir on his thesis entitled *Pembacaan Tujuh Surat Pilihan Al-Qur`an dalam Tradisi Mitoni*, Ushuluddin and Dakwah Faculty, Qur`anic Studies Department, State Islamic University of Surakarta 2016,<sup>15</sup> the journal by Muhammad Fauzan Zain entitled "Aktualisasi 7 Surat dalam Tradisi Mitoni", The Journal of Ushuluddin Adab and Humanities Faculty, Qur`anic Studies Department, State Islamic University of Purwokerto, January-June, Vol. 3, No. 1,

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<sup>12</sup> Agus Rahmadi, dkk., "What are a Moslem Women's Activities During Pregnancy?", Jurnal *PJMHS*, Vol. 2, No. 2, April-Juni, 2018.

<sup>13</sup> Syifak Mohd Rodzi dan `Adawiyah Ismail, "Pengamalan Ibu Hamil terhadap Pendidikan Bayi Semasa dalam Kandungan di Bandar Baru Wangi", Jurnal *Al-Hikmah: Universitas Kebangsaan Malaysia*, 2013.

<sup>14</sup> Fahrur Nisak, "Bimbingan Konseling Islam Terhadap Masa Kehamilan dalam Tradisi Kenduri Tingkeban di Desa Majan, Kecamatan Kedung Waru, Kabupaten Tulung Agung", *Skripsi*, (Surabaya: UIN Sunan Ampel, 2016).

<sup>15</sup> Muhammad Fauzan Nasir, "Pembacaan Tujuh Surat Pilihan Al-Qur`an dalam Tradisi Mitoni," *Skripsi* (Surakarta: Fakultas Ushuluddin dan Dakwah Jurusan Ilmu Al-Qur`an dan Tafsir Institut Agama Islam Negeri, 2016).

2008<sup>16</sup> and The Journal entitled “Tradisi Nujuh Bulanan pada Masyarakat Muslim Melayu Kabupaten Melawi” by Buhori, dkk. The journal of *Al-Hikmah: Jurnal Dakwah*, Vol. 12, No. 1, 2018.<sup>17</sup>

Third, both Sûrat above recited at the tradition of *Selapanan* (The calculation of the 35 days after baby`s birth). Such us: Maria Fabiola Anggun Paschauna on her thesis entitled *The Portrait of Selapanan Procession in Kinibalu Rw. 02 Semarang*, UNIKA Soegijapranata Semarang, 2018.<sup>18</sup>

Previous researches has described above discussed about the recitation of Sûrat Yûsuf and Sûrat Maryam in several traditions. Therefore, the research will be discuss in this paper is clearly different from it. We will discuss the reciting of Sûrat Yûsuf and Sûrat Maryam in different tradition, namely the tradition of *tasmiyah*. *Tasmiyah* is a tradition of naming children. Usually, the tradition will be held at 7 or 14 days from birth.

## **F. Theoretical Framework**

### **1. Definition of The Living Qur`an**

The Living Qur`an in terms of language is a combination of two different words, meaning life and the Qur'an namely the Muslim holy book. So the Living

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<sup>16</sup> Muhammad Fauzan Zain, “Aktualisasi 7 Surat dalam Tradisi Mitoni,” *Jurnal Maghza*, Vol. 3, No. 1, (Januari-Juni, 2008).

<sup>17</sup> Buhori, dkk., “Tradisi Nujuh Bulanan pada Masyarakat Muslim Melayu Kabupaten Melawi,” *Jurnal Al-Hikmah: Jurnal Dakwah*, Vol. 12, No. 1, tahun 2018.

<sup>18</sup> Maria Fabiola Anggun Paschauna, “The Portrait of Selapanan Procession in Kinibalu Rw. 02 Semarang”, *Skripsi*, (Semarang: UNIKA Soegijapranata, 2018).

Qur`an can be interpreted as the Qur'anic text that lives in the Community.<sup>19</sup> Living Qur'an begins with the Qur'anic phenomenon in Everyday Life, namely the meaning and function of the Qur'an which is real understood and experienced by Muslim communities. Then, it can be understood by the practice of the functioning of the Qur'an in practical life, beyond its textual conditions. Functioning of the Qur'an as it arises is due to "the practice of interpreting the Qur`an which does not refer to the understanding of the textual message, but is based on the presumption of "*fadhilah*" from certain units of the Qur'anic text, for the sake of praxis everyday life of the people.

Living Quran can be categorized as a scientific study or study of various social phenomena related to the existence of the Qur`an in the midst of certain Muslim communities or others who interact with it. The term Living Qur'an in other technical terms is also called interaction or reception. The word reception can be used to represent the interaction behavior between the Qur'an and adherents.<sup>20</sup>

## **2. The Reception Theory**

Etymologically, the word of "reception" comes from Latin, namely *recipere*, which is interpreted as acceptance of the reader. The definition of reception in terms of terminology is a science of beauty which is based on the readers' response to

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<sup>19</sup> Sahiron Samsuddin, *Ranah-ranah Penelitian dalam Studi Al-Qur`an dan Hadis dalam Metode Penelitian Living Qur`an dan Hadis*, (Yogyakarta: Teras, 2007), 14.

<sup>20</sup> Ahmad Farhan, "Living Qur`an Sebagai Alternatif dalam Studi Al-Qur`an", dalam *Jurnal El-Afkar*, Vol. 6, No. 2, (Juli-Desember, 2017), 92.

literary works.<sup>21</sup> From this definition can be concluded that reception is a scientific discipline that studies the role of the reader in responding, reacting, and welcoming literary work.

In the beginning, reception was indeed a scientific discipline that examined the role of the reader in a work. This is because literary works are aimed at the interests of readers as connoisseurs and consumers of literary works. In consuming these activities, the reader determines the meaning and value of literary works, so that literary works have value because there are readers who provide value. So, this reception theory discusses the role of the reader in welcoming a work. In looking at a work, the reader factor is crucial because the meaning of the text, among others, is determined by the role of the reader. The meaning of the text depends on the historical situation of the reader, and a text can only have meaning after the text has been read.<sup>22</sup>

From the definition above, if it is combined into a recitation of the Qur`an, then the definition in terms of terminology means the study of the reader's response to the holy verses of the Qur`an. The greeting can be a way of the community in interpreting the message of the verses, the way of the community applies its moral teachings and the way of the people read and recite the verses. Thus, the interaction of the reader with the Qur'an is the concentration of this reception study, so the

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<sup>21</sup> Fathurrasyid, "Tipologi Ideologi Resepsi Al-Qur`an di Kalangan Masyarakat Sumenep Madura", Jurnal *El-Harakah*, Vol. 17, No. 2, 2015, 221.

<sup>22</sup> Fathurrasyid, "Tipologi Ideologi Resepsi Al-Qur`an di Kalangan Masyarakat Sumenep Madura", 222.

implications of the study will contribute to the characteristics and typology of society in associating with the Qur`an.<sup>23</sup>

Ahmad Rafiq in his article entitled "The Tradition of the Recitation of the Qur'an in Indonesia" said that the study of the Qur`an reception is classified as a study of functions, which consists of *informative* and *performative* functions. The *informative* function is the domain of the study of scripture as something that is read, understood, and practiced. While the *performative* function is the domain of the study of scripture as something that is treated or about the response of the people to the Qur'an.

In relation to Qur'anic functions, reception theory is more likely to perform *performative* functions, which can be analyzed according to three typologies, including:<sup>24</sup>

1. Exegesis Reception

Exegesis reception means the Qur'an is positioned as an Arabic-language text and meaningful as a language. Exegesis reception manifests itself in the form of interpretation of the Qur'an, both *bi al-lisân* and written *bi al-qalam*. *Bi al-lisân* means the Qur'an is interpreted through the recitation of the commentaries. While *bi al-qalam* means the Qur'an is interpreted in the form of interpretive works.

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<sup>23</sup> Fathurrasyid, "Tipologi Ideologi Resepsi Al-Qur`an di Kalangan Masyarakat Sumenep Madura", 222.

<sup>24</sup> Ahmad Roja Badrus Zaman, "Resepsi Al-Qur`an di Pondok Pesantren Karangsucu Purwokerto", *Skripsi*, (Purwokerto: Fakultas Ushuluddin Adab dan Humaniora IAIN Purwokerto, 2019), 25-27.

## 2. Aesthetic Reception

In this reception, the Qur'an is positioned as an aesthetically pleasing text, and accepted in an aesthetic way as well. This reception seeks to show the inherent beauty of the Qur'an, among others, through poetic or melodic studies contained in the language of the Qur'an. The Qur'an is accepted in an aesthetic way, meaning the Qur'an can be written, read, voiced, or displayed in an aesthetic way.

## 3. Functional Reception

In this reception, the Qur'an is positioned as a book intended for humans to be used for certain purposes. Because responds to an event or because it directs humans (humanistic hermeneutics) to do something. Functional reception of the Qur'an can manifest in socio-cultural phenomena in society by means of being read, voiced, played, written, used or placed. Its appearance can take the form of communal or individual practice, routine or incidental, to manifest itself in the social, customary, legal and political systems.

## **G. Research Method**

### **1. Types of Research**

This type of research is field research, which describes the phenomenon under investigation using a qualitative study, which describes data in the form of written words from people or actors that occur systematically in the field.<sup>25</sup>

This research is qualitative one based on a field study, because this research is people's perceptions of certain object. Describe words, language

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<sup>25</sup> Rahmadi, *Pengantar Metodologi Penelitian*, (Banjarmasin, Antasari Press, 2011), 13.

and images, not numbers.<sup>26</sup> The goal is to know the procedures, motivations and goals of practice in interacting with the Qur'an. The phenomenological approach was also used in this study because this method can be established to examine the teachings, activities, institutions, traditions and religious symbols.<sup>27</sup>

## **2. Location of Research**

This research will be conducted in Cempaka Mulia Barat Village, Cempaga District, Kotawaringin Timur Regency (Sampit), Central Borneo.

## **3. Data Sources**

### **a. Data**

Data is the results of research researchers, in the form of facts and figures that are used as material to compile the results of research.<sup>28</sup> In this study the data includes everything related to the reciting of sūrat Yūsuf and sūrat Maryam in the *tasmiyah* ritual. The procedure, motivation and purpose of the reciting and data related to the geographical location.

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<sup>26</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung: P.T. Remaja Rosdakarya, 2006), 6.

<sup>27</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, 9.

<sup>28</sup> Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik* (Jakarta: Reneka Cipta, 2013) 161.



## b. Data Sources

Sources of data in the study are divided into two parts, they are primary data sources and secondary data sources.<sup>29</sup>

### 1) Primary Data Sources

The primary data source is the main data source.<sup>30</sup> The primary source is respondents, namely those who practice reciting sūrat Yūsuf and sūrat Maryam in the tradition of *tasmiyah*, several religious leaders and community leaders.

### 2) Secondary Data Sources

The secondary data sources are additional data sources to complete the primary data source.<sup>31</sup> So as the supporting data are like dictionaries, books, books or other things related to the research theme.

## 4. Data Collection Technique

There are three data collection techniques used in this study to get or obtain valid data, there are:

### a. Observation Technique

Observation techniques are systematic observation and recording of symptoms that appear on the object of research.<sup>32</sup> In this study the author

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<sup>29</sup> Rahmadi, *Pengantar Metodologi Penelitian*, 37.

<sup>30</sup> Rahmadi, *Pengantar metodologi Penelitian*, 37.

<sup>31</sup> Rahmadi, *Pengantar Metodologi Penelitian*, 37.

uses direct observation techniques in a systematic or structured way. That is, the observation process carried out by the author first determines what will be observed. The area and scope of observation will be discussed explicitly in accordance with the problem and research objectives.<sup>33</sup> This technique is used to conduct direct observations on the location, conditions and situation of the living of the Qur'an.

b. Interview Technique

The interview technique is the technique of collecting data through submitting a number of questions verbally to the subject being interviewed.<sup>34</sup> In this study the author uses a structured interview technique that is first preparing a number of questions before the interview is conducted.<sup>35</sup> The subjects who were targeted in this study consisted of a portion of the community of the Cempaka Mulia Barat Village who recite sūrat Yūsuf and sūrat Maryam before the *tasmiyah* (living Qur'an) ritual which was determined as the respondent (sample). The interview was conducted by the author to get all the information related to the living Qur'an in the village.

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<sup>32</sup> Ahmad Tanzeh, *Pengantar Metode Penelitian*, ed. Ngainun Naim, (Yogyakarta: Teras, 2009), 58.

<sup>33</sup> Rahmadi, *Pengantar Metodologi Penelitian*, 72.

<sup>34</sup> Rahmadi, *Pengantar Metodologi Penelitian*, 68.

<sup>35</sup> Rahmadi, *Pengantar Metodologi Penelitian*, 68.

c. Documentary Technique

Documentary technique is a technique of collecting research data through a number of documents (documented information) in the form of written documents or recorded documents. Written documents can be in the form of archives, diaries, autobiographies, memorials, collections of personal letters, clips and so on. While recorded documents can be in the form of films, recording tapes, microfilm, photographs and so on. In this study the author focuses on documents that are written in the form of works or notes.

**5. Data Management Techniques**

In managing the data from the results of this research, there are several techniques that will be carried out by researchers, as follow:<sup>36</sup>

- a. Data collection, which means collecting as much data as possible in the research location, both primary and secondary data.
- b. Data editing, in the form of filtering data or editing or repairing data that has been collected in accordance with research needs.
- c. Data classification, which means grouping data that has been collected according to the type and needs of each.
- d. Data interpretation, which is to interpret the data obtained so that it is easy to understand.

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<sup>36</sup> Rahmadi, *Pengantar Metodologi Penelitian*, 81-82.

## 6. Data Analysis

Analysis means details, namely the ability to specify something in its parts in such a way that it can examine what it contains. The data analysis technique is a process of arranging data sequences, organizing them into a pattern, category and basic unit.<sup>37</sup>

In this study, before analyzing the data, the author firstly processed it with three stages: (1) Selecting data according to the theme, (2) Simplifying data carefully, especially for convoluted data, (3) Describing data descriptively as in the field.<sup>38</sup>

Basically the analysis of qualitative research uses logical thinking, analysis with logic, by analogy, cooperatives and other.<sup>39</sup> In this study the author uses logic analysis with deductive method, namely to draw conclusions something by looking at events that are general and then drawn specific conclusions.

## H. Structures

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

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<sup>37</sup> Rahmadi, *Pengantar Metodologi Penelitian*, 83.

<sup>38</sup> Afrizal, *Metode Penelitian Kualitatif*, (Jakarta, PT. Rajagrafindo Persada, 2015) 175-178.

<sup>39</sup> Tatang M. Amarin, *Menyusun Rencana Penelitian*, (Jakarta, Rajawali Press, 1990) 95.

avoid misunderstanding of the target object which is the focus of research, (5) Literature Review which describes some of the research that has been done, to avoid repeated research and the element of plagiarism. (6) Expressing Theoretical Framework: The Theory of Reception and the living methodology of the Qur'an which are related to living Qur'an. (7) Systematics of writing that the format of the report on the results of research to be compiled. (8) Research methods that outline several important points in the research process, so that the research carried out is directed according to scientific procedures.

*The second chapter:* The primacy of Sûrat Yûsuf and Sûrat Maryam: the stories contained in these sûrat, privileges and character values. This chapter aims to get to know the contents. So the results of this chapter can serve as a reference for analysis of the results of field research which is about the purpose of reciting.

*The third chapter:* Description of Research Locations: Contains a general description of the place or location of the study as well as the socio-religious background. This chapter aims to find out the condition of the community first before getting to know the tradition further.

*The fourth chapter:* Procedures of reciting Surah Yûsuf or Surah Maryam in the tradition of *tasmiyah*, motivations and the purposes of reciting the surah and the residents perceive about these reciting. The results of this chapter are purely from the results of field research or the results of interviews with the community. These results are the main discussion in the study after knowing how the community and environment in the previous chapter.

*The fifth chapter:* Data analysis of the practice. In this analysis will discuss about the correlation between the theoretical framework and the results of field research.

*The sixth chapter:* a closure which contains conclusions and suggestions.

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