

CONSISTENCY OF BINT SYATHI INTERPRETATION METHOD ABOUT HUMANS

(Study of the Book of *Maqal fial-Insān: Dirasah Qur'aniyyah*)

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ABSTRAC: This article aims to discuss the thoughts of one famous female figure in the tradition of Islamic thought, specifically the Qur'an, namely Bint Syathi. His work entitled "The Book of *Maqāl Fi Al-Insān: Dirāsah Qur'āniyyah*" will be a material object in this paper in discussing the consistency of the method of interpretation of Syathi Binth about humans in the Qur'an as. Through the description-analytical method using pre-understanding theory, impact from outsider to the commentator understanding on text. Finally this article comes to the conclusion that (1) Bint al- Syathi wants to export human existence from the perspective of the Qur'an. Humans experience a long journey from the polemic of their creation, then humans as al-Bashar, then grow into human beings with their reasoning, so that it reaches the ability or not humans become caliphs on earth as a mandate from Allah. (2) Bint al-Syathi in explaining the meaning of vocabulary that refers to humans, if viewed from the point of view of the method and the principle of interpretation, it does not necessarily apply the method evenly in explaining vocabulary in the Qur'an, especially about human vocabulary. From some vocabulary about humans in the Qur'an, Bint al-Syathi only explains at length about the meaning of the word al-Insān. This causes the method of interpretation to be inconsistent in its application in opening the meaning of the Qur'anic vocabulary.

KEYWORDS: Bint Syathi; Human; *maqal fi Al-Insān*; *Dirāsah Qur'āniyyah*

I. INTRODUCTION

The tradition of Islamic thought, from the classical to the modern era, Bint al-Syathi is one of the very few Muslim modernist female thinkers who is no less influential than so many modernist thinkers among men. Its presence becomes a discourse in the Qur'anic interpretation discourse, (Izza 2018: 12). The lack of women's role in the history of Islamic thought, women seem to get a smaller portion to be known, compared to men. In her research, Rohmatul Izza said that the references of classical Islam, women are less attention, appreciated, giving rise to her even called the first woman to write a book of interpretation. Aisyah 1997: 34. So it is not surprising that many academics who then study his thoughts, both the thoughts of Syathi's bintu contained in his commentary and other works. One of the works of Bintu Syathi which is also much in demand by Islamic scholars is *Kitāb Maqāl fī al-insān: Dirāsah Qur niyyah*. In the writer's search, there are at least two reviewers who try to export Bintu Syathi's thoughts about humans in his work, namely Muhammad Yusron (2006), and Miftahul Jannah (2017).

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history of Islamic thought, women seem to get a smaller portion to be known, compared to men. In her research, Rohmatul Izza said that the references of classical Islam, women are less attention, appreciated, giving rise to her even called the first woman to write a book of interpretation. Aisyah 1997: 34. So it is not surprising that many academics who then study his thoughts, both the thoughts of Syathi's bintu contained in his commentary and other works. One of the works of Bintu Syathi which is also much in demand by Islamic scholars is *Kitāb Maqāl fī al-insān: Dirāsah Qur'āniyyah*. In the writer's search, there are at least two reviewers who try to export Bintu Syathi's thoughts about humans in his work, namely Muhammad Yusron (2006), and Miftahul Jannah (2017).

Muhammad Yusron examines Bint al-Syathi's thoughts about humans in the Koran concludes that Bint al-Syathi has good principles and methods to be applied in interpreting the Koran, specifically about human vocabulary in the Koran. While Miftahul Jannah in his research stated that the text analysis method carried out by Bint al-Syathi is relevant and realistic to be used in understanding the Koran, because it can provide a complete understanding of the content of the Koran.⁶ Both positive comments on unequal life attitudes. See the researcher as a bridge writer in reviewing the thoughts of Bint al-Syathi about humans in the Qur'an, especially those written in his work "*Kitāb Maqāl fī al-insān: Dirāsah Qur'āniyyah*" - which was later translated into Indonesian verses with the title "Human: The Sensitivity of Hermeneutics of the Qur'an "

Therefore, this paper would like to present Bint al-Syathi's interpretation of Man in his *Kitāb Maqāl fī al-insān: Dirāsah Qur'āniyyah*. This paper will focus on the consistency of the interpretation method of Bint al-Syathi in explaining the contents of the Koran about Humans. Furthermore, Bint al-Syathi himself began his writing by expressing the grief he felt - at the departure of his teacher as soon as his husband, Amin Al-Khuliy (Amil, 2018: 12). This can be seen in his expression as follows: To Amin Al-Khuliy ... Wading - with him - the sea of life Seems to me "signs of man": Greatness, ambition, arrogance, sharpness of reason, sharpness of feeling, nobleness of conscience. Also felt "human tragedy": Weakness, fragility, limitations. And on the sidelines of his life and death, I became sensitive to the "human story", from the beginning of the journey to the peak. Qur'āniyyah Works by A 'Isyah' Abd Al-Rahman Bint Al-Syathi.

Amin Al-Khuliy has the full name that is Amin Ibn Ibrahim bin Abdul Baqi Ibn Amir Ibn Ismail Ibn Yusuf al-Khuliy, he is known as the initiator of the method or approach of Literature, from this method then the study of the Qur'an is increasingly widespread and varied, see Muhammad Aminullah, "Hermeneutics and Linguistic Perspectives on Amin Al-Khuli's Literary Interpretation Method," *Al-Hikam*. The sadness of Bint al-Syathi is very evident in his prologue, for example "The sad dawn, March 1966. People who have filled my whole being with values and meanings are called by Him ..." and so on. In his prologue, Bint al-Syathi described how his circumstances encouraged him to examine Humans in the Qur'an. In this context. circumstances' (read: pre-understanding) that surrounds a Koran reviewer will always influence his views on the content of the Koran. From here, this paper will discuss the thoughts of Bint al-Syathi about humans in the Qur'an.

This research uses a descriptive-analytical method, starting with sorting, analyzing and classifying the data collected through document review technically.¹¹ This method is to answer how Bint al-Syathi interprets humans in the Koran, as well as examining the consistency of Bint al-Syathi in explaining about humans in Al -quran?

II. Discussion

A. Bint al-Syathi dan Kitab Maqāl Insān: Dirasah Qur'āniyyah fī Al- Insan: Dirash Qur'āniyah

Bint al-Syathi is a modern female thinker whose role and contribution to modern Islamic civilization cannot be ignored. He wrote many books and articles from various fields, such as about the Koran, feminism, history, and so forth. Syamsuddin 2009: 12. is the pen name of this woman writer, she has the original name of "Aisha" Abdurrahman. As for Bint al-Syathi as a first name because he was born and raised on the banks of the Nile, so Bint al-Syathi means daughters from the edge (river). Bint al-Syathi is well known as an expert in the fields of Arabic Literature and Qur'anic Interpretation, the result of Amin al-Khuliy's upbringing and progressive thinkers. In the 1970s he succeeded in becoming a professor of Literature and Arabic at Ain Shams University, Egypt.

Issa J. Boullata records the works of the book Bint Syathi, among them are *al-Hāyah al-Insāniyyah* "Inda Abi al-" Ala (1941), *Risallah-Ghufran li Abi al-Ala* (edition I: 1950, edition II: 1957, edition III: 1963, edition IV: 1968, edition V: 1969), *al-Ghufran li Abi al-'Ala'al Ma'arri* (edition I: 1954, edition II: 1957, edition III: 1968), *Ardh al-Mu 'Jizāt, rihlah fī Jazīrah al-Arāb* (1956), *Nisā al-Nabiy* (1961), *Umm alNabiy* (1961), *Banāt al-Nabiy* (1963), *Sukaynah bint al-Husayn* (1965), *Bathalat alKarbala* (1965), *Abu al-Ala'al-Ma'arri* (1965), *al-Khansa* (1965), *al-Mafhūm al-Islāmī li Tahrir al-Mar'ah* (1967), *Turātsuna bayna Mafhin wa Hadhirin* (1968), *Al-Mafhām al-Islāmī li Tahrir al-Mar'ah* (1967), *Turātsuna bayna Mafhin wa Hadhirin* (1968), *Al-Mafhām al-Islāmī li Tahrir al-Mar'ah* (1967), *Turātsuna bayna Mafhin wa Hadhirin* (1968), *A`dha'amity li Tahrir al-Mar'ah* (1967), *Turātsuna bayna Mafhin wa Hadhirin* (1968) *al-Bashar* (1968), *al-Ab'ād alTarikhiyyah wa al-Fikriyyah li*

Ma'atākatina (1968), Lughātuna wa al-Hāyah (1969), Ma'ah al-Mushthafā fi 'Ashr al-Mab' ats (1973), Lughātuna wa al-Hāyah (1969), Ma'ah al-Mushthafā fi 'Ashr al-Mab' ats (1973)), al-Tafsir al-Bayaniy li Alqurān alKarim, Vol. I (edition I: 1962, edition II: 1966, and Maqāl fi al-Insān: Dirāsah Qur'āniyyah (1969). Edition III: 1968), al-Tafsīr a Bayāniy li Alqurān al-Karīm, Vol. II (1967), Kitābuna al-Akbar (1967), Alquran wa al-Tafsir al-Asriy (1970), al-I'azaz al-Bayaniy li Al-quran (1971), al-Syakhshiyah al-Islamiyyah (1973).

Reading various works of Binti books according to M. Jadul Maula, -the editors of Man: The Sensitivity of the Qur'an's Hermeneutics, will find the two spirits of these modern thinkers, firstly, conservative styles, such as Bint al-Syathi always use classical methods such as the Qur'an Yufassirru ba 'dhuhūu ba 'dha and al-Ibrah al bi i general al-lafdhi la bikhusūsi al-sabab. Second, the critical attitude of Bint al-Syathi can be used as the method used, but it is also used as an ideological-political guise when tracking texts. From these two spirit, Bint al-Syathi is very careful in revealing the content of the Koran through literary criticism, historical clarification and objectivity of the meaning of the Koran, as was done in his study of humans in the Al-Quran.

Furthermore, as mentioned in his works, Kitāb Maqāl fi al-insān: Dirāsah Qur 'āniyyah is a book written in 1969, published in Dar al-Ma'arif, Cairo. This book was translated in the Indonesian version by M. Adib al Arief, then published by LKPSM Yogyakarta in January 1997. In his book, Bint al-Syathi first gave a special introduction to her husband, Amin Al-Khully, who had left her . Then convey anxiety, anxiety, and the majesty of the Divine book (the Koran), especially about Human terminology. From here then Bint al-Syathi explains about humans in the Qur'an through vocabulary that refers to him, such as al-Bashar, al-Na> s, al-Ins, and al-Insān.

After describing the content of each of these terms, Bint al-Syathi then discussed at length two chapters about humans, namely the Story of Man and the Way of Man. The contents contained in the chapter on Human Stories are (1) Caliphs on Earth, (2) Prostrate to Adam, (3) Allah Created Man, (4) Teach him al-Bayan, (5) Man's Mandate, (6) Human Freedom, (7) Freedom, Serfdom, (8) Freedom of Faith, (9) Freedom of Intellect and Opinion, (10) Freedom of Will. The Human Way chapter contains (1) Existence and Absence, (2) Debate of Resurrection, (3) Nature and Essence, (4) Spiritual Nature, (5) Contemporary Humans: Religion, Science. The methods and principles carried out by Bint al-Syathi into four parts, namely: first some verses of the Koran interpret some other verses (Alqurān yufassiru ba 'dhuhu ba' dha). The two methods are munāsabah, namely finding the relationship of a word or verse with another word or verse. The third principle is the existence of a lesson (al-Ibrah) found in lafaz or text, not in the presence of a special cause (al-Ibrah bi „general allafdhi la bikeciali al-sabab). The four beliefs about the grammar and rhetoric of the Koran that contain their own meaning in each word, so that there are no synonymous words in the Al- Quran

The references used by Bint al-Syathi in the book include Mutanawwi 'at juz II by Muhammad Kamil Husain, Tafsīr al-Thabari, alKhasysyāf, Tafsīr al-Dzīkr al-Hakīm, alMufradāt fi Gharīb al Qurān, Shilāt al-Islār bi Ishlāh al-Masīhiyyah by Amin al-Khulli, Shia Mahmud Syihabi's paper published in al-Islām's book, al-Shirāt al-Mustaqīm, ed. Morgan, translated in Arabic by Abdullah Ya'qub, al-Kashfi 'al Manāhij al-Adillah fi' Aqāid al-Millah, anNiza 'Baina al-Fuqaha wa al-Mutashawwifah by Abdul Muhsin al-Husaini, and so on.

B. Humans in the Qur'an according to Bint Syathi

Fazlur Rahman in his book "Basic Tematema of the Qur'an" (translated edition) explains at length about humans in the Qur'an, which he then divided into two sub-chapters, namely (1) Humans as Individuals and (2) Humans in Society. Of the two sub-chapters, Rahman did not mention the differences in meaning between the vocabulary used in the Qur'an in describing humans. Whereas in the Qur'an it refers to humans with certain terms that indicate differences in meaning or substance in human nomenclature.

The use of rhetoric in the Qur'an includes the selection of vocabulary (terms), placing the Koran as the only Arabic text whose literary value is very high In this context, Bint al-Syathi is well aware of the greatness of the Islamic religious text. Bint al-Syathi argues that each word in the Koran has a different meaning from one another, it has its own meaning from each word. Including the nomenclature of humans in the Koran, mentioned in terms of al-Bashar, an-Nas, al-Ins and al-Insan.

III. Humans as al-Basash

The word Al-Bashard in al-Munawwir's dictionary contains an understanding that shows, if Sy-Syathi, Humans, Al-Qur'an's Hermeneutic Strengths.213.

19 Fazlur Rahman, Key Subjects of the Qur'an, trans. Ervan Nurtawab and Ahmad Baiquni (Bandung: Mizan, 2017) .26-53. 20 Fazlur Rahman.54-93. 21 Sulaiman ath-Tharawana, The Secret of Word Choices in the Qur'an, trans. Agus Faishal Kariem and Anis Maftukhin (Jakarta: Qisthi Press, 2004) .3. 22, Sy-Syathi, Humans, Al-Qur'an's Hermeneutic Senstifitas.7. juxtaposed with the words al-Jilda (Peeling), al-Sharīb (cutting thin to the skin). 23 According to the Quraish Shihab, the word al-Bashar has the origin of the meaning of the appearance of something well and beautifully. From here then was born word-bashar which means skin. So humans are themselves - creatures - who have clear skin. 24 Furthermore, in the interpretation of the thematic Qur'anic work

of the Indonesian Ministry of Religion, said al-Bashar is interpreted as a human being who is totally dependent on nature, his physical growth and development depends on what he eats and drinks. Similar opinions are also expressed by Bint Syathimaknaal-Bashar. Showing humans biologically, as well as more touching on the human material dimensions.

Thus, the word al-Basri includes all humans on earth including all the children of Adam's grandchildren. The word al-Bashar in the Koran is mentioned 35 times, it contains aspects of humanity that are owned by the Prophets and Apostles which are mentioned 25 times. Even the word al-Basarini includes similarities between Muslims and non-Muslims (see Surah Al-Anbiya [21]: 2-8, Surah Ibrahim [14]: 9-11, Surah Hud [14]: 25-31, QS. al-Kahfi [18]: 110, Surah al-Mu'minin [18]: 24 and 33, Surah AlShu'ara [28]: 154, Surah Yasin: 15 and Surah Fus {ilat [41]: 6). 26 Bint al-Syathi states that in the Qur'an the biological elements of humanity are not specifically described, but can be understood through the context of understanding in the verse (see Surah al-Isra [41]: 90-93, Surah al-Anbiya [21] : 24, al-Furqan [41]: 20 and Al-Shura [42]: 21).

1. Humans as Al-Nash

The word al-Nas in the Qur'an is mentioned about 240 times, but Bint al-Syathi explains the meaning of the word al-Nas quite briefly. Even though there is one surah that specifically discusses the term namely surah an-Nās. According to Achmad Chodjim the word al-Nās is widely mentioned in the Koran, this shows the messages related with humans represented by the word al-Nās is very important in the life of living things, including humans in the terminology of al-Insān.²⁸ Bint al-Syathi only mentions that the word al-Nas has a different meaning from al-Bashir which is interpreted as humans as biological creatures. Bint al-Syathi states that al-Nas is a human who refers to the type name (absolutely) of the descendants of Adam, meaning humans in the word al-Nas become one of the species of creatures in the universe. As in the Qur'an al-Hujura> t [49]: 13 - or surahs that contain yes> ayyuhanna> s.

2. Humans as Al-Ins-Insiiyah

According to Bint Syathi, the word al-Ins in the Koran is always mentioned together with the word al-Jin as a comparison. The word al-Ins in the Koran was mentioned 18 times, including some that included the Makkiyah verses namely QS.al-An'a> m [6]: 112, 128, 130, al-A'ar> f [7] : 38, 179, QS.al-Isra> [17]: 88, QS. al-Naml [27]: 17, QS. Fus {ilat [41]: 25, 29, QS. al-Ahqa> f [27]: 18, QS. Al-Dza> riyat [51]: 56, QS. al-Jin [72]: 5, 6, as for the 27 Sy-Shiath.11-12. ²⁸ Achmad Chodjim, An-Nas: Refresh the Soul with a Human Surah (Jakarta: Serambi Ilmu, 2015) .40. ²⁹ Sy-Syathi, Human, Al-Qur'an's Hermeneutic Senstifitas.12. including Madaniyah verses are QS. alRahma> n [55]: 33, 39, 56 and 74. From these various verses, Bint al-Syathi states that the words al-Ins and al-Jin have opposite meanings, but Bintu Syathi does not clearly mention the meaning of al-Ins. Bint al-Syathi only explains the meaning of the word al-Jin. He says that al-Jin contains the meaning of spooky disguise or savagery, Furthermore, al-Jin does not only refer to creatures that are frightening, but all beings cannot be reached by the senses, including alien creatures on the moon or something. In addition, Bint Syathi also explained that the mention of al-Insiiyah gave an understanding that humans have differences with other creatures; frightening, unknowable, not experiencing the process of being human, and having another life than human life. ³⁰This al-ins word later gave rise to the word al-Insān, which was briefly understood as a whole human being and had significant differences between one person and another, this was due to the physical and intelligence differences between one human and another.

3. Humans as Al-Insan

In contrast to the explanation of the previous words, the word al-Insān is explained at length by Bint Syathi. Bashar. But until the achievement of becoming a caliph on earth received the burden of taklif and the mandate of humanity, based on the provisions of science, middle age and al-Tamyiz. Faced with evil and evil, as well as illusions about his strength and ability, and optimism to be better than other creatures. Pride and arrogance who forget about it as a weak creature (QS. Al-Najm [53]: 24-25) .³² The word al-Insān in the Qur'an is mentioned 65 times. Starting from the large number of mentions of the word al-Insānterebut, Bint al-Syathi made a deepening of the content to be conveyed in the Qur'an relating to humans as the alInsān. Bint al-Syathi began his research from Surah al-Alaq, as the first revelation. In mentioning surah al-Alaq, Bint al-Syathi does not position the first revelation to stop in verses 1-5, but instead positions it in one surah as a whole, so Bint al-Syathi mentions the word al-Insān in the first revelation mentioned three times. The mention of alInsān in the first revelation would reflect a general description of humans. Al-Insānpertama (verse 2) illustrates that humans are created from a clot of blood ("alaq). Al-Insānkedua (verse 5) illustrates that only humans are endowed with knowledge. Danal-Insānketiga (verse 6) illustrates that humans have a prideful nature that can forget their Lord.

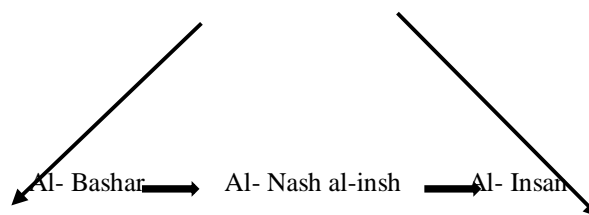
For Bint al-Syathi that some of the words of al-Insān in the first revelation describe the general character of

humans, then are explained in more detail and clearly in the verses that come after it. Starting with the creation of man who came from 'Aasq (Surah al-Alaq [96]: 2), shows signs of the greatness of the Koran that can be taken lessons ('ibrah) on it. From here - according to Bint Syathi - there is a deliberate intention of God in expressing His power to Humans, God wants to show that humans are weak creatures when referring to the process of creation. Even the juxtaposition of verses about the creation of man with the power of God, including raising a dead man, asserted that humans were created through a process and started from something weak (see Surah al-Tariq [86]: 5-8, Surah Abasa [80] : 17-22, Surah al-Insan: 2-3, Surah Yasin [36]: 77- 79, Surah al-Qiya> mah [75]: 37-40, and Surah al-Kahfi [18]: 37) .34 Bint al-Syathi stated that all human weaknesses and the majesty of God depicted in these verses aim to remind people not to be arrogant.

This is further Bint al-Syathi because humans have a tendency to be arrogant which results in kufr and denies God (see Surah al-Nahl [16]: 4, Surah al-Nisa [4]: 28, Maryam [19]: 67, and alInfitar [82]: 6-8). Another tendency possessed by humans is a neglectful attitude towards Allah when he gets pleasure and suddenly falls in submission when he has a disaster or difficulty (see Surah Yunus [10]: 12, Surah al-Isra [41]: 11, 67, 83, Surah Hud [14]: 10, Surah al-Zumar [39]: 8, 49, and Surah Al Shura [42]: 48) .35 Various contents of the verses above according to Bint al-Syathi are details from the content of the first revelations, especially those found in verses 6-7 "Know, indeed, humans really exceed the limits. Because he saw himself completely ". 36 Furthermore, as al-Insa> n, humans are equipped with knowledge (QS. Al-Alaq: [96] 5), al-Bayan (QS. Al-Rahma> n [55]: 1-4), so that they can observing (at-tabashshur), thinking (at-ta'qqul), and distinguishing (attamyiz) between good and bad. This is due to humans who bear the mandate, taklif burden and responsibility for the reward and punishment, (see Surah al-Najm [53]: 39-41, Surah al-Qiya> mah [75]: 36, al-Isra [41]: 13-14). And get a will from Allah (Surah Luqman [31]: 14, Surah al-Ankabut [29]: 8). In addition, humans as al-Insan also get a lot of hardships, life challenges in carrying out their responsibilities (Surah al-Balad [90]: 4, 5, 11-12, Surah al-Asr [103]: 1-3) , find trials that can lead him astray (Surah al-Furqan [41]: 29, Surah Qaf: 16, Surah al-Hashr [59]: 16, and Surah al-Insa> n: 2) .37 After explaining at length, Bint al-Syathi then learned a lesson ('ibrah) on various verses about humans as the AlInsān he stated that as long as humans make an effort in undergoing the process of humanity, then as long as it will also be faced by distress and various trials until death approaches it. This long journey makes human life interesting to be noticed and studied.

Bint al-Syathi's explanation above is about the meaning of human vocabulary in the Koran, namely al-Bashar, al-Na> s, alIns and al-Insān. Lead to the discussion that is more substantial than human creation itself, namely as a caliph on earth, so that the creation of civilization - in the Nurcholish Madjid language - which is the main goal of making humans as caliphs on earth. 39 In this context, Bint al-Syathi explained at length about the twists and turns of man's journey as caliph on earth. Beginning the creation of Adam - as the first human being (the father of all humans), teaching the sciences (asthma) to Adam to make it higher than other creatures, the caliphate of humans on earth as a responsibility in accepting the mandate from God.40 For more convenience, understanding human travel based on the vocabulary can be seen in the following picture:

Kahalifah



Furthermore, the caliphate of man which is a mandate from God - according to Bint al-Syathi, becomes complicated when juxtaposed with the discourse of human freedom. Therefore, Bint al-Syathi considers it important to discuss how human freedom is described in the Qur'an. From here, Bint al-Syathi divides the discussion of freedom into several stages, namely (1) Freedom (independence) as opposed to slavery, (2) Freedom of belief and freedom of thought - which is human identity, and (3) Freedom of will [willing or not] - which leads humans to the choice of succeeding or failing to become caliphs on earth.

C. Analysis of the Consistency of Interpretation of Bint al Syathi about Humans

In the previous discussion it was explained how humans in the Koran in the view of Bint Syathi by explaining the meaning of the vocabulary indicated referring to human meanings, namely Basar, al-Na> s, al-Ins and al-Insān. In this section will be explained consistently Bint al Syathi in using the interpretation method used in explaining

the meaning of each of these words. In her explanation before, it was explained that Binu Syathi was greatly influenced by her husband's departure, this indicated that there was an aspect of feeling - sad - that happened when she conducted the study. In analyzing the consistency of Bint Syathi's interpretation method, the writer uses his own methods and principles - as found by Muhammad Yusran in the previous discussion. The word al-Bashar by Bint al-Syathi is only explained from the meaning and number mentioned in the Koran. He did not explain how one verse with another verse builds understanding for this word al-Bashir, furthermore Bint al-Syathi also did not mention the content of ibrah (lessons) of the meaning of the word al-Basash.

Likewise, the word al-Nās, Bint al-Syathi only mentions the number of the Basashard words in the Koran and explains briefly about the word content. Whereas in the word al-Ins, Bint al-Syathi explains the content of its meaning, even mentions the opposite of the word al-Ins, then maps the verses to makkiyah and madaniyah, and briefly explains the lessons of the mention of humans as al-ins. As for the explanation of said al-Insān, Bint al-Syathi explained at greater length, he touched on the number and how the content of the word al-Insān in the Koran, Bint al-Syathi connected the content between verses, then he exported the lessons contained in the word al-Insān. For more details, a simple mapping of the consistency of Bint al-Syathi's thoughts can be seen in the following table:

NO	TERM	ahdi	Give meaning up	Interpretation Qur'an bil Qur'an	Munas abah	Ibrah
1	Bashar	Yes	Yes	No	No	No
2	Nas	Yes	Yes	No	No	No
3	ins	Yes	Yes	No	No	Yes
4	Insan	Yes	Yes	Yes	Yes	Yes

From the table above it can be drawn the understanding that only the word al-Insān is explained at length using the method and principles of interpretation of bint al-Syathi, while the other terminologies are only explained as necessary. Even though in terms of numbers, the three vocabularies (al-Bashar, al-Nās, and al-Ins) are no less mentioned in the Koran compared to al-Insān's vocabulary. In fact the word al-Nās is far more mentioned in the Koran than the word al-Insān, namely the word al-Nās 240 times while the word al-Insān is mentioned only 65 times. From this the author sees that Bint al-Syathi would like to explain the nature of humans as al-Insān who reason, experience the process or twists and turns of life that are not easy, carrying out tasks, burdens, responsibilities and so on, up to the point of humans as creatures that are made caliphs on earth. While said-Bashar, Ins (alInsiyah) and al-Nāshanya as an introduction to Bint al-Syathi's explanation of humans.

The presentation of Bint al-Syathi who tends to humans as al-Insān is the 'impact' of the influencing state (read: pre-understanding) that is abundant - namely the departure of the husband. This can be seen how to focus on the problem of humans as creatures that have potential (immaterial) compared to humans as material (biological) creatures. On the other hand, the explanation of Adam's story with its various twists and discussions of human freedom is explained to strengthen his view of how human potential (al-Insān) can be realized or failed in his life journey.

IV. Conclusion

From various explanations above, then can be concluded that termyang refer to humans in the Qur'an - according to Bint Syathi, it has a meaning respectively, one with the other different, giving rise to implications different understanding of each the term. Through human explanation based on his vocabulary, Bint al-Syathi want to export human existence seen from the perspective of the Koran. Human experienced a long journey from polemic its creation, then humans as al-Basar, then grow into humans with reasoning, so it comes to ability or whether humans become caliph on earth as a commission from Allah. Bint al-Syathi's explanation of meaning vocabulary that refers to humans, if from the standpoint of the method and principle the interpretation was not necessarily necessarily Bint al-Syathi did the method in explaining vocabulary in the Koran, specifically about human vocabulary. From some vocabulary about deep humans Alquran, Bint al-Syathi only explained at length about the meaning of the word al-Insān. This results in a method the interpretation is not consistent with its application in opening meaning Qur'anic vocabulary.

V. Referench

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