

**METHODOLOGY OF QURANIC INTERPRETATION IN THE BOOK  
“AYAT-AYAT AL-QURAN DALAM PERSPEKTIF PENDIDIKAN ISLAM”  
BY ABDUL BASIR**

**UNDERGRADUATE THESIS**

**BY  
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**ANTASARI STATE ISLAMIC UNIVERSITY**

**BANJARMASIN**

**2023 M/1444 H**

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BY ABDUL BASIR**

**Undergraduate Thesis**

Submitted in partial fulfillment of the assignments and requirements For the S.Ag at  
degree in Qur’anic Studies and Interpretation at Antasari State Islamic University

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Finally, writing this undergraduate thesis can be completed after going through various obstacles. The author realizes that writing this thesis is inseparable from many parties, such as support, guidance, and motivation, so the undergraduate thesis entitled "*Methodology of Quranic Interpretation in The Book "Ayat-Ayat Al-Quran Dalam Perspektif Pendidikan Islam" By Abdul Basir*" can be done well.

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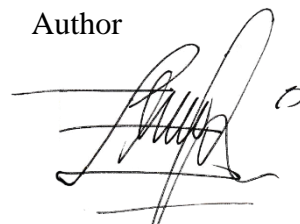
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Finally, the author hopes that this thesis can have a positive impact on readers and can be a reference in further research

Banjarmasin, 05<sup>Th</sup> Mei 2023

Author

A handwritten signature in black ink, appearing to read 'Abdullah Zubair', written over a horizontal line.

Abdullah Zubair

## TRANSLITERATION GUIDE

### A. Single Consonants

1	ا	:	A	16	ط	:	Th
2	ب	:	B	17	ظ	:	Zh
3	ت	:	T	18	ع	:	'
4	ث	:	Ts	19	غ	:	Gh
5	ج	:	J	20	ف	:	F
6	ح	:	<u>H</u>	21	ق	:	Q
7	خ	:	Kh	22	ك	:	K
8	د	:	D	23	ل	:	L
9	ذ	:	Dz	24	م	:	M
10	ر	:	R	25	ن	:	N
11	ز	:	Z	26	و	:	W
12	س	:	S	27	ه	:	H
13	ش	:	Sy	28	ء	:	`
14	ص	:	Sh	29	ي	:	Y
15	ض	:	Dh				



## B. Consonant Cluster due to Tashdid is written as Consonant Cluster

متعقدین is written as *muta'aqqidîn*

عدة is written as *'iddah*

## C. Ta' Marbutah at the End of a Word

1. When it is silent, it is written as h

هبة is written as *hibah*

جزية is written as *jizyah*

(this rule does not apply to Arabic words that have been absorbed into the Indonesian language, such as salat, zakat, etc., unless the original pronunciation is desired)

2. When it is pronounced due to being connected to another word, it is written as t

زكاة المال is written as *zakât al-mâl*

## D. Short Vowels

1. *Fathah* is written as "a," for example, شرح is written as "*syaraha*."
2. *Kasrah* is written as "i," for example, فهم is written as "*fahima*."
3. *Dhammah* is written as "u," for example, شعر is written as "*Sya'ura*."

## E. Long Vowels

1. *Fathah + alif* is written as "â," for example, مقارنة is written as "*muqâranah*."
2. *Kasrah + silent yâ'* is written as "î," for example, صحيح is written as "*shahîh*."
3. *Dhammah + silent wâw* is written as "û," for example, ورود is written as "*wurûd*."

## **F. Alif + Lam Article**

In general, each word, whether it is a verb, noun, or particle, is written separately.

Only certain words or terms are written using Arabic letters.

1. If it is followed by a lunar letter, it is written as "al-," for example, القمر is written as "*al-qamar.*"
2. If it is followed by a solar letter, the letter "lam" is replaced with the letter that follows it, for example, الشمس is written as "*asy-syams.*"

## **G. Abbreviations:**

1. SRN : Student Registration Number
2. ORN : Official Registration Number
3. n.d. : No Date
4. n.p. : No Place
5. n.p. : No Publisher
6. Ed : Edition

## ABSTRACT

**Abdullah Zubair.** SRN: 190103020357. **METHODOLOGY OF QURANIC INTERPRETATION IN THE BOOK “AYAT-AYAT AL-QURAN DALAM PERSPEKTIF PENDIDIKAN ISLAM” BY ABDUL BASIR.** Supervisor I: Dr. Saifuddin, M.Ag, Supervisor II: Najib Irsyadi, S.Th.I, M.Hum. Undergraduate Thesis, Qur'anic Studies Department, Ushuluddin and Humanities Faculty, Antasari State Islamic University, 2023.

**Keyword:** Metodologi, quranic interpretation, islamic education, verses of the quran in the perspective of islamic education, Abdul Basir.

This abstract explores the methodology of Quranic interpretation as presented in the book "*Ayat-Ayat Al-Quran dalam Perspektif Pendidikan Islam*" authored by Abdul Basir. The book serves as a comprehensive guide for understanding the Quran from an educational standpoint. This study aims to provide an overview of the author's approach to interpreting the Quran, examining the key principles, methodologies, and frameworks employed.

Formulation of the problem from this research is What methodology does Abdul Basir use in interpreting the book "*Ayat-Ayat Al-Qur'an dalam Perspektif Pendidikan Islam* " and What are the characteristics of the book "*Ayat-Ayat Al-Qur'an dalam Perspektif Pendidikan Islam*" by Abdul Basir.

Type research takes the form of library research, which involves studying literature and written materials such as books, magazines, journals, newspapers, and other sources. The research approach used is qualitative, which aims to provide a detailed and comprehensive description of the data being studied.

The book employs two methods of interpretation: *maudhû'î* (thematic) and *tahlîlî* (analytical). While the *tahlîlî* method is utilized for explanations, the *maudhû'î* method dominates the writing, covering various themes. This interpretation is rooted in authentic sources, including the Quran and valid hadîths (sayings of the Prophet Muhammad), and falls under the category of *Tarbawi*, which focuses on Quranic verses pertaining to Islamic education. Abdul Basir's interpretation encompasses both narrative and rational forms, with a preference for the narrative style. The book relies on reliable references, such as the Quran, *hadîths*, companions' statements, and classical and modern interpretation books, which are explained based on educational principles. The book's style revolves around *Tarbawi* aspects, providing explanations of Quranic verses related to education, covering topics such as faith, the foundations of Islamic education, and teaching methods based on Quranic principles.

**MOTTO**

*"Know yourself, and you will know the universe and the Gods." – (Socrates)*

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