

CHAPTER I

INTRODUCTION

A. Research Background

The Islamic teachings that encompass all aspects of human life originate from the Al-Qur'an. It is a widely accepted fact that understanding and communicating these teachings in a pluralistic human society necessitates human creativity. The Al-Qur'an always strives to guide people towards the goals they need to attain in life. Thus, it frequently describes itself as a source of guidance (*huda*), mercy, warning (*al-dzikh*), and advice (*mau'izhah*) among other things.¹

The Prophet Muhammad PBUH received the word of God in the form of the Qur'an, which is a holy book filled with miracles. It contains all the necessary information about life that humans require and is endowed with eternal wisdom. Therefore, for adherents of Islam, reading, living, and practicing the Qur'an is one of the essential aspects of Islamic teachings. The first revelation that was sent down was the letter *al-Alaq* in the opening verse, which instructed people to read it. Consequently, reading the Qur'an is highly recommended.²

It is an undeniable fact that there is a wide range of commentaries on the Qur'an due to the differing thought processes of commentators, which are shaped by their diverse backgrounds and the methods they use to interpret the Qur'an.

¹ Sayyid Muhammad Husin al-Thaba-Thaba'i, *Al-Qur'an fi al-Islam* (Beirut: Jam'iyyah al-Tsaqafiyyah al-Ijtima'iyyah, 1973), 73.

² Syamsul 'Ulum, *Menangkap Cahaya al-Qur'an*, (Malang: UIN-Malang Press, 2007) 4.

These methods vary according to the particular objectives that each commentator aims to achieve.³

The field of interpretation studies in Indonesia has shown considerable progress and evolution over time, continually finding momentum and avoiding stagnation. The development is characterized by its unique features, orientations, nuances, methodologies, and products. The authors are comprised of both individuals and institutions, and their writing exhibits a mixture of classical and modern nuances. The scopes of interpretation are both local and national, making it a highly encouraging phenomenon for scientific development.⁴

The emergence of interpretations of the Qur'an is not restricted to a particular era since the Qur'an is read, studied, and interpreted continually to understand its instructions. The need for guidance has never ceased for humans, particularly in matters that pertain to human life and its requirements. People are continually searching for clues, and the more complex the problems of human life become, the greater the demand for guidance from the Qur'an. The Qur'an is regarded as the source of religion and religion is often employed as a solution to address life's problems. Thus, the invitation to turn to the Qur'an is an attempt to seek solutions, and this is why the interpretation of the Qur'an is not limited by time or conditions.

Once the Qur'an has been interpreted by a scholar, it is presented in different forms of interpretation. The approach and methodology used, as well as the

³ Muhyiddin, *Tesis pascasarjana: Tafsîr al-Karîm fî tafsîr kalam al-Mannan Karya al-Sa'di* (Suatu Kajian Metodologi) (Makassar: Uin Alauddin Makassar, 2015), 3.

⁴ Rohimin, PEMETAAN ARAH BARU STUDI TAFSÎR ALQURAN DI INDONESIA ERA REFORMASI, *MADANIA Vol. XVIII, No. 1, Juni 2014*, 2.

analysis, are heavily influenced by the historical background of the interpretation. Additionally, the orientation and interests of the interpreter, as well as their use of intellect, also play a role in shaping the interpretation.⁵

At UIN Antasari Banjarmasin, the study of Qur'anic interpretation is an integral part of all levels of education, including undergraduate (S1), master's (S2), and doctoral (S3) programs. The Qur'anic Studies Department offers a variety of styles and perspectives, and is a mandatory subject for all study programs at UIN Antasari Banjarmasin. Moreover, the faculty of Ushuluddin and Humanities, Department of Al-Qur'an Science and *Tafsîr*, has also made efforts to develop an intensive study of Qur'anic interpretation among its lecturers and students.⁶

In the middle of the 20th century, the practice of interpreting the Qur'an at Islamic higher education institutions began. This was influenced by various factors, such as the establishment of STAIN/IAIN/UIN in several parts of Indonesia, which made Qur'anic interpretation a mandatory subject in the academic curriculum. Furthermore, the emergence of departments that specifically focused on the study of Qur'anic interpretation, the availability of proficient lecturers and experts, as well as the abundance of commentary literature that could easily be obtained, have contributed to the growth of Qur'anic interpretation studies in Indonesian Islamic universities.⁷

⁵ Rohimin, PEMETAAN ARAH BARU.... 4

⁶ Najib Irsyadi, *Kajian Tafsîr Al-Qur'an Kontemporer di UIN Antasari Banjarmasin (analisis konteks dan signifikansi)*, *Proceeding Antasari International Conference*, 199.

⁷ Najib Irsyadi, *Kajian Tafsîr Al-Qur'an....* 198

Many university lecturers have contributed to the development of Qur'anic interpretation through their written writings, such as DR. H. Abdul Basir M.Ag, who authored a book titled "*Ayat-ayat al-Quran dalam Perspektif Pendidikan Islam*". This interpretation was composed using the *maudhû'î* method, which involves compiling several verses of the Qur'an that have the same theme or purpose. In addition, the author drew upon the writings of classical and contemporary scholars in his book.

Considering the aforementioned background, the author is motivated to conduct research on the methodology and method of interpreting the Qur'an, with the intention of examining the matter in greater depth. The author deems it necessary to conduct research in order to compile the findings into a thesis titled "METHODODOLOGY OF QURANIC INTERPRETATION IN THE BOOK "AYAT-AYAT AL-QURAN DALAM PERSPEKTIF PENDIDIKAN ISLAM" BY ABDUL BASIR".

B. Formulation of the Problem

The writer will address the following issues based on the aforementioned background:

1. What methodology does Abdul Basir use in interpreting the book "*Ayat-Ayat Al-Qur'an dalam Perspektif Pendidikan Islam*"?
2. What are the formulation of interpretation methodology in the book "*Ayat-Ayat Al-Qur'an dalam Perspektif Pendidikan Islam*" by Abdul Basir?

C. Research Purpose and Significance

Research the objectives of this thesis are derived from the aforementioned research questions and they include:

1. To describe Abdul Basir's methodology in interpreting the book "*Ayat-Ayat Al-Qur'an dalam Perspektif Pendidikan Islam.*"
2. To describe the formulation of interpretation methodology in the book "*Ayat-Ayat Al-Qur'an dalam Perspektif Pendidikan Islam*" by Abdul Basir.

Furthermore, this research has the following significance:

1. To contribute to the growth of interest among Muslims in the development of Islamic knowledge, particularly in the field of interpretation.
2. To provide valuable insights for studying the methodology interpretation applied by Abdul Basir in writing the book *Ayat-ayat dalam Al-Qur'an Perspektif Pendidikan Islam*, thus contributing to the body of knowledge in this area.

D. Operational Definitions

In order to enhance comprehension and prevent any confusion regarding the title, it is crucial to provide definitions for the following terms:

1. Methodology

The *Kamus Besar Bahasa Indonesia* defines methodology as the science of methods or the description of methods, while method is a systematic and well-

thought-out way to achieve a purpose (in science and other fields) or a systematic way of working to facilitate the implementation of a specific activity in order to achieve predetermined goals.⁸ The term "methodology" is derived from the English language and has its roots in the Latin words "*methodus*" and "logia". The Greek language later adopted these two words and combined them into "*methodos*" which refers to a way or path, and "*logos*" which means word or speech.⁹ In Arabic, the equivalent term for methodology is "*manhaj*" or "*minhaj*", which signifies a clear and bright path.¹⁰

The methodology referred to in this research is the methodology of interpretation. There are at least four elements related to the methodology of interpretation, namely sources (*bil ma'tsûr* and *bi ra'yi*), the validity of the sources or the measure of the reliability of the narratives, interpretation techniques (such as *tahlîlî*, *ijmâlî*, *maudhû'î*, and *muqaran*), and approaches and styles (such as juridical, mystical, philosophical, educational, etc.). So, in the context of the methodology of interpretation, it refers to a comprehensive understanding with those aspects.¹¹

2. Interpretation (*Tafsîr*)

The linguistic definition of *tafsîr* is the act of revealing and clarifying the meaning of something, and the word "*tafsîr*" itself is derived from the Arabic word

⁸ Tim Penyusun Kamus Pembinaan dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia*, (Jakarta: Balai Pustaka, 1997), 652-653.

⁹ David A. Jost (ed.), *The American Heritage College Dictionary* (Boston: Hounhton Mifflin Company, 1993), 798-858.

¹⁰ Ibnu Mansur, *Lisan al-Arab*, Vol. II (Dar al-Ma'arif), 383.

¹¹ Wardani, "*Metodologi Tafsîr Al-Qur'an di Indonesia*" (Yogyakarta: Kurnia Kalam Semeste, 2017) 12-13.

"fassara."¹² Additionally, *tafsîr* can be understood as "*Idoh wa al-Tabyiin*," which means the act of explaining and elucidating something. This is similar to the words of Allah SWT, which require interpretation and explanation to understand their full meaning.

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا^{١٣}

“And they do not come to you with an argument except that We bring you the truth and the best explanation.”

3. Al-Qur’an

The holy book of Islam, Al-Qur’an, serves as the primary source of Islamic teachings and offers guidance for human life. It encompasses all of the major religious teachings that Allah communicated to humanity and establishes the fundamental principles regarding these issues. For Muslims, the Al-Qur’an serves as a guide for their way of life, leading to success in both this world and the hereafter.¹³ Its purpose is to provide comprehensive information to humans, allowing them to understand their identity and the nature of their existence on earth. Furthermore, the Al-Qur’an encourages individuals to recognize the existence of Allah’s provisions and power.¹⁴

¹² Hadi Yasin, “MENGENAL METODE PENAFSIRAN AL QURAN,” *Tahdzib Al-Akhlaq: Jurnal Pendidikan Islam* 3, no. 1 (May 13, 2020): 34–51.

¹³ M. Quraish Shihab, *Membumikan Al-Qur’an*, (Bandung: Mizan, 1996) 33.

¹⁴ M. Quraish Shihab, *Membumikan ...* 15.

E. Previous Research

Upon conducting research and reviewing various scientific literature related to the above research plan, it has been determined that there are a number of scientific writings that discuss the methodology of interpretation. The authors have come across several of these writings in their searches.

1. An Nisa Khanza Fauziah 2017 thesis, "*Metode Pendidikan Dalam Perspektif Al-Qur'an (Kajian tafsîr Terhadap Surat An-Nahl Ayat 125-128)*" A previous study titled "Educational Methods in the Perspective of the Quran (A *Tafsîr* Study of *Sûrah* An-Nahl, Verses 125-128)" has been conducted. The aim of this research was to analyze the educational methods found in the perspective of the Quran, with a focus on verses 125-128 of *Sûrah* An-Nahl. This study utilized the methodology of Quranic exegesis (*tafsîr*) to explore the understanding of the educational methods taught within the sacred text of Islam. Through a *tafsîr* approach, the research described and analyzed the relevant verses concerning educational methods in the context of *Sûrah* An-Nahl.
2. Muhammad Amin, 2017 thesis, "*Konsep Fitrah Manusia Dalam Al-Qur'an (Kajian tafsîr Tarbawi)*," This thesis focuses on the concept of human fitrah (natural disposition) in the Qur'an through the study of *Tarbawi* or Educational interpretation. The author, in this case, also examines *Tarbawi* or Educational interpretation, but the author specifically focuses on the methodology in Abdul Basir's *Tarbawi* interpretation.

In comparing the mentioned titles, there is a similarity in the discussion regarding *Tafsîr Tarbawi*. However, the difference lies in the different objects of study in each research. In the author's upcoming research, the focus will be on the interpretation of *Ayat-ayat al-Qur'an dalam Perspektif Pendidikan Islam* by Abdul Basir. The author will discuss the methodology of interpretation used by Abdul Basir in his book and analyze Abdul Basir's perspective on Islamic education that can be gleaned from his interpretation.

F. Research Methods

1. Type and Methods of Research

The author's research takes the form of library research, which involves studying literature and written materials such as books, magazines, journals, newspapers, and other sources. This type of research relies on written sources as the basis for analysis. The research approach used is qualitative, which aims to provide a detailed and comprehensive description of the data being studied. By employing this method, the author intends to gain a deeper understanding of the subject matter and produce a thorough analysis of the interpretation methodology used in Abdul Basir's book.

2. Subject, Object and Source Study

a. Research Subjects

The subject of this research is literature that contains discussions on this topic, namely the book entitled *Ayat-ayat al-Qur'an dalam Perspektif Pendidikan Islam* by Abdul Basir, and other materials related to the presented discussion.

b. Research Object

The object of this study is on the methodology of interpretation found in Abdul Basir's book, entitled *Ayat-ayat Al-Qur'an dalam Perspektif Pendidikan Islam*.

3. Data and Data Sources

a. Data

The primary data of this study is the book *Ayat-ayat al-Qur'an dalam Perspektif Pendidikan Islam* by Abdul Basir. In addition, supporting data, which are referred to as secondary data, include books related to interpretation methodology and other materials relevant to the research.

b. Data Sources

In this study, there are two sources of data that will be collected, namely primary data and secondary data. The primary source of data is the book entitled *Ayat-ayat al-Qu'ran dalam Perspektif Pendidikan Islam*. Meanwhile, the secondary sources of data are other relevant books and scientific writings that discuss the interpretation methodology of the Al-Qur'an.

4. Data Collection Techniques

As this study is categorized as library research, the data collection method employed is through documentary techniques, specifically by collecting written or visual materials related to the research object. To ensure the validity of the collected data, the following techniques were utilized is library survey, which is the initial

technique used to collect the necessary data by obtaining a number of relevant literatures from the library as library material.

5. Data Processing and Analysis Techniques

The author employs several techniques in processing the data collected for this research. Firstly, data collection is done by gathering information from various literature sources relevant to the research. Then, the data is classified based on the research needs and requirements. Next, the author conducts data editing to ensure that the collected data is consistent with the research problem and can be used in the next process. In terms of data analysis, this study utilizes descriptive analysis, where the author presents the analysis in the form of descriptions derived from the existing data, and provides additional information from the literature.

G. Structures

To organize and present this research systematically, the writer employs a structured approach as follows.

The first chapter begins with an introduction that outlines the background of the problem and general theories about interpretation methodology. To keep the research focused, a research formulation is established, research objectives are set, and the research significance is explained. Additionally, term limits are included to avoid confusion in the title. The chapter then describes the research methods used, serving as a reference guide for subsequent chapters.

The second chapter delves into the history, theory, and approaches to interpretation methodology.

The third chapter provides a biography of Abdul Basir to explore his scientific background, activities, and writings. This is followed by a discussion of the book's profile, covering its writing background, systematics, form, and method of interpretation.

The fourth chapter contains the research subject matter, which focuses on the interpretation methodology employed by Abdul Basir in his book. This analysis is based on data collected in the second and third chapters, using content analysis and critical analysis methods. The chapter also discusses the techniques, styles, approaches, and interpretation examples found in the book.

The fifth and final chapter provides a conclusion to the problems described in the previous chapter, and the author offers suggestions based on the research finding.