

**THE VERSES OF TAUHID ACCORDING TO MAJLIS TAFSIR  
AL-QUR'AN (MTA's) INTERPRETATION**

**THESIS**

**Submitted to the Faculty of Ushuluddin in Partial Fulfillment of the  
Requirements for the Degree of Islamic Theology**



**By:  
NIKMATUL HANIK  
(104211041)**

**SPECIAL PROGRAM OF USHULUDDIN FACULTY  
ISLAMIC STATE UNIVERSITY WALISONGO  
SEMARANG  
2015**

## ADVISOR APPROVAL

**Dear Sir,  
Dean of Faculty of Ushuluddin  
State Institute of Islamic Studies  
(IAIN) Walisongo Semarang**

*Assalamu'alaikum Wr. Wb.*

After correcting it to whatever extent necessary, we state that this final project belongs to a student as below:

Name : Nikmatul Hanik  
NIM : 104211041  
Department : Tafsir Hadits (TH)/ Qur'an and Hadits Studies  
Title : The Verses of Tauhid According to Majlis Tafsir Al-Qur'an (MTA's) Interpretation.

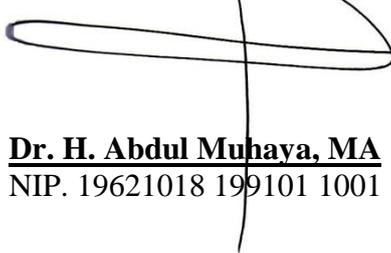
is ready to be submitted to joining in the last examination.

*Wa'alaikumussalam Wr. Wb.*

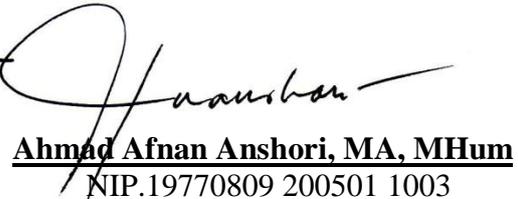
April 26, 2015

Academic Advisor I

Academic Advisor II



**Dr. H. Abdul Muhaya, MA**  
NIP. 19621018 199101 1001



**Ahmad Afnan Anshori, MA, MHum**  
NIP.19770809 200501 1003

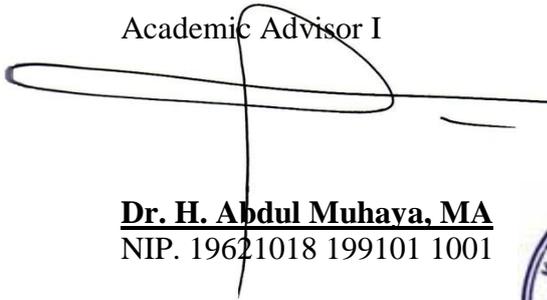
## RATIFICATION

This paper was examined by two experts and passed on April 26, 2015. Therefore, this paper is accepted as one of requirements for fulfilling Undergraduate Degree of Islamic Theology.

Dean of Faculty of Ushuluddin/  
Chairman of Meeting

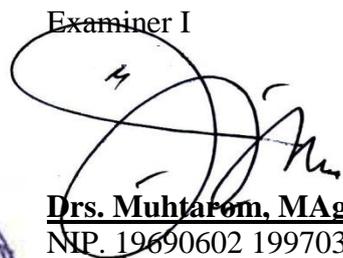
**Dr. H. M. Muhsin Jamil , MAg.**  
NIP. 19700215 199703 1003

Academic Advisor I



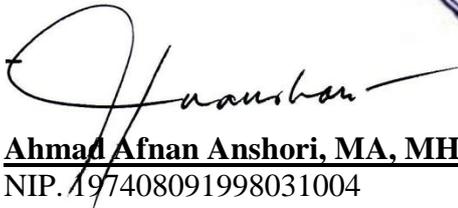
**Dr. H. Abdul Muhaya, MA**  
NIP. 19621018 199101 1001

Examiner I



**Drs. Muhtarom, MAg.**  
NIP. 19690602 199703 1002

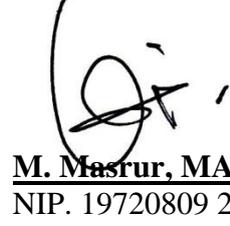
Academic Advisor II



**Ahmad Afnan Anshori, MA, MHum**  
NIP. 197408091998031004



Examiner II



**M. Masrur, MAg.**  
NIP. 19720809 200003 1003.

Secretary of Meeting



**Dr. Muh. In'amuzzahidin, MAg.**  
NIP. 19771020 200312 1002

## **A THESIS STATEMENT**

I certify that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, April 26, 2015  
The Writer,

Nikmatul Hanik  
NIM. 104211041

## MOTTO

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا (الإسراء : ٧٩ )

*“And in some part of the night (also) prayer tahajjud as an additional prayer for you, may Allah raise you to the praised place.”( QS. Al-Isra’ ;79.)*

During the human being are still have the belief; of course all of the prayer just to Allah, so don't be afraid and don't be angry if there is people say that you are kafir. Because of Allah more knows in your heart. So improve your religious service and any kindness charitable.

## **DEDICATION**

The thesis is dedicated to:

My dear parents; Ahmad Asdi and Shofiyah

Love and respect are always for you. Thank you for the valuable efforts and contributions in making my education success.



My beloved husband (Ahmad Wakit, MPd).

Thank you for all. You are my everything.



My Lecturer

Who have been supported me to finishing my thesis.



My Big Family of FUPK., I am so proud to be a part of you.



My Parent in law: H. Zuhdi and Hj. Nursiyah and

All of my friends thanks for lovely friendship.

## ACKNOWLEDGMENTS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

All praise is to Allāh, Who had guided me to finish this paper: never could I have found guidance, had it not been for the guidance of Allāh. Most verily Allāh and His Angels send blessings on the Prophet: O ye that believe! Send you blessings and salute on Prophet Muhammad (peace and blessings of Allāh be upon him), Messenger of Allāh, with all respect. I gave title on this paper: *The Verses Of Tauhid According To Majlis Tafsir Al-Qur'an (MTA's) Interpretation*, for submitted to the Faculty of Ushūluddin in partial fulfillment of the requirements for the degree of Islamic Theology in Tafsīr-Hadīth Department.

I would like to extend my deep appreciation to all those who have assisted me during my graduates studies at UIN Walisongo, Semarang. First, I would like to thank to Prof. Dr. H. Muhibbin, M.Ag., Rector of UIN Walisongo, Semarang. Second, my sincere thanks go to Dr. H. Muhsin Jamil, M.Ag, as the Dean of Ushuluddin Faculty, together with the vice deans; I, II, III.

My special thanks go to both Dr. H. Abdul Muhayya, M. A. and Ahmad Afnan Anshori, M.Hum as my academic advisors, without whose guidance and encouragement, this work would not be accomplished. I was benefited greatly from their constructive criticism and was indebted to them in a way that perhaps cannot be repaid. In the same time Dr. H. Abdul Muhayya, M. A. as motivator, inspiration, and father during my study in Faculty of Ushuluddin especially in Ma'had Ulil Albab.

Besides my advisors, I would like to express my deepest thanks to Mr. Samidi , S.Ag, M.S.I, who kindly and guided me and discussed the topic with me and assisted me to find some necessary books.

Furthermore, I would like to express my great thanks to Mr. Muhammad Sa'roni M.Ag, as the chief of Tafsir Hadits department. My

thanks also go to Dr. Zuhad , M.Ag who suggested me to research the topic. Additionally, many sincere thanks go to all my lectures that taught and educated me during my studies.

Certainly, I also would like to express my special gratitude to my parents, Ahmad Asdi and Shofiyah and also my beloved husband who continuously encourage and motivate me through their *du'a*, advices, effort and contributions in making my education success, and to my extended family in Jepara; Lailis shofa, anissatun khoiriyah, Rosikhotul Ilmia, Andris, Endang and the other who used to support my academic ambitions. This simple expression really cannot describe the depth of my feeling.

Last but not least, I would like to thank to my friends from FUPK 6 Tambah Sayang (Mujab, cuklis, Abid, Dewi, faiqoh, Emy, Fina, I'ah, Atiqoh, Tari, Atik, Zen, Rohmat, Rosichin, Gopa, Haidar, Asyfaq, Munir, daris, luluk, Iim, Arum, Islah, Ifa, Elvin, Nila) who supported me to keep my spirit in my study. In addition, I would like to give my thanks to all of FUPK friends from the all cohorts who always inspire me to do better.

Semarang, April 26, 2015

**The Writer**  
Nikmatul Hanik

## TRANSLITERATION

### VOWEL LETTERS

Ā	a long spelling
î	i long spelling
û	u long spelling

ARABIC LETTER	WRITTEN	SPELLING
ا	A	Alif
ب	B	Bâ'
ت	T	Tâ'
ث	Ts	Tsâ'
ج	J	Jîm
ح	H	Hâ'
خ	Kh	Khâ'
د	D	Dâl
ذ	Dz	Dzâl
ر	R	Râ'
ز	Z	Zai
س	S	Sîn
ش	Sy	Syîn
ص	Sh	Shâd
ض	Dh	Dhâd
ط	Th	Thâ'
ظ	Zh	Zhâ'
ع	'A	'ain
غ	Gh	Ghain
ف	F	Fâ'
ق	Q	Qâf
ك	K	Kâf
ل	L	Lâm
م	M	Mîm
ن	N	Nûn
و	W	Waw
هـ	H	Hâ'
ي	Y	Yâ'

## TABLE OF CONTENT

<b>PAGE OF TITTLE</b> .....	i
<b>ADVISOR APPROVAL</b> .....	ii
<b>RATIFICATION</b> .....	iii
<b>A THESIS STATEMENT</b> .....	iv
<b>MOTTO</b> .....	v
<b>DEDICATION</b> .....	vi
<b>ACKNOWLEDGEMENT</b> .....	vii
<b>TRANSLITERATION</b> .....	ix
<b>TABLE OF CONTENTS</b> .....	x
<b>ABSTRACT</b> .....	xiii
<b>CHAPTER 1: INTRODUCTION</b>	
<b>A. Background Issues</b> .....	1
<b>B. Research Question</b> .....	10
<b>C. The Purpose of Writing</b> .....	10
<b>D. The Benefits of Writing</b> .....	10
<b>E. Methods of Research</b> .....	10
1. The Type of Research .....	11
2. Data Collection Techniques .....	11
3. The Source of Data .....	12
4. Analyzing Data .....	12
<b>F. Literature Review</b> .....	13
<b>G. System of Writing</b> .....	14
<b>CHAPTER II: INTERPRETATION OF THE HOLLY QUR'AN</b>	
<b>A. The Goal and Aim of Interpretation</b> .....	16
<b>B. The Difference Between Interpretation and Translation</b> .....	21
1. The Definition of Interpretation ( <i>Tafsir</i> ) .....	21
2. Definition of Translation (Terjemahan) .....	24
<b>C. Methodology of Interpretation</b> .....	25
1. Textual Interpretation .....	26
a. Riwayah Period .....	27
b. <i>Tadwin Period</i> (book keeping) .....	27
2. Contextual Interpretation .....	30
a. History and Development of Contextual Interpretation .....	32
b. The Forms of Contextual Interpretation .....	34
c. The Advantages and Disavantages of Contextual Interpretatio. ....	36
3. Al-'Ibrah.....	38
a. Al-'ibrah bi 'umum,al-lafazhi la bi khusus as-sabab.....	38
b. Al-'ibrah bi khusus as-sabab, la bi 'umum al-lafazh.....	41
<b>D. General Definition of Tauhid</b> .....	42
<b>E. The Verses ofTauhid in The Qur'an</b> .....	42
<b>F. Tauhid in Perspective Textual Interpreter (Mufasssir Tekstual)</b> .....	44

G. Tauhid in Perspective contextual Interpreter .....	51
H. The Difference Between Tawhid According to Textual And Contextual Interpreter .....	55

**CHAPTER III: THE VERSES OF TAUHID ACCORDING TO MAJLIS TAFSIR AL-QUR’AN (MTA’S) INTERPRETATION**

A. The History of MTA’s Development .....	57
B. The verses of Tauhid according to Majlis Tafsir Al-Qur’an (MTA) interpretation .....	65
1. The Definition of Tauhid .....	65
2. The verses of tauhid.....	
3. The Elements of Tauhid .....	75
C. MTA’s Methods in Interpreting The Verses of Tauhid .....	77
D. The Damages Doctrine .....	78

**CHAPTER IV: ANALYSIS HE VERSES OF TAUHID ACCORDING TO MAJLIS TAFSIR AL-QUR’AN (MTA’S) INTERPRETATION AND HIS METHOD**

A. Questioning Majlis Tafsir Al-Qur’an (MTA’S) in Interpret the verses of tauhid.....	85
B. Positioning MTA’S Method of Interpretation .....	97

**CHAPTER V: EPILOGUE**

A. Conclusion .....	99
B. Suggestion .....	99
C. Closing .....	100

**BIBLIOGRAPHY**

**APPENDIX**

**CURRICULUM VITAE**

## ABSTRACT

Al-Qur'an is the source of Islamic teachings which occupy a central position and become the inspiration and guiding movements of Muslims. So there are many people try to give interpretation. The interpreter is often giving a different perceptions and interpretations since ancient times to the present. No wonder if the birth of new interpretation give to debate among the public, one of interpretation is appeared by *Majlis Tafsir Al-Qur'an (MTA)*.

Therefore, this paper focuses on the verses of tauhid according to Majlis Tafsir Al-Qur'an (MTA's) interpretation. The writer chose this theme because tauhit is an important foundation in religion and often listened to the recitation of MTA that religious practice performed by the general public are often said to be *syirik*, *bid'ah* and *khurofat*, almost in every meeting discuss about Tawheed and shirk. The community is also often said that the MTA is a deviant sect, whereas in his study about the Qur'an and hadith. From this the writer would like to know exactly the veses of tauhid according to MTA's interpretation? And what is the method used by MTA to interpret the tauhid verses?

The method used by the writer used qualitative method. Then this research used synthesis method between library research and field research. The technique of collecting data used interview, observation and note the various issues related to the problem.

The result of the research that the verses of tauhid according to MTA's interpretation are about the ones in ibadah and mu'amalah. Majlis Tafsir Al-Quran in interpreting the verse of tauhid using textual methods or can be called tafsir bi al-maktsur or can be called tafsir ijmal and MTA using Al-'ibroh biumumillafdzi la bihususi assabab.

## CHAPTER 1

### INTRODUCTION

#### A. Background Issues

Al-Qur'an is the sources of the sources of law and the guidance for humans to get happiness of the world and the hereafter. It is appropriate with God's statement in Surah Al-Isra' (17): 9.

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا (٩)

*"Verily this Qur'an provide more guidance to the straight path and give glad tidings to the Believers who work righteous deeds that for them there is great reward,"<sup>1</sup>*

To dig up the instructions of the Qur'an is not easy; many people say that the Qur'an is a book very difficult to understand, *J.J.G. Jansen* says in *the interpretation of the modern Egypt* that Al-Qur'an as a difficult book to understand the language (*Ej Leiden. Brill, 1974*). *Ibn Kaldun* said that the Qur'an revealed in the language of the Arabs, according to the rhetoric and style of them, so that they understand all.<sup>2</sup>

Al-Qur'an is the source of Islamic teachings which occupy a central position and become the inspiration and guiding movements of Muslims. It means that understanding through the interpretation of the Qur'an will be very decisive for the advance and retreat of the people, the welfare of the people and the peace race.

The interpreter is often giving a different perceptions and interpretations since ancient times to the present. The interpretation of the verses of the Qur'an

---

<sup>1</sup> *Al-Qur'an dan terjemahnya*, (Kudus: menara Kudus), 1989, h. 283.

<sup>2</sup> M. Dawam Raharjo, *paradigm Al-Qur'an metodologi tafsir dan kritik social* (Jakarta : PSAP, 2005) h. 21.

cannot be separated from the background, a mental capacity and psychological of interpreter. No wonder if the birth of a new interpretation give to debate among the public, one of interpretation is appeared by *Majlis Tafsir Al-Qur'an (MTA)*.

*Majlis Tafsir Al-Quran* or abbreviated MTA is institution of Islamic missionary in the form of a foundation established by Al-Ustadz Abdullah Thufail Saputra on September 19, 1972. Establishment of Foundation MTA is further confirmed by the notary deed R. Soegondo Notodisoerjo, number 23, dated January 23 1974 in Surakarta. With the aim to bring Muslims back to the purity of Al-Quran and Hadith,<sup>3</sup> or so-called "puritan Islamic organization".<sup>4</sup> This was based on the word of Muhammad Saw narrated by Malik and hakim.

تركت فيكم امرين لن تضلوا ماتمسكتم بهما كتاب الله وسنة نبيه

*"I really have left two cases to you, if you hold fast to both then you will be saved, which is the Book of Allah (Al-Qur'an) and the Sunnah of His Prophet "(Narrated by Malik)".*

That everything there is in the Qur'an and hadith must be done, if nothing should be left because it includes a heretic. They understand and explore the Al-Quran and hadith according to his understanding, then spreading his message to various regions and even out of the country. Implementing preaching airs via satellite. This breakthrough allows the MTA to preach through the air unobstructed distance.

Broadcast via satellite it can allow the MTA by radio broadcasts accessible in other parts of the world. Those who are outside the country such as Korea,

---

<sup>3</sup> Samidi, *fatwa-fatwa keagamaan penyebab konflik*, (Semarang: kementerian agama, 2012), h. 3.

<sup>4</sup> The purpose of a puritan Islamic organization is concentrated with religious problems of society that is considered deviant like shirk, bid'ah and khurafat straighten it by going back to the Qur'an and the Sunnah of the Prophet saw "from the journal of Mr. Mundhir entitled *pandangan teologis Majlis Tafsir Al-Qur'an(MTA)*".

Taiwan, or other countries for there to catch the broadcast channel and a satellite dish there.<sup>5</sup>

Many people are flocking to conduct regular lectures at the MTA center and at the branch offices respective regions each. In addition to regular teaching preaching is also reportedly on the Internet, movies, radio<sup>6</sup>, tv MTA, Munday morning brochures, newspapers and magazines of MTA.<sup>7</sup> From there the MTA developed rapidly into a large organization based in solo with branches in various regions countless. The MTA oblige that as citizen of MTA and part of Islam people they have to istiqomah in studying, comprehending and practicing Islamic guidance. They must practice Islam in the level of personal, family and community.

MTA has three approaches. *The first*, the local culture that is compatible with the Qur'an and Sunnah will be on leave. *The Second*, if the culture needs to straighten it will be straightened out. *The Third*, the local culture as opposed to the teachings of Islam then it should be rejected. For example eid gathering, although not demonstrated in Islam but based on the review and assessment of the MTA does not contain polytheism, and then let it go. But if it's already adores people, guardians, ziaroh grave it will be rejected.<sup>8</sup> MTA was increasing his development with make a variety of activities.

Activity of MTA does not only refer to the regular recitation, but is supported by other additional activities to support the main programs. These activities include education, social, cooperation, economic development, and

---

<sup>5</sup> . Interview with Drs. Medi 17 November 2013 at the headquarters of the MTA

<sup>6</sup> To listen to FM radio broadcasts MTA presented by MTA in cooperation with Telkom Flexi. Anyone have a HP Flexi, could easily listen to the radio without an internet connection or a sophisticated advanced mobile phone. Radio and television Studio located in JL. Cilosari No. 214, Smangi, Solo. There are many option presented Propagation program of radio MTA such as; *pengajian ahad pagi (Jihad pagi)*, Fajar Hidayah, Murotal qur'an, Hikayah (sandiwara), Risalah tafsir, Risalah hadits, Ustadz menjawab, Tahsin Al-Qur'an, Hikmah, Muhasabah.

<sup>7</sup> Loyal listener MTA can also follow the lectures of Sunday morning MTA with the via Yahoo Messenger facility with the address [mta\\_pusat@yahoo.com](mailto:mta_pusat@yahoo.com). Or you can follow the broadcast repeated that can be accessed at any time on address of website: [www.mta-online.com](http://www.mta-online.com). Siaran radio melalui: <http://www.mta.or.id/2009/07/21/radio-mta-fm-1079mhz/> radio streaming di <http://www.mtafm.com>.

<sup>8</sup> Interview with Drs. Medi 17 November 2013 at the headquarters of the MTA

health.<sup>9</sup> MTA also organizes formal education such as MTA high school, junior high school, and kindergarten of MTA.

For 20 years the MTA chairman Abdullah Thufail tireless fight for his organization until his death on September 15th, 1992, then raised Sukino as chairman of the MTA are still leading until now. In this leadership get a special position because the MTA has been one of the official stream of Islam in Indonesia exact on his term in 2013, During his leadership also looks more advanced developing rapidly, his followers grew in number.

Ideally a trader Al-Ustadz Abdullah Thufail Saputra ever gets around to different parts of Indonesia to the remote corners of the archipelago. So, he saw that Muslims practice far from the main guidelines (Al-Quran and Hadith)<sup>10</sup>. Because they just follow the practice of their ancestors. So MTA often raised the problem of tauhid and Shirk in his preaching.

Each *amaliah* are not contained in the Qur'an and hadith are considered Syirik, heretical, bid'ah and hurofat and must be eradicated to be returned to the purity of tawhid. Way of the MTA purification labeled "TUNA CULTURE (*TUNA BUDAYA*)". Due to the MTA rejects all Islamic practices that mix with the local culture that developed in the community.<sup>11</sup> Such as take some Qur'anic verse on the wall for example: *ayat kursi, yasin, waqi'ah, tabarok, asma 'ul husna* and so on to be like that are not allowed because it is considered a talisman (*jimat*) and contains elements of syirik.<sup>12</sup> Including exchange marriage rings (*cincin tunangan*), umbrella corpse (*mayungi mayat*),<sup>13</sup> strew flowers on the grave, *tahlilan*, send prayers to those who died as 40's (*matang puluh*), 100's (*nyatus*),

---

<sup>9</sup> In education through the formal and informal education. in social terms is realized in blood donation and to participate in the response to natural disasters. In the health sector to provide pharmacy and nursing cadres of the MTA. (interview with Fatma one of the MTA as well as a teacher at the school health division of MTA).

<sup>10</sup> [http://id.wikipedia.org/wiki/Majelis\\_Tafsir\\_Al\\_Quran](http://id.wikipedia.org/wiki/Majelis_Tafsir_Al_Quran).

<sup>11</sup> Samidi, Laporan Penelitian *FATWA – FATWA KEAGAMAAN PENYEBAB KONFLIK (analisis fatwa-fatwa Keagamaan MTA Surakarta)*, Kementrian Agama (balai penelitian dan pengembangan agama semarang, 2012), h. 4.

<sup>12</sup> Recording of jihad pagi (pengajian ahad pagi) by Mr. sukino, 06 – 2009 (218) tarikh, seconds to 00:76:06.

<sup>13</sup> Recording of Tabligh Akbar by ustadz Abdul Aziz, seconds to 00:83:42.

1000's (*nyewu*), *mendak 1*, *mendak 2*, *slametan*, *walimahan*, *make a tumpeng*,<sup>14</sup> even the animals slaughtered for events, the meat is forbidden (*haram*) even though call the name of Allah (*bismillah*).<sup>15</sup> All that considered *Shirk*, *bid'ah*, *hurofat*, heretical (*sesat*) and must be eradicated. They do not want to know the history of Walisongo, the existence of *islamisasi jawa and jawanisasi Islam*, because it is considered confounds between the right and the vanity.<sup>16</sup>

The view of MTA that religious practice done by the general public is a form of mixing between the right and the vanity, meant that people performs the religious practice is not pure, it is mixed with the shirk and must be returned to the purity of Islam.<sup>17</sup>

No wonder that the leaders of Islam and their followers who disagreed with the MTA they are rejection hard on. However, MTA be consistent deliver the right fit their views. MTA still appreciate that there are components of the community who disagree with them. MTA considers that only deliver their obligations, when the truth was not delivered their fear of the wrath of God. Then after MTA convey the right, he handed each individual, because his duty has fallen.<sup>18</sup>

Some people who do not agree with the MTA not only refused, and some even tried to dissolve it, because of different ideologies and preaching pattern that made the MTA less mannered, thus disturbing the peace and harmony in religion.

Essentially every religious believer knows that the right to be served and the vanity (*batil*) should be shunned. But the problem is be different opinion on the matter, where the rights and which is vanities. Often what is considered good

---

<sup>14</sup> Something that according to them are shirk and misguided is often delivered in investigations of MTA in the recording of tablig akbar by Ustad Aziz seconds to 00: 18: 49. Recording of jihad in the morning by sukino, 2009 th, seconds to 01:21:54, recording of the jihad in the morning by Sukino, to the year 2011, minutes 00: 06: 41.

<sup>15</sup> Samidi, *fatwa – fatwa keagamaan penyebab konflik*, semarang, 2012, h 4.” That animals slaughtered for completeness of the events like that are considered not halal to eat because it includes *uhilla bihi lighoirillah*, though when the slaughter it reading *bismillah* (sukino, 2008:39)”.

<sup>16</sup> Pengajian jihad pagi by Sukino in building MTA Surakarta, Solo 2013.

<sup>17</sup> Recording of Pegajian tabligh akbar by ustadz Abdul Aziz the member of MTA a former of pastor Hindu at seconds to 00:18:49.

<sup>18</sup> Interview with Fatimah, dated December 23, 2013 at the MTA building.

by one group is not necessarily good in the other group, and vice versa according to a vanity thing is not necessarily vanity by another group. So often cause strife among those fanatics on the schools. Although it seems trivial but in fact be a tricky thing. Without knowing the truth about what is right and what is a vanity we do not know the real purpose of life. Therefore, should a true servant must know, how to real serve, and what should be done.

The definition of tawhid in general is believed the unity of God, *Ihlas* to worship to him, and to determine His names and attributes. The definition of tawhid according to the MTA is the Oneness of God by doing the right and left of vanity without mix between the goodness and badness, if someone does the Islamic practice mix with the local culture is *syirik*.<sup>19</sup> (listening to the recitation in person at the MTA Building, 17 Nofember 2013). With reference the QS. Al-Baqarah verse: 42.

God has taught us a lot about the unity of god, one of them is contained in the QS.Al-Ihklas : (1-4)

قُلْ هُوَ اللَّهُ أَحَدٌ (١) اللَّهُ الصَّمَدُ (٢) لَمْ يَلِدْ وَلَمْ يُولَدْ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤)

The meaning is "1. Tell that Allah is the one. 2. Allah is the God where we ask everything. 3. Allah is not born and not also borne. 4. And no one same with Him.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ (٤ ٢)

"And do not confuse the truth with falsehood, nor hide the truth while you know you are."<sup>20</sup>

<sup>19</sup> listening to the recitation in person at the MTA Building, 17 Nofember 2013.

<sup>20</sup> Departemen Agama RI, *Al-Qur'an dan terjemahnya*, yayasan penyelenggara penafsir Al-Qur'an oleh lajnah pentashih mushaf Al-Qur'an, SYIGMA, 2007. surat Al—Baqoroh ayat: 42 juz 1.

There are three kinds of Tauhid : *Tawhid rububiyah*, *tawhid uluhiyah* and *tawhid asthma 'wasifat*.<sup>21</sup>

1. *Tawhid rububiyah* is the Oneness of God in all his actions, believing that He alone who created all creatures. Like the word of God Qs. Az-Zumar: 62.

اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ (٦٢)

*"Allah creates everything and He look after everything"*

Allah created everything, God is also the ruler of the universe and the regulator, who had raised him he also lowered, which glorify and humiliating him, turn on and off, regulating rotation of day and night, all-powerful over everything. Like the word of God in the Qs. Ali 'Imron: 26-27.

قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (٢٦) تُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ (٢٧)

26) Say, "O Allah, Owner of Sovereignty, You give sovereignty to whom you will and you take sovereignty away from whom you will. You honor whom you will and you humble whom you will. In Your hand is [all] good. Indeed, you are over all things competent.

<sup>21</sup> Dr. Shalih bin Fauzan bin Abdullah Al-Fauzan, *Kitab Tauhid*, (Jakarta: yayasan al sofwa, 2000), h 17.

27) *You cause the night to enter the day, and you cause the day to enter the night; and you bring the living out of the dead, and you bring the dead out of the living. And you give provision to which you will without account."*

2. Tawheed uluhiyah specifies that worship to god alone, not worship to other.
3. Tawhid *asthma' wa sifat* that is faithful to God's names and attributes, as explained in the Qur'an and Sunnah, without *ta'wil*, *ta'thil*,<sup>22</sup> *takyif*,<sup>23</sup> and *tamtsil*.<sup>24</sup> Like the word of God in the Qs. Ash-Shura: 11

فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا  
يَذَرُوكُمْ فِيهِ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ (١١)

*As-Sami'* and *Al-Bashir* are the name and characteristic of God, as a Muslim people we must faithful it without *ta'wil*, *ta'thil*, *takyif*, and *tamtsil*.

According to Mr. Mundzir in MTA's theology there are three kinds also, among them are *ma'rifatul mabda'*, *ma'rifatul wasithah* dan *ma'rifatul ma'ad*.

1. *Ma'rifatul mabda'* are *Dzat* Allah and his characteristic, among them are Allah is the One, *Allah* is the creator, *Allah* is the giver of rizqi, *Allah* is the most live, switch in and killing, *Allah* is the owner and preserver of universe, *Allah* is the all powerfull,<sup>25</sup> *Allah* is the most know.<sup>26</sup> *Allah* is the

<sup>22</sup> *Ta'thil* is eliminating the meaning or nature of God.

<sup>23</sup> *Takyif* is questioning the nature of the name and the nature of God.

<sup>24</sup> *Tamtsil* is likening God to the inhabitants.

<sup>25</sup> Teologia Jurnal ilmu-ilmu Ushuluddin, fakultas ushuluddin IAIN Walisongo Semarang,, Mundhir, *Pandangan teologis Majelis Tafsir Al-Qur'an*, (Semarang : 2012), h. 3.

<sup>26</sup> Brosur Ahad pagi, islam agama tauhid ( ke – 27) Allah maha mengetahui QS. Assaba' : 1-3, QS. Al-Mu'minun :51- 52, 91-92, QS. An-Nahl :125, QS. Al-Isro' :53-55, QS. Al-An'am :73, QS. Al-Maaidah :109, 116-118, QS. Asy-Syuuraa :24-26, QS. An-Naml :76-78.

most hear and see<sup>27</sup>, *Allah* is the blessing and merciful lord<sup>28</sup>, *Allah* is the most forgiving and humane<sup>29</sup>, *Allah* is the most receiver of repent<sup>30</sup>.

2. *Ma'rifatul wasithah* (Nabi/Rasul), that all of prophet have a tauhid religious.
3. *Ma'rifatul Ma'ad* (about grave torture, doomsday, heaven and hell).

There are many other verses that explain about tauhid, which is collected in a book with the titled *Brochure "Ahad pagi"*. Keep in mind that until now no work devoted to the MTA about tauhid, but it is often presented in the teachings, in brochures and magazine also frequently alluded to, but not specifically discussed using key themes. (Interviews with Samidi employees Balitbang, Semarang 3 March 2014).

The authors purposely chose this theme because of the interpretation of the MTA is felt by the public that its ideology is something new, especially about tauhid. Actually problems of tauhid are not new, but until now always growing controversy among the public. Religious rituals are often said to be *syirik*, *bid'ah* and *khurofat*. So the author would like to review the interpretation of MTA about the tauhid verses according to MTA's interpretation. Because knowledge of tauhid

---

<sup>27</sup> Islam agama tauhid (ke-28,29) Allah maha Mendengar dan maha Melihat (1,2) QS. Al-Baqoroh : 256, QS. Al-An'aam : 12-15, QS. An-Nisa' :131-134, QS. Al-Anbiyaa' : 1-4, QS. Al-Israa' : 1, 94-96, QS. Al-Hajj :73-76, QS. Al-'Ankabuut :60-62, QS. Luqman: 28-30, QS. Al-Ankabuut :5, QS. An-Nuur:21, QS. Al-An'aam : 115-117, QS. Ad-Dukhaan : 1-8, QS. Al-Hadiid :1-4, QS. At-Taghabuun :1-4, QS. Faatir : 45, QS. Al-Mu'min :56, QS. Asyuuraa :10-12, Al-Mulk : 16-19, QS. Israa' :16-17.

<sup>28</sup> Islam agama tauhid (ke 30,31,32,33,) Allah maha pemurah dan maha penyayang (1,2,3,4,) QS. Al-Baqarah :159-160, 163, QS. Al-Israa': 110, QS. Al-Hasyr, QS. Maryam : 66-69, 74-76, 88-96, QS. Fushilat :1-5, QS. Az-Zukhruf 16-20, 81-85, 44-45, QS. Al-Mulk :29-30, 19-21, 1-4, QS. Al-Anbiyaa' :41-42, QS. Al-Furqoon :25-29, 58-62, QS. Asy-Syu'araa' : 7-9, 214-217, 5-6, QS. Al-Anbiyaa' :108-112, QS. Yaasiin :51-54, 11,11-12 , QS. Thaahaa :105-109, 1-6, QS. Yunus :108, QS. Al-Hasr : 22-24, QS. Al-Anbiyaa' : 25-27, 36, 41-42, QS. Asy-Syuuraa :4-5, QS. Al-Fath : 13-14, QS. Al-Furqaan :58-60, QS. Az-Zumar :53-55, QS.Al-Hajj :63-65, QS. Al-Hdiid :5-9, QS. Ali 'Imraan :29-31, QS. At-Taubah :116-118, QS. An-Nahl :3-7, 43-47.

<sup>29</sup> Islam Agama Tauhid (ke 34,35) Allah maha pengampun dan maha penyayang (1,2) QS. Asy-Syuuraa :5-6, QS. Al-Hijr :49-50, QS. Yuunus :104-107, QS. Al-An'aam :162-165, 52-54, QS. An-Nahl :14-18, 106-110, Qs. Ali 'Imron :31-32, 89, 129, Qs. At-Taubah : 25-27, Qs. An-Nuur :21-22, Qs. Fushshilat :30-32, Qs. Al-Hujuraat :14, Qs. Al-Hadiid : 28-29, Qs. At-Taghaabun :14-15, Qs. Al-Buruuj :11-16.

<sup>30</sup> Islam Agama Tauhid (ke -36) Allah maha penerima taubat (1) Qs. Al-Baqarah :35-37, 54, Qs. Thaahaa:115-122, Qs. Al- Maaidah :70-71 ,38-39, Qs. Asy-Syuuraa :24-26, Qs. An-Nisaa : 15-16, 17-18, 25-26.

is the basic which is part of the signs of a true and pure religion which God Almighty, to be examined, understood and believed.

### **B. Research Question**

Every writing scientific papers are written because there is a problem that hasn't been solved. Similarly, in the writing of this thesis there are some issues that we want to have addressed, among them are:

1. How is the tauhid verses according to MTA's interpretation?
2. What is the method use by MTA to interpret the tauhid verses?

### **C. The Purpose of Writing**

The purpose was achieved in this thesis rests on the problems above are:

1. To know the Tauhid verse according to MTA's interpretation.
2. To know the method used by MTA to interpret the tauhid verse.
3. To eliminate any doubt and adds the spirit to worship to God according to their belief.

### **D. The Benefits of Writing**

1. The benefits of writing for enriching knowledge to avoid misunderstanding of other streams or other view. By enriching the knowledge then we can appreciate the creativity of thinking of others and not feel the truest
2. Give the spirit to Islamic religions that still do worship to God in accordance with his beliefs without any doubt therein. Because in fact worship was good, and goodness will bear goodness anyway.
3. Expected from the result of this research in order to the follower of non MTA is not cynical in looking at the people of MTA, conversely people of

MTA is not cynical to people of non MTA. And always spirit to do the religious to make us near to the god with method believed.

## **E. Methods of Research**

In a scientific paper, the methodology is important, because the methodology is one of the scientific endeavors that concerns the way of working to be able to understand and manipulate the object to be a target of a science that is being investigated. Whereas the methods used by the author in the writing of this thesis using qualitative method with the literature review, with the way to write, edit, classify, reduction, and presenting the data.

### **E.1 The Type of Research**

These researches are a descriptive qualitative study which the researchers explain thoroughly, deeply and careful consideration of the concept of tawhid and shirk in the perspective interpretation of the MTA. With the Qualitative methods are expected to understand the meaning, either from the thought and the action of objects of research. These researches use a synthesis method between library research and field research.

Library research done by utilizing books, research, journals, brochures and the Internet are used to examine matters relating to the ideas, thoughts, life history, and education of researchers and leaders of MTA. Literature study was reinforced by interviews in people who know more about the MTA and his thoughts, both from the members of MTA or not.

### **E.2 Data Collection Techniques**

Data collection techniques in the study carried out in three ways:

*The First*, interview, in this techniques used are in-depth interviews. The interview was not conducted with a tight structure, but the question asked focused on target so that the information received will be more profound. With this kind of

interview is expected to be capable of revealing data that is informative, such as ideas, views or personal opinions and such.

*The Second* are direct observation, namely direct observations on activities of the study commissioned by the MTA in Surakarta on Wednesday morning. The observations were made with no formal way, so that is observed to be reasonable.

*The Third*, note the various issues related to the problem and research objectives either express or implied, either from the original books and translations, which are useful for finding information with a variety of materials related to the theme.

### **E.3 The Source of Data**

The research has been the function as raw data. Based on the data, it is needed to find descriptions, basic structure, and detailed basic principles and to avoid data that is not relevant to the topic.<sup>31</sup> Consist of primary data and secondary data:

1. The primary data is the main data in the writing of this paper from the field observation and interviews as an informants point. The primary data is Tafsir MTA and interview with Mr. Suharto Sag as a Chief of MTA's center, and DRs. Medi as the second secretary of MTA's center, Mrs. Fatimah as a son in law of Mr. Sukino, she is the member of MTA as an activist and teacher in junior high school and senior high school of MTA. They are the member of MTA that often join in every meeting of MTA's agenda and know much about the theology and methodology of MTA's interpretation.
2. The secondary data is the second data to completing of the information, to clarify the primary data from the literature review and interview with the other person whose know more correlated with the theme.

### **E.4 Analyzing Data**

---

<sup>31</sup> Anton Bekker & Ahmad Kharis Zubair, *Metode Penelitian Filsafat*, Yogyakarta: Kanisius, 1990, page. 125.

To analyze the data the researcher uses method of content analysis. The data has been collected, then processed for analysis and in analyzing these data the author uses the method qualitative.

#### **F. Literature Review**

Based on the library research, have not found a thesis or other scholarly works that discuss precisely the concept of tauhid according to MTA's interpretation. But scientific papers that discuss about Tauhid itself there are many, there are also journals associated with it. Among them are:

1. Tafsir MTA four volume " TAFSIR AL-QUR'AN SURAT AL-FATIHAH DAN AL-BAQARAH" That contain the interpretation of MTA from surah Al-Fatihah and Al-Baqarah.
2. Kumpulan Brosur Ahad Pagi, Yayasan Majelis Tafsir Al-Qur'an that contain the verses and hadits in every week from the year 2006 until the year 2012.
3. Interview with the member of MTA Mr. Suharto Sag as a Chief of MTA's center, DRs. Medi as the second secretary of MTA's center, Mrs. Fatimah as a son in law of Mr. Sukino, she is the member of MTA as an activist and teacher in junior high school and senior high school of MTA.
4. Transcription of Jihad Pagi that contain the explanation of the Qur'an and Hadits in the brochure ahad pagi.
5. Listening Pengajian Ahad pagi in the Radio and join with them in several meeting that study about the Qur'an and Hadits.
6. In the Journal THEOLOGIA IAIN Walisongo Semarang written by Mr. Mundhir under the tittle *pandangan teologis majelis tafsir AL-Qur'an (MTA)*, which describes the theological view of the MTA with shades of critical theological views and practices against Muslims who smelled of shirk, bid'ah and khurafat. In discussing theological view of MTA there are three aspects of theological thought, namely *ma'rifatul mabda '*, *ma'rifatul wasithah* and *ma'rifatul ma'ad*.

7. The book written by Mr. Samidi, S.Ag, M.S.I entitled *Fatwa-Fatwa Keagamaan Penyebab Konflik (analisis fatwa-fatwa keagamaan MTA Surakarta)* which was the result of his analysis of the religious fatwa issued by MTA Center in Surakarta has provoked conflicts in the community. Regarding the sources or references used by the MTA in issuing a religious fatwa. It also revealed about the fatwa issued by the MTA cause reactions or turbulence among Muslims.
8. Abdul Aziz bin Muhammad Abd. Lath, *Pelajaran Tauhid*, this book contains lessons about unity, describing the pillars of faith for add to the belief.
9. Abul A'la Maududi, *Dasar-dasar iman*, this book contains the basics of the faith of the creed and concepts, which elaborated on the position of faith, the elements of faith, the importance of the pillars and their faith.
10. M. Hasbi Ash Shiddieqy, *Sejarah dan pengantar Ilmu Tauhid / Kalam*, This book contains an explanation of the science of Tawheed and Aqeedah, and the streets were taken ulamak kalam in setting aqidah. In this book seem obvious difference between the ulamak Salaf and kholaf equally strong in his faith to always monotheistic God. This book also explains the causes of division race and the emergence of factions which are caused by difference of thought or belief.
11. Syaikh Ja'far Subhani, *Studi kritis faham wahabi tentang tauhid dan syirik* in this book describes that doctrine wahabi very hated and opposition to religious practices that are carried out by the public generally. Verily, they assume that someone, tabarruk, visiting the grave of the Prophet and the guardian, let alone done with respect is the same as the worship of them that deeds and identic made them as God, or in other words equal to shirk an unforgivable sin.

According to the observations of ulamak during this, the followers of the puritanical wahabi stream and others, although their numbers are fewer but more

active in writing and preaching to denounce the perpetrators of practices ziarah, tawasul etc.

### **G. System of Writing**

In describing this study, the researcher arranges the systematic design of study in order to get easy description; this thesis consists of five chapters. Chapter I locates background of this study which makes the problem appears, formulation of problems and the significance of this study, at last elaborates the research methodology and writing systematic. By this chapter, so the readers can understand the aim of this study.

Chapter II is basis of theory in this section that will discusses about breakdown of trouble-shooting to be resolving solutions theoretically. Theories that will be addressed are the basics of the author to examine all issues that will be faced by the author. In this chapter there is a sense of tauhid and shirk in language and terminology and then verses about tauhid and shirk with *asbabun nuzul* , There is a methodology of interpretation in General and the characteristics of thought the textual and contextual interpreter.

Chapter III is one step to understand the object of study about tauhid and shirk in perspective interpretation of MTA and to know deeply about the interpretation of MTA. In this step contain the history of MTA, characteristic, methodology of interpretation, any book that became reference, the opinion and element of tauhid according to MTA.

Chapter IV is discussion of the data that has been outlined in the previous chapter, whether the data is in accordance with the theoretical basis or not. If appropriate, it should be noted the factors that support that direction, and vice versa. From this discussion, followed by conclusions as outlined in the next chapter, which is chapter five.

Chapter V is the end of the process of writing up the results of research that is grounded in previous chapters and then followed with suggestions and criticisms that are relevant to the object of research.

## CHAPTER II

### INTERPRETATION OF THE HOLLY QUR'AN

#### A. The Goal and Aim of Interpretation

All of the actions always have the intent and purpose, as well as an interpreter who interprets the Qur'an cannot be separated from the intent and purpose. The purpose of translating the Quran is to know the purpose of God to always be the right way. Because Qur'an was revealed by Allah as guidance for human so as well as the people know what is commanded by God to be human as a slave.

Al-Qur'an as a text which is interpreted the thousands interpreter will not run out until the end of time. As God has no end, so there is no end to the understanding of His Kalam, everyone can understand the Qur'an according to their potential.

The efforts were doing by interpreter actually in order to understand the purpose of God. In understanding the word of God is the action between the text and the reader; these actions can be changed according to the diversity of readers and reader's situation. If someone wants to know the purpose of God in the Qur'an must know the correlation between the text and the socio-historical, *asbab al nuzul*, etc<sup>1</sup>.

So there are three important things are interrelated and must be attention in studying the Qur'an those are text<sup>2</sup>, reader<sup>3</sup> and Author<sup>4</sup>. In the hermeneutics

---

<sup>1</sup> Sahiron Syamsuddin dkk, *Hermeneutika Al-Qur'an*, Yogyakarta: islamika, 2003.

<sup>2</sup> The use of the word "text" which refers to the Qur'an in order to avoid theological mystical connotations in studying the Qur'an as a scientific study in order to create scientific awareness of the Islamic intellectual. Text (with a big T) is the Qur'an, which act as a complete and perfect holy book. The text of the Qur'an can be interpreted as rich without any limitation of time and age.

<sup>3</sup> The reader is the people who read the text that serves as an interpreter who intends to understand the Qur'an. All of the reader have character, language, and culture are different, of course, the reader will produce different meanings according to the social conditions faced by the reader.

<sup>4</sup> The author is the creator of the text. The author of novels and books are human authorship. This is Different with the author of the Qur'an is God, not seen his form. In understanding the author of the text was still alive will certainly be easier than on understanding

science is called triadic hermeneutic. The existence of the interpreter and the text is a sure thing because an interpretation would not happen if there is no interpreter and text to be interpreted. It turns out that only interpreting the text alone was not enough. An interpreter must be able to understand the author<sup>5</sup>.

1. Horizon text

The text of the Qur'an is the most valid source of knowledge compiled with beautiful style. Thus, the language becomes the most important factor in production of the meaning.

2. Horizon the reader

Looking at the time of the prophet social situation and also looking at the social situation contemporary is the right way to make it easier for the reader because the reader can obtain the meaning because the situation affects the reader's logic.

3. Horizon the author.

God is the author of the Qur'an which is transcendent and a historical, so the author was represented by Muhammad that reliably interprets the Qur'an at historical levels. It can be seen from the themes contained corresponding to the social conditions when in Mecca and Medina, as well as the existence of *Asbab al-nuzul* as evidence of social interaction<sup>6</sup>.

The initial step to get into the text to explore the meaning of the Qur'an is the linguistic devices. Because the Qur'an cannot be separated from the culture, and one of the most important elements for understanding the culture is the language. Language is a tool for realizing human beings to communicate with others. Language consists of small units, that syllables that make up the sentences

---

the author's was dead in the past. especially understand the Qur'an that the author is not visible to the eye.

<sup>5</sup> Muhammad Syahrur, *prinsip dan dasar HERMENEUTIKA AL-QUR'AN kontemporer*, Yogyakarta:2008.

<sup>6</sup> Supena Ilyas, *desain ilmu-ilmu keislaman*, Semarang : Walisongo press, 2008, h 140-146.

and the same sentence could have a different meaning when expressed in different language styles and by different people<sup>7</sup>.

In Nasr Hamid Abu Zaid book there is "concept of Revelation". He said that the Qur'an and Hadith is the text that can be analyzed using a text analysis method, that both are reasonable treatise analyzed using analytical methods of language and literary texts; language analysis method is the only method of humanities that may be used to understand the message of Islam. Because of basically of the Qur'an is a product of culture.<sup>8</sup> Then it occurred in a dynamic dialectic between text and culture.

Qur'an as a text that is a product of a culture that contained elements of culture, reality, values and consciousness that have a role in the formation of the text, make a conversation and debate very interesting and controversial.

In the Nasr Hamid's book mention that there are three important things in discussing the science of the Qur'an, namely: 1) the format and formatization by text, 2) the mechanism of the text, 3) the shift in the concept and function of the text<sup>9</sup>.

#### 1. Format and formatization by text

Al-Qur'an placed in the frame of communication process. Format is the Qur'an stopped at the death of the Prophet era. In the form of format are many factors involved, such as the first recipient (Muhammad) which is the target of the current talks with all the social aspects of culture that surrounds it.

While the formatization by text of the Qur'an, Al-Qur'an still continue to interaction with the culture through the interpreter. Qur'an shapes the culture, in order to change the social and cultural situation to the situation he wanted through the interpreter. In the Format and

---

<sup>7</sup> F. Budi Hardiman, *Melampaui POSITIVISME dan MODERNITAS*, Yogyakarta: KANISIUS, 2003, hal 36-41.

<sup>8</sup> The meaning of the Qur'an as cultural product is the formed in the regular text and cultural reality through a span of more than twenty years. If the text is shaped by the culture of many elements have a role in forming the text.

<sup>9</sup> Nasr Hamid Abu Zaid, *Tekstualitas AL-QUR'AN (Kritik Terhadap Ulumul Qur'an)*, Yogyakarta: LKIS Pelangi Aksara, 2001.

formatization by the text it contains a discussion *the concept of revelation, the first recipient, Makki and madani, asbab an-nuzul, nasikh and mansukh.*

- a. The concept of revelation (wahyu). The concept of revelation is a central concept to the text itself, although there are other names such as *Al-Qur'an, Al-kitab, Adz-Dzikir*, etc. but, the name of revelation (wahyu) can include all of these names as a meaningful concept in the culture. Revelation giving confidential information and vague that involves the sender is God on the one hand and the transmitter and is the angel Gabriel and human beings as recipients on the other hand. God's communication with Gabriel and humans has certain ways.
  - b. The first recipient, Muhammad was the first recipient and also as a transmitter of text that is part of the reality in society. He is a product of society.
  - c. *Makki and madani, Asbab an-nuzul, Nasikh and mansukh* is a important phase in the formation of the text, both at the level of content and structure. This is evidence that the text was the result of a dynamic interaction with the historical reality. The text has been passed down gradually it means that the shari'ah is the reality, directing and helping people gradually to break away from the ignorance and customs to make Islam as the main character who has high moral values.
2. Text mechanisms.

In the text mechanism talk about how the text works in obtaining the meaning, in this case there are two meanings. The first the text works through the reason of interpreter. Talk about how the text works in obtaining the meaning, in this case there are two meanings. The first the text works through reason interpreter. The second text Al-Quran work autonomously after the text was changed to the Manuscripts (*Al-Qur'an yufassiru ba'dhuhu ba'dhan*) between parts of the Qur'an mutual interpret

each other. This studied on the issue of *I'jaz and munasabah* between verses and letters, ambiguity and distinction, *amm dan khash*, *tafsir dan takwil*.

- a. *I'jaz* is the study of text characteristics that distinguish from other texts in the culture, and makes it superior than other texts.
- b. *Munasabah* between verse and letters focus on conformity the verse and letters according to the order of the text as a sequence the decline of the verse, not on historical chronological text.
- c. *Ambiguity and distinction*, that the text is informative with the beautiful literature which not only can differ by itself but also different from other texts and have outside and inside meaning.
- d. *Amm and Khash* to consider the generality of lafadz and the specificity of case. The scholars' emphasize that although the text of verse was revealed because of specific case, but in terms of the meanings of the verse exceed specific causes. These excess shows a general law that can be applied to thousands of similar events.
- e. *Interpretation and takwil* which have a similar meaning but not same. Interpretation is showing, revealing and explain the verse. While ta'wil is an effort to disclose the hidden meaning. The difference is" the interpretation always need the medium which observed by mufassir. While the takwil not always need this medium, sometimes ta'wil based on intellectual mental motion in finding the origin of the symptoms or in observing the consequences.

### 3. Changes in the concept and function of the text.

The motion of revelation from God to man this is aim to explore to disclosed and to described the revelation, but now turned into an interesting movement from humans toward God. In the changes of concept and function of the text contains three principal discussions, namely:

- a. Sciences outside (outer layer) are a language which contains five systematic sciences: 1) *Makhorij al huruf* (phonological); 2) *Kosakata*

(Vocabulary); 3) *I'rob*; 4) *Ilmu Qiro'ah*; 5) *Tafsir dzohir*. This concept makes the language only reveal the meaning outside the text, without being able to enter and explore the inner world of the text. That is the secret of pearl contained by the verse. However, the outside has a line towards the deepest meaning.

- b. The core sciences (top layer) which includes "*ma'rifatullah* (the way to God), an explanation of the situation when it comes to goals (*wushul*), reward and punishment. These sciences the highest level.
- c. The core sciences (bottom layer), although this science occupies the bottom layer but above the sciences of the world. Belonging to this science according to Al-Ghozali among others are: the stories of the Qur'an, theology and science of fiqh. The science of fiqh is science of the world that is placed at the front as a bridge towards the hereafter<sup>10</sup>.

The Truth of text sourced from the role played in the culture something that is rejected by the culture is not included the text, and what is accepted by the culture as a meaningful text. A study about the concept of text is an attempt to uncover the character of text which becomes a central our culture.

## **B. The Difference Between Interpretation and Translation**

### **1. The Definition of Interpretation (*Tafsir*)**

The word of *tafsir* comes from Arabic language فسر – يفسر - تفسيرا the meaning is explained. In Indonesian dictionary *tafsir* is description or explanation of the verses of the Qur'an so that more clearly meaning.

*Tafsir* according to Siti Aminah :

التفسير هو كشف معان القرآن وبيان المراد اعم من ان يكون بحسب المعني  
الظاهر وغيره

---

<sup>10</sup> Abu Zaid Nasr Hamid, *Tekstualitas Al-Qur'an*, penj Khoirin Nadliyin, Yogyakarta : LKiS, 1993.

“Tafsir is revealing the understanding of the Qur'an and explain the purposes of difficult words and easy, *dhahir (exter) and batin (inner)*”

Terminologically tafsir is explained the meaning of the verse not according to the verse without explanation from himself, but express the implied meaning by his own opinion<sup>11</sup>. So, the interpretation is explaining the Qur'an by taking the values, explaining the content of the verse, take a law and silver lining.

Tafsir is the greatest science of law and the highest position. It is the noblest science, so it is very necessary because all the perfection of religion and worldly must be in line with the law '. While this balance is heavily depend on the knowledge of the book of God. The object of the discussion is *kalamullah* which is the source all of the wisdom and virtues. The main goal is to be able to hold on to the rope strong and achieve the ultimate happiness<sup>12</sup>.

The scholars have mentioned the requirements that must be taken by a mufassir are as follows:

- a. The right creed is right, because the creed influence on the soul owner and often pushed to change the texts and treason in delivering the news.
- b. Clean from the lust, because lust will encourage the owner to defend the interests of madzhab.
- c. The first Interpreting the Qur'an by the Qur'an, because the verse which one explains the other verses.
- d. The scond interpret the Qur'an with the Hadith, because the Sunnah as explanatory from the Qur'an. As in QS. An-Nisa':105. Which means; "Verily we have sent down the Qur'an to you with the truth so that you may adjudicate between people with the revelation that God has given to you"<sup>13</sup>.

---

<sup>11</sup> Departemen pendidikan dan kebudayaan, kamus besar bahasa Indonesia, edisi ke 2, (Jakarta: balai pustaka, 1994), h.988.

<sup>12</sup> Manna Khalil Al-Qattan, studi ilmu-ilmu Qur'an, penerj. Mudzakir, (Bogor: Pustaka Litera, 2011), h. 461.

<sup>13</sup> Ibid, h. 462-463.

- e. Have the correct intention and obey the teachings of religion. Someone who reject the religion cannot be trusted the matter of worldly. Likewise, a person who is accused of deviating from the teachings of religion cannot be trusted, because he will spread the slander and mislead the people with his lies. Similarly, the person who is controlled by their lusts very encourages interpreting according to his desires.
- f. Have the correct destination; it's mean that an exegete must be solely intended to draw closer to God, not for any other purpose. As to gain the praise, flattery, searches for popularity and others<sup>14</sup>. Someone will have good intentions as long as he willing to rule out the world. Because of, if someone loves the world would be very likely to use his work in achieving worldly goals.
- g. Must be know the proper knowledge needed by mufassir, there are fifteen science:
  - 1) The first is: the science of Arabic language, because with this science the meaning and vocabulary can be known.
  - 2) The second is: the science of nahwu.
  - 3) The third: the science of *tashrif or sharf*, with this science the form of vocabulary and sentence can be known.
  - 4) The fourth: Science of *al-Isytiqaq* (the origin of the vocabulary) because *isim* (noun) it has a different meaning when they were taken from two different words.
  - 5) The Fifth: The Science of *al-Ma'ani*. With this science characteristics of sentence structure can be seen in terms of its meaning indication.
  - 6) The Sixth: Al-bayan science. With this science characteristics of sentence structure can be seen in terms of the difference based on the clarity and obscurity indication.

---

<sup>14</sup> People who interpret the Qur'anic with good intentions then God will give you instructions, such as the word of God *ولذين جاهدوا فينا لنهدينهم سبلنا* and those who strive to seek the pleasure of us, actually we show them our way" (QS. Al-Ankabuut (29) :(69).

- 7) The Seventh: Al-badi' science. With this science aspects of the beauty of the sentence can be known. Science of *bayan, badi 'and ma'ani* this is called the balaghah science. It is the most important for an interpreter, because an interpreter is required to be pay attention to the miracle aspects of the Qur'an. Moreover it cannot be known except through this science.
- 8) The eighth: Al-qiraat Science. Through this science how to pronounce the verses of the Qur'an can be known.
- 9) The Ninth: Ushuluddin science.
- 10) Tenth: Usul Fiqh science. Through this science the direction of *istidlal* and *istimbath* of law can be known.
- 11) Eleventh: asbab an-nuzul science. With this science the purpose a paragraph can be determined according to the background events fall of the verse.
- 12) Twelfth: *al-nasikh and al-mansukh*.
- 13) Thirteenth: fiqh science (the science of jurisprudence)
- 14) Fourteenth: the hadiths of the Prophet who explained the interpretation of mujmal and mubham<sup>15</sup>.

## 2. Definition of Translation (*Terjemahan*)

Translations or *terjemah; me.ner.je.mah.kan*; is copying or moving from one language to another; transliterate. *Ter.je.mah.an*; is copying the language or translation from one language to another<sup>16</sup>. Terminologically *tarjamah* is:

الترجمة فى الإصطلاح هى التعبير عن معنى كلام فى لغة بكلام اخر من لغة اخرى مع الوفاء بجميع معانيه ومقاصده

---

<sup>15</sup> Abdul Al-Hayy Al-Farmawi, metode tafsir maudhu'i, (Jakarta: Raja Grafindo Persada, 1996), h.7-11.

<sup>16</sup> Ibid, kbbi, h.1047.

"Translation is expressing the sense of sentences in a language with other languages complete with entire understanding and intentions".

Az- Zarfani divides two terms of tarjamah:

a. *Terjemah harfiyah*

*Terjemah harfiyah* is translation which always maintains the structure and sequence of the words, so the translation is same as putting the sinonim of the word, some people call this translation with *terjemah lafdziyah* and the other people call it *musawiyah*.

b. *Terjemah tafsiriyah*

*Terjemah tafsiriyah* is a translation that does not maintain the structure and sequence of the word. The emphasis is good understandings and objectives perfectly. Therefore, it is also called *terjemah maknawi* , and called *tafsiriyah* because of good sense and purpose of the *kalam*, thus same with *tafsir*, but not the tafsir (interpretation)<sup>17</sup>.

### C. Methodology of Interpretation

Methodology<sup>18</sup> of Interpretation can be defined as knowledge about the methods used to examine, discuss and reflect on the content of the Qur'an appreciatively based on a specific conceptual to produce a representative interpretation<sup>19</sup>.

And many more definitions expressed by other scholars' interpreter and almost of them refer to the same idea, namely the means used to interpret the Qur'an.

To interpret the Qur'an needed several methods and approaches. Interpretation method that is famous among other are: interpretation methods of

---

<sup>17</sup> Ibid, h. 256-257.

<sup>18</sup> Methodology from two word; *method dan logos*. The meaning is the method of work that disciplinary to make easy to get destination.

<sup>19</sup> The meaning of *karya representative* is the works that are not necessarily in a comprehensive books of tafseer that thrusts the entire content of scripture from beginning to end. Look at the book Abd Muin Salim, *metodologi ilmu tafsir*, (Yogyakarta: penerbbit Teras, 2005), h 38.

*tahlili* (analytical)<sup>20</sup>, *maudhu'i* methods (thematic)<sup>21</sup>, *muqarran* method (comparative)<sup>22</sup>, and *ijmali* method (global)<sup>23</sup>. Whereas the approach among other are objective approach and subjective approach, Direct and Indirect Approach, Comprehensive Approach, Sectored Approach, Disciplinary Approach, Multidisciplinary Approach, and Interdisciplinary Approach. But, the writer will be discussing about the textual and contextual method which will be describe the writer as follows:

### 1. Textual Interpretation

In a simple textual interpretation can be associated with the *tafsir bi al-ma'tsur*<sup>24</sup>. The verse of the Qur'an interpreted by the Qur'an it's self or Qur'an interpreted by the hadith. According to Al-Farmawi that textual interpretation can be called as the *ijmali* interpretation (*tafsir ijmali*) that Nash al-Qur'an interpreted with the Qur'an or Sunnah.

*Tafsir bil ma'tsur* divided into two periods, namely the period of *riwayah* and accounting period (*tadwin*)<sup>25</sup>.

---

<sup>20</sup> *Tafsir tahlili* is a method of the interpretation with the aim to explaining the content of the verses in various aspects by paying attention sentences sequence of al-Qur'an which contained in *mushaf* according to tendency and membership each interpreter. Interpreter start his description by telling vocabulary meaning followed with clarification concerning the global meaning of sentence. This method also tell credibility or sentences correlation and also explain a relation of the meaning of verses one another, and also interpreter tell *asbab al-nuzu* and the proofs from the Prophet or his companions or *tabi'in*

<sup>21</sup> *Tafsir maudhu'i* or thematic is a method of interpretation of Al Qur'an that interpreter reviewing Al Qur'an in according to the same theme or title in the sense equally discuss a topic that has been set in the Qur'an, both with regard to things of life, sociology, or cosmology. In this method, all the verses that relate collected then studied in depth and thorough investigation of the various aspects related with it, like *asbaabun nuzul*, vocabulary and so on. Then the interpreter providing explanations, information and takes the conclusions particularly.

<sup>22</sup> *Tafsir muqorron* or comparison is interpretation method with comparing verses of the Qur'an which have similar editors, who spoke about different issues, Or different editors with the same alleged problem, by comparing the verses of the Qur'an with the hadiths which seems contradictory and comparing the opinions of *ulamak tafsir* concerning the interpretation of the verses of the Qur'an.

<sup>23</sup> *Tafsir Ijmali* is interpreting Al - Qur by explaining the purpose of the Qur'an globally, not detailed as *tahlili* interpretation, or explain the verses of the Qur'an briefly but include of the contain with a popular language, easy to understand and easy to read. Systematic of the writing according to the arrangement of passages that contained in the manuscripts. In addition, the presentation is not too far from the style of Al Qur'an

<sup>24</sup> *Tafsir bi ar-riwayah* or *Tafsir bilma'tsur* is a method of interpretation with the way quoting or take a reference from Al - Quran, Hadith, companions quotation and *tabi'in*. This method requires that interpreter examined the validity of the history uses.

<sup>25</sup> M. Fatih Suryadilaga, dkk, *Metodologi Ilmu Tafsir*, (Yogyakarta, Teras, 2005), 84

a. Riwayah period

In this period the companions quoting the words of the Prophet, Companions themselves and the Successors to explain the interpretation of the Qur'an. The collection is done with careful and vigilant in order to keep the righteousness, so therefore keeping what is taken.

b. *Tadwin period* (book keeping)

In this period the companions or *tabi'in* has recorded and collected the quotation which has been deemed authentic after the research was conducted, so that the set is formed of science itself. Although this stream has many advantages such as the interpretation approaching objectivity based on the verses of al-Quran and Hadith of the Prophet Muhammad SAW. But he has a weakness, such as the story of *Isra'iliyyat* which is considered as the hadith and it is misleading the people, the emergence of false hadith<sup>26</sup>.

In other words, the referred of *tafsir bil ma'tsur* is Al-Qur'an interpreted by the Qur'an or Al-Qur'an with *sunnah* or interpretation of the Qur'an according to *atsar* that arising from the Companions<sup>27</sup>.

This *tafsir* is one kind of interpretation that appears the first in the history of Islamic intellectual, where a verse is interpreted by another verse or with a history of the Prophet, his companions and *tabi'in*. Among the books which have been prepared by this method are *jami' al-Bayan fi Tafsir al-Qur'an* the work of *Ibnu jarir al-Thabari*, *Ma'alim al-Tanzil* by *al-Baghawi* and *Tafsir al-Qur'an al-'Adzim* by *Ibnu Katsir*<sup>28</sup>.

The characteristics of *Tafsir bil ma'tsur*

- 1) There are many stories of *Isra'iliyyat*, This is due to many People of the Book who converted to Islam, but they are still bound by the old idea that is not in accordance with Islamic law.

---

<sup>26</sup> Muhaimin, dkk. *Kawasan Dan Wawasan Studi Islam* (Jakarta, Prenada Media, 2005), 111.

<sup>27</sup> Muhammad Ali Ash-Shabuuniy, *Studi Ilmu Al Qur'an*, alih Bahasan, Amiudin, (Bandung : Pustaka Setia, 1999), 248.

<sup>28</sup> Husni Rahim, *Orientasi Pengembangan Ilmu Tafsir*, Jakarta: Perguruan Tinggi/ IAIN, 1990, hlm. 51.

- 2) There is a habit of receiving a history from the specific people or who just narrated interpretation from the people who liked, as *Mujahid* who just narrated interpretation from Ibn Abbas, as well as the other interpreters who specializes a particular teacher.
  - 3) Interpreting the Qur'an with the hadith was narrated from the Prophet to explain some of the difficulties who was met by the companions.
  - 4) Interpreting the Qur'an with the opinion of companions based on their *ijtihad*.
  - 5) Interpreting the Qur'an with *tabi'in* opinion to clarify ambiguity who was met by the Muslims about partial meaning of the Qur'an.
- c. Examples of interpretation *bil ma'tsur* or textual interpretation.

As we know that some verses of the Quran it was an explanatory against most other verses that only Allah is Aware of what God want by his word. Among the examples are as follows:

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (٦) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ  
عَلَيْهِمْ وَلَا الضَّالِّينَ (٧) ( الفاتحة ٦-٧ )

*Guide*<sup>29</sup> us to the straight path (6). The path of those upon whom you have bestowed a favor, not of those who have evoked (your) anger or of those who are astray (7)<sup>30</sup>.

"The people who you give a favors" in the verse above is interpreted by the other verse (QS. An-Nisa ': 69).

---

<sup>29</sup> *Ihdina* (Show us) from the words of guidance: to give instructions to the right path. The meaning of this verse is not just give guidance, but also gives *taufik*.

<sup>30</sup> What is meant by their wrath and they are misguided is all groups that deviate from the the teachings of Islam.

وَمَنْ يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ  
وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا (٦٩) النساء ٦٩

*“And whose obeys Allah and the Messenger (Muhammad), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq ), the martyrs, and the righteous. And how excellent these companions are!”.*

The point is that people are very unwavering belief in the truth of the Apostle, and these are the people who awarded the favors as in the QS. Al-Fatihah : 7. Another example are QS. Al-Baqarah : 37.

فَتَلَقَىٰ آدَمَ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

*“Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful.” (QS Al-Baqarah [2]: 37).*

The word " *kalimatun* " (a few sentences) are explained by another verse in another letter, namely:

قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ

*They said, "Our Lord, we have wronged ourselves, and if you do not forgive us and have mercy upon us, we will surely be among the losers."*

Of the various opinions that *tafsir bil ma'tsur* of the various opinions that interpretation *bil ma'tsur* really researched the purity of verse, as has been

delivered by Azzarqani on statement to his unwillingness to put the interpretation of *tabi'in* to the *tafsir bi al-ma'tsur*.

## 2. Contextual Interpretation

*Etimologicly the word of Kontekstual* from English language "context" In Indonesian language "konteks". These words have two meaning: *the first* a sentence that can support or add to the clarity of meaning. The second situation is related to an event <sup>31</sup>.

As for the terminology, Noeng Muhadjir says that contextual word has at least three senses: 1) efforts meaning in anticipation of these days problems are generally urgent, so the contextual meaning is identical with situational. 2). the interpretation that views the linkages past, present, and future or interpret the word in terms of historical, functional, and predictions that are considered relevant. 3) Prioritize the relationship between text Qur'an and its application<sup>32</sup>.

The definition expressed by DR. H. Ahmad Shukri Saleh, MA he argued that contextual interpretation is to interpret the Qur'an based on the consideration language analysis, background of history, sociology, and anthropology that applies and evolving in the life of the pre-Islamic Arab society and for the revelation of the Qur'an progress, and the excavation of moral principles (spirit) contained in these approaches<sup>33</sup>.

However, from the definition above in terminologically can be concluded that the contextual interpretation is an effort to revive the Qur'an which was revealed about 1429 years ago but still appropriate and relevant to the present condition and development in this era.

After seeing the two types of definitions above, both etymology and epistemology, the author is more inclined to term contextual interpretation as

---

<sup>31</sup> Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, *Kamus besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1988), Edisi II, hal. 458.

<sup>32</sup> Noeng Muhadjir, *Metodologi Penelitian Kualitatif* (Yogyakarta: Rake Sarasin, 2000), Edisi IV, hal. 263-264.

<sup>33</sup> H. Ahmad Syukri Saleh, *Metodologi Tafsir Kontemporer* according to Fazlur Rahman (Jakarta: Gaung Persada press, 2007), hal. 58. pengertian yang sama dapat dilihat pada Ahmad Syurbasyi, *Study Tentang Sejarah Perkembangan Tafsiral Qur'an al Karim (Qishshatut Tafsir)*. Terj. Zulfan Rahman (Jakarta: Kalam Mulia, 1999), hal. 233.

*tafsir bi ra'yi*<sup>34</sup>, because the interpretation is the result of opinion of mind or *ijtihad* of an exegete in understanding the meaning of the verse with a thorough knowledge of Arabic and all requirements established by scholars in interpreting the Qur'an. From this understanding also, contextual interpretation is divided into two forms, *mahmudah* (commendable) and *madzmumah* (reprehensible).

The commendable and deplorable of the contextual interpretation is related to the capability of interpreter. Because interpreting the Qur'an is one of the intellectual activities that require a set of specific scientific disciplines. Without that science, it is feared to fall into the chasm of misunderstanding that ultimately undermines the values of the Qur'an. It should be realized, that all Muslims are entitled to understand the Qur'an. But it does not mean that Muslims or anyone else have rights to interpret. We know that all things have their own way, as well as interpreting the Qur'an. Therefore, this interpretation is strongly associated with a variety of disciplines, especially Arabic, history and humanities. This is not discrimination, but a way to find a goal in the right way.<sup>35</sup>

Similarities between *bil ra'yi* and contextual interpretation which led the author assumes they are the same or at least resemblance is in addition to the definition and requirements needed,<sup>36</sup> as well as the application of both that caused the contradiction among scholars about the existence of these two methods of interpretation. Some scholars assume that *bil ra'yi* interpretation and contextual interpretation is a form of forbidden interpretation and identically absurd. Others argue that as long as an exegete has the capability to interpret the Qur'an with sense and depth of understanding, then it is allowed. Because of Islam is told to thinking by using the best possible sense.

---

<sup>34</sup> Look at the definition of *tafsir bil ra'yi* completely the book of Muhammad Husain al Dzahabi, *al Tafsir wa al Mufasssirun*.

<sup>35</sup> Islah Gusmian, *Khazanah Tafsir Indonesia dari Hermeneutika hingga Ideologi* (Jakarta: Teraju, 2003), hal. 285.

<sup>36</sup> Regarding the requirements that must be owned by a mufasssir, the scholars have different opinions. For example: As-Suyuti, mentions fifteen kinds of knowledge that must be possessed by an exegete. But in general, and the principal can be summarized as follows: a) knowledge of the Arabic language in various fields; b) knowledge of the sciences of the Qur'an, the history of the decline, the traditions of the Prophet, and *usul fiqh*; c) knowledge of the fundamental principles of religion; d) knowledge of the scientific disciplines which became the subject matter verses. See M. Quraish Shihab, *Grounding Koran; The function and role of Revelation in the Life* (Bandung: Mizan, 1999), cet. XIX, h. 79.

There are several principles that need to be considered in a contextual interpretation as expressed by Fazlur Rahman and modern commentators: *First*, the careful and serious historical approach to find the meaning of the text of the Qur'an. *Second*, distinguish between legal provisions of the Qur'an with the target and its main purpose. *Third*, understand and ensure targets/objectives of the Qur'an with regard to the sociological background of the revelation of the Qur'an<sup>37</sup>.

From the above analysis, the contextual interpretation that its essence is not much different or the same as the interpretation *bil ra'yi* is an interpretation that is not separated from the interpretation *bil ma'tsur*. Even to revive the values of the Qur'an, the two must go together. Because interpretation *bil ma'tsur* is the foundation, and *bil ra'yi* or contextual interpretation is the building. Because rational sciences have becoming a popular product and thing that continues to grow as human being requires explanation, description and *takwil* of verses that has not been explained<sup>38</sup>.

But how harmonies both methods above still have differences. To distinguish the two, it should be seen the opposite of both. *Tafsir bil ra'yi* antonyms with *tafsir bil ma'tsur*, while the contextual interpretation antonyms with textual interpretation. So it seems clear that *tafsir bil ra'yi dan bil ma'tsur* is a source of interpretation. While the contextual and textual interpretation is a method or approach used by interpreter in understanding the Qur'an.

#### **a. History and Development of Contextual Interpretation**

Contextual interpretation whose main purpose is to ground the values of the Qur'an so that the spirit of Islam remains in tune with the times, providing an understanding that the existence of contextual interpretation began to be felt and growing since the Qur'an was revealed.

---

<sup>37</sup> Look at the book of H. Ahmad Syukri Saleh, *Ibid.* hal. 128. dan Ahmad Syurbasyi, *Ibid*, hal. 254.

<sup>38</sup> Yunus Hasan Abidu, *Tafsir al Qur'an; Sejarah Tafsir dan Metode Para Mufasssir* (Jakarta: Gaya Media Pratama, 2007), hal. 83.

Even among the arguments and data provided by scholars to declare the truth of contextual interpretation existence is Umar policy to no longer share *ghanimah* treasure (booty) to the soldiers who have slaughtered on the battlefield, but placing it into state coffers (*Baitul mal*) because he argued contextually with the reason that the Qur'an surat al-Anfal: 41 & 69 indeed allow to divide the spoils to the soldiers who go to war and it is true. Because at that time all the soldiers at war bringing their own capital, supplies, clothing and armaments. So, it makes sense if they are given the *ghanimah* treasure, it seems unfair even if it is not taken. But at the time of Umar, the conditions have changed, because all the supplies covered by the state. So that Umar view that the division of the spoils is irrelevant.

Similarly, the decision of Umar deemed to have violated the *qath'iy* proposition by not implementing the law cutting off hands at the time of famine, or other events are used by scholars as the basis for the existence of contextual interpretation or even into the early emergence of this interpretation. Furthermore, some scholars categorize Prof. DR. Fazlur Rahman as the first pioneer of contextual interpretation method; just for the reason that Fazlur Rahman views that the existing interpretations have not managed to give answers to the development of a natural who can touch the entire development of science and technology. To understand the Qur'an as a whole is necessary to study it with a background<sup>39</sup>.

There are several interpretations of the Prophet being considered as the *tafsir bil ma'tsur*, but actually Prophet explained it according to the context of the current society. Hence the Prophet sometimes just gave concrete examples that he adopted from the community, so it can be developed or elaborated by subsequent generations. For example, when he was interprets the phrase *al Maghdhub 'alayhim* (QS. Al Fatihah: 7) as "Jews"

---

<sup>39</sup> Yunus Hasan Abidu, *Tafsir al Qur'an; Sejarah Tafsir dan Metode Para Mufasssir* (Jakarta: Gaya Media Pratama, 2007), hal. 83.

or *Quwwah* in QS. Al-Anfal: 60) were ordered to prepare power to face the enemy, as an "arrow"<sup>40</sup>.

From above examples, the author concludes that contextual interpretation has been started by Rasulullah as the first pioneer of this method, although the term is not found at that time.

## b. The Forms of Contextual Interpretation

Regarding forms of contextual interpretation is not much different from *bi ra'yi* interpretation, namely that there are commendable (*Tafsir Mahmudy*) and despicable (*Tafsir madzmummy*).

### 1) *Tafsir mahmudy* (commendable interpretation)

This type of contextual interpretation is an interpretation of the Qur'an is based on right *ijtihad* with the proper rules and not out of the principles of *Shari'ah* and far from straying. Something which is very considered in this method is the socio-historical aspects of a paragraph. For example, the interpretation of the verse on polygamy in the surah al-Nisa 'verse 3. The majority of scholars agree that this verse is the legal basis of polygamy, but if we refer to the social condition of the people when the verse down then it is obvious that the verse does not advocate-even still indicate to allow- polygamy, but only alleviate or reduce the customs of the Arabs of indulgence polygamy<sup>41</sup>.

### 2) *Tafsir madzmummy* (reprehensible interpretation)

Contextual interpretation of this kind is the opposite of the first type because it is the interpretation of the Qur'an which is not in accordance with the *Shari'ah*, contrary to the rules of the Arabic language. Or in other words, *the madzmummy interpretation* is to interpret the Qur'an any nodes based on the opinions and views that are subjective (personal), without other consideration which is more objective<sup>42</sup>.

---

<sup>40</sup> M. Quraish Shihab, *Ibid*, hal. 76.

<sup>41</sup> Lihat Fazlur Rahman, *Major Themes of The Qur'an* (Bandung: Pustaka, 1983), hal. 70.

<sup>42</sup> Said Agil Husain al Munawar, *Al Qur'an Membangun Tradisi Kesalehan Hakiki* (Ciputat: Ciputat Press, 2005), hal. 93.

While, the shape of the interpretation of the Qur'an in terms of the presentation and the discussion aspects is not much different from the form of interpretation of other methods. Just keep in mind that the categorization of a methodology usually refers to an aspect view of commentators, including the methodology offered by Abdul Hayyi al Farmawi as a contemporary interpretation methodology, namely: global methods (*ijmali*), analytical (*tahlili*), comparison (*muqarin*), and thematic (*maudhu'i*)<sup>43</sup>.

As well as the method of contextual interpretation or *bi ra'yi*, there among scholars who categorized it as a stand-alone method which became one of the methods of contemporary interpretation a part from the four methods mentioned above.<sup>44</sup> However, the author is very difficult to separate these contextual methods with methods of other interpretations, or in other words make it a stand-alone method of interpretation. Because the emphasis is contextual interpretation interpreter perspective to a text or a way to understand the passage, whether it will be understood in the literature (textual) or it will examine more deeply by looking at aspects of language, background, *asbab nuzul*, social institutions, and so on. In contrast to the above four methods, the cause of emphasis is on the way of writing and discussion. Even the researcher herself sees that almost all of *tafseers* use contextual interpretation.

Therefore, the forms of contextual interpretation in terms of writing or presentation, namely:

- 1) *Tahlili contextual interpretation* is the interpretation with the aim to explaining the content of the verses in various aspects by paying attention to sentences sequence of al-Qur'an contained in *mushaf*. According to tendency of interpreter. Interpreter starts his description by telling vocabulary meaning and followed by clarification concerning the global meaning of sentence. This method also tells credibility or sentences

---

<sup>43</sup> Abdul Hayyi al Farmawi, *al Bidayah fi al Tafsir al Maudhu'I Dirasah Manhajiyah Maudhu'iyah*, penerj: Rosihon Anwar (Bandung: Pustaka Setia, 2002), hal. 23.

<sup>44</sup> H. Ahmad Syukri Saleh, *Ibid*, Hal, 45.

correlation and also explain a relation of the meaning of verses one another, and interpreter also tells *asbab al-nuzul*<sup>45</sup> and the proofs from the Prophet or his companions or *tabi'in*.<sup>46</sup> Kind of interpretation as can be seen in the work of Muhammad Abduh and Muhammad Rashid Rida; *Tafsir al-Manar*, Sayyid Tabathaba'i; *tafsir al Mizan*, etc.

- 2) *Muqarin* contextual interpretation, meaning commentators, in presenting his writings, mentions then compares the differences of understanding between the interpretations that the interpreter wanted, so lack of interpretation can be covered by the interpretation which he compared. This type can be seen in the work of Imam al Qurthuby: *al-jami 'li Ahkam al Quran al Karim* or work Quraish Shihab: *tafsir al Misbah*.
- 3) Contextual Maudhu'i interpretation, meaning that an exegete, in presenting his comments, only collected a number of verses of some letters that discuss a particular issue, then the verses are arranged and placed under the topic of thematic then subsequently interpreted. This method can be seen in the work of al-Raghib al Asfahany; *Mufaradat al Qur'an*, Fazlur Rahman; *Major Themes of the Qur'an*, etc.

### c. Advantages and Disadvantages of Contextual Interpretation

As mentioned above, the presence of al-Qur'an is in response to the various problems faced by humans as well as a guidance of life's happiness hereafter. One way to preserve the function of al Quran is to understand al-Qur'an contextually. Hence the urgency of making contextual interpretation method has several advantages and privileges, although it still has limitations.

---

<sup>45</sup> *Asbab al-nuzul* from the Arabic language اسباب النزول it means that everything led to fall in a verse which is the science of the Qur'an that discussed the background or causes one or several verses of the Qur'an were revealed. In general, *Asbabun Nuzul* makes easier the interpreter to find the interpretation and understanding of the verses behind the story of the revelation of the verse. In addition, there is understanding of this science to establish the law of the wisdom behind the story of the revelation of the verse. Ibn Taymiyah said that knowing *Asbabun Nuzul* of the verse can help the interpreter to understand the meaning of the verse. Knowledge of *Asbabun Nuzul* can provide a solid foundation to explore the meaning of a verse of the Qur'an.

<sup>46</sup> Abdul Alhady Al-Farmawi, *Metode Tafsir Maudhu'i*, Jakarta: PT Raja Grafindo persada, 1994, h. 11-13.

The advantages of contextual interpretation, including:

- 1) Maintaining the universality spirit of al Qur'an, because the contextual interpretation of the values contained in it will remain in line with the times.
- 2) Contextual interpretation method is a synthesis of analytical method, thematic, and hermeneutics. Because analytical method is enriched with traditional sources including a substance that is necessary for the process of interpretation, thematic method is favored by its ability to draw on the verses of Quran in one theme and actualization, the interpretation of hermeneutics point of emphasis is the study of words and language, history, sociology, anthropology and so forth as an important tool in interpreting al Quran. So naturally when the contextual interpretation is considered as a combination of these methods.
- 3) Contextual interpretation method will open the horizons of thought and be easy to understand because of a lot of data displayed but the delivery is still in accordance with the context of understanding the audience.

The weaknesses of contextual interpretation are strongly associated with the mistakes made by the interpreter itself that affects the quality of the interpretation. Among these weaknesses are:

- 1) Result of contextual interpretation is sometimes preceded by personal interest and encouragement lust because of the door adjustment values of the Qur'an with the condition of the community. Of course with such openness provoke someone to interpret the Qur'an according to his taste, and the interpretation is finally absurd.
- 2) In the spirit of contextual interpretation sometimes causes hurry interpretation, the verse that is God's authority to determine its meaning<sup>47</sup>.

---

<sup>47</sup> The sciences of the Qur'an are divided into three: the first, knowledge that is not taught of God to someone of His creatures, such as the knowledge of his substance. The second, science is only taught to the Prophet and certain people. The third, science is taught to the Prophet and told

- 3) Effort of contextual interpretation sometimes an interpretation focuses on one aspect of such aspects of social conditions alone without looking at other aspects including language, *asbab nuzul*, *nasikh mansukh*, etc. So the interpretation deviates from the intended meaning<sup>48</sup>.
- 4) Contextual interpretation motivates a person to quickly feel able to interpret the Qur'an though the requirements to be commentators have not been met. Because of the mastery of one branch of science and encouragement to comment is not an interpretation of the main base.
- 5) The development of contextual interpretation is actually a setback of early Muslims, because sometimes contextual interpretation has resulted a reluctance to refer to the narrations and descriptions of previous scholars. Though the advantage and characteristic Muslims are the arguments *naqlinya* ( نحن أمة الدليل ).

All the advantages and disadvantages mentioned above is not the final of an assessment. It is possible that it still existing strengths and weaknesses that have not been mentioned. Similarly, the books of the commentary, the authors believe there are many other interpretations book using contextual interpretation. *Tafseer* mentioned above is just a sample which, according to the author, can represent other books.

### 3. Al-'Ibrah

#### a. Al-'ibrah bi 'umum, al-lafazhi la bi khusus as-sabab

Who Became Handbook is the general word not the special case. The majority of scholars think so. the law taken from the general word it goes beyond

---

to learn it. See Muhammad Abdul Adhim al Zarqany and Said Agil Al Munawar Hussain “ *Al Qur'an Membangun Tradisi Kesalehan Hakiki*” (Ciputat: Ciputat Press, 2005), hal. 87.

<sup>48</sup> For example, the word عين the meaning is eye as a visual tool, gold, spies, and springs. But in verse: 18 surah al-Insan: "عينا فيها تسمى سلسبيلا" a spring that is in heaven called salsabil", if the word 'ain is not defined by the spring then automatically interpretation will be far from the goal, and to know about it should be considered the social aspects and the theme of verses discussed.

the specific form to the things that are similar to it. As-Suyuti, gave the reason that it was carried out by friends and other groups. It can be proved, ie when the li'an verses was fallen in the case of Hilal Ibn Ummayads to his wife. Here is an excerpt Surat An-Nur verse 6-9.

If the verses revealed appropriate or consistent with the general cause, or by reason in particular, then the general it applied to the generality or the special applied to specificity. The example in this case is like the following story: Anas Ibn Malik narrated by Muslim, Abu Dawud, al-Nasai ', al-Tarmizi and Ibn Majah, where Anas said that intends to: If whenever the wives of Jews coming months they were removed from the home, not being fed and not given a drink, and in the house they were not together. With it Prophet was asked about the case, then Allah revealed the following verse: Allah says in Surah al Baqarah verse: 222.

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ (البقرة): ٢٢٢

*The meaning is " And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves." (al-Baqarah :222)*

After that the Prophet said, narrated by Muslim, Abu Dawud, an-Nasai ', al-Tarmizi and Ibn Majah:

جَمَعُوهُنَّ فِي الْبُيُوتِ , وَاصْنَعُوا كُلَّ شَيْءٍ إِلَّا الْيُكَاحَ

*That is: Joint-operate with them in the house, and did according anything, except intercourse.*

Nevertheless there is a distinction scholarly opinion in deciding cases that become the main focus in determining the same grip on the general word or specific causes. This is true if it is something special because, while the general form of verses revealed. In this case, the opinions of scholars are divided into two:

1. The first opinion: jumhur scholars argue that the grip is the general word, rather than specific causes.

This opinion can be explained by the laws relating to the li'an verses is reduced to the extent Hilal Ibn Umaiyah accused his wife committed adultery with Syuraik Ibn Sama '. As the hadith from Ibn Abbas narrated by al-Bukhari, al-Tarmizi and Ibn Majah, where Ibn Abbas said:

*From Ibn Abbas said, "Hilal Ibn Umaiyah has accused his wife committed adultery with Syuraik Ibn Sama 'in the presence of the prophet. The Prophet said: Let no evidence or witnesses, if not behind thee will disebat. Hilal said: O Messenger of Allah! If anyone of us (husband) saw a man together (sexual intercourse) with his wife, then is there should he bring evidence or witnesses as well? He replied: witnesses or evidence, if not behind thee will disebat. Hilal said again: For the sake of the delegate thou (God) with the truth, I actually telling the truth. I hope God will bring down (verses) that releases behind than disebat. Then there came the angel Gabriel revealed the verse: Surah an-Nur verse 6 to 9.*<sup>49</sup>

Based on the verse, lafaz (والذين يرمون أزواجهم) and people who really accuse his wife commit adultery, is in the form of general lafaz. When specifically to cause the decline of the event. However, the ruling does not halt the special events it sake only. This is legal mean not just riveted to the events Hilal who accused her sake only, but the law held all of the husband that accused the wife without need to another verse.

This opinion is a valid opinion and firmly and in accordance with the laws of Personality 'of a general nature. This is the opinion held by scholarly, friends and mujtahid. That is, they apply the law to all other similar cases with him although not the cause of the decline in verse.

---

<sup>49</sup> Rosmawati , *Pengantar Ulum Qur'an*, (Kuala Lumpur: Pustaka Salam), 2010, h. 120-123.

The second example is related to cause a decrease in subsection regarding cases derived zihar against to Aus Ibn Samit, who has menziharkan his wife Khaulah. Jumhur Handbook is firm, because scholars have agreed, in which the generality of the Koran or hadith, not only devoted to a particular person sake only. It is also because the generality of paragraph should not be based on the generality word solely, because it applies to all those who are equal problem.

2. The Second Opinion: scholars argue, the law held is a special reason, not general word. the reason is the general word it shows special cause. Thus, to hold or to punish cases other than existing cause or reason other than force it, then let seconded or there must be another proposition, such as al-qiyas and others so special because it can be adapted to the case.

if the special case but the verse was down the general shape so most of the scholar give opinion that the grip is the general word and not the special case.<sup>50</sup>

#### **b. Al-‘ibrah bi khusus as-sabab, la bi ‘umum al-lafazh**

The handbook or be the handle is the special case not the general word. The scholars have also argued that the general word is show a special case. The scope of that paragraph is limited to the case that led to a verse was revealed. Therefore, to be applied to other cases because it takes another proposition as qiyas, etc. So that the transfer of the special history because it contains avail and therefore in accordance with the cause as well as the questions and the answer.<sup>51</sup>

---

<sup>50</sup> Manna' khalil al-Qattan, *Study Ilmu-ilmu Qur'an*, terj. Drs.Mudzakir AS, (Surabaya: Ramsa Putra), 1996, h. 115-120.

<sup>51</sup> . Rosikhon Anwar, *Ulum Al-Qur'an*, (Bandung: Mizan), 1999, h. 55.

## D. The Concept of Tauhid

### 1. General Definition of Tauhid

The word "tauhid" in Arabic is derived from the word (wahhada-yuwahhidu-tauhidan), and meaning (wahhada syai'a) that make (something) as the only, and is derived from the word (wahidun) which means that one or single.

Tawheed terminologically means that Allah is one in His-Dzat and not divided, one in its properties and *azali*, matchless match for him and One in his actions, there is no partner for Him<sup>52</sup>.

The science of monotheism (*ilmu tauhid*) is the science which deals with the properties of which shall remain in him, which is allowed (*jaiz*) and which is not required properties attributed to him and about the properties that must be excluded altogether (*mustahil* for Him). It also discusses about God's messengers to establish the truth of his message, what is obligatory on them, which is allowed but not required connected (attributed) on themselves and the things forbidden (*mustahil*) connect it to themselves.<sup>53</sup> Tawheed is summarized in the phrase *tahlil*, ie La ilaha Illaallaah (there is no god but Allah).

Tawheed becomes the core of religious teachings of the prophets and apostles, since the Prophet Adam to Prophet Muhammad as the last prophet and messenger, no prophet or apostle thereafter<sup>54</sup>.

### 2. Tauhid in The Qur'an

God has taught us a lot about the unity of god, among them are: QS. Al-Ihklas:1-4, Allah maha pencipta : QS. Al-'Alaq 1-5, QS. Luqman:10, QS. Ar-Ra'du:2-4, QS. Al-Baqarah:164, QS. An-Nahl:1-18, QS. Al-An'aam 95-99, QS. Asy-Syuuraa:49-50, QS. Ar-Ruum:54, QS. Ali 'Imraan:190-191, QS. At-Taghaabun:1-4, QS. Huud:7, QS. Al-Insaan:1-3, QS. An-Nahl: 3-18, QS. An-Nuur:42-45, QS. Al-'Ankabuut: 19-20, QS. Ad-Duhaan:38-39, QS. Adz-Dzaariyaat:47-49, QS. Al-Ahqaaf: 33, QS. Al-Mu'min:67-68, QS. An-Najm:43-

---

<sup>52</sup> Sahilun A. Nasir, pemikiran kalam (theology islam, Jakarta : PT Raja Grafindo Persada, 2012, hlm 4.

<sup>53</sup> Syaikh Muhammad Abduh, Risalah Tauhid, (Kairo:tt), hlm. 7.

<sup>54</sup> Syaikh ja'far subhani, tauhid dan syirik, bandung: mizan, 1992, hlm 1.

49, QS. Ar-Rahmaan:3, QS. Fushshilat:37, QS. An-Naba' :6-16, QS. An-Naml:60-64, QS. Waaqi'ah:57-74, QS. Al-Mursalaat:20-23, QS. Ath-Thaariq:5-8.

QS.Al-Ihklas : ( 1 – 4 ),

قُلْ هُوَ اللَّهُ أَحَدٌ (١) اللَّهُ الصَّمَدُ (٢) لَمْ يَلِدْ وَلَمْ يُولَدْ (٣) وَلَمْ يَكُنْ لَهُ  
كُفُوًا أَحَدٌ (٤)

The meaning is “(1) Tell that Allah is the one, (2) Allah is the God where we ask everything, (3) Allah is not born and not also borne, (4) And no one same with Him”.

In the history stated that the Pagans ask for an explanation about the nature of God to the Prophet. They said: "Explain to us the properties of your Lord." This verse (S. 112: 1-4) revealed with respect to the incident as a guide to answer the request of the idolaters.

*(Reported by at-Tirmidhi, al-Hakim and Ibn Abi Khuzaimah of Aliyah sourced from Ubay ibn Ka'b. Narrated also by at-Thabarani and Ibn Jarir sourced from Jabir bin Abdillah and made the argument that this letter Makkiyah)*

In another report stated that the Jews facing the Prophet and among Ka'bubnul 'Ashraf and Hay bin Akhtab. They said: "O Muhammad, describe the attributes of God that sent you." This verse (S.112: 1-4) fell with respect to the incident. *(Reported by Ibn Abi Hatim sourced from Ibn Abbas. Narrated by Ibn Jarir also sourced from Qatadah and Ibn Mundhir sourced from Sa'id bin Jubair. With this riwayat Sa'id bin Jubair confirms that this surah is Madaniyyah)*

In another report stated that the Ahzab (The alliance between Quraysh, the Jews of Medina, the Goththafan of Ta'if and munafiqin Medina and some tribes

around Mecca) said: "Describe the nature of our Lord." Then came Gabriel delivered these verses (S.112: 1-4) which describe the qualities of God. (*Narrated by Ibn Jarir from Abil 'Aliyah sourced from Qatada*).

Specification: According to the as-Suyuti said "*al-Musyrikin*" in hadith sourced from Ubay ibn Ka'b was an idolater of the Ahzab, so that it can be ascertained as surah Madaniyyah according to the hadeeth of Ibn Abbas. Thus, there is no contradiction between the two above-mentioned hadith and strengthened by Abus Shaykh in Kitabul Adhamah from Aban sourced from Anas narrated that the Jews of Khaibar facing to the Prophet and said: "O Abal-Qasim! God made the angels of light veil, Adam of black soil, the devil of fire towering, sky from the smoke, and the earth from the scum of water. Try to explain to us about the Lord." Prophet did not answer, so come down Gabriel brings revelation of this letter (S.112: 1-4) that describes the nature of God<sup>55</sup>.

#### **E. The Concept of Tauhid in Perspective Tekstual Interpreter (Mufassir Kontekstual)**

Most of the textual interpreters are *ulamak salaf or mutaqoddi*.<sup>56</sup> The methodology of *ulamak salaf* in understanding and handle the problems of theology is based on the Qur'an and the Hadith without change (*tahrif*) deny (*ta'til*), asking how (*takyif*) and equate (*tamsil*) it is includes understanding the faith to God. They believe to the Qur'an and hadith without giving additional interpretation based on reason that has known as a textual method, because it is beyond the ability of sense. Intellect will not be able to reach everything related to the substance and the nature of God (theology).

---

<sup>55</sup> Take it from the Al-Qur'an digital.

<sup>56</sup> The word of salaf from the Arabic language سَلَفٌ يَسْلَفُ سَلْفًا وَسَلُوفًا which has several meanings such as "مضى" it means that through or pass, "سبق" or "تقدم" the meaning is precede. While the term, the word Salaf according to scholars 'has several meanings, namely: 1) salaf derived from the Salaf Salih are three generations of the early Muslims, namely the Companions, Tabi'in and Tabi' al-Tabi'in. (Classification based on period / time) 2.) Salaf as Madzhab Salaf is everything stated by a previous person. (That classification based on understanding / thinking) 3.) Salaf as a group is a group that contains the ways of the Salaf (friend, tabi'in, and tabi'it tabi'in) in interpreting the verses and hadiths that mutasyabih. (Classification based on period / time and understanding / thinking).

The thought of this group includes several aspects. The first, tauhid which discuss the problem of shirk and heresy. The faith cannot be achieved only by wishful thinking, but achieved by confidence in the hearts and realized in deeds. So the faith and charity is an inseparable unity. It does not according to the faith if do not do good deeds, and vice versa. The second problem of *mutasyabih* verse, we must believe all of the verse of the Qur'an including mutashabihat verses without diverting to another meaning and followed with i'tikad that God was holy of equality and submit fully to God about the meaning of mutasyabih verses. The third, issue of the attributes of God. In the names of God, acts of God and the nature of God they agreed to accept what is revealed in the verses of the Quran with full *taslim* without giving significance *takwil* or turned understanding<sup>57</sup>.

The scholars of Salaf or textual interpreter they are *Imam Ahmad ibn Hanbal and his followers*<sup>58</sup>, *Hasan al-Basri*<sup>59</sup> (the second generation/*tabi'in*) and *Imam Malik*<sup>60</sup> (the third generation/*tabi'it tabi'in*), the figure of Salaf scholars was struggled to revive the *dakwah tauhid* in the community and doing religious instruction in accordance with the guidance of the Prophet and the Companions. The Understanding of salaf scholars is followers of mazhab Hanbali that emerged in the fourth century AH. Their movement is called the Salaf movement<sup>61</sup>. In the

---

<sup>57</sup> Teungku Muhammad Hasbi Ash-Shiddieqy, *Sejarah & Pengantar Ilmu Tauhid/ Kalam*, h. 28.

<sup>58</sup> Ahmad bin Muhammad bin Hanbal Abu `Abd Allah al-Shaybani (780-855/164-241) (Arabic: احمد بن محمد بن حنبل ابو عبد الله الشيباني) was an important Muslim scholar and theologian. He is considered the founder of the Hanbali school of Islamic jurisprudence. Ibn Hanbal is one of the most celebrated Sunni theologians, often referred to as "Sheikh ul-Islam," honorifics given to the most esteemed doctrinal authorities in the Sunni tradition. Ibn Hanbal personified the theological views of the early orthodox scholars, including the founders of the other extant schools of Sunni fiqh. Hanbal was a strong spokesman for the usage of hadiths.

<sup>59</sup> Hasan Al-Basri (Arabic: الحسن بن أبي الحسن البصري; *full name*: Al-Hasan ibn Abi-l-Hasan al-Basri), (642–728), was a well-known Muslim preacher, theologian, and scholar of Islam who was born in 642 from Persian parents. Brought up in the house of the prophet Muhammad's wife Umm Salama. Hasan grew up to become one of the most prominent figures of his generation, being famous for his piety and condemnation of worldliness. When he died on Friday, 5 Rajab 110 AH, at the age of 89, the entire population of Basra attended his funeral, so that for the first time in the history of Basra the city's Jami' Masjid remained empty at the hour of the 'Asr prayer. Hasan quickly became an exemplar for other saints in the area and his personality made a deep impression upon his contemporaries.

<sup>60</sup>

<sup>61</sup>Salaf movement or understanding of the Salaf is followers of the Hanbali school of thought emerged in the fourth century AH. They assume that Imam Ahmad ibn Hanbal (169-241) has been turned and maintain the establishment of ulamak salaf, because of religious thought of

seventh century AH, the Salaf movement obtain a new strength with the advent of Ibn Taymiyyah (661-278 H)<sup>62</sup>, in Syria and Sheikh Muhammad bin Abdul Wahab in Saudi Arabia<sup>63</sup>.

Shaykh Muhammad ibn Abdul Wahab is a scholar who sought to resurrect the monotheistic call in community and religious manner in accordance with the guidance of the Prophet and the Companions. The supporters of this movement are often called Wahabi. Basically the teachings of Muhammad ibn'Abd al-Wahhab were teaching from the Prophet Muhammad, not their teaching self. Therefore they prefer to call themselves as Salafi (follow the footsteps of the Salaf generation) or Muwahhidun which means "Oneness of Allah".

This group is referred to as members of the "puritan"<sup>64</sup> purify the religion of Islam. His teachings include the *tauhid*, *tabarruk*<sup>65</sup>, *pujian*, *stick verses of Qur'an on the walls*, *slametan*<sup>66</sup>, *tawassul*<sup>67</sup>, *ziarah on the graves of prophets and*

---

ulamak Salaf be motivated movement, the Hanabilah followers was named his movement as the Salaf understood or salaf stream.

<sup>62</sup> Taqī ad-Dīn Aḥmad ibn Taymiyyah (born in Harran, January 22, 1263 – died in Damascus, September 20, 1328 at the age of 65), full name: Taqī ad-Dīn Abu 'l-'Abbās Aḥmad ibn 'Abd al-Ḥalīm ibn 'Abd as-Salām Ibn Taymiyyah al-Ḥarrānī (Arabic: تقي الدين أبو العباس أحمد بن تقي الدين أبو العباس أحمد بن عبد الله ابن تيمية الحراني (عبد الحليم بن عبد السلام بن عبد الله ابن تيمية الحراني), was a Sunni Islamic scholar (*alim*), Sunni Islamic philosopher, Sunni theologian and logician. He lived during the troubled times of the Mongol invasions. He was a member of the school founded by Ahmad ibn Hanbal, and is considered by his followers, along with Ibn Qudamah, as one of the two most significant proponents of Hanbalism; in the modern era, his adherents often refer to the two as "the two sheikhs" and Ibn Taymiyyah in particular as "Sheikh ul-Islam". Ibn Taymiyyah was notable for having sought the return of Sunni Islam to what he viewed as earlier interpretations of the Qur'an and the Sunnah, and is considered to have had considerable influence in contemporary Wahhabism, Salafism, and Jihadism. He is renowned for his fatwa (takfir) issued against the Mongol rulers declaring jihad by Muslims against them compulsory, on the grounds that they did not follow Sharia and as such were not Muslim, their claims to have converted to Islam notwithstanding. His teachings had a profound influence on the Muhammad ibn Abd al-Wahhab, and other later Sunni scholars.

<sup>63</sup> Muhammad Ibn'Abd al-Wahhab (1115 - 1206 H / 1701 - 1793 AD) (Arabic: محمد بن عبد الوهاب التميمي) is an Islamic theologian and a prominent leader of a religious movement that has served as mufti.

<sup>64</sup>The purpose of the "puritan" are trying to purify the religion of Islam with concentration on the problems of religious communities deviant, perverted, shirk, khurafat and heresy and trying to align them to return to the Qur'an and the Sunnah of the Prophet.

<sup>65</sup> Tabarruk is looking for a blessing with hopes increasing the goodness (زيادة الخير).

<sup>66</sup> Slametan is gathering people to pray to God with hopes that her life can be achieved safely and what he wants.

<sup>67</sup> Tawassul is pray to God through an intermediary in the form of our good deeds or through pious people who we consider to have a position closer to God. Tawassul is one way to pray. There are so many ways to pray that his wishes granted by God, such as prayer in the last third of the night, praying in Maqam Multazam, pray and thank to God, reading sholawat and

*guardian, takfir,*<sup>68</sup> *heresy,*<sup>69</sup> *khurofat*<sup>70</sup> *and taqlid*<sup>71</sup>, all of it considered shirk and the unforgivable sin. Thus should be eradicated to be returned to the purity of Islam.

Tawhid is a central theme in the Wahhabi doctrine. He argues, the oneness of Allah divided into three parts: the first, tauhid Al-Rububiyah firmness that God is one that only God who created everything, like in surah Fussilet: 37.

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ  
وَأَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ (٣٧)

*And of His signs are the night and day and the sun and moon. Do not prostrate to the sun or to the moon, but prostrate to Allah, who created them, if it should be Him that you worship.*

Surah Al-‘Alaq:(1-5).

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (١) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (٢) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (٣)  
الَّذِي عَلَّمَ بِالْقَلَمِ (٤) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (٥)

---

asked for prayer to the pious. Likewise tawassul is one of the efforts in order to our prayers be accepted and granted by Allah swt Thus, tawassul is an alternative to pray and not a necessity.

<sup>68</sup> Takfir or takfeer (Arabic: تكفير *takfīr*) refers to the practice of excommunication, one Muslim declaring a non-Muslim or an apostate, an unbeliever or kafir (pl. kuffār). The act which precipitates takfir is termed the mukaffir

<sup>69</sup> Heresy (Arabic: بدعة) in Islam means a worship that was never ordered or exemplified by the Prophet Muhammad, but mostly done by people.

<sup>70</sup> Khurofat is to believe in the supernatural believed and believed and considered as the teachings of Islam, but not based on the Qur'an and hadith. For example, "Nur Muhammad" it is not derived from the Qur'an and the hadith of the Prophet, only the opinion of a ulamak Sufism called Al-Hallaj in the Abbasid empire. He said that "before the natural world, before the heavens and the earth, before the existence of everything in of this universe that initially even God is the Light of "Muhammad".

<sup>71</sup> Taqlid (Arabic: تقليد) is following the opinions of others without knowing the source or reason.

*The meaning is: "(1) Recite in the name of your Lord who created, (2) Created man from a clinging substance (3) Recite, and your Lord is the most Generous, (4) Who taught by the pen, (5) Taught man that which he knew not." Surah Al-‘Alaq:(1-5).*

The second, tauhid al-asma’ wa al-sifat (oneness of His names and attributes), which is associated with the properties of Allah (sifat-sifat Allah). As in the QS. *Thaahaa*, 20 : 6

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى (٦)

*To Him belong what is in the heavens and what is on the earth and what is between them and what is under the soil. (QS. Thaahaa, 20 : 6).*

*The third, tawhid al-Uluhiyyah, explain that only Allah the right to be worshiped. The Affirmation "there is no god except Allah and Muhammad as his messenger" means that all forms of worship dedicated only to God; Muhammad is not to be worshiped, but as a prophet who must be obeyed and followed his orders. As in QS.Yusuf: 40.*

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ الْحُكْمُ إِلَّا لِلَّهِ أَمَرَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٤٠)

*The meaning is: "You worship not besides Him except [mere] names you have named them, you and your fathers, for which Allah has sent down no authority. Legislation is not but for Allah. He has commanded that you worship not except Him. That is the correct religion, but most of the people do not know. (QS.Yusuf: 40.)*

Wahabi prohibits the existence of *tawassul*. In his opinion worship should be a physically and mentally to be in accordance with the command of God, which does not exist in the Qur'an and the hadith is heresy. That asking for protection on objects such as stone, trees and others is *shirk*. In other words there is no help or protection apart from God. Other intercession is not allowed except with the permission of Allah upon those who asked to be an intermediary, someone who truly knows the God.

The habit of looking intermediary of a saint (*wali*) who has died is prohibited, as well as excessive devotion when visiting his grave. Pleaded the Prophet became connecting to God is also unacceptable, because the prophet cannot give instructions to the people he wants to embrace the Islam. He was not allowed to ask nothing for those who *syirik*. Doktrin instrumentality (*tawassul*) encourage Wahhabi for strongly condemned the practice to the cemetery and domed buildings nearby. Because someone who would like to *syahadat* but still committing the *shirk* (as defined the Wahhabi) are considered infidels (*kafir*) and should be killed <sup>72</sup>.

Wahabi also prohibits the heresy, including the prohibition of commemorating the birth of the Prophet, asking the intercession to the *waliyullah*, reading *Fatihah* to the people who died and repeating prayers five times after Friday prayers during Ramadan.

*Ijtihad* and *taqlid* is the sixth principle concern the Wahabi, prohibits the existence of *taqlid* to the four *madzhab* which is not in accordance with the Qur'an and Sunnah. Wahabi was rejecting the suggestion that the door of *ijtihad* has been closed. Although the Wahabi follows Hanbali schools, they do not accept his views as the final answer. If there is a Hanbali interpretation proved wrong, the idea should be left. The Wahhabi quote the Qur'anic verse which indicate that the Qur'an and Hadith as the sole basis for establishing Islamic law <sup>73</sup>.

---

<sup>72</sup> Syaikh Ja'far Subhani, studi kritis faham wahabi Tauhid dan syirik, (Bandung: Mizan, 1991), h. 202-210.

<sup>73</sup> Ibid, Syaikh Ja'far Subhani, h 36-50.

From the description above is supported by Prof. Dr KH Sahilun A. Nasir in his book "*pemikiran kalam teologi islam*" that the establishment of Wahhabi teaching in the field of monotheism as follows:

1. The worship to other than Allah is wrong, and who do it he was killed.
2. The person, who seeks for Allah's forgiveness by visiting the graves of the righteous (*wali*), belonged to polytheists (*musyrikin*).
3. Includes polytheistic act preamble (*muqoddimah*) in the prayer to Prophet's name or guardian or angel (like Sayyidina Muhammad).
4. Includes the infidel (*kafir*) provide a science that is not based on the Qur'an and Sunnah, or the knowledge that originates in the mind only.
5. Includes *Kufr* and *ilhad* if deny the "Qadr" in all actions and interpretation of the Qur'an with the *ta'wil*.
6. Prohibited wearing prayer beads in pronouncing the name of God and prayer (*wiridan*) simply by calculating the average to the finger.
7. Sources of Islamic law in the matter of clean and unclean (halal and haram) only revert to the Qur'an and Sunnah. The opinion mutakallimin scholars and fuqaha' about halal and haram not be hold, while not based on the two sources.
8. The door of ijtiḥad was remained open and anyone can perform ijtiḥad as long as it meets the requirements.

The method of other salaf scholars was not different, such as the method used by Ibn Taymiyyah, that to know the creeds and law in Islam and everything related to it, the source is the Qur'an and the Hadith as an explanation. Everything that is defined by the Qur'an is reinforced by the Hadith of the Prophet should be accepted should not be rejected, because the mind is not able to mentakwilkan Qur'an or interpret or describe it, except within the limits permitted by the words (language) and strengthened by the Hadith. Power of the mind is only a witness of justification and explanation of the arguments of the Qur'an, not the judge who will adjudicate and reject it.

*Paham salaf* that propagated by Ibn Taymiyyah did not give the *takwil* to the *mutashabihat* verses and they do the *tafwidh*. The verse *يدالله فوق ايديهم* that the "hand of god is not the same with the human hands" <sup>74</sup>.

Look at the explanation above that the concept of tauhid in perspective of textual interpreter is fully believe outer and inner that there is one God, and as believers must worship in accordance with the proposition of the Qur'an and hadith without *tawassul*, *heresy* and *churofat*, if doing that is shirk and will go to hell forever.

#### **F. The concept of tauhid in perspective tekstual interpreter (mufassir kontekstual)**

The contextual exegetes' do the *takwil* to the Qur'an and Hadith, can be called as *ulamak kholaf* <sup>75</sup>. Which included the contextual interpreter is Isma'il Raji Al-Faruqi <sup>76</sup>, he said that tawhid is a general view of reality, truth, world, space, time, history, and destiny of man. All of everything there is manifestasi of tauhid.

<sup>74</sup> Ibid, Sahilun A. Nasir, *Pemikiran Kalam Theologi Islam*, h, 278-284.

<sup>75</sup> Etymologically, the word *holaf* from Arabic language *خَلَفَ يَخْلُفُ خَلْفًا وَخُلُوفًا* which has several meanings such as "عوض" means replacing and "تأخر" means left behind. While the terminologically, the word *khalaf* according to scholars 'has several meanings, namely: 1.) *Khalaf* is a Muslim generation after generation of the *Salaf* (the Companions, *Tabi'in* and *Tabi' al-Tabi'in*. (Classification based on the period / time). 2.) *khalaf* as a *madzhab khalaf* is everything that is stated by a number of people of later (Classification based on understanding / thinking). 3.) *Khalaf* as a group is a group that contains the ways of *khalaf* people (ulama 'who lived after the year 300 H) in interpreting the verses and hadiths that *mutasyabih*. (Classification based on the periods / time and understanding / thinking). Of the three above understanding, scholarly 'agreed to the conclusion that the term *khalaf* not only based on the time period class / generation of scholars' it is. Moreover, the term *khalaf* is a term that relies on group / generation of scholars who follow suit expressed understanding of the Qur'an and the Hadith which supported the use of reason is the nature of meaning turning towards meaning *majazi* (*takwil*).

<sup>76</sup> Ismail Raji al Faruqi was born in Jaffa, Palestine on January 1, 1921. His father was a prominent qadi in Palestine, named Abdul Huda Al Faruqi. After completing his madrasa education in his birthplace, Al Faruqi was educated at the College Des Freres (St. Joseph) Lebanon, starting in 1926 until 1936. In 1941, Al Faruqi Amirecan continued his education at the University of Beirut, in Beirut took the study of Philosophy to achieve a baccalaureate degree (Bachelor of Art). Al Faruqi had become a government employee Palestine under the British mandate. Adopting a position as a civil servant for four years, then he was appointed governor of Galilee. Position governor proved last governor in the history of the Palestinian government, because since 1947 the province led by Al-Faruqi fell into the hands of Israeli rule. This situation makes al Faruqi must migrate to the United States in 1948.

According to him the word of “tauhid” contain two meaning, the first negative (nafi) and the second positive (itsbat) laa ilaaha (there is no god right to be worshiped) it means nothing (there is no god right to be worshiped), illaahi (but Allah) it means the right and worthy of worship only Allah Almighty that no partner to Him. Very clearly in his book Kitab At- tauhid he mentioned every superstition, magic, involving actors or utilization in Shirk is a violation of tauhid.

Tauhid is not only recognized by the tongue and pledge the unity of God and the prophet hood of Muhammad. Tauhid did not stop at words and verbal. Moreover of tawhid also must constitute an inner reality and a growing belief in the soul.

Tawhid affirms that God has created man in the best shape and endowed sense in order to worship and serve to him. Tawhid also emphasize that this goal include the human task as a representative of God on the earth.

Tawheed is also a fundamental principle of all aspects of human life as they argued that the statement of universal truth about the creator and protector of the universe. Tawhid as a complement to the man with a new view of the cosmos, humanity, knowledge and moral and askatologi give a dimension and new meaning in human life and organize the human to the specific case in order to achieve global peace, justice, equality and freedom.

Nature was created as a stage for humans, a "field" where to grow and developing to enjoy the grace of god. The human must keep the nature well and use it, should not damage it. In essence, each of the elements of creation supports the other creation.

According to Al-Faruqi the essence of Islamic civilization is Islam itself and the essence of Islam is Tauhid or the oneness of God, the acts which affirm God as the One, the creator of the absolute and transcendent, the ruler of all that exists. Tauhid is giving Islamic civilization identity which binds all the elements and making these elements an integral and organic unity which is called civilization.

There are several principles according to Ismail al-Faruqi: *The first principle* of tawhidis testimony that there is no god besides Allah, it means that

there are the dual nature of reality that is consists of natural levels or creation and transcendent level or creator.

*The second principle of tauhid*, is testimony that there is no god except Allah, it means that God is the God of everything of not God. He is the creator or causes of something of not God. He is the creator or because the earliest and last goal of everything of not God.

*The third principle of tauhid* is that God is the final goal of universe, its means that humans have the ability to do something, that the universe can be subdued or can receive a human.

*The fourth principle of tauhid* is the humans have the ability to do and have the freedom to not do. This independence gives man a responsibility for all actions.

These four principles above expressed by al-Faruqi in some terms that is are:

1. *Dualitas* : the duality is reality consists of two types: God and not God; Creator and creature, The first type only has one member that is Allah Subhanahu Wa Ta'ala. Only God is eternal the transcendent creator, nothing same with him. The second type is the fabric of space time, experience, creation. This is includes all of the creatures, the world of objects, plants and animals, humans, jinn and angels and etc. Both of realities types is creator and creatures absolutely different in form and anthologies, as well as the existence and careers.
2. *Ideasionalitas* is the relationship between two levels of these reality. Point of reference in man is the faculty of understanding. As an organ and a place to store the knowledge of understanding covering all functions gnoseologi. Such as memory, fantasy, reasoning, observation, intuition, awareness, and etc. Every human being awarded understanding. This grace is strong enough to understand the will of God through the following ways; when the will is expressed with words directly from God to man; and when, as the pattern of God in creation, or "natural law" the will of God can be deduced through observation of the creation.

3. Teleology is the nature of the cosmos that is aimed to serve the purpose of its creator, and doing it with design. This world is not created in vain. It was created in perfect shape. The world is "cosmos" an orderly creation and the will of the creator always materialized. The patterns are fulfilled with the certainty of natural law. The physical and psychological functions of man integrated with nature, because that man must obey the laws relating to it.
4. The capacity of human beings in the natural process, as perpetrators of human moral action must be able to change themselves, their neighbors and society, nature or the environment in order to actualize the God command. To have a goal, then the creation should be permitted to act, to change, able to change the substance, structure, conditions and relationships, so it can show a pattern or human purposes.
5. Responsibilities and calculations, surely the man has been given the obligation to change himself, society and the environment to fit the pattern of god. Creation should act and able to accept his actions and realize the goal. From this fact that human bear the responsibility.

The sixth principle above is the truth which is the essence of tauhid and the essence of Islam. Being a Muslim its means assume the creator is god only.<sup>77</sup> Islam is not only a spiritual life that is just filled with prayer and meditation constantly, but full enjoyment of this world, which is regulated by ethical rules with prohibition of excessive, harmful to others, injustice, hatred and discrimination<sup>78</sup>.

The other contextual exegetes are: Imam Ar-Razi (1149-1209),<sup>79</sup> Sheikh Muhammad Abduh (1849-1905 AD)<sup>80</sup>, Syed Rashid Rida (1865-1935 AD)<sup>81</sup>,

---

<sup>77</sup> Isma'il Raji Al-Faruqi, *tauhid*, (Bandung: Pustaka, 1988) h. 1-24.

<sup>78</sup> *Ibid*, h. 85.

<sup>79</sup> Abu Abdullah Muhammad ibn Umar ibn al-Husayn at-Taymi al-Bakri at-Tabaristani Fakhr ad-Din ar-Razi (Arabic: فخر الدين الرازي), most commonly known as Fakhr ad-Din ar-Razi or Fakhruddin Razi, was a Persian Sunni Muslim theologian and philosopher who wrote in Arabic. He was born in 1149 in Ray (today located in Iran), and died in 1209 in Herat (today located in Afghanistan). He also wrote on medicines, physics, astronomy, literature, history and law

Shaykh Mustafa Almaraghi (1881-1945M),<sup>82</sup> and Shaykh Thanthawi Jauhari (1870-1940 AD)<sup>83</sup> and others.

The contextual interpreter said that issue of tawhid not only covers in worship but also mu'amalah. According to Abduh worship has been set by the Qur'an and hadith explicitly, clearly and in detail. While the problem of mu'amalah just described the principles, because human life is always changing, always developing and dynamic. This is where the sense has a high role to thinking and the revelation may not be contrary with the sense. Islam is the religion of monotheism, there is no allies for God in it, which is based on reason. Intellect is definitely something for religion and religion is something that is important to the sense. Muhammad Abduh states that Islam is the religion of monotheism; there are no allies for God in it, the holy of *tajassum-antropomorfisme*.

### **G. The Difference Between The Concept of Tawhid According to Textual and The Contextual Interpreter**

The concept of of tawhid in general is same namely believing that God is one and no one can match him. But, the concept of tawhid in perspective of

---

<sup>80</sup> Muḥammad 'Abduh (1849 – 11 July 1905) was an Egyptian Islamic jurist, religious scholar and liberal reformer, regarded as one of the key founding figures of Islamic Modernism, sometimes called Neo-Mu'tazilism after the medieval Islamic school of theology based on rationalism, Mu'tazila. He broke the rigidity of the Muslim ritual, dogma, and family ties. He also wrote among other things, "Treatise on the Oneness of God", and a commentary on the Qur'an. Abduh was a Freemason and had a close relationship with the Bahá'í Faith.

<sup>81</sup> Muhammad Rashid Rida was born near Tripoli in Al-Qalamoun, now in Lebanon but then part of Ottoman Syria, 23 September 1865 Egypt, 22 August 1935) was an early Islamic reformer, whose ideas would later influence 20th-century Islamist thinkers in developing a political philosophy of an "Islamic state". Rida is said to have been one of the most influential and controversial scholars of his generation.

<sup>82</sup> Mustafa al-Maraghi (1881-1945) was an Egyptian reformer and rector of Al-Azhar. He was active in encouraging reforms within legal and social contexts as well as within education where he notably campaigned for the introduction of modern sciences to the curriculum. He was a proponent of ijtihad a process of making a legal decision by independent interpretation of the legal sources, the Qur'an and the Sunnah and the integration of the separate schools of law. He was active on an international level with regard to religious conferences and was also open about his wish to see clergy take a more prominent role in government

<sup>83</sup> Muhammad Sayyid Tantawy (Arabic: محمد سيد طنطاوي; 28 October 1928 – 10 March 2010), also referred to as Tantawi, was an influential Islamic scholar in Egypt. From 1986 to 1996, he was the grand Mufti of Egypt. In 1996, president Hosni Mubarak appointed him as the Grand Imam of Al-Azhar, a position he retained until his death in 2010.

textual interpreter in interpret the Qur'an did not giving the takwil. In understanding and handle the problems of theology is based on the Qur'an and the Hadith without tahrif (change) ta'til (deny), takyif (ask how) and tamsil (likening) and it includes the understanding of faith to God. They believe in everything that comes from the Qur'an and hadith without providing additional interpretation based on reason, known as textual method, because it is beyond the ability of sense. Intellect will not be able to reach all related to the substance and nature of God.

Textual exegete often oriented discussion on theology and worship like: pengkafiran, suggestion, prohibition, heaven and hell. This type of thinking in discussing the problems of of tawhid often associated with polytheism, heresy and heretic, whoever did this it would go to hell forever.

While the concept of tawhid in perspective the contextual interpreter very broad scope, not only in terms of worship and mu'amalah alone but includes the nature, the human, animals, plants, and all of that exists is a manifestation of tauhid. The contextual exegete does the takwil to the verses of the Quran and Hadith. Which is certainly in the discussion of of tawhid must be based on the steadiness of very deep that God is the creator of everything and Esa. God has created the universe, the human and everything that exists in order to keep its inhabitants happy and good values is part of Tawhid. Because of everything is a manifestation of tauhid <sup>84</sup>.

---

<sup>84</sup> Isma'il Raji Al-Faruqi, *tauhid*, (Bandung: Pustaka, 1988) h. 27-33.

## CHAPTER III

### THE VERSES OF TAUHID ACCORDING TO MAJLIS TAFSIR AL-QUR'AN (MTA'S) INTERPRETATION

#### A. The History of MTA's Development

*Majlis Tafsir Al-Quran* or abbreviated MTA is institution of Islamic missionary in the form of a foundation established by Al-Ustadz Abdullah Thufail Saputra<sup>1</sup> on September 19, 1972. Establishment of Foundation MTA is further confirmed by the notary deed R. Soegondo Notodisoerjo, number 23, dated January 23 1974 in Surakarta. With the aim to bring Muslims back to the purity of Al-Quran and Hadith,<sup>2</sup> or so-called "puritan Islamic organization"<sup>3</sup>.

*Majlis Tafsir Al-Qur'an (MTA)* (MTA) rose from the concerns of Al-Ustadz Abdullah Thufail Saputra, he was a trader who traveled to various parts of Indonesia, so that he saw a lot of practice of Muslims everywhere away from the guidance of Islam. Because they just follow the practices of their ancestors.

In a brochure issued by the MTA, the "Overview of the Majlis Tafsir Al-Quran" explained that the background of the establishment of the MTA is twofold. The first, splits of Muslims so that they do not have the ability to rise. This condition departs from the long journey conducted by Abdullah Thufail Saputra after traveling around to various parts of Indonesia for his trade. During this time Abdullah Thufail see that the practice of Muslims everywhere far from the guidance of the true teachings of the Islamic religion thus causing them cannot be united. They divorced scattered in ignorance and ground up. Both the existence of exclusion of Muslims from mainstream politics in Indonesia. The second background relates to the condition of Muslims in the new order (orde baru) that

---

<sup>1</sup> Ustad Abdullah Thufail is student of ulama from Yaman. He is famous *mubaligh* in Solo and surroundings, At the time of facing the terror of the remnants of the G30S / PKI in 1966, he was elected chairman of KKPI (Koordinasi Kesatuan Pemuda Islam) formed by seven Muslim youth organizations in Surakarta at that time.

<sup>2</sup> Samidi, *fatwa-fatwa keagamaan penyebab konflik*, (Semarang: kementrian agama, 2012), h. 3.

<sup>3</sup> The purpose of a puritan Islamic organization is concentrated with religious problems of society that is considered deviant like shirk, bid'ah and khurafat straighten it by going back to the Qur'an and the Sunnah of the Prophet saw "from the journal of Mr. Mundhir entitled *pandangan teologis Majlis Tafsir Al-Qur'an(MTA)*".

its role was marginalized by the government, so that Muslims cannot do much for Indonesia. In this case, according to the MTA Muslims have been fighting since the time of Dutch politically, economically and culturally but in the new order actually marginalized. Abdullah Thufail as a founder of MTA very confident that Indonesian Muslims will be able to rise if the Muslims back to the Qur'an and Hadith.

The existence of MTA in Indonesia arguably not new, it is a research institute interpretation of the Qur'an which was originally a prayer groups formed on the basis of concern for the fact that Muslims have the holy book is the Qur'an, but a lot of Islamic people not understand, in fact there are many people cannot read it. There are Hadith also have the same fates with the Qur'an. Not many Muslims, who learn, understand and practice it in daily life<sup>4</sup>.

Seeing the background of the establishment of the MTA, it is clear that MTA see has many irregularities in religious terms. Society is not in the position of Islamic teachings as they should, but they have been contaminated by various false teachings and heresy. Among these are mixed between Islamic teachings and local culture, and therefore must be cleaned. Thus, the MTA was born as an attempt returns the understanding and religious practices of Muslims in Indonesia correctly. Muslims have been far from the guidance of the Qur'an and the Hadith, which is caused by several things, among them are:

- a. Understanding tauhid adopted by the Muslims have been mixed with the habits influenced by the cult of holy people and anything else that could lead to polytheism and kufr.
- b. Nature of rigit makes Muslims stop thinking and develop the science. Muslims developed in antiquity because they are concerned with science, therefore, as long as Muslims still be rigid and do not want to think for berijtihad, could not have progressed then necessary to reform that trying to eradicate stagnation.

---

<sup>4</sup> Teologia, *jurnal ilmu-ilmu ushuluddin*, diterbitkan oleh Fakultas Ushuluddin IAIN walisongo Semarang, volume 21, nomor 2, juli 2010, hlm 88.

- c. Muslims broken to pieces. With the brotherhood tied by the teachings of Islam the Muslims can bounce back.

With the existence of a view like that this institute aimed to bring Muslims back to the purity of Islamic teachings, namely the Qur'an and Hadith. With this came the idea of Islamic preaching should be institutionalized in order to Islamic struggle more easily organized and directed. For that he formed the Majlis Tafsir Al-Quran (MTA) as a means of running and developing the ideas of reform.

Majlis Tafsir Al-Qut'an (MTA's) Chairman was died on September 15, 1992, after growing and developing the MTA for 20 years. Leadership subsequently forwarded by his pupil Al-Ustadz Ahmad Sukina.

At the Ustadz Sukino's era MTA has grown rapidly to all corners of the country and currently has more than 50 representatives and more than 170 branches. In this era is growing rapidly because of the support from the government for free thinking and also a lot of people who are interested to learn in it because it was getting guidance.

The development of the existence of the Majlis Tafsir Al-Quran (MTA) in different regions or branches of the support of the people of the lower classes, the demand for citizens to hold regular lectures, and after blooming and feel secure in truth studied, they apply to become part of a large family of MTA. Their request will be granted if the local students have been assessed by the Central Executive prove their sincerity in the practice of the Qur'an and Sunnah in daily life.

Religious fatwa Majlis Tafsir Al-Quran (MTA) has been published through brochures ahad pagi (BAP) discuss any religious issue. The main activity in the MTA in the form of assessment of the Qur'an. Assessment of the Qur'an is done in a variety recitation. Which can be divided into two, namely Pengjian special and general study. Special recitation is teaching that his students as a registered participant and every a meeting in absent. This special recital held once a week, either in the center or in the agencies and

branches, with teacher educators sent from the central or approved by the center. If the located of MTA's branches far from Surakarta carries out the recitation once a week and than consultation to the center at any time by phone.

Teaching and learning process in this particular study was done by using discourse, question and answer. The teacher presenting the material that was brought then students are welcome to ask questions. With a question and answer session this subject can develop into a variety of things deemed necessary. From this, the study of the interpretation of the Qur'an can progress to study aqidah, syari'at, akhlak, history, and study of actual problems everyday. Sometimes the interpretation studies presented once a month and, if deemed necessary for a temporary interpretation studies can be replaced with studies of other problems are urged to immediately known by the students. Each examines the Qur'an, automatically include assessment of Hadith because when discuss the problems have to refer to the Qur'an and Hadith.

As for the general study is recitation that held in center of MTA in Surakarta every Monday morning in Mangku Negaran. This recital was opened to the public; participants are not registered and not in the absence, but have to fill out the attendance list, for those who live far stayed there and submit ID card. the majority of those present are members of MTA, while people from other communities is very limited.

Besides the teaching regularly his preaching also was broadcast over the internet, movies MTA, radio, tv, brosur Ahad pagi, newspapers and magazines. Many enthusiastic the listeners to listen it because they feel getting guidance and also feel calm life without a heresy.<sup>5</sup> From there MTA developed rapidly into a large organization centered in solo with the branches in various regions countless. MTA instill the understanding that as citizens of the MTA and the part of the Muslims they have to istiqomah to learn, understand and practice the Islamic guidance. They have to practice the

---

<sup>5</sup> Interview with the folowers of MTA in the preaching of jihad pagi in the center of MTA in Surakarta Solo, 2013.

teachings of Islam in the level of personal, family and community. An additional activity to support the main program. Which include educational, social, cooperation, economic development, health, publishing, communication and information, strengthening network access.

#### 1. Education sector

Majlis Tafsir Al-Qur'an (MTA) trying to educate the nation by organizing formal and non-formal education. Formal education was organized consisting of kindergarten, junior high school, and senior high school. Middle and high school can only be held by the MTA Center. Junior high school in Gemolong Sragen. Whereas the senior high school in Surakarta Solo. The purpose of the MTA's middle and high school is to prepare the next generation of intelligent and noble. Therefore, in addition to get a general knowledge based on the national curriculum issued by the Education Ministry, students of middle and high school of MTA also get a Islamic religious instruction.

In the brochure stated that the MTA high school present in order to bring young students to the Qur'an to build an Islamic community, free of cigarettes, alcohol, drugs, gambling, and free sex. Provide supplies of science and technology so as to so as to keep pace Muslims with other nations in the world.<sup>6</sup>

In addition given the Islamic religious instruction, to achieve these objectives the students of MTA junior high school and senior high school need to be given guidance in worship and social sciences. For it, the junior and senior high school students who require a dorm required to stay in a dorm that provided by the school. By staying in a dorm that managed by schools and Yayasan, junior and high school students can be guided and supervised in order to practice the Islamic religious teachings well.

In addition, non-formal education have been organized by the MTA center include Arabic language courses, automotive courses in cooperation with the BLK (skills training centers) in Surakarta, Sewing

---

<sup>6</sup> . Interviews with the teacher of MTA senior high school, 2014

courses for schoolgirls, and tutoring for students of junior and senior high school. Besides, there are various courses organized by the MTA centers, such as authorship and journalism courses.

## 2. Social sector

Life together woven in the MTA is not only beneficial to the MTA's own citizens, but also to society at large. With togetherness various charitable can be done. This rests on the understanding that Islam is rahmatan lil 'alamin, giving relief to the neighbors or to anyone who needs to be helped, though not the Islamic people.<sup>7</sup>

The social activities undertaken among them are blood donors, communal work together with the local government and the military, granting compensation in the form of food, clothing, and medicine to the Muslims especially and society in general are being the disaster, and etc. Besides that, MTA also makes the Task Force (satgas), especially intended for the interests of the Islamic community, and the large community.

As a form of social care, the MTA also formed a MTA rescue team (tim SAR “(search and rescue)”). Activities of SAR team in Surakarta is an effort to rescue the human spirit and the form of the care to others. The basic purpose of MTA SAR education, among others; The first, make SAR MTA as a leader in implementing SAR operations. The second, the establishment of institutions that can handle early education and upgrading in environmental education BASARNAS. The third, develop a regulation that is capable of mobilizing the potential of SAR through mechanism of coordination in obeyed by SAR potential. Fourth, implement guidance SAR human resources through the development of targeted and continues to be formed SAR personnel that powerful and professional. ([www.mtaonline.com/SAR](http://www.mtaonline.com/SAR))<sup>8</sup>.

## 3. Economic Sector

---

<sup>7</sup>. Transcription of pengajian ustadz Sukino: 2008: 71

<sup>8</sup> [www.mtaonline.com/SAR](http://www.mtaonline.com/SAR).

Life together in the MTA also demanded the cooperation in economic development. For that, in the MTA was held joint venture in the form of saving and borrowing. With these saving and borrowing, student or citizens of MTA can raise capital to develop their economic life. Beside it the students or MTA citizens usually the exchange of Knowledge and skills in the economics sector. A citizen of MTA that has not got a job or losing a job can learn specific knowledge or skills to another MTA students until finally be able to work alone.

The source of funds for conducting MTA's activities obtained from its own members dues. In MTA taught the doctrine that jihad is one of the sources of faith, jihad consists of two elements, namely *jihad bi amwal dan jihad bi anfus*. If *jihad bi Amwal* practiced well then the Muslims will not be a shortage of funds to finance the activities. According to MTA this is the teachings of the Prophet and his companions.

From this doctrine MTA successful to cover all the activities themselves, because MTA citizens willing to participate in any activity of MTA. They dare to jihad not only *bi anfus*, but also *bi Amwal*.

#### 4. The health sector

In the health sector, conducted pioneering to be able to establish a hospital that was held Islamicly. Nowadays, the MTA centers can held a health services in the form of Polyclinics and maternity hospital. In addition, to provide health services to students or citizens of MTA in the form of health cadres of branches periodically hold a meeting.

#### 5. Publishing, Communication and Information.

Publishing, communication, and information is the joints of modern life, even the joints of globalization. For that, the MTA does not ignore this sector, although that can be done still need to be developed. In the publishing sector, actually MTA has a monthly magazine that has been published since 1974 and has had STT since 1977. However, until now not appears the exciting development of the magazine named Response. In

addition to the magazine's response, the MTA has also published various religious books

In the field of information, MTA has had the station Radio MTA FM with frequency 107.9 FM, which broadcasts since 2007, address at Jl. Cilosari 214 Clover Surakarta.<sup>9</sup> In addition to the radio station, MTA have television station that is MT @ TV, dan situs internet MTA. Having a web. site with the address: <http://www.mta.or.id> with the address of E-mail : [humas\\_mta@yahoo.com](mailto:humas_mta@yahoo.com).<sup>10</sup>

These media are designed as a medium for communication between the MTA and the community with the hopes of becoming an introduction religious message in the wider community.

#### 6. Strengthening Access and Network

The Other movements are carried MTA is building alliances among Muslims that exist in the city of Surakarta. one of the alliances was built are *Lembaga Umat Islam Surakarta (LUIS)*. This institution consists of the islamic organization that aspires to restore the life to the Quran and Sunnah in Surakarta. These organizations among others are: FUI (Forum Umat Islam), Front Pembela Islam (FPI), Majelis Tafsir Al-Qur'an (MTA), MMI (Majlis Mujahidin Indonesia), FPIS (Front Pemuda Islam Surakarta), Laskar Hizbullah dan Yayasan Madina <sup>11</sup>.

In addition, the MTA also be a participate actively in the management of MUI in Solo. This is done because the MUI is seen as a big umbrella for Muslims in Indonesia. In the context MUI in Solo seen by

---

<sup>9</sup> MTA loyal listeners can follow the lecture Munday morning MTA through the facilities of Yahoo Messenger with address [mta\\_pusat@yahoo.com](mailto:mta_pusat@yahoo.com). Or can also follow repeated broadcasts that can be accessed at any time at the website : [www.mta-online.com](http://www.mta-online.com). Siaran radio melalui: <http://www.mta.or.id/2009/07/21/radio-mta-fm-1079mhz/> radio streaming di <http://www.mtafm.com>.

<sup>10</sup> <http://www.mta.or.id>

<sup>11</sup> Samidi, *fatwa-fatwa keagamaan penyebab konflik*, Semarang: kementrian agama, 2012, hlm 18.

the MTA as a large umbrella for the scholars and Muslims in the city of Solo.<sup>12</sup>

MTA has three approaches. *The first*, the local culture that is compatible with the Qur'an and Sunnah will be on leave. *The Second*, if the culture needs to straighten it will be straightened out. *The Third*, the local culture as opposed to the teachings of Islam then it should be rejected. For example eid gathering, although not demonstrated in Islam but based on the review and assessment of the MTA does not contain polytheism, and then let it go. But if it's already adores people, guardians, ziaroh grave it will be rejected.<sup>13</sup>

## **B. The verses of according to Majlis Tafsir Al-Qur'an (MTA's) interpretation.**

### **1. Devinition of Tauhid**

Etimologicly tauhid is from arabic language (*wahhada – yuwahhidu – tauhidan*), and the meaning of (*wahhada syai'a*) is make (something) only, and it all comes from the word (*wahidun*) which means that one or single.

Terminologicly tauhid is that Allah is one in the *Dzat* not divided, Esa in its properties are azali, matchless for him and Esa in his actions, there is no partner for Him<sup>14</sup>.

The science of tauhid is science which deals with the properties that must be fixed for him, and also discusses the apostle of god to establish the truth of his message, what is obligatory on him.<sup>15</sup> Tauhid is summarized in the phrase tahlil, that is Laa Ilaaha Illallaah (there is no god without Allah). God has taught tauhid in the Qur'an that is presented to humans, such as in QS.Al-Ihklas: (1 – 4).

قُلْ هُوَ اللَّهُ أَحَدٌ (١) اللَّهُ الصَّمَدُ (٢) لَمْ يَلِدْ وَلَمْ يُولَدْ (٣) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (٤)

<sup>12</sup> interview with Suharto, November 18, 2014 at the headquarters of the MTA

<sup>13</sup> Interview with Drs. Medi 17 November 2013 at the headquarters of the MTA.

<sup>14</sup> Sahilun A. Nasir, pemikiran kalam (theology islam, Jakarta : PT Raja Grafindo Persada, 2012, hlm 4.

<sup>15</sup> Syaikh Muhammad Abduh, Risalah Tauhid, (Kairo:tt), hlm. 7.

The meaning is “(1) Tell that Allah is the one, (2) Allah is the God where we ask everything, (3) Allah is not born and not also borne, (4) And no one same with Him.

Tawhid according to the MTA is believed that God is One in Essence, nature, and all worship should be directed to God alone as it is in the Qur'an and hadith are purely without any reductions or additions. If reducing or adding it is not allowed because it is bid'ah, and all of bid'ah is misguided, including shirk. According to MTA all of verses containing tawhid as expressed in the early interpretation of the MTA, which to discuss pengkafiran, bid'ah, shirk, churofat, superstition, heresy and the like.

An example MTA the interpretation of tauhid verses Surah Al-Baqarah : 6-7.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ (٦) خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ (٧)

Surely those who disbelieve (*kafir*), the same to them whether you warn them or do not warn them, they will not believe (6) God has locked up the hearts and their hearing, and their eyes was closed. And for them is a great punishment. (7). QS. Al-Baqarah: 6-7).<sup>16</sup>

In understanding the verses 6 and 7 there are some opinions the interpretation, which is summed up into three parts:

- a. The first opinion, the unbelievers be warned or not be warned is the same not believe, because they had been destined by God to be disbelievers with closed hearts and their hearing and there is a barrier in their sight. Or in other words, from the outset they destined to be the unbelievers.

---

<sup>16</sup> Yayasan Majelis Tafsir Al-Qur'an (MTA), *Tafsir Al-Qur'an Surat Al-Fatihah dan Al-Baqarah*, jilid 1, 2005, h. 40.

- b. The second opinion, that the attitude of the unbelievers who do not care about the call to them, consequently God closes hearts and their hearing and on their eyes there is the stopper or cover.
- c. The third opinion, the presence of the unbelievers were be warned or not, the same does not believe, because their hearts and their hearing and their sight was closed there was a plug. Because they always follow their whims and lust.<sup>17</sup>

This is supported by the word of God in the Qur'an surah Al-Jaatsiyah: 23,

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَّمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَىٰ بَصَرِهِ  
غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ (٢٣)

So have you ever seen anyone who makes their lusts as his god and God let him based on his knowledge and Allah has sealed his hearing and his heart and put a cover on his sight? So who will guide him after Allah (let him go astray). So why do not you take a lesson? The cause closure of hearts and their hearing and their sight stoppers or curtain on them is because they deify their own lusts<sup>18</sup>.

Clearly, even though we belong to the Islam people and not the disbelievers, but if we always follow the passions and not trying to hold it, is something that is not possible, we will be unbelievers who divinize the passions.

By thus will applies over the disbelievers, the closing of the heart and hearing, and the emergence of stoppers or curtain on our sight that prevents us from truth, so that we see the Truth was false and false is true. In fact stir to mix the Truth and falsehood was not allowed, including shirk and bid'ah.<sup>19</sup> On the basis of the proposition (QS. Al-Bqarah:42):

---

<sup>17</sup> . Yayasan Majelis Tafsir Al-Qur'an (MTA), *Tafsir Al-Qur'an Surat Al-Fatihah dan Al-Baqarah*, jilid 1, 2005, h. 40-47.

<sup>18</sup> *Ibid*, Tafsir MTA , Volume 1, h 42.

<sup>19</sup> *Ibid*, Tafsir MTA , Volume 1, h. 40,43.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ (٤٢)

*"And do not confuse the truth with falsehood, nor hide the truth while you know you are. (QS. Al-Baqarah:42)."*

That action to mix the right and the vanity has been done by most of Muslims, and it is disbelief, and Islamize the Islam is more difficult than in the Hindu religion Islamize person. The view of MTA that religious practice done by the general public is a form of mixing between the right and the vanity, meant that people performs the religious practice is not pure, it is mixed with the shirk and must be returned to the purity of Islam.<sup>21</sup> For example, religious activities that have been carried out by the public is walimahan with tahlilan,<sup>22</sup> slametan, believe on the count the days of java,<sup>23</sup> celebrating the birth of the prophet,<sup>24</sup> exchange the rings, and others<sup>25</sup>.

## **2. The verses of tauhid according to MTA's interpretation.**

According to MTA that all of the verses of the Qur'an are contain about tauhid, contains the promise of happiness to the people who run it, and the threat of the punishment against those who do not want to run the commands that exist in the Qur'an and earnestly hold fast to tauhid. Explain the way of happiness to achieve blissful life in the world and the hereafter, describes people who get guidance and misguided in the way of Allah.<sup>26</sup> In this section the writer just take

---

<sup>20</sup> .Departemen Agama RI, *Al-Qur'an dan terjemahnya*, yayasan penyelenggara penafsir Al-Qur'an oleh lajnah pentashih mushaf Al-Qur'an, SYIGMA, 2007. surat Al-Baqoroh ayat: 42 juz 1.

<sup>21</sup> Recording of Pegajian tabligh akbar by ustadz Abdul Aziz the member of MTA a former of pastor Hindu at secons to 00:18:49.

<sup>22</sup> Walimahan is syukuran and slametan with tahlilan with intent pray to Allah to be blessing and safety of God and pray for the ancestors who died in order to get pleasure in the grave.

<sup>23</sup> The days of Java are Pon, Kliwon, Pahing, Wage, Legi.

<sup>24</sup> Celebrating the birth of the prophet like muludan and dhibaana or berjanjina.

<sup>25</sup> Disampaikan oleh ustadz Sukino pada pengajian ahad pagi, sesi Tanya jawab, jam 11, tahun 2013-11-17.

<sup>26</sup> . Yayasan Majelis Tafsir Al-Qur'an (MTA), *Tafsir Al-Qur'an Surat Al-Fatihah dan Al-Baqarah*, jilid 1, 2005, h 5-6.

some verses of tauhid related with *tauhid fi al-'ibadah*, *tauhid fi al-isti'anah*, *tauhid fi al-sifat*.

a. التوحيد في العبادة

The first is “*at tauhid fi al-ibadah*” that just to our God in worship, as in the Q.S. Al-fatihah: 5 *إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ* (*we worship only to you (Allah) and only to you we ask for help*).

That we worship only to God, nothing else. When someone does a worshiped or praise to others then it is shirk. Doing ceremonies of a religious nature are governed by the ancestral beliefs. For example: a person believes that a grave was sacred or precious, so that when he entered the grave must perform steps or saying specific according to assumption that the grave was sacred or in glorious, and directly affects the lives of people who came to him. The people like that are very afraid of breaking procedures come to the grave, because it will bring a catastrophe for those who break it. Visit to the grave and tahlilan are the form of worship to other than Allah, including *shirk fi al-ibadah*<sup>27</sup>.

The other axample that forbid shirk in worship like in surah At-Taubah:84.

وَلَا تُصَلِّ عَلَىٰ أَحَدٍ مِّنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ (٨٤)

*And never (Muhammad) pray (funeral prayer) for any of them (corpse) a person who died, not stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Fasiqun (rebellious, disobedient to Allah and his messenger).*<sup>28</sup>

---

<sup>27</sup>

<sup>28</sup> . listening pengajian ahad pagi by Uatadz ahmad Sukina, he use this verse when he was prohibit to pray in the garave and ziarah grave.

*Majlis Tafsir Al-Qur'an (MTA)* interpret that funeral prayer for corpse in the grave and gathering at the house of people who died in order tahlilan, mitung dino<sup>29</sup>, matang puluh<sup>30</sup>, nyatus<sup>31</sup>, nyewu, visit the grave, mayungi mayat and others related with the corpse. All of it is disbelief (Shirk in worship) because it resembles the Hindu teachings<sup>32</sup>.

All of it being infidelity (*kufur*) because mixing the truth and the vanity, such as reading the *Fatihah*, *tasbih*, *sholawatan* was good, but if there are special for someone or to corpse like tahlilan as it is a disbelief and the real heresy. Although claim to be a muslim and doing various *syari'at* whether it is *ubudiyah* or *mu'amalah* but they chose astray (in some cases) and leave the truth, so the people like that cannot be said to be a person who gets guidance or direction from God. The People who claim to have faith but still doing the heresy and unbelief are the Munafiq and he left in heresy. The hypocrites who actually understand the truth, but in their hearts have a disease that always in doubt and thus they too become confused, with reference to the verse "ويمدهم في تغيانهم يعمهون" and God let them in the astray<sup>33</sup>.

People who do that are misguided as described in the tafsir MTA QS. Al-Baqarah: 16.

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبَحَتِ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ (١٦)

*These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided. (QS. Al-Baqarah: 16).*<sup>34</sup>

---

<sup>29</sup> Islamic people gathering at the house of people who died to pray for those during the seven days with tahlilan.

<sup>30</sup> The muslim gathering at the house of people who died to pray for those when twentieth days.

<sup>31</sup> Gathered at one hundred days at the house who died.

<sup>32</sup> Recording of Pegajian tabligh akbar by ustadz Abdul Aziz the member of MTA a former of pastor Hindu at secons to 00:30:57. Ayat diatas juga dijelaskan demikian oleh pak sukino dalam pengajian ahad pagi tahun 2013, 00:32:11.

<sup>33</sup> Tafsir MTA, jilid 1, h 84.

<sup>34</sup> Yayasan Majelis Tafsir Al-Qur'an (MTA), *Tafsir Al-Qur'an Surat Al-Fatihah dan Al-Baqarah, jilid 1*, 2005, h.84.

Thus the munafiq people actually have understood the truth, and understand also the astray, but they chose a heresy and left the truth. The action like that is caused nothing belief in their hearts that the right is right, the wrong is wrong. They see that the truth is less of fun, while the heresy usually pleasing<sup>35</sup>.

The Hypocrites, although it has been claimed beriman and doing Islamic religius, but they establishment always become different. so they always follow what the majority of people, or in other words: if most of people have considered it a good thing, even if it is contrary to the guidance, they also say it is good, and do everything that is done in general.

In fact, Allah was guided us in the Qur'an surah al-An'am :116.

وَأِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ لَيُضِلُّوكُمْ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ  
(١١٦)

*And if you obey most of those on the earth, they will mislead you far away from Allah's path. They follow nothing, but conjectures, and they do nothing but lie. (QS. Al-An'am :116).*<sup>36</sup>

Ustadz Sukina giving interpret to this verse in the *jihad pagi* (*pengajian ahad pagi*) that the people who doing shirk in general condition they will in the hell, anyone who brave to do the right in the midst of heresy that done by general people, then he is have the right to go to heaven. And who brave to do this for example is the *Majlis Tafsis Al-Quran (MTA)*. People who doing the general heresy shirk and they know it. As the described in surah Al-Baqarah: 22.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ  
فَلَا تَجْعَلُوا لِلَّهِ أُندَادًا وَأَنْتُمْ تَعْلَمُونَ (٢٢)

<sup>35</sup> *Ibid*, Tafsir MTA jilid 1, h 84-85.

<sup>36</sup> *Ibid*, Tafsir MTA jilid 1, h. 87.

*Who has made the earth a resting place for you, and the sky as a canopy, and sent down water rain from the sky and brought forth there with fruits a provision for you, than do not set up rivals unto Allah (in worship) while you know (that he alone has the right to be worshiped).*

The series in the end of the verse contains an understanding that God forbids all the people make the allies for Him, they aware that the act was not true and can not be accepted by a healthy mind. The prohibition in this verse is the main prohibitions in Islamic religion was brought by the Prophet Muhammad. and also the main prohibition of the religions was brought by the Prophets and Messengers before Muhammad. The point is the prohibition act of shirk.<sup>37</sup>

b. التوحيد في الإستعانة

The second is “*tawhid fi al-isti'annah*” that only unto God a request for help, it is also contained in Surah Al-Fatihah :5. *وَأِيَّاكَ نَسْتَعِينُ* "Just to You (Allah) we ask for help. that all of helped can only be giving by Allah. If you ask for help to other than Allah is shirk (الشرك في الإستعانة) “associating partners with God in a pleading for help”. Whereas the help only can be given by God. For examples of shirk fi al-isti'annah : pleaded the lengthened his life, please be safety, please be smoothness of rizq i, please be avoid from the disaster and others by visiting the grave or by relying on the one surah, such as surah yasin has its own privileges, praying in the night with the intention to get married and have kids, etc.<sup>38</sup>

c. التوحيد في الصفات

The fifth are “*tauhid fi al-sifat*” Believing that there is no creature that have the attribute (الصفات) such as the attribute of God. If assume that there is human being has the properties like God then belonging الشرك في

<sup>37</sup> . Yayasan Majelis Tafsir Al-Qur'an (MTA), *Tafsir Al-Qur'an Surat Al-Fatihah dan Al-Baqarah, jilid 1*, 2005, h.119.

<sup>38</sup> . delivered by Mr. sukina in jihad pagi, 28-06-2009, 00:55:76.

الصفات shirk to the God in the attribute. Only God who have rightful authority to receive all the praise, because only God the most high the attribute, His goodness and the grace over the whole of this nature.

Attributes of God are written in the brochure ahad pagi is not different with *asma'ul husna*, Among them are *islam agama tauhid*:

- a. Allah maha Pemurah dan Penyayang in the QS. Fatihah: 1,3 ; QS. Al-Baqarah: 163 ; QS. Al-Isra:110 ; QS. Al-Hasyr :22-24 ; QS. Maryam:66-69, :74-76, :88-92, ; QS. Fusshilat:1-5, QS. Az-Zuhhruf:16-20 etc.
- b. Allah Maha Pencipta, QS. Ad-Dukhaan :38-39, QS. Adz- Dzaariyaat :47-49.etc.<sup>39</sup>
- c. Allah Maha Penerima Taubat ; QS. Al-Baqarah : 35-37, ; QS. Taahaa:115-122, :54, ; QS. Al-Maaidah:70-71, 38-39 ; QS. Asy-Syuuraa:24-26, ; QS. An-Nisaa':15-16, 17-18, 25-26 etc.
- d. Allah Maha kuasa, QS. At-Talaq :12, QS. Al-Maaidah :120, QS. Ali 'imran :189. Etc.<sup>40</sup>
- e. Allah maha mengetahui; QS. Saba':1-3, QS. Al-Mu'minuun: 91-92, QS. An-Nahl: 125, QS. Al-Isra' :53-55. Etc.<sup>41</sup>
- f. Allah Maha Mendengar dan Melihat ; QS. Al-Baqarah :256, Al-An'aam :12-15, QS. An-Nisaa':131-134, QS. Al-Israa':1, QS. Ad-Dukhoon:1-8.<sup>42</sup>  
And etc. as the attributes of God are there.

Example of interpretation the attributes verses of Allah the Most Gracious and the Most Merciful are contained in QS. Al-Fatihah: 1 <sup>43</sup>.

---

<sup>39</sup> . Yayasan Majelis Tafsir Al-Qur'an, *Kumpulan Brosur Ahad pagi , islam agama tauhid*, Allah Maha pencipta, tahun 2010, h. 81-82.

<sup>40</sup> . Yayasan Majelis Tafsir Al-Qur'an, *Kumpulan Brosur Ahad pagi , islam agama tauhid*, Allah Maha Kuasa, tahun 2010, h. 141.

<sup>41</sup> . Yayasan Majelis Tafsir Al-Qur'an, *kumpulan brosur ahad pagi , islam agama tauhid*, tahun 2011, h. 17.

<sup>42</sup> . Yayasan Majelis Tafsir Al-Qur'an, *kumpulan brosur ahad pagi , islam agama tauhid*, tahun 2011, h. 41.

<sup>43</sup> There are some ulamak who say that *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* is part of surah al-fatihah with the reason there are hadits narrated by Daruqurhni from Abu Hurairah that Rasulullah said:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (١)

*With the name of Allah the Most Gracious and the most Merciful.*

The meaning of *Bismillaahirrahmaanirrahiim* I started this job with the name of God "or" I started this job leaving of my name. That only with the name of God, because I pray for strength, the help and His grace. If there is no gracious attribut and merciful from our God of course could not do anything. Because its just possessed by God alone, there is no creature that has these properties. If someone says that there is a creature that has the properties that belong to shirk *fi al- sifat*.<sup>44</sup>

Muhammad Quraish Shihab said that *lafadz Allah* only to God. But *attribut Rahman and Rahim* and the other attribut can be owned by the human. But the attributes of God different with the human. For example *sifat rahman and rahim* or affection of God are thoroughly to all of the creation, but the nature of the affection that is possessed by humans is limited. Such as a mother's love for her child is very exaggerated, but mother's love to the others are limited. So, *sifat rahman and rahim* and all of the attribut of God the others owned by the creation.

For example *sifat rahman and rahim* of God thoroughly to all creatures, but *sifat rahman and rahim* that owned by human is limited. As a mother's love for her child is very excessive but different to others, her love are not same. So, the attribute of Rahman, Rahim and all of the attributes of God are also owned by the creature. But the attribut of God are not same with attribut of creature. Because of the attribut of God and His actions can not be equated with anything and anyone.

---

إذا قرأت الحمد لله فاقروا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ، فإنها أم القرآن وأم الكتاب والسبع المثاني ، و بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ احداها. الدار قطنی ١:٣١٢

If you read surah *Al-Fatihah or hamdalah* , so reciting "*bismillaahir rahmaanir rohiim*" because *Al-Fatihah* is *Ummul Qur'an*, and *Bismillaahir rahmaanir rahiim* is the part of it. (HR. Daruquthni juz 1, hal. 312).

<sup>44</sup> . Yayasan Majlis Tafsir Al-Qur'an, tafsir Al-Qur'an Surat Al-Fatihah dan Al-Baqarah, 2005, h. 8.

The Prophet., Illustrate the magnitude of the God's mercy with his saying: "Allah was makes one hundred parts of the mercy. He keeps at his side Ninety Nine his part and to the earth one part. One part is the average share to all of its inhabitants (creature). (HR. Muslim)<sup>45</sup>.

### 1. The elements of tauhid

As explanation before that the elements of tauhid are:

#### a. Faith

Faithful to Allah and giving all of the Praising to God only with all the heart, that only God is the creator, the great powerful, the great seeing, the great hearing, the great knowing, almighty, the great forgiving, the great loving, the great giving rizqi, the great owners and keeps the rules over all, the great rich and others like in the *brosur ahad pagi* with the theme of *Islam agama tauhid*. Like in the QS. Al-Fatihah :2.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (All praise to Allah, the lord of *the world*) this verse shows that all the praise just to Allah when we get a grace that arise as a ni'mat is dedicated to God the Most High God in case it does not become a source (origin) of various favors which requires a compliment, because God is the source all of the pleasure. And the most important favor that given by God to the human are guard and educate, it is clear that in his verse: رَبِّ الْعَالَمِينَ (god who maintains the rules overall). When praise except Allah is shirk.

Muhammad Quraish Shihab said that all praise to God is a reasonable thing, because all of the majesty only possessed by God. All creation has been created well with the full awareness and without coercion. His any acts are praiseworthy, so normal that we say all praise be to Allah.

Someone is allowed to praising the beauty and the wealth or others, but the first have to praise to God who has given the wealth and

---

<sup>45</sup> M. Quraish Shihab, Tafsir Al-Misbah, vol 1,( pisangan ciputat: lentera hati, 2012) h20-26.

beauty. Similarly, if you praise someone's generosity, God is more important to praise because everything is the grace of given by God to him.<sup>46</sup>

The worship only to God without any element of shirk, such as the explanations before. Another verse that asks to do the worship only to God among them is in the *brosur ahad pagi* with the theme *islam agama tauhid*, QS. FushShilat:37.

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

*“And some of the signs of His authority is night and daylight, the sun and moon. Do not worship to the sun and moon, but worship to Allah who created them, if you just worship him. QS. Fush shilat”*: 37

#### b. Taqwa

Doing all the commands of God and avoid the ban as in the Qur'an and Hadith purely without any reductions or additions, because something new by reducing or adding is bid'ah and all of bid'ah are misguided or heresy. God's command to do the *taqwa* as in the QS. At-Tawbah: 71.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ  
وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ  
عَزِيزٌ حَكِيمٌ (٧١)

*“The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is exalted in Might and Wise.”*

<sup>46</sup> *Ibid*, Tafsir Al-Miabah, h. 33.

Doing all commands and not turned away from the truth that comes from the God, always doing the right and forbid what is wrong and establish prayer and giving zakah and obey Allah and His Messenger. Always in the truth (straight path) to always get the favor of God in the hereafter. Because the people who reject the truth is a heretic and incurred the Wrath of God, not gained the favor in the Hereafter. The road of happiness explained by the verse: اهدنا الصراط المستقيم (Show us the straight path).

It means that happiness cannot be perfect if not to follow the straight path. So that deviate from the Qur'an and hadith, he will be misfortune.

This is indicated by the surah of the Qur'an: صراط الذين أنعمت عليهم (the way of the people whom you gave the grace to them).

It shows that the people before us have a religion from God and do all applicable laws as a guide in life; they do the instructions of God. Therefore we are obliged to follow in their footsteps and imitate journey. Namely the goodness that allowed by God, like in *surah al-Fatihah*: غير المغضوب عليهم ولا الضالين (not those who despised and perverse) this shows that people who are not endowed a favor by God's there are two groups:

*The first group* is the people who come out of the truth after he knows it and turned after the truth was clear to him. They are the groups that are hated by God.

*The second groups* are who do not know the truth, or know but refuse the truth they are misguided or astray.

### C. MTA'S Methods in Interpreting The Verses of Tauhid

Has been known that Overall the method used by MTA in interpreting verses of tawhid focus on meaning beyond (*dhohir al-lafadz*) of tawhid. The method used by MTA like the Ulamak salaf when faced the *mutasyabihat* verses

not give interpretation, just translating as is, then add: الله اعلم بمراده. (Allah more knows the real purpose). The important thing to be sure that Al- Qur'an is the revelation of God and surely true. However, when faced the law verses (*ayat muhkam*) construed in accordance with *dhohir al- lafadz*.<sup>47</sup>

The method used by MTA is textual interpretation or can be called *tafsir bi al-ma'tsur*. The verse of the Qur'an interpreted by the Qur'an it's self or Qur'an interpreted by the hadith. According to Al-Farmawi that textual interpretation can be called as the *ijmali* interpretation (*tafsir ijmali*) that Nash al-Qur'an interpreted with the Qur'an or Sunnah. Majlis Tafsir Al-Qur'an (MTA) used Al-'ibrah bi 'umum, al-lafazhi la bi khusus as-sabab, Who Became Handbook is the general word not the special case.

#### **D. The damages doctrine.**

Sometimes All the true teachings not bring peace in society, even can grow the conflic in the community. Vice versa, the theaching that deemed wrong is not necessarily wrong, even can bring it to the peace. The religious instruction was delivered in order to teach the knowledge they have. Among them are religious instruction *Majlis Tafsir Al-Qur'an (MTA)* that published trough the *brosur ahad pagi* and his tafsir that discussing all of the religious issues. As a Islamic organization MTA doing a motion to uprightness Islamic values in the life of his followers. MTA seeks to restore to the life of Islamic community by bringing the community back to the Qur'an and Sunnah, leave all of the religious practices which is viewed as heresy (purification). By returning to the Qur'an and Sunnah, according to MTA will be save the human life in the world and the hereafter.

The efforts of Majlis Tafsir Al-Qur'an (MTA's) to returning to the Qur'an and sunnah is often conflicting with the other religious groups. Not only conflicting even offensive the beliefs that the religious practices of other groups is viewed incompatible with the Qur'an and Sunnah, many mixed with heresy and

---

<sup>47</sup> . Yayasan Majlis Tafsir Al-Qur'an, *Tafsir Al-Qur'an suarat Al-Fatihah dan Al-Baqarah*, jilid 1, 2005, h. 31.

khurofat. These fatwa are discussing various religious practices (*amaliah*) that associated with daily life as it has been the author described above regarding the tawhid, shirk, heathen (*kafir*), heretic (*bid'ah*), khurofat and misguided. Therefore, it is necessary to purify the creed for Muslims to return to the Qur'an and Sunnah. In the *brosur ahad pagi* written with the theme “*islam agama tauhid*” which seeks to restore to the purity of Islam. By opposing the existence of religious practice is never done by Rasuullah. As *al Asma Al Husna*, *mujahadah*, *dhiba*an or *berjanjinan*, *pujian* after *adzan*, etc. no propotion says that *al Asma Al Husna* used to *mujahadah* or praise.

To be the real muslim have to following the Prophet should be leave the religious practices that never exemplified by the Prophet. Such as *tarawih 20 rakaat*, *mitung dino*, *matang puluh*, *nyatus*, *nyewu*, *mendak*, *azan twice in Friday prayers*, *haul traditions and ceremonies big day of islam*, *talqin mayit*, *yasinan*, *tahlilan*, *Manaqib*, *ziarah grave*, *sholawatan and reading barjanzi*. MTA said that these practices do not exist in the Qur'an and Hadith. And also *wiridan*, all of it are *laisa minal islam*<sup>48</sup>.

With reference to the hadith of the Prophet narrated by Tirmidhi that "I heard the Prophet saying; The most important zikir is *laailaha illallaah*" so they can say it anywhere with doing the activity. By getting used thus when he died would be easy to pronounce the sentence, without having in *talqin*. Ustadz Ahmad Sukino say;

*...tahlil untuk orang mati ganjarannya dikirimkan untuk orang mati itu tidak ada dalilnya. Para sahabat dan imam mazhab yang terkenal tidak pernah melakukan hal tersebut. Maka kita tidak perlu melakukan hal tersebut, karena itu hal yang baru dan mengada-ada. Kalau ditanya apa ada tuntunannya dari Nabi, tidak, laisa minal islam. Kalau dicari dalilnya pasti tidak akan ketemu. Apalagi mengirim ganjaran. Apakah kamu sudah turah ganjaran? Apakah*

---

<sup>48</sup> Samidi, *laporan penelitian fatwa-fatwa keagamaan penyebab konflik (analisis fatwa-fatwa keagamaan MTA Surakarta)*, (Semarang: kementrian agama balai litbang agama semarang, 2012), h.67-68.

*kamu sudah menghitung ganjaran dan dosamu? Was kakehan ganjaranmu to,mulo sebagian dikirimke ahli kubure gitu? Dosamu wae isih okeh banget nek dihitung, lah kok moco qulhu ping pitu yen ono ganjarane dikirimke wong liyo.? Itu bukan dari islam<sup>49</sup>.*

*... tahlil for human corpse that the reward sent to him was no argument in the Qur'an and Hadits. The companion and imammadzhab never do that. So we do not need to do that, because it was something new and fabricate. When asked "is there the command from the prophed"? no. it's laisa minal islam. If sough the argument definitely will not see. Let alone send the rewards. Do you already more the reward than him? Do you have to calculate the rewards and sins? already mostly the reward. therefore the partly sent to his brother who died, like it? Your sins are still much when was calculated, read Surah Ihlas only seven times if there are the reward why delivered to others. It is not from Islam. (Sukino, 2010, 00:50:32).*

Ustadz Sukina said that bid'ah is a new worship after the prophet death. So never taught by the Prophet. He said that: organize something that does not exist at the time of the Prophet and his companions were the worst thing in worship. Let alone tahlilan by sending rewards to the Prophet. Whereas the Prophet was one who *Ma'sum* and without sin. If true that can be delivered, why you do not use the reward, while you are still a multitude of sins. Someone will not get the reward except has been strived alone. The corpse will not get a shipment reward of those who live.<sup>50</sup> (Brosur ahad pagi, on March , 2009).

The opinion above by ustadz Sukino based on the hadits from Nasa'I, saying that: "actually the truth word is Allah's book (Al-Qur'an), the best of guidance is the Prophet Muhammad and the bad case is something new, and

---

<sup>49</sup> . Sukino, 2010, 00:50:32.

<sup>50</sup> . Yayasan Majelis Tafsir Al-Qur'an, Brosur ahad pagi, on March 2, 2009).

everything new is bid'ah, and every bid'ah is misguidance and every misguidance is hell". (HR. Annasa'i). Therefore in the matters of worship we do not make the own rules, then made its own reward. If all of religious practice was no recommendations of the Prophet that includes "syarrul umuur" worst case.<sup>51</sup>

Ustadz Sukina said :

*...."Iha eleke apa moco fatihah, moco tahlil? Afdholu dzikri laa ilaaha illallaah, jadi orang yang membaca dzikir paling afdhal akan mendapat pahala. Tapi kalau dikaitkan dengan orang yang meninggal itu tidak pernah ada tuntunannya pada masa Rasulullah."*<sup>52</sup>

*...what is reading fatihah and tahlil are bad? Afdholu Dzikri laailaha illallaah. So, who read the best dzikir will be get the reward, but if it assosiated with the person who died was never recommended at the prophed era."*<sup>53</sup>

According to the explanation of Ustadz Sukina tha who someone doing the worship should be understand correctly what is the basis or foundation arguments used in worship. If you do not know the argument then do not ever do these worship, because it will be worth. He said that as a da'wah movement and education, MTA without madzhab, because in MTA madzhab is taqlid and prohibited.

One of the MTA's officials say that the MTA does not adhere to one of the existing madzhab, either Hanafi, Maliki, Shafi'i, Hanbali and the other madhhab. MTA respecting their opinions and take their teachings that accordance with the Qur'an and Hadith and left that does not compatible with both. In this statement shows that MTA would like to assert his own ijtihaad, which is not bound by

---

<sup>51</sup> Samidi, *laporan penelitian fatwa-fatwa keagamaan penyebab konflik (analisis fatwa-fatwa keagamaan MTA Surakarta)*, (Semarang: kementrian agama balai litbang agama semarang, 2012), h.66-67.

<sup>52</sup> Sukino, *pengajian ahad pagi, dengan tema islam agama tauhid, 2010 :38*

<sup>53</sup> Sukino, *pengajian ahad pagi, with the theme islam agama tauhid, 2010 :38.*

madzhab system. the Madzhab that adopted by MTA are the Qur'an and Sunnah in their understanding versions. They have to be careful with the existing of madzhab, because afraid if not in accordance with the Qur'an and Hadith. With this very clearly that they rejection of the religius practice that mixed with the local culture, such as yasinan, tahlilan, manaqiban, and so on, all af it are there is ni in hadith, it's called heresy. The prophed said that heresy is *dholalah*, and all of *dholalah finnaar*, ustadz Sukina said: "*malah bahaya kan? Ketoke entok ganjangan ternyata ambil karcis neraka*<sup>54</sup>. (Sukino, 2010, 00:30:22).

All the doctrine aims to build an ideal society based on islamic purity. With the purity of tawhid the society will be able to run the right religion with the avoid acts of shirk and heresy. With this understanding it is expected that society after getting guidance will run the religious properly and correctly without any pollute the faith with acts prohibited by religion.

Majlis Tafsir Al-Qur'an (MTA's) Interpretation methods rooted in the opinion of the chairman as well as a primary teacher, namely Ustadz Ahmad Sukino.<sup>55</sup> *Majlis tafsir alqur'an (MTA)*. is deemed easily blame the others islamic religious communities such as *Nahdlatul Ulama (NU)*, *tarekat group and islam kejawen*. Indirectly that MTA claimed only his group are in accordance with the Qur'an and Hadith, the Other religious groups is deemed. because it has many mixed with heresy and khurofat. These concepts that became the ideology of the MTA. MTA's method in carring ideological purification openly this is giving potential to create the conflicSt, this is something that can damage the religious harmony. Thus, the MTA has become a fundamentalist<sup>56</sup> madzhab that always basing his views on the Qur'an.

---

<sup>54</sup> . Pengajian ahad pagi, Sukino, 2010, 00:30:22.

<sup>55</sup> . interview fith fatimah, one of the member of MTA in Gemolong.

<sup>56</sup> Fundamentalism has been defined by George Marsden as the demand for a strict adherence to certain theological doctrines, in reaction against Modernist theology. The term usually has a religious connotation indicating unwavering attachment to a set of irreducible beliefs, but fundamentalism has come to be applied to a broad tendency among certain groups, mainly, although not exclusively, in religion. This tendency is most often characterized by a markedly strict literalism as applied to certain specific scriptures, dogmas, or ideologies, and a strong sense of the importance of maintaining ingroup and outgroup distinctions, leading to an emphasis on purity and the desire to return to a previous ideal from which it is believed that members have

Religious fatwa are often causing the conflict, this is caused by fundamentalism and radicalism,<sup>57</sup> with the way trying to restore the purity of religion. Calls for a return to the guidance of religion has successfully to gain the sympathy of society that are confused and miss the spiritual islamic values. They can attract the interest in various circles. There are two groups of religious fundamentalism that need to be considered. The first, ideology of jihad to fight for the defense of religion. this movement can bring radicalization movement. The second, the movement to impose Islamic Shari'ah in all facets of life.<sup>58</sup>

According to Yusuf Qaradawi religious conflicts can happen as a result of religious extremism. According to him there are some indicators of religious extremism. *The first*, fanaticism and intolerance, as a result of the prejudice, rigidity and lack of insight, then forcing others either in the form of intellectual terrorism such as fitnah and accusations of *bid'ah*, *kafir*, *fasiq*, *murta* are more terrifying than physical terrorism. *The second* are exaggerated, for example: there are religious groups who tend to take a hard line who likes demonstration with invective incitement and bomb threat. This group indoctrinate the laity and manipulate solidarity group due to the shallowness of religion understanding. The third, burdening the others people without considering the situation and condition.

---

begun to stray. Rejection of diversity of opinion as applied to these established "fundamentals" and their accepted interpretation within the group is often the result of this tendency.

<sup>57</sup> The term "**Radical**" (from the Latin "*radix*" meaning root) during the late 18th-century identified proponents of the **Radical Movement**, this term came to denote a progressive liberal ideology. Various meanings of radicalism, then referring to the word "root" or rooted. Radical change means a change deep-rooted, because it involves the replacement of the basics that changed earlier. In Big Indonesian Dictionary, defined as thoroughly radical, all-out, very loudly demanding change, and advanced in thinking or acting. Islamic radikalism implies Islamic group that has a high ideological and fanatical belief that they are striving to replace the order value and the system beingso, radicalism can be understood as a religious ideology that refers to a very basic foundation of religion, their religious fanatic is quite high, it is not uncommon Saxon uses violence actualize religious ideology embraced and believed. The radicals want any changes or updates fundamentally socio-religious system or a new value system that believes. Radicalism not only be understood or religious ideology that is both discourse and thought, at a certain extent understand this can manifest in the form of movement and actions on the field.

<sup>58</sup> Fundamentalism which is in the middle east region, as *Ihwanul muslimin (mesir)*, *FIS (Al-Jazair)*, *Refah (turki)*, *Jamaat islami (Pakistan)*, *Hizbut Tahrir (yordania)*, *Taliban (Afghanistan)*, *Al-Mujahidin (Irak)*, *jam'iyah ruhaniyah mobarez (iran)* *Hizbullah (libanon)*, *Hammam (palestina)*, *gerakan imam mahdi (saudi arabia)*. (Kebudayaan, Jakarta: PT Raja Grafindo, 2012, h.34).

The fourth, hard to treat the self and others. All the characteristics of religious extreme is clearly endanger the rights of others. Extremism also gave birth to the danger and insecurity, as well as revoke the safety and protection for others.<sup>59</sup>

When the religion is understood from the dogmatic, textual, formalistic, ritualistic and symbolic, so it will be very easily lead to conflict, especially when it collided with a civilization that is considered deviant. If that happens, so religious teachings which filled with the value of humanity (Islam rahmatan lil'alam) will be faded. it would be appear the violence, radical and terror, these extreme attitudes as well as Khawarij group<sup>60</sup>.

One of the factor of driving the rise of fundamentalism is the spirit of fervent and passionate to return to the purity of Islam, but they are less equipped with an adequate understanding of the teachings of Islam itself. Their calls are often looked the arid and less wise. Their slogan: "*Ish Kariman au mut syahidan*". The meaning is : live in noble or (if not) die as a martyr ". In western countries, especially the United States (US) is always negative thinking to Islam. Islam is often associated with extremism, terrorism, radicalism, and anti-modernity.<sup>61</sup> In fact islamic religion is a religion of *rahmatan lil'alam*, love of peace, tolerance and caring. Thus it has been seen that something could damage the image of religion is fundamentalism and radicalism in religion, both in theology or action.

---

<sup>59</sup> Yusuf Qardhawi, *Islam Ekstem, analisis pemecahannya*, terj Alwi A.M, (bandung: mizan, 1989). H 55-58.

<sup>60</sup> Community of Khawarij have exaggerated characteristic, they say that the other group are *kafir*. Then they demanded as much as possible for the government to set up a sort of republic and they mengafirkan to anyone who opposes its founding in a long time (Syaih Muhammad Abduh, *Risalah Tauhid*, (kairo: 1969)).

<sup>61</sup> *Ibid*, pemikiran kalam, h. xiii

## CHAPTER IV

### ANALYSIS THE VERSES OF TAUHID MAJLIS TAFSIR AL-QUR'AN (MTA) AND HIS METHOD TO INTERPRET THE TAUHID VERSES

#### A. Questioning Majlis Tafsir Al-Qur'an (MTA'S) In Interpret the Verses of *tauhid fi al-'ibadah, tauhid fi al-isti'annah, tauhid fi al-sifat.*

In previous chapters has been described that tauhid According to MTA is believe that God is One in Essence and its nature, all worship must be directed to God alone as it is in the Qur'an and hadith purely without any reductions or additions. If there are reducing or adding it is not allowed because it is bid'ah, and all of bid'ah is heresy, it's including shirk.

Majlis Tafsir Al-Qur'an (MTA) in defining of monotheism only focused on the Oneness of Allah in worship and mu'amalah. As the chapter three that the writer just take the verses of *tauhid fi al-'ibadah, tauhid fi al-isti'annah and tauhid fi al-sifat.*

##### 1. التوحيد في العبادة

The first is "*at tauhid fi al-ibadah*" that just to our God in worship, there is no right to be worshiped besides Allah. The opponent of tauhid is shirk. When someone do a compliment to other than Allah it is shirk in worship "الشرك في العبادة" partners with Allah in worship". Doing religious ceremonies are organized by ancestral beliefs. For example, a person believes that a grave was sacred or noble. The existence of this prohibition MTA refers to Surah At-Tawbah verse: 84.

وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ إِنَّهُمْ كَفَرُوا بِاللَّهِ  
وَرَسُولِهِ وَمَاتُوا وَهُمْ فَاسِقُونَ (٨٤)

*And never (Muhammad) pray (funeral prayer) for any of them (corpse) a person who died, not stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Fasiqun (rebellious, disobedient to Allah and his messenger).<sup>1</sup>*

*Majlis Tafsir Al-Qur'an (MTA)* interpret that funeral prayer for corpse in the grave and gathering at the house of people who died in order *tahlilan*, *mitung dino*, *matang puluh*, *nyatus*, *nyewu*, *visit the grave*, *mayungi mayat* and others related with the corpse . All of it is disbelief (Shirk in worship) because it resembles the Hindu teachings.<sup>2</sup>

According to the researchers that the verse above is not a ban for worship to corpses in the grave and gathered at his home to *tahlilan*, but the verse above is prohibition worship for unbelievers (*kafir*) who does not want to fight with their lives and property, so it is not fair to respected by the Prophet at that time. Because they was turned away from the Prophet when will face the war.

So, the worship for corpse in the grave and gathering at his home in order to pray for the corpse is allowed. Because the low of it is *fardhu kifayah* which is usually done in the mosque, but sometimes people do it in the grave because of late doing it in the mosque and then followed to the grave. Then it is legitimate and does not constitute shirk, because it can add our faith to God.

The benefits of worship and pray for the corpse are to abort the law of *fardhu kifayah* and also to increase our faith. Because it can remind us of death that every person will be death, so that always trying to closer to Allah by increasing the good deeds in the world as a preparation in the next, thus our faith be increased.

---

<sup>1</sup> Listening Pengajian ahad pagi at the MTA's centre , tahun 2014.

<sup>2</sup> Recording of Pegajian tabligh akbar by ustadz Abdul Aziz the member of MTA a former of pastor Hindu at secons to 00:30:57. Ayat diatas juga dijelaskan demikian oleh pak sukino dalam pengajian ahad pagi tahun 2013, 00:32:11.

It is as expressed by M. Quraish Shihab, that the verse above not prohibitions praying in the grave and gathering at corpses home to *tahlilan*. But the prohibition praying to *kafir* people who turn away from the Prophet while fighting in the war, it can be known by looking *munasabah* at the previous verse, QS. At-Taubah: 81-83.

فَرِحَ الْمُخَلَّفُونَ بِمَقْعَدِهِمْ خِلَافَ رَسُولِ اللَّهِ وَكَرَهُوا أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ  
وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ جَهَنَّمَ أَشَدُّ حَرًّا  
لَوْ كَانُوا يَفْقَهُونَ (٨١) فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا  
يَكْسِبُونَ (٨٢) فَإِنْ رَجَعَكَ اللَّهُ إِلَى طَائِفَةٍ مِنْهُمْ فَاسْتَأْذِنُوكَ لِلْخُرُوجِ فَقُلْ  
لَنْ تَخْرُجُوا مَعِيَ أَبَدًا وَلَنْ تُقَاتِلُوا مَعِيَ عَدُوًّا إِنَّكُمْ رَضِيتُمْ بِالْقُعُودِ أَوَّلَ مَرَّةٍ  
فَاعْبُدُوا مَعَ الْخَالِفِينَ (٨٣)

81: *Those who were left behind rejoiced at sitting still behind the messenger of Allah, and were averse to striving with their wealth and their lives in Allah's way. And they said: Go not forth in the heat! Say: The fire of hell is more intense of heat, if they but understood.*

82: *Then let them laugh a little: they will weep much, as the reward of what they used to earn.*

83: *If Allah brings thee back (from the campaign) unto a party of them and they ask of thee leave to go out (to fight), then say unto them: Ye shall never more go out with me nor fight with me against a foe. Ye were content with sitting still the first time. So sit still, with the useless.*

This verse describes the attitude of the *Munafiq* people when they refused to join the war *tabuk*, that how bad their behavior (*Munafiq*) so that does not deserve to be forgiveness. They abandoned the Prophet to war. They are very happy to sit at home. They do not like to strive with

their wealth and their lives in the way of Allah. They are not only reluctant to jihad but they deter to others who want to strive, they say "Do not go to war in this scorching heat". Say O Muhammad, to the *Munafiq* that: hell fire of *Jahannam* harder hot, and more poignant, if they know and realize they will not leave the battlefield.

When the prophet comes home from the war they were not allowed to go to war again, because in essence they are enemies in the blanket. They are not going to be with the Prophet forever.

Then the next verse explains the prohibition praying the hypocrites when they died. they are treated as such because of them do not deserve to be prayer by the Prophet caused by his behavior during his lifetime became enemies in a blanket.

Corpse prayer (*sholat janazah*) is one way to ask forgiveness of Allah against those who died. While the meaning of لا تقم على قبره understood by many *ulamak*, do not stand up when he (the hypocrites) was buried and do not also go to religious visit to his grave. Actually participated in the burial of a Muslim is *fardlu kifayah*, as well as corpse prayer. The command not to pray in the grave and not attend at his funeral is the statement about paganism that died. Surely, they have disbelieved to Allah and His messenger, and they died in a state of the wicked<sup>3</sup>.

## 2. التوحيد في الإستعانة

The second is "*tauhid fi al-isti'annah*" that only unto God a request for help, the intention is only to God for help, if asked for help to other than Allah is shirk "الشرك في الإستعانة" partners with God in a request for help. For example: please lengthened the age, please be safety, please smoothness the *rizki*, please protected from the disaster and others by visiting the grave. relying on a single letter, for example ;*surah yasin*

---

<sup>3</sup> M.Quraish Shihab, tafsir al-Misbah, volume 5, (Jakarta: Lentera Hati, 2012), h 185-193.

which is believed have the privilege, *sholat hajad* and *tahajud* prayer with the goal to get married, have kids so fast, etc.<sup>4</sup>

According to the researchers that MTA forbid the *tawassul* thoroughly. Whereas there are *tawassul* are permitted and prohibited. *tawassul* that permitted as God has commanded in the Qur'an by doing good actions (*tawassul bi akmalī as-sholihah*) , such as: prayer, *dzikir*, *birrulwalidaini*, helping each other, honest, trustworthy and others. By doing this action does not include shirk, because essentially continue to believe in God in a way closer to God. As for the prohibited *tawassul* is *tawassul mazmumah* or disgraceful, such as worship idols, worshipping a large stone, worship the tree, sun, moon, etc.

For examples the hadiths which allows *tawassul* with 'pious charity like the story of three friends who are caught in the cave. HR. Muslims; 4926. That reads:

حَدَّثَنِي مُحَمَّدُ بْنُ إِسْحَقَ الْمُسَيْبِيُّ حَدَّثَنِي أَنَسُ بْنُ يَعْنِي ابْنَ عِيَّاضِ أَبِي ضَمْرَةَ  
عَنْ مُوسَى بْنِ عُقْبَةَ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ رَسُولِ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ بَيْنَمَا ثَلَاثَةٌ نَفَرٍ يَتَمَشَّوْنَ أَخَذَهُمُ الْمَطَرُ فَأَوَوْا إِلَى  
غَارٍ فِي جَبَلٍ فَانْحَطَّتْ عَلَى فَمِ غَارِهِمْ صَخْرَةٌ مِنَ الْجَبَلِ فَانْطَبَقَتْ عَلَيْهِمْ  
فَقَالَ بَعْضُهُمْ لِبَعْضٍ انظُرُوا أَعْمَالًا عَمِلْتُمُوهَا صَالِحَةً لِلَّهِ فَادْعُوا اللَّهَ  
تَعَالَى بِهَا لَعَلَّ اللَّهَ يَفْرُجُهَا عَنْكُمْ فَقَالَ أَحَدُهُمُ اللَّهُمَّ إِنَّهُ كَانَ لِي وَالِدَانِ  
شَيْخَانِ كَبِيرَانِ وَأَمْرَاتِي وَلِي صَبِيَّةٌ صِعَارٌ أُرْعَى عَلَيْهِمْ فَإِذَا أَرَحْتُ عَلَيْهِمْ  
حَلَبْتُ فَبَدَأْتُ بِوَالِدِيَّ فَسَقَيْتُهُمَا قَبْلَ بَنِيَّ وَأَنَّهُ نَأَى بِي ذَاتَ يَوْمٍ الشَّجَرُ فَلَمْ  
آتِ حَتَّى أُمْسِيَتْ فَوَجَدْتُهُمَا قَدْ نَامَا فَحَلَبْتُ كَمَا كُنْتُ أَحْلُبُ فُجِنْتُ بِالْحَلَابِ  
فَقُمْتُ عِنْدَ رُءُوسِهِمَا أَكْرَهُ أَنْ أَوْقِظَهُمَا مِنْ نَوْمِهِمَا وَأَكْرَهُ أَنْ أَسْقِيَّ

<sup>4</sup> . Jihad pagi, 28-06-2009, 00:55:76.

الصَّبِيَّةَ قَبْلَهُمَا وَالصَّبِيَّةَ يَتَضَاعُونَ عِنْدَ قَدَمِيَّ فَلَمْ يَزَلْ ذَلِكَ دَائِي وَدَابَّهُمْ  
حَتَّى طَلَعَ الْقَجْرُ فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ لَنَا  
مِنْهَا فُرْجَةً نَرَى مِنْهَا السَّمَاءَ فَفَرَجَ اللَّهُ مِنْهَا فُرْجَةً فَرَأَوْا مِنْهَا السَّمَاءَ  
وَقَالَ الْآخِرُ اللَّهُمَّ إِنَّهُ كَانَتْ لِي ابْنَةٌ عَمَّ أَحَبَبْتُهَا كَأَشَدَّ مَا يُحِبُّ الرَّجَالُ  
النِّسَاءَ وَطَلَبْتُ إِلَيْهَا نَفْسَهَا فَأَبَتْ حَتَّى آتَيْتَهَا بِمِائَةِ دِينَارٍ فَتَعَبْتُ حَتَّى  
جَمَعْتُ مِائَةَ دِينَارٍ فَجِئْتُهَا بِهَا فَلَمَّا وَقَعْتُ بَيْنَ رَجُلَيْهَا قَالَتْ يَا عَبْدَ اللَّهِ اتَّقِ  
اللَّهَ وَلَا تَفْتَحِ الْخَاتَمَ إِلَّا بِحَقِّهِ فُفُتُّ عَنْهَا فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ  
ابْتِغَاءَ وَجْهِكَ فَافْرُجْ لَنَا مِنْهَا فُرْجَةً فَفَرَجَ لَهُمْ وَقَالَ الْآخِرُ اللَّهُمَّ إِنِّي كُنْتُ  
اسْتَأْجَرْتُ أُجِيرًا بِفَرَقِ أَرْزُ فَلَمَّا قَضَى عَمَلَهُ قَالَ أَعْطِنِي حَقِّي فَعَرَضْتُ  
عَلَيْهِ فَرَقَهُ فَرَعِبَ عَنْهُ فَلَمْ أَزَلْ أَزْرَعُهُ حَتَّى جَمَعْتُ مِنْهُ بَقْرًا وَرَعَاءَهَا  
فَجَاءَنِي فَقَالَ اتَّقِ اللَّهَ وَلَا تَظْلِمْنِي حَقِّي قُلْتُ أَذْهَبُ إِلَى تِلْكَ الْبَقَرِ وَرَعَائِهَا  
فُخَذُّهَا فَقَالَ اتَّقِ اللَّهَ وَلَا تَسْتَهْزِئْ بِي فَقُلْتُ إِنِّي لَأَسْتَهْزِئُ بِكَ خُذْ ذَلِكَ  
الْبَقَرَ وَرَعَاءَهَا فَأَخَذَهُ فَذَهَبَ بِهِ فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ  
وَجْهِكَ فَافْرُجْ لَنَا مَا بَقِيَ فَفَرَجَ اللَّهُ مَا بَقِيَ وَ حَدَّثَنَا إِسْحَقُ بْنُ مَنْصُورٍ  
وَعَبْدُ بْنُ حَمِيدٍ قَالَا أَخْبَرَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ أَخْبَرَنِي مُوسَى بْنُ  
عُقْبَةَ ح وَ حَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ اللَّهِ ح  
وَ حَدَّثَنِي أَبُو كُرَيْبٍ وَمُحَمَّدُ بْنُ طَرِيفِ الْبَجَلِيِّ قَالَا حَدَّثَنَا ابْنُ فَضِيلٍ حَدَّثَنَا  
أَبِي وَرَقِبَةَ بْنُ مَسْقَلَةَ ح وَ حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَحَسَنُ الْحُلَوَانِيُّ وَعَبْدُ  
بْنُ حَمِيدٍ قَالُوا حَدَّثَنَا يَعْقُوبُ يَعْنُونَ ابْنَ إِبْرَاهِيمَ بْنِ سَعْدٍ حَدَّثَنَا أَبِي عَنْ  
صَالِحِ بْنِ كَيْسَانَ كُلُّهُمْ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ بِمَعْنَى حَدِيثِ أَبِي ضَمْرَةَ عَنْ مُوسَى بْنِ عُقْبَةَ وَزَادُوا فِي حَدِيثِهِمْ  
وَخَرَجُوا يَمْشُونَ وَفِي حَدِيثِ صَالِحِ يَتَمَاشُونَ إِلَّا عَبْدَ اللَّهِ فَإِنَّ فِي حَدِيثِهِ  
وَخَرَجُوا وَلَمْ يَذْكَرْ بَعْدَهَا شَيْئًا حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ النَّمِيمِيُّ وَعَبْدُ اللَّهِ

بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامٍ وَأَبُو بَكْرٍ بْنُ إِسْحَاقَ قَالَ ابْنُ سَهْلٍ حَدَّثَنَا وَقَالَ  
 الْآخِرَانِ أَخْبَرَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ أَخْبَرَنِي سَالِمُ بْنُ  
 عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
 وَسَلَّمَ يَقُولُ انْطَلَقَ ثَلَاثَةٌ رَهْطٍ مِمَّنْ كَانَ قَبْلَكُمْ حَتَّىٰ آوَاهُمْ الْمَبِيتُ إِلَىٰ غَارٍ  
 وَاقْتَصَّ الْحَدِيثَ بِمَعْنَى حَدِيثِ نَافِعٍ عَنِ ابْنِ عُمَرَ غَيْرَ أَنَّهُ قَالَ قَالَ رَجُلٌ  
 مِنْهُمْ اللَّهُمَّ كَانَ لِي أَبَوَانِ شَيْخَانِ كَبِيرَانِ فَكُنْتُ لَا أَعْبِقُ قَبْلَهُمَا أَهْلًا وَلَا  
 مَالًا وَقَالَ فَاْمْتَنَعْتُ مِنِّي حَتَّىٰ أَلَمْتُ بِهَا سَنَةً مِنَ السَّنِينَ فَجَاءَتْنِي  
 فَأَعْطَيْتُهَا عِشْرِينَ وَمِائَةَ دِينَارٍ وَقَالَ فَتَمَرَّتْ أَجْرَهُ حَتَّىٰ كَثُرَتْ مِنْهُ الْأَمْوَالُ  
 فَارْتَعَجَتْ وَقَالَ فَخَرَجُوا مِنَ الْغَارِ يَمْشُونَ

The hadith above is the story of three people who are caught in the cave which is caused the door is closed by a large stone, then the three men prayed to God with interme diaries righteous deeds, the third charity is:

- a. The first is *birrul walidain*, the story of a dairy farmer who prioritize the parents of the children and his wife. After both parents have to drink milk then he came to his wife and his children.
- b. Very keep away from fornication because of afraid of God.
- c. *Amanah*. The story of a skipper who has not given wages to its employees, then the wages used as cattle then treated until have a lot of cattle. A moment later their workers comes then submit all of the salaries in the form of camels, cows, goats and slaves.

They are prayed: "O Allah! If what I have done is simply hope your face, then open to the cave hole of a large stone which closed this place. Then the large stone have shifted little by little so that they can get out going on". (HR. Muttafaq Alaih).

This hadith indicates tawassul to Allah Ta'ala with intermediaries righteous deeds are simply hope the pleasure of Allah Ta'ala is allowed. While tawassul with other than that, such as sacred places, trees, graves, it is a big shirk because the people make into non muslim. Allah ta'ala said:

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنَّكُمْ صَادِقِينَ (١٩٤)

*“Indeed, those you [polytheists] call upon besides Allah are servants like you. So call upon them and let them respond to you, if you should be truthful”.*

The verse which allows for wasilah as the word of God in the Qur'an Surah al-Ma'idah verse: 35, which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ (٣٥)

*“O you who believe! Do your duty to Allah and fear Him. Seek the means of approach to Him, and strive hard in His Cause as much as you can. So that you are may be successful”.*

This verse is also used by the scholars as an argument to justify the term tawassul, which is closer to Allah with all the pious charity.<sup>5</sup> With the existence of this verse and the opinion of the scholars who allow the tawassul, so the researcher is to agree with the scholars who allow it and do not include shirk. That any kinds of righteous charity are allowed who

---

<sup>5</sup> M. Quaraish Shihab, Tafsir Al-Misbah, volume 3, (Jakarta: Lentera hati, 2002), h 106-109.

are caused of someone to be successful to go to out of the difficulties in the world and the hereafter.

### 3. التوحيد في الصفات

The fifth are “*tauhid fi al-sifat*” Believing that there are no creatures that have the attribute (الصفات) such as the attribute of God. If assume that there is human being has the properties like God then belonging الصفات في الشرك shirk to the God in the attribute. Only God who have the rightful authority to receive all of the praise, because only God the most high attribute, his goodness and the grace over the whole of this nature.

Attributes of God are written in the brochure *Ahad pagi* is not different with *asma'ul husna*, Among them are *islam agama tauhid*:

- a. Allah maha Pemurah dan Penyayang in the QS. Fatihah: 1,3 ; QS. Al-Baqarah: 163 ; QS. Al-Isra:110 ; QS. Al-Hasyr :22-24 ; QS. Maryam:66-69, :74-76, :88-92, ; QS. Fusshilat:1-5, QS. Az-Zuhhruf:16-20 etc.
- b. Allah Maha Pencipta, QS. Ad-Dukhaan :38-39, QS. Adz- Dzaariyaat :47-49.etc.<sup>6</sup>
- c. Allah Maha Penerima Taubat ; QS. Al-Baqarah : 35-37, ; QS. Taahaa:115-122, :54, ; QS. Al-Maaidah:70-71, 38-39 ; QS. Asy-Syuuraa:24-26, ; QS. An-Nisaa':15-16, 17-18, 25-26 etc.
- d. Allah Maha kuasa, QS. At-Talaq :12, QS. Al-Maaidah :120, QS. Ali 'imran :189. Etc.<sup>7</sup>
- e. Allah maha mengetahui; QS. Saba':1-3, QS. Al-Mu'minuun: 91-92, QS. An-Nahl: 125, QS. Al-Isra' :53-55. Etc.<sup>8</sup>

---

<sup>6</sup> . Yayasan Majelis Tafsir Al-Qur'an, *Kumpulan Brosur Ahad pagi , islam agama tauhid*, Alllah Maha pencipta, tahun 2010, h. 81-82.

<sup>7</sup> . Yayasan Majelis Tafsir Al-Qur'an, *Kumpulan Brosur Ahad pagi , islam agama tauhid*, Alllah Maha Kuasa, tahun 2010, h. 141.

<sup>8</sup> . Yayasan Majelis Tafsir Al-Qur'an, *kumpulan brosur ahad pagi , islam agama tauhid*, tahun 2011, h. 17.

f. *Allah Maha Mendengar dan Melihat* ; QS. *Al-Baqarah* :256, *Al-An'aam* :12-15, QS. *An-Nisaa'*:131-134, QS. *Al-Israa'*:1, QS. *Ad-Dukhoon*:1-8.<sup>9</sup>  
And etc. as the attributes of God are there.

And others as the attributes of God is only possessed by God alone. Based on the results of the researcher that *sifat-sifat Allah* are perfect only owned by God. But the attributes of God was also presented on its inhabitants, such as the nature loving, patient, and other properties. For Examples *sifat 'Adziim* bestowed on Prophet Muhammad that contained in Surah al-Mulk:4.

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ (٤)

“And indeed, you are of a great moral character”.

The Nobility of character of the Prophet Muhammad which reached its peak was described by God in the verse above with a beautiful arrangement language and assertive. That God was giving characterization for its inhabitants with the great words. It is proof of the moral grandeur of the Prophet Muhammad.<sup>10</sup> By looking at how great a moral of the Prophet Muhammad does not mean that we doing shirk, because we are aware that the creator is the greater.

This opinion as expressed by Muhammad Quraish Shihab, he said that the world Allah only possessed by God. However, *Rahman and Rahim* properties and other properties can be owned by its inhabitants. But the attributes of God is different with the human nature. For example, the nature of *rahman and rahim* or affection that is possessed by God sent to all its inhabitants, but the nature of affection that possessed by humans is limited. Like a mother's love for her child is very exaggerated, but a mother's love to others is certainly limited especially to unknown person. So, the nature of *rahman and rahim* and all the attributes of God

<sup>9</sup> . Yayasan Majelis Tafsir Al-Qur'an, *kumpulan brosur ahad pagi* , islam agama tauhid, tahun 2011, h. 41.

<sup>10</sup> M. Quraish Shihab, *Tafsir al-Misbah*, volume 14, (Jakarta: lentera hati, 2002), h. 241-244.

the others are also owned by inhabitants, but the nature of God is not commensurate with the human nature. Because of God is a form that does not have the Essence equality, and the nature of his work with anything and anyone. The prophet was illustrating the magnitude of God's grace with his saying: Allah SWT, makes the grace one hundred parts. He keeps at his side Ninety Nine parts and sent down to earth one piece. One part is distributed evenly to all its inhabitants (HR. Muslim)<sup>11</sup>.

Writer says that the concept of tauhid according to MTA's interpretation there are five as mentioned above, because in the book tafsir of MTA was stated that there are five of shirk, because shirk is the opposite of tauhid.

Majlis Tafsir Al-Qur'an (MTA's) Theology is not much different from the opinion of Shaykh Muhammad ibn Abdul Wahab and the other fundamental thinkers. This group is referred to as members of the "*puritan*" purify the islamic religion which is trying to revive the monotheistic call in community and the religious manner in accordance with the guidance of the Prophet and the Companions. His teachings are include: *tauhid, tabarruk, pujian, menempel ayat al-qur'an di dinding, slametan, tawassul, ziarah kubur para nabi dan wali, takfir, bid'ah, khurofat dan taklid*, all of it are shirk and unforgivable his sin. Essentially have the same doctrine and the same goal namely to purify the religion of Islam.

This is different with the tauhid expressed by Isma'il Raji al-Faruqi that tauhid is very broad in scope. About nature, plants, animals, water, air, space, time, history, truth and so on. Because of everything is a manifestation of tauhid<sup>12</sup>.

There are several principles according to Ismail al-Faruqi: *The first principle* of tawhidis testimony that there is no god besides Allah, it means that there are the dual nature of reality that is consists of natural levels or creation and transcendent level or creator.

*The second principle of tauhid*, is testimony that there is no god except Allah, it means that God is the God of everything of not God. He is the creator or

---

<sup>11</sup> M. Quraish Shihab, Tafsir Al-Misbah, vol 1, (Pisangan Ciputat: lentera hati, 2012) h20-26.

<sup>12</sup> Isma'il Raji Al-Faruqi, *tauhid*, (Bandung: Pustaka, 1988) h. 1-2

causes of something of not God. He is the creator or because the earliest and last goal of everything of not God.

*The third principle of tauhid* is that God is the final goal of universe, it means that humans have the ability to do something, that the universe can be subdued or can receive a human.

*The fourth principle of tauhid* is the humans have the ability to do and have the freedom to not do. This independence gives man a responsibility for all actions.

These four principles above expressed by al-Faruqi in some terms that is are:

1. *Dualitas* : the duality is reality consists of two types: God and not God; Creator and creature, The first type only has one member that is Allah Subhanahu Wa Ta'ala. Only God is eternal the transcendent creator, nothing same with him. The second type is the fabric of space time, experience, creation. This is includes all of the creatures, the world of objects, plants and animals, humans, jinn and angels and etc. Both of realities types is creator and creatures absolutely different in form and anthologies, as well as the existence and careers.
2. *Ideasionalitas* is the relationship between two levels of these reality. Point of reference in man is the faculty of understanding. As an organ and a place to store the knowledge of understanding covering all functions gnoseologi. Such as memory, fantasy, reasoning, observation, intuition, awareness, and etc. Every human being awarded understanding. This grace is strong enough to understand the will of God through the following ways; when the will is expressed with words directly from God to man; and when, as the pattern of God in creation, or "natural law" the will of God can be deduced through observation of the creation.
3. *Teleology* is the nature of the cosmos that is aimed to serve the purpose of its creator, and doing it with design. This world is not created in vain. It was created in perfect shape. The world is "cosmos" an orderly creation and the will of the creator always materialized. The patterns are fulfilled

with the certainty of natural law. The physical and psychological functions of man integrated with nature, because that man must obey the laws relating to it.

4. The capacity of human beings in the natural process, as perpetrators of human moral action must be able to change themselves, their neighbors and society, nature or the environment in order to actualize the God command. To have a goal, then the creation should be permitted to act, to change, able to change the substance, structure, conditions and relationships, so it can show a pattern or human purposes.
5. Responsibilities and calculations, surely the man has been given the obligation to change himself, society and the environment to fit the pattern of god. Creation should act and able to accept his actions and realize the goal. From this fact that human bear the responsibility.

The sixth principle of the above is the truth which is the essence of tauhid and the essence of Islam. Being a Muslim its means assume the creator is god only.<sup>13</sup> Islam is not only a spiritual life that is just filled with prayer and meditation constantly, but full enjoyment of this world, which is regulated by ethical rules with prohibition of excessive, harmful to others, injustice, hatred and discrimination<sup>14</sup>.

## **B. Positioning MTA'S Method of Interpretation**

Based on the classification of chapter two the method used by MTA in expressing his ideology there are two ways, through the text and oral. With text the method used by MTA to interpret is textual method with show the meaning outside (dhohirul lafadz), interpret what is in accordance with disclosed by verse and then add the verse and hadith as a reinforcement of the explanation.

The method used by MTA like the Ulamak salaf method when faced the *mutasyabihat* verses not give interpretation, just translating as is, then add: الله اعلم

---

<sup>13</sup> Isma'il Raji Al-Faruqi, *tauhid*, (Bandung: Pustaka, 1988) h. 1-24.

<sup>14</sup> *Ibid*, h. 85.

بمراده. (Allah more knows the real purpose). The important thing to be sure that Al- Qur'an is the revelation of God and surely true. However, when faced the law verses (*ayat muhkam*) construed in accordance with *dhohir al- lafadz*.<sup>15</sup>

The method used by MTA is textual interpretation or can be called *tafsir bi al-ma'tsur*. The verse of the Qur'an interpreted by the Qur'an it's self or Qur'an interpreted by the hadith. According to Al-Farmawi that textual interpretation can be called as the *ijmali* interpretation (*tafsir ijmali*) that Nash al-Qur'an interpreted with the Qur'an or Sunnah. Majlis Tafsir Al-Qur'an (MTA) used Al-'ibrah bi 'umum, al-lafazhi la bi khusus as-sabab, Who Became Handbook is the general word not the special case.

The method presented by MTA in his teaching orally he raised the social problems that are considered shirk and deviated from the religion of Islam. In this case MTA carries ideological purists who tend opposite the local Islamic culture, bring the muslim back to the Qur'an and hadits purely without any reduction and addition.

---

<sup>15</sup> . Yayasan Majlis Tafsir Al-Qur'an, *Tafsir Al-Qur'an suarat Al-Fatihah dan Al-Baqarah*, jilid 1, 2005, h. 31.

## CHAPTER V

### EPILOGUE

#### A. Conclusion

After doing the analyst on *tafsir MTA* related with tauhid, the authors can conclude that The verses of tauhid according to MTA's interpretation is believing that God is One in Essence and its nature, all of worship must be directed to God alone as it is in the Qur'an and hadith purely without any reductions or additions. If there are reducing or adding it includes shirk.

The method used by MTA is textual interpretation or can be called *tafsir bi al-ma'tsur*. The verse of the Qur'an interpreted by the Qur'an it's self or Qur'an interpreted by the hadith. According to Al-Farmawi that textual interpretation can be called as the ijmal interpretation (*tafsir ijmal*) that Nash al-Qur'an interpreted with the Qur'an or Sunnah. Majlis Tafsir Al-Qur'an (MTA) used Al-'ibrah bi 'umum, al-lafazhi la bi khusus as-sabab, Who Became Handbook is the general word not the special case.

In MTA's teaching always raised the social problems that have been done by society in general is considered shirk and deviated from the religion of Islam. In this case MTA carries the ideological purists who tend to opposite the local Islamic culture.

#### B. Suggestion

If we look at increasing the number of mufassir of the Qur'an since ancient times to the present in order to reviewing and explore the content of the Qur'an are very valuable, the writer invites the reader who pursue the Islamic science to always review the books of tafsir that has been there to make it easier to understand the Qur'an in accordance with new development. Because of the interpretation of the Qur'an will be growing rapidly.

With this development we have to increase the knowledge, continues to understand and accept the other people's thinking to enrich the knowledge. Never hate the differences of thought, because the mind is a gift from God. Importantly

we have to have strong beliefs without mocks the other beliefs of other groups. Respect the differences and create the peace.

### **C. Closing**

By saying thanks to Allah who has been blessing and giving mercies to the researcher, it is a great gift from Him through finishing this final project. Although the researcher has worked maximally, yet the researcher is sure that the work is still far from perfectness and also less satisfying. Therefore, critiques and comments which are constructive are always and continuously needed by the researcher.

At last, the researcher hopes that this work will be valuable and beneficial for the researcher especially and the others who concern on any other field of study generally.

## BIBLIOGRAPHY

- Abduh, Muhammad, Syeh, *Risalah Tauhid*, UII Press, Yogyakarta, 2001.
- Abidu, Hasan, Yunus, *Tafsir al Qur'an; Sejarah Tafsir dan Metode Para Mufassir*, Gaya Media Pratama, Jakarta, 2007.
- Abu Zaid, Nasr Hamid, *Tekstualitas Al-Qur'an (Kritik Terhadap Ulumul Qur'an)*, LKIS Pelangi Aksara, Yogyakarta, 2001.
- Abu Zaid, Nasr hamid, *Tekstualitas Al-Qur'an*, ter. Khoirin Nadliyin, LKiS , Yogyakarta, 1989.
- Aijudin, Anas, *Transformasi Sosial Gerakan Islam di Surakarta*, Laporan Penelitian Puslitbang Kehidupan Keagamaan, Badan Litbang dan Diklat Depag RI, 2008, Tidak di Publikasikan.
- Al-Alayani, Ali bin Nafi', *Tabarruk Yang Disayariatkan Dan Yang Dilarang*, Pustaka Al-Kautsar, Jakarta Timur, 1993.
- Al-Faruqi, Raji, Isma'il, *Tauhid*, Gema Insani Press, Jakarta, 1998.
- Al-Faruqi, Ismail Raji dan Lois Lamy Al-Faruqi, *The Cultural Atlas Of Islam*, Macmillan Publishing Company, New York, 1986.
- Al-Farmawi, Al-Hayy, Abdul, *Metode Tafsir Maudhu'I*, Raja grafindo persada, Jakarta, 1996.
- Al-Farmawi, Hayyi, Abdul, *Al Bidayah Fi al-Tafsir Al-Maudhu'I Dirasah Manhajiyah Maudhu'iyah*, terj. Rosihon Anwar, Pustaka Setia, Bandung, 2002.
- Al-Fauzan, Shalih bin Fauzan bin Abdullah, *Kitab Tauhid*, yayasan al sofwa, Jakarta, 2000.
- Al-Munawar, Husain, Agil, Said, *Al Qur'an Membangun Tradisi Kesalehan Hakiki*, Ciputat Press, Ciputat, 2005.
- Al-Qattan, Khalil, Manna, *Studi Ilmu-ilmu Qur'an*, terj. Mudzakir, Pustaka Litera, Bogor, 2011.

- Al-Qur'an dan terjemahnya*, Departemen Agama RI, Yayasan Penyelenggara Penafsir Al-Qur'an, Lajnah Pentashih Mushaf Al-Qur'an, SYIGMA, 2007.
- Al-Qur'an dan terjemahnya*, menara kudus, kudus, 1989.
- Ash-Shabuuniy , Ali, Muhammad, *Studi Ilmu Al Qur'an*, terj. Amiudin, Pustaka Setia, Bandung, 1999.
- Ash Shiddieqy, Hasbi, *Sejarah dan pengantar Ilmu Tauhid / Kalam*, Mizan, Bandung, 1996.
- Aziz, Muhammad bin Abdul , *Pelajaran Tauhid* ,Pustaka Al-Kautsar, Jakarta Timur, 2001.
- Azizy, A, Qodri, *Islam dan Permasalahan Sosial:Mencari Jalan Keluar*, LKIS, Jogjakarta, 2000.
- Fanani, Zainuddin, *Radikalisme Keagamaan dan Perubahan Sosial*, Muhammadiyah University Press dan Asia Foundation, Surakarta, 2002.
- Gusmian, Islah, *Khazanah Tafsir Indonesia dari Hermeneutika Hingga Ideologi*, Teraju, Jakarta, 2003.
- Halimuddin, *Kembali Kepada Akidah Islam*, Rineka Cipta, Jakarta, 1990.
- Hanafi, Ahmad, *Theologi Islam (Ilmu Kalam)*, Bulan Bintang, Jakarta, 1982.
- Hardiman, Budi, *Melampaui Positivisme dan Modernitas*, Kanisius, Yogyakarta, 2003.
- jurnal ilmu-ilmu ushuluddin*, Teologia Fakultas Ushuluddin IAIN walisongo, Semarang, volume 21, nomor 2, 2010.
- Kamus besar Bahasa Indonesia*, Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, Balai Pustaka, Jakarta, 1988.
- Kamus Besar Bahasa Indonesia*, Departemen Pendidikan dan Kebudayaan, Jakarta, Balai Pustaka, 1994.

- Muhadjir, Noeng, *Metodologi Penelitian Kualitatif*, Rake Sarasin, Yogyakarta, 2000.
- Mundhir, “*Pandangan teologis majelis tafsir AL-Qur’an (MTA)*” *Teologia Jurnal ilmu-ilmu Ushuluddin*, Fakultas Ushuluddin IAIN Walisongo, Semarang, 2012.
- Maududi, Abul A’la, *Dasar-dasar iman*, Titian Ilahi Press, Yogyakarta, 1997.
- Muhaimin, dkk. *Kawasan Dan Wawasan Studi Islam*, Prenada Media, Jakarta, 2005.
- Nasir , A, Sahilun, *Pemikiran Kalam Theology Islam*, PT Raja Grafindo Persada, Jakarta, 2012.
- Qardhawi, Yusuf, *Islam Ekstem Analisis Pemecahannya*, terj. Alwi A.M, mizan, bandung, 1989.
- Rahman, Fazlur, *Major Themes of The Qur’an*, Pustaka, Bandung, 1983.
- Rahim, Husni *Orientasi Pengembangan Ilmu Tafsir*, Jakarta: Perguruan Tinggi IAIN Walisongo, Semarang, 1990.
- Raharjo, Dawam, *paradigm Al-Qur’an metodologi tafsir dan kritik social*, PSAP, Jakarta, 2005.
- Saleh, Syukri, Ahmad, *Metodologi Tafsir Kontemporer Dalam Pandangan Fazlur Rahman*, Gaung Persada press, Jakarta, 2007.
- Samidi, S.Ag, M.S.I, Laporan Penelitian ”*Fatwa-Fatwa Keagamaan Penyebab Konflik*” *Analisis Fatwa-fatwa Keagamaan MTA Surakarta*, Kementrian Agama BALITBANG, Semarang, 2012.
- Shabir, Muslich, *Karakteristik Referensi Majlis Tafsir Al-Qur’an (MTA) Surakarta Untuk Mendukung Paham Keagamaannya*, Balai Litbang Agama Semarang, Semarang, 2011.
- Shihab, Quraish, Muhammad, *Membumikan Al- Qur’an; Fungsi dan Peran Wahyu Dalam Kehidupan* , Mizan, Bandung, 1999.
- \_\_\_\_\_, *Tafsir Al-Misbah, vol 1*, lentera hati, pisangan ciputat, 2012.

- Subhani, Syaikh Ja'far, *Studi kritis faham wahabi tentang tauhid dan syirik*, Risalah Gusti, Surabaya, 1995.
- \_\_\_\_\_, *Tauhid dan Syirik*, Mizan, Bandung, 1992.
- Suryadilaga, Fatih, M, dkk, *Metodologi Ilmu Tafsir*, Teras, Yogyakarta, 2005.
- Supena, Ilyas, *Desain Ilmu-ilmu Keislaman*, walisongo press, Semarang, 2008.
- Syahrur, Muhammad, *Prinsip Dan Dasar Hermeneutika Al-qur'an Kontemporer*, LKiS, Yogyakarta, 2008.
- Syamsuddin, Sahiron, dkk, *Hermeneutika Al-Qur'an*, Islamika, Yogyakarta, 2003.
- Syurbasyi, Ahmad, *Study Tentang Sejarah Perkembangan Tafsiral Qur'an al Karim (Qishshatut Tafsir)*. terj. Zufran Rahman, Kalam Mulia, Jakarta, 1999.
- Sukina, Ahmad, *Tafsir Al-Qur'an Surah Al-Fatihah dan Al-Baqarah*, Yayasan Majelis Tafsir Al-Qur'an (Al-Abrar), volume 1, 2005.
- \_\_\_\_\_, *Tafsir Al-Qur'an Surat Al-Baqarah*, Yayasan Majelis Tafsir Al-Qur'an (Al-Abrar), volume 2, 2006.
- \_\_\_\_\_, *Tafsir Al-Qur'an Surat Al-Baqarah*, Yayasan Majelis Tafsir Al-Qur'an (Al-Abrar), volume 3, 2007.
- \_\_\_\_\_, *Tafsir Al-Qur'an Surat Al-Baqarah*, Yayasan Majelis Tafsir Al-Qur'an (Al-Abrar), volume 4, 2008.
- \_\_\_\_\_, Brosur Ahad Pagi, Yayasan Majelis Tafsir Al-Qur'an, Surakarta, 2006.
- \_\_\_\_\_, Brosur Ahad Pagi, Yayasan Majelis Tafsir Al-Qur'an, Surakarta, 2007.
- \_\_\_\_\_, Brosur Ahad Pagi, Yayasan Majelis Tafsir Al-Qur'an, Surakarta, 2009.

\_\_\_\_\_, Brosur Ahad Pagi, Yayasan Majelis Tafsir Al-Qur'an, Surakarta, 2010.

\_\_\_\_\_, Brosur Ahad Pagi, Yayasan Majelis Tafsir Al-Qur'an, Surakarta, 2011.

Yahya, Ismail (dkk), *Kembali Kepada Al-Qur'an Dan Sunnah; Pemikiran Dan Warisan Gerakan Pembaruan Islam Tiga Abdullah Dari Surakarta*, Laporan Penelitian Kompetitif Kolektif, Direktorat Jendral Pendidikan Islam Kementrian agama Republik Indonesia, 2010.

Zainuddin, *Ilmu Tauhid lengkap*, CV Sinar Baru, Bandung, 1995.

### **Research Field**

Interview with Mr. Suharto SAg (57 years old) he is a Chief of MTA'scenter, 18 November 2014.

Interview with DRs. Medi ( 45 years old), he is The second secretary of MTA's center, 17 November 2013.

Interview with Fatimah (30 years old) she is a teacher of Junior High school of MTA and the followers of MTA, 17 November 2013.

Interview with Mr. Samidi (34 years old) he is Official of Balai Penelitian dan Pengembangan Agama Semarang (BALITBANG) who support me to this research 13 Oktober 2013.

### **Listening the Religious Proselytizing**

Listening the religious proselytizing of Uatadz Sukino either directly or not, he is as the publik leader of *Yayasan Majelis Tafsir Al-Qur'an (MTA)*.

Recording of Pegajian tabligh akbar by ustadz Abdul Aziz, he is the member of MTA a former of pastor Hindu.

**Website**

mta\_pusat@yahoo.com.

[www.mta-online.com](http://www.mta-online.com).

<http://www.mta.or.id/2009/07/21/radio-mta-fm-1079mhz/>

<http://www.mtafm.com>.

[http://id.wikipedia.org/wiki/Majelis\\_Tafsir\\_Al\\_Quran](http://id.wikipedia.org/wiki/Majelis_Tafsir_Al_Quran)

### Appendix guidelines interviews with the figures of MTA

#### Interview with Misses Fatimah, she is a teacher of Junior High school of MTA and the followers of MTA (17 November 2013).

- Hanik : Assalamu'alaikum....
- Fatimah : Wa'alaikumsalam wr wb.
- Hanik : What IS your name misses?
- Fatimah : My name is Fatimah. And you?
- Hanik : my name is Hanik. Where are you from?
- Fatimah : I'm from Gemolong. And you?
- Hanik : I'm from Jepara, but I still study at Semarang. Are you the member of MTA? How long you have study in MTA.?
- Fatimah : yes I'm the member of MTA, I'm study at MTA from child until now and I'm enjoy and very happy be a member of MTA.
- Hanik : may I ask about everything that is taught in the MTA?
- Fatimah : yes, of course. If can answer I will answer it. What is your question?
- Hanik : What is the tauhid according to MTA?
- Fatimah : Believe that God is one and we worship only to God sincerely. Not to be partners with Allah.
- Hanik : how about *tawassul* miss.? Allowed or not?
- Fatimah : *tawassul* is not allowed, because that is would be associating partners with Allah.
- Hanik : if we pray *tahajud* or *wiridan* continuously with hope to quickly have a child, to get married and so on, permitted or not?
- Fatimah : it's not allowed, worship must be sincere to Allah.
- Hanik : how about *taqlid*, permitted or not?
- Fatimah : *taqlid* is also not allowed, even forbidden to *taqlid*.
- Hanik : how about the people who follow ustadz Sukina..? the name is also taqlid?

- Fatimah : actually *taqlid* is prohibition. But, if in MTA there is discussion in general and in special. Every Tuesday was special for the MTA bosses in examining the Qur'an and hadith. Researching the authenticity of the Qur'an and Hadiths. So that the reference is clear not *taqlid*. Actually everybody have to know about it, but if a layman it difficult to understand and explore the validity of the hadith, so they just follow ustadz Sukina because he the important sources and correct.
- Hanik : how about ziarah grave, mitung dino, matang puluh, nyatus, nyewu, and others as has been done by the community at large?
- Fatimah : Those are prohibition also, because that is *bid'ah*. Like Hinduism people, they do it in the corpse home. Those are something new after Rasulullah pas a way. *Bid'tah* is something was misguided. Such as *dhibaan / berjanjinan* was also not allowed because at the time of the Prophet was not exist.
- Hanik : as long as I in the majlis MTA does not hear *pujian* after *adzan*. Why?
- Fatimah : because *pujian* is *bid'ah* and forbidden also.
- Hanik : Ow.... Thank so much miss. See you...
- Fatimah : you are welcome. See you to.

**Interview with Mr. Suharto SAg he is a Chief of MTA'scenter (18 November 2014).**

- Hanik : Assalamu'alaikum sir..
- Mr. Suharto : Wa'alaikumsalam wr wb.
- Hanik : Let me introduce to you. My name is Nikmatul Hanik. I want to ask you about everything related to the MTA's and about monotheism. Who is the founder of MTA?
- Mr. Suharto : The founder of MTA is Al-Ustadz Abdullah Thufail Saputra at 1972 until pas a way at 1992, and then continue by ustadz Sukina until now.
- Hanik : Why MTA established?
- Mr. Suharto : Because the founder of MTA looks at the society there are many religious practices by the society are mixed between the goodness and the vanity. So, MTA want to bring the Muslim back to the Al-Qur'an and Hadits purely.
- Hanik : How is the tauhid according to MTA?
- Mr. Suharto : Believe that God is one and only to God in worship.
- Hanik : what is the law of tahlilan?
- Mr. Suharto : that is bid'ah, so tahlilan is prohibition by MTA.
- Hanik : Why dibaan, tahlilan, walimahan, mitung dino, matang piluh, nyatus and etc are prohibition?
- Mr. Suharto : because those are bid'ah. All of the bid'ah are heresy. At Rasulullah era not doing it.
- Hanik : how about taqlid sir? Permitted or not?
- Mr. Suharto : taqlid is prohibited (haram).
- Hanik :how about wasilah sir?
- Mr. Suharto : that is prohibited also. If you are the real Muslm, you must do everything purely without any reduction or addition.
- Hanik : may I praying duha or tahajud with hope that God will give us the child?

Mr. Suharto : That is prohibited also. You must pray just to Allah and ihlas.

Hanik : what kind of anything that could undermine the faith?

Mr. Suharto : many kinds that can damage the faith by doing bid'ah and polytheism. Like ziarag grave, tahlilan, mitung dino, matang puluh, nyatus, nyewu, dhibaan or berjanjinan, mayungi mayat, exchange the ring, worship to the stone, mountain worship, worship the sun and others.

**Interview with DRs. Medi he is The second secretary of MTA's center, (17 November 2013).**

Hanik : Assalamu'alaikum sir.

DRs. Medi : Wa'alaikumsalam wr wb.

Hanik : My name is Nikmatul Hanik. I want to ask you about everything related to the MTA's and about monotheism. What is the meaning of tauhid according to MTA? Which verse to be a reference?

Drs. Medi : Believe that God is one and only to God in worship. Do all the commands of God and away from the prohibitions appropriate that exist in the Qur'an and hadith. The references are Al-Qur'an and Hadits. Because of all of the verses of the Qur'an is containing the monotheism.

Hanik : How about tahlilan, mitung dino, matang puluh, nyatus, nyewu, and etc.?

Drs. Medi : those are prohibition, because Rasulullah never do it. So, it is belong to bid'ah. All of bid'ah is heresy.

Hanik : How about barjanjinan or dhibaana? Permitted or not? What is the reason?

Drs. Medi : It is prohibited because bid'ah also, at Rasulullah never do that. The important thing is believe that Qur'an and Hadits is true, if we do everything have to back to the Qur'an and Hadits purely without any reduction or addition.

Hanik : what is the meaning of syirik? Please give me the example.

Drs. Medi : syirik is considered as an ally (menyekutukan) Allah. For example: ziarah grave, mitung dino, matang puluh, have jimat, put the verses on the wall, etc.

Hanik : Thank for your explanation sir.

Drs. Medi : You are welcome.

## **CURRICULUM VITAE**

Name : Nikmatul Hanik  
 Place & Date of Birth : Jepara, 01 january 1987  
 Original address : Singgahan Bringin Rt: 18 /Rw: II, Batealit, Jepara  
 Current Address :Kerso, Rt: 02/Rw: I, Kedung, Jepara.  
 Husband : Ahmad Wakit, MPd.

### **Parents**

- Father : Ahmad Asdi
- Mother : Shofiyah

### **Contact Person :**

Email address : hanik.nikmatul@yahoo.co.id  
 Phone number : 085741752139.

### **FORMAL EDUCATION**

1. Elementary School of State I Batealit Jepara graduated 2002
2. Islamic Junior High School Matholi'ul Huda Bugel, Kedung, Jepara.  
graduated 2005
3. Islamic Senior High School Matholi'ul Huda Bugel Kudus graduated 2008
4. State Institute of Islamic Studies (IAIN) Walisongo Semarang, Special  
Program of Ushuluddin Faculty (FUPK)

**NONFORMAL EDUCATION**

1. Islamic Boarding School (Pondok Pesantren) Tarbiyatul Qur'an (PPTQ) Bugel, Kedung, Jepara.
2. Islamic Boarding School (Pondok Pesantren) Ma'had Ulil Albab, Tambak Aji, Ngaliyan, Semarang.
3. Effective English Conversation Course, Pare, Jawa Timur, graduated 2012.

**ORGANIZATIONAL EXPERIENCES**

1. The Chief of Pondok Pesantren Tarbiyatul Qur'an 2008-2010.
2. Department of Effort Komunitas Mahasiswa Jepara Semarang (KMJS).
3. Department of Language Ma'had Ulil Albab 2012.
4. The Supervisor of FUPK boarding house (Ma'had Ulil Albab) 2013.