

**THE MEANING OF TERM BALAD IN THE QUR'AN BASE THE
PERSPECTIVE OF FREIDERICH SCHLEIERMACHER'S
HERMENEUTICS**



THESIS

**Submitted to Islamic Theology and Humanities Faculty in Partial Fulfillment
of the Theseis Requirements for the Degree off S-1 of the Science of Qur'an
and Interpretation**

Submitted by:

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**FACULTY OF USHULUDDIN AND HUMANITIES
STATE ISLAMIC UNIVERSITY (UIN) WALISONGO
SEMARANG
2024**

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DECLARATION

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SUPERVISOR'S NOTES

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Assalamu 'alaikum wr.wb

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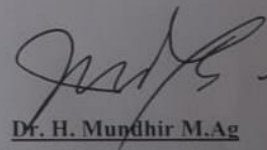
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We hereby request this thesis will be presented immidiately. Thank you for your
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MOTTO

"O my Lord, bestow upon me wisdom and include me among the righteous."
(The prayer of Prophet Ibrahim As. in QS. Ash-Shu'arâ' (26): 83)¹

¹ M. Q Shihab, *Tafsir Al-Mishbah : Kesan, Pesan dan Keserasian Al Qur'an*, Jakarta: Lentera Hati, 2011.

TRANSLITERATION

The "Arab-Latin Transliteration Guidelines" based on the Joint Decree of the Minister of Religion and the Minister of Education and Culture of the Republic of Indonesia, numbers 158/1987 and 0543b/U/1987, guide the transliteration of Arabic words used in writing this thesis. The description is as follows:

1. Consonant

Arabic consonant phonemes, which are denoted by letters in the Arabic writing system, are represented in this transliteration by letters, signs, or a combination of both. Below is a list of Arabic letters and their transliterations with Latin letters.

Huruf Arab	Name	Latin Words	Information
ا	Alif	Not Symbolized	Not Symbolized
ب	<i>Bā'</i>	B	Be
ت	<i>Tā'</i>	T	Te
ث	<i>Ṣā'</i>	ṣ	es (With dot above)
ج	<i>Jīm</i>	J	Je
ح	<i>Hā'</i>	ḥ	ha (With dot below)
خ	<i>Khā'</i>	Kh	ka and ha
د	<i>Dāl</i>	D	De
ذ	<i>Ẓāl</i>	Ẓ	zet (With dot above)
ر	<i>Rā'</i>	R	Er
ز	Zai	Z	Zet
س	<i>Sīm</i>	S	Es
ش	<i>Syīm</i>	Sy	es and ye
ص	<i>Ṣād</i>	ṣ	es (With dot below)
ض	<i>Ḍād</i>	ḍ	de (With dot below)
ط	<i>Ṭā'</i>	ṭ	te (With dot below)

ظ	Zā'	z	zet (With dot below)
ع	'Ain	'	Inverted comma on top
غ	Gain	G	Ge
ف	Fā'	F	Ef
ق	Qāf	Q	Qi
ك	Kāf	K	Ka
ل	Lām	L	El
م	Mām	M	Em
ن	Nūn	N	En
و	Wāw	W	W
ه	Hā'	H	Ha
ء	Hamzah	'	Apostrof
ي	Yā'	Y	Ye

2. Vowel

Arabic vowels, like Indonesian vowels, are categorized into single vowels or monophthongs and double vowels or diphthongs.

a. Single Vowel

The transliteration of the Arabic single vowel, whose symbol is in the form of a sign or vowel, is provided as follows:

Huruf Arab	Name	Latin Words	Information
--- َ ---	Fathah	A	a
--- ِ ---	Kasrah	I	i
--- ُ ---	Dhammah	U	u

b. Double Vowel

Arabic double vowels whose symbols are a combination of vowels and letters, the transliteration is a combination of letters, namely:

Huruf Arab	Name	Latin Words	Information
-- يَـ	Fathah and ya'	Ai	a-i
-- وَـ	Fathah and wau	Au	a-u

kataba	كَتَبَ	-yazhabu	يَذْهَبُ
fa'ala	فَعَلَ	-su'ila	سُئِلَ
zukira	ذُكِرَ	-kaifa	كَيْفَ

3. Maddah

Maddah or long vowels whose symbols are vowels and letters, transliteration in the form of letters and signs, namely:

Huruf Arab	Nama	Huruf Latin	Nama
ا	Fathah and alif	Ā	A and top line
ي	Fathah and ya	Ā	A and top line
ي	Kasrah and ya	Ī	I and top line
و	Dhammah and wawu	Ū	U and top line

قَالَ	qāla	رَمَى	ramā
قِيلَ	qīla	يَقُولُ	yaqūlu

4. Ta Marbutah

There are two transliterations for ta marbutoh:

- a. Ta marbutah live

Ta marbutah who live or get harakat fathah, kasrah and dhammah, the

transliteration is /t/

b. Ta marbutah is dead

Ta marbutah who dies or gets sukun, the transliteration is /h/

c. If the last word with ta marbutah is followed by a word that uses the article al and the reading of the two words is separate, then ta marbutah is transliterated with ha (h)

Example:

رَوْضَةُ الْأَطْفَالِ	-	rauḍah al-aṭfāl
رَوْضَةُ الْأَطْفَالِ	-	rauḍatul aṭfāl

5. Syaddah (Tasydid)

In Arabic writing, the sign symbolizing syaddah or tasydid is denoted by a shaddah sign or tasydid sign, and in this transliteration, a letter is designated by the shaddah sign, which matches the letter it marks.

Example:

رَبَّنَا	rabbanā
نَزَّلَ	nazzala
الْبُرِّ	al-birru

6. Article

In the Arabic writing system, articles are denoted by the letter ال, but in this transliteration, the articles are differentiated by the article followed by the letter syamsiah and the article followed by the letter qamariah.

a. Articles followed by the letter syamsiah

The article followed by the letter syamsiah is transliterated according to its sound, where the letter /l/ is substituted with the same letter as the one immediately following the article.

Example:

الرَّجُلِ	-	ar-rajulu
السَّيِّدَةُ	-	as-sayyidatu
الشَّامِسُ	-	asy-syamsu

b. Articles followed by the letter qamariah

The rules specified in advance govern the transliteration of articles followed by the letter qamariah, based on their respective sounds. Whether followed by the letter syamsiah or qamariah, the article is written separately from the subsequent word, maintaining a connection.

Example:

القَلَمُ	-	al-qalamu
البَدِيعُ	-	al-badī' u
الْجَلَالُ	-	al-jalālu

7. Hamza

It has been stated before that hamzah is transliterated with an apostrophe, but that only applies to hamzah located in the middle and at the end of the word. If the hamzah is located at the beginning of the word, it is not symbolized, because in Arabic it is an alif.

Example:

تَأْخُذُونَ	ta'khuzūna
النَّوْءُ	an-nau'
شَيْءٌ	syai'un
إِنَّ	inna
أَمْرٌ	umirtu
أَكَلَ	akala

8. Word Writing

In essence, every word, whether a verb, noun, or particle, is typically written separately. However, certain words in Arabic, which are conventionally

combined due to omitted letters or vowels, maintain this convention in transliteration by being coupled with subsequent words.

Example :

وَإِنَّ اللَّهَ لَهُوَ خَيْرُ الرَّازِقِينَ	wa innallāha lahuwa khai arrāziqīn
ابراهيم الخليل	ibrahīm al-khalīl
	ibrahīmul khalīl
والله على الناس حج البيت	Walillāhi ‘alan nāsi ḥjju al-baiti

9. Capital Letters

Even though capital letters are not acknowledged in the Arabic writing system, they are employed in this transliteration. Their usage adheres to EYD guidelines, wherein capital letters begin self-names and sentences. When a personal name follows an article, the capitalization pertains to the initial letter of the personal name, not the article..

Example:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ	Wa mā Muhammadun illā rasūl
شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ	Syahru Ramadāna al-laḏī unzila fihi al Qurānu
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ	Alhamdu lillāhi rabbi al- ‘ālamīn

The use of the capital letter Allah only applies if the Arabic script is complete and if the writing is combined with other words, so that a letter or vowel is omitted, the capital letter is not used.

Example :

نصر من الله وفتح قريب	-	Nasrun minallahi fathun qarīb
لله الأمر جميعا	-	Lillahi al-amru jami’an Lillahil amru jami’an
والله بكل شيء عليم	-	Wallahu bikulli sya’in alim

10. Tajweed

Fluency in reading is desired by those studying Tajweed Science, making this transliteration guide an essential component. Consequently, the introduction of this Latin Arabic transliteration guide (international version) should be complemented with recitation guidelines.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Thanks to Allah SWT, guidance has been bestowed upon me, enabling the ease and significance in writing this thesis. Blessings and salutations continue to be extended to Prophet Muhammad PBUH, whose intercession and blessings we anticipate on the Day of Judgment, aspiring to be among his loyal ummah like his esteemed companions. The thesis titled "The Selected Asmā`ul-Ḥusnā Reading at Al-Isti`anah Islamic Boarding School Plangitan Pati (Living Qur'an Study)" has been submitted to fulfill the degree requirements of the Science and Interpretation Department at the Ushuluddin and Humanities faculties.

I would like to thank all those who supported me during my academic journey at State Islamic University of Walisongo. A thousand tanks to:

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9. My Self, I convinced myself to keep fighting through all odds and I appreciate that.

finally, it is acknowledged by the researcher that this research work, while not entirely perfect, is intended to benefit both the author and readers significantly.

Semarang, Juni 26th 2024

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1804026136

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ABSTRACT

The meaning of "balad" in the Quran, based on Schleiermacher's hermeneutical analysis, is examined in light of how nations have significant importance in conducting societal activities ranging from social, cultural, to religious aspects. Nations or states have territorial boundaries inhabited by their population, both de facto and de jure. The term "balad" in the Quran's vocabulary represents various meanings such as nation, country, land, city, and region, and its frequent repetition in the Quran indicates its crucial role in the continuity and well-being of a society?

This qualitative study constitutes a library research focusing on the meaning of the word "balad" in the Quran from Schleiermacher's hermeneutical perspective. Primary sources include AL QURAN KEMENAG Online, alongside Lisan Al-Arab Dictionary by Ibn Manzur al-Ansārī al-Ifriqī al-Misrī al-Khazrajī. Secondary sources are derived from relevant books such as "The Art of Understanding: Hermeneutics from Schleiermacher to Derrida," by Friedrich Schleiermacher. In exploring the meaning of "balad" in the Quran, one of the applied methods of interpretation is the thematic interpretation method (tafsir maudhu'i). This method addresses issues topically, presenting contemporary thoughts alongside the Quran to seek its perspective on the discussed subjects.

In this research, it is demonstrated that generally, the meaning of al-balad is synonymous with a country or state. The word Balad, from a grammatical approach in the Quran, signifies a concept, system, or territorial boundary of a nation. Within the spectrum of its meaning, Balad connotes neutrality, where the goodness or badness of a nation is not determined by its adopted system or nationality. Instead, the prosperity of a nation hinges on the obedience of its inhabitants, encompassing theological, social, and environmental obedience.

Kata Kunci : *Schleiermacher, al-Qur'an, Hermeneutika..*

CHAPTER I

PRELIMINARY

A. Background

The state is essential in carrying out community activities ranging from social and cultural to religious. A country or state has boundaries inhabited by its population, both de facto and de jure. Over time, a country/region's name and limitations can change. For example, the Levant was known for its territory east of the Mediterranean Sea, west of the Euphrates River, north of the Arabian Desert, and south of the Taurus Mountains. Today, the region is divided into four countries: Lebanon, Syria, Jordan, and Palestine. In addition to territorial boundaries, the form and system that a country occasionally adopts also change. Countries in the world follow various forms and techniques of government. The central concept adopted by modern countries today is the nation-state, where a country has its territorial boundaries according to the existence of a nation. Nation-states are built based on patriotism and nationalism, the spirit that arises from the awareness to create a nation-state.²

How is the concept of the territory of a country in the perspective of the Qur'an, which of course the concept of the country at the time of the Prophet PBUH has been much different when compared to the present? The word Balad is part of the vocabulary in the Qur'an that represents the meaning of the state. Balad which is often translated with country, state, land, city, and region and repeated quite a lot in the Qur'an indicates that the existence of Balad in a society is very important for the sustainability of life and the welfare of society.³ Because in it humans carry out all their activities, both related to religious, economic, social, and political issues, requiring a place or area.

The trilateral root *bā lām dāl* (ب ل د) in the Quran alone appears in 15 Surahs and occurs 19 times, in 1 derived form. The frequency of the root is Surah Al-

² Mutawakkil Hibatullah, "*Term Al-Balad, Al-Qaryah, Al-Dar, dan Al-Madinah dalam Al-Qur'an (Pendekatan Teori Anti Sinonimitas)*"

³ A. Mustaqim, *Bela Negara Dalam Perspektif Al-Qur'an*, Jurnal Analisis Agama, 2011. 11(1), h. 110.

Imran verse 196, Surah al-A`raf verse 58, Surah al-Furqan verse 49, Surah an-Naml verse 91, Surah Saba' verse 15, Surah Ghafir verse 4, Surah az-Zukhruf verse 11, Surah Qaf verse 11, Surah Qaf verse 36, Surah al-Fajr verse 8, Surah al-Fajr verse 11, At-Tin verse 3, Al-Balad verse 2, Al-Balad verse 1, An-Nahl verse 7, Ibrahim verse 35, Fatir verse 9, Al-A'raf verse 57, Al-Baqarah verse 126.

The word Balada is also a word mentioned in the prayer of Prophet Ibrahim in two places; namely in Surah Al Baqarah verse 126 and Surah Ibrahim verse 35. Because of the urgency of the existence of an area for his wife and descendants in the continuity of their life cycle. In Surah Al-Baqarah verse 126 there is a request for the security of Prophet Ibrahim for the country of Makkah and also an outpouring of rizqi for his children and wife. Because Makkah at that time was still a country that had not been inhabited by many people, this is what prompted Prophet Ibrahim to ask for these two things; namely security and an outpouring of rizqi (economic stability).

Quraish Shihab said that the security of a country from all kinds of disturbances and anxiety and the guarantee of economic stability for the community are two conditions for a good country.⁴ So, the essence of Prophet Ibrahim's prayer for the country of Mecca in the verse is in those two things, namely the security and economic stability of its people. Whereas in Surah Ibrahim verse 35, Prophet Ibrahim again asked for the security of the country inhabited by his wife, children, and people as well as pleading for the preservation of belief (aqidah at-tauhid) in them. Al-Balad here is the city of Mecca which has been visited by many people because of the zam zam water that appears in the city. Ibrahim asked Allah to make Mecca a safe city. While in Surah al-Baqarah balad uses *isim nakirah*, because Mecca at that time was still quiet from the crowds.⁵ The essence of Prophet Ibrahim's prayer in this verse

⁴ M. Q Shihab, *Tafsir Al-Mishbah : Kesan, Pesan dan Keserasian Al Qur'an*, Jakarta: Lentera Hati, 2011, h. 322-324.

⁵ M. Q Shihab, *Tafsir Al-Mishbah : Kesan, Pesan dan Keserasian Al Qur'an*, Jakarta: Lentera Hati, 2011, h. 67-68.

is not only asking for security for his country but also ideological defense from the attack of paganism and polytheism ideologies. Referring to some of the above, the word al-Balad becomes a representative vocabulary in drawing the meaning of the country conceptualized by the Qur'an..

The Qur'an itself must always be relevant in every condition and time. There is a social context that cannot be forgotten when studying the meaning of the Qur'an. The Qur'an was not revealed in a vacuum. The Qur'an has *asbab al-nuzul*, the causes of the verses of the Qur'an that are qualified by social conditions. For this reason, deep knowledge is needed in understanding the Qur'an. Modern scientists find several problems when studying the Qur'an. One of them is that they do not have an objective scientific method as a guide. The main requirement for objective scientific research is to be free from any sentiment in researching so that researchers do not have doubts, especially when studying religious texts.⁶

Seeing this problem, a method of reading has developed in the world of philosophical interpretation that is considered comprehensive and representative, so that it can be used in reading the text without forgetting its context. The method is considered to have high validity and accuracy due to its systematic analysis. This method is commonly known as hermeneutics. thus this research is considered necessary to use Schleiermacher's hermeneutic analysis as an analytical method integrated with a qualitative approach. with the consideration that Schleiermacher's hermeneutic theory has a mechanism of interpretation with two models of interpretation, namely grammatical interpretation and psychological interpretation in the frame of Reproductive hermeneutics. Then this research will bring up a novelty that lies in the theoretical review with different results from previous studies (many focused on stylistic studies).

For this reason, this research will focus on the study of lafadz balad in the

⁶ Muhammad Shahrur, *al-Kitab wa al-Qur'an: Qira'ah Mu'ashirah*, terj. Sahiron Syamsudin dan Burhanudin Dzikri, (Yogyakarta: eLSAQ Press, 2008), h. 39.

Quran, with Freiderich Schleiermacher's hermeneutic analysis..

B. Problem Questions

Based on the background described above, the researcher makes two problem formulations so that this research can be structured, directed, and has clear discussion boundaries. The problem formulations of this research are: How is the meaning of lafadz Term balad in the Quran based on Schleiermacher's hermeneutic analysis?

C. Research Objectives and Benefits

1. Research Objectives

This Based on the formulation of the problem mentioned previously, the objectives of this research carried out by the researcher are:

- a. Understand the meaning of the term Balad in the Al-Quran based on Schleiermacher's hermeneutical review.

2. Research Benefits

This research is expected to increase knowledge for readers, both theoretically and practically, including:

a. Theoretically

This research is expected to be able to provide new discourse insights for the community and the academic community, to add to the intellectual treasure in the spectrum of interpretation of the Koran and a set of knowledge.

b. Practically

Furthermore, this research is also expected to be one of the sources of literacy for readers and other scholars who are certainly still in the corridor of "Schleiermacher's hermeneutic interpretation mechanism". Then in addition, it is also used as a trigger in

interpreting the moral values of the Koran in harmony with the conditions and situation of the archipelago to anticipate and minimize chaos and various de humanities (absolutism of meaning and fanaticism of fatwa).

D. Literature Review

Scientific work is, in principle, an effort to connect various dictums and constructions of thoughts that existed before, then make significant improvements. For this reason, in this study, researchers have included several studies in the last ten years that have related variables, both independent and dependent variables. Researchers took some literature in the form of journals and theses as comparison materials and information materials so that they could be used as references to obtain research authenticity.

First, a thesis written by Tarmizi Kadir Dalimunthe (2020) entitled, "*Understanding the Meaning of the Prayer of Prophet Ibrahim AS (Comparison of QS. Al Baqarah 2: 126 and QS. Ibrahim 14: 35)*". This thesis contains the country referred to in the two prayers of Prophet Ibrahim refers to one place, namely Mecca. However, the two prayers were not said at the same time, but at different times. The mention of Nakirah and Ma'rifah Kata Balad, in surah al-Baqarah in the form (*nakiroh*), while in surah Ibrahim with the form (*ma'rifah*), and the secret behind both is: in surah al-Baqarah Ibrahim prayed with the lafazh before the place where the ka'bah stood became a separate area, while in the prayer in surah Ibrahim so that Mecca became a safe, quiet and peaceful city. Thus, the thesis only focuses on the analysis of nakiroh and ma'rifah.⁷

Second, a review of journal articles entitled "*Basic Meaning and Relational Meaning of the Word Albalad in the Qur'an: Toshihiko Izutsu's*

⁷ Tarmizi Kadir Dalimunthe, *Memahami Makna Doa Nabi Ibrahim AS (Komparasi QS. Al Baqarah 2:126 dan QS. Ibrahim 14:35)*, Skripsi Fakultas Ushuluddin, Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta (2020).

Semantic Study" by Muh Taqiyudin, et al (2022). The meaning of al-Balad in the Qur'an is explored in this article. Al-Balad is a significant Quranic term warranting in-depth study. It is often translated as country, state, land, city, and region, underscoring its crucial role for societal sustainability and welfare. This research adopts Toshihiko Izutsu's semantic theory approach, emphasizing the exploration of fundamental and relational meanings. Through this approach, it aims to uncover the nuanced uses and variations of al-Balad in the Qur'an. The study reveals that the word Balad and its derivatives appear nineteen times throughout the Qur'an, spanning both the Makkah and Madinah periods. It delineates three main contexts: referring to the land of Makkah, encompassing nations characterized as good or bad, and in its plural form denoting the regions surrounding Makkah.⁸

Third, a thesis written by Mutawakkil Hibatullah (2018) entitled "*Term Al-Balad, Al-Qaryah, Al-Dar, and Al-Madinah in the Qur'an (Anti-synonymity Theory Approach)*". This research describes how the concept of anti-synonymity is understood by scholars. In this study, the author focuses on the term word al-Balad, al-Madinah al-Qaryah and al-Daar to better understand the meaning between one another by using the concept of anti-synonymity itself. The results of this study indicate that first, every word in the Qur'an has its own meaning accentuation. Secondly, Al-Balad, AlQaryah, Al-Madinah, and Al-Dar both indicate the meaning of a place or region. Third, Al-Balad shows more of a good place, AlQaryah is more inclined to bad things (torment, punishment), Al-Madinah shows a leaning towards a more developed area, while Al-Dar shows more eschatological things.⁹

The three literature reviews above have similar variables in the form of studying the term balad. However, none of the four have directed their research

⁸ Muh Taqiyudin, dkk, "*Makna Dasar dan Makna Relasional pada Kata Albalad Dalam Al-Qur'an: Kajian Semantik Toshihiko Izutsu*", *Zawiyah: Jurnal Pemikiran Islam*, Vol.8, No.2, Desember 2022.

⁹ Mutawakkil Hibatullah, "*Term Al-Balad , Al-Qaryah, Al-Dar, dan Al-Madinah dalam Al-Qur'an (Pendekatan Teori Anti Sinonimitas)*".

specifically towards the reading of Freiderich Schleiermacher's hermeneutics which has a grammatical interpretation style and psychological interpretation in the frame of reproductive hermeneutics.

E. Research Methods

In compiling scientific research, of course, it requires an appropriate method. The method in this case is understood as all the tools used as a process of investigating consistently based on certain mechanisms following a predetermined plan. This is often referred to as a heuristic and inventive spirit, in which there is an effort to actualize thought consistently and seek new understanding emancipatorically.¹⁰

1. Type of Research

The researcher chose to use a type of qualitative library study-based research (library research). This means that the approach used is in the form of an effort to explain the data found from each element, through the process of observation, interviews, or writing-based literacy or library scripts. Usually, the data is in the form of a paradigmatic concept or theory. So in this case it does not require a survey or field research. Of course, this is a limitation of qualitative research.

Fundamentally, literature-based research has the following characteristics: the presence of researchers who are directly dealing with text or numerical data, library data is ready-made (ready-to-use data). Then researchers also do not need to conduct field studies, but simply conduct literature studies through primary and secondary data sources in the form of journal books, theses, or encyclopedias that are not limited by space and time.¹¹

¹⁰Anton Baker dan Ahmad Charis Zubair, *Metode Penelitian Filsafat*, (Yogyakarta: Kanisius, 1990), h. 17.

¹¹Mestika Zed, *Metode Penelitian Kepustakaan*, Jakarta: Yayasan Pustaka Obor Indonesia, 2014, h. 4-5.

2. Data Sources

a. Primary Data

Primary data sources are sources that are examined to be used as the main data in examining a research object. That way researchers take data sources through verses of the Koran, including:

1. *AL QURAN KEMENAG* online which is accessed at the <https://quran.kemenag.go.id/>.
2. *Tafsir Al-Misbah* by Prof. Dr. AG. K.H. M. Quraish Shihab Lc., M.A.
3. *Tafsir Al-Azhar* by Prof. Dr. H. Abdul Malik Karim Amrullah (Buya Hamka).
4. *Dictionary Lisan Al-Arob* by Ibn Manzur al-Ansārī al-Ifrīqī al-Misrī al-Khazrajī.

The primary sources on Friedrich Schleiermacher's hermeneutics are taken from the book: "*Seni Memahami: Hermeneutik dari Schleiermacher sampai Derrida*", Yogyakarta: Kanisius, 2015. by F. Budi Hardiman. Kemudian buku "*Hermeneutics and Criticism And Other Writings*", Cambridge: Cambridge University Press, 1998. by Friedrich Schleiermacher.

b. Secondary Data

In contrast to primary data, secondary data is a data source that is only used as a complement or support in studying a research object. The data is usually obtained from journals, books, internet sites, and other literature that still have continuity, and can be used as supporting data in examining the construction of concepts and variables in this study, which is themed "Assessment of the meaning of lafadz balad in the Al-Quran with Freiderich Schleiermacher's hermeneutic analysis."

3. Data Collection Technique

In this study, researchers conducted data collection techniques with a documentation material study system, namely the activity of collecting data sorting and then examining the contents of manuscripts related to the problematic formulation of research.¹² Furthermore, after the data collection process was completed, the researcher conducted a writing or recording agenda, editing, interpretation, classification, reduction, and direct presentation.³²

4. Data Analysis

Data analysis techniques can be interpreted as the researcher's process of organizing data and describing it into each unit. Then the researcher also reduces the data and selects and focuses the data that is considered important, so that there is no saturated data. Research-based on a qualitative approach is inductive. So that research relies on the mechanism of analyzing the data obtained, then using triangulation techniques or checking repeatedly.¹³

In detail, the procedure of this technique takes the form of a content analysis study. In this process, the researcher simply analyses the content of the book or book of tafsir or hadith by reviewing and criticizing the substance of the literature. In addition, researchers are also required to find the meaning of certain terms or terms listed in the book. This method of analysis is useful for drawing correct conclusions from a document, in addition to avoiding researchers from misinformation due to definition bias and lack of literature records.¹⁴

¹² Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*, Bandung: Alfabeta, 2012, h. 329.

¹³ Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*, Bandung: Alfabeta, 2012, h. 334- 335.

¹⁴ Riskha Ramanda, dkk., ‘‘Studi Kepustakaan Mengenai Landasan Teori *Body Image* bagi Perkembangan Remaja’’, *Jurnal Edukasi UNJ*, Vol. 5, No. 2, Tahun 2019, h. 124.

There are five characteristics of content analysis, namely; *first*, the stages or processes follow explicitly arranged rules. *Second*, content study is a systematic process. *Third*, the process in content studies is directed towards generalization. Fourth, to conclude, content studies must be based on manifested documents. Fifth, content analysis is carried out qualitatively.¹⁵

In addition to using content analysis techniques, researchers in this study also integrate the spirit of hermeneutics or the art of interpretation belonging to Freiderich Schleiermacher, which has the characteristics of analysis having an interpretation mechanism with two models of interpretation, namely grammatical interpretation and psychological interpretation in the frame of Reproductist hermeneutics.

Operationally, researchers will conduct the study using the following steps:

First, determining the meaning of the word and the context in which it was revealed that was known to the author and audience at the time, this can be traced by analyzing the reasons for the revelation of the verse and/or looking at the dictionaries closest to it.

Second, consider the meaning of the words (sentences) that come before and after the word you want to understand in a series of sentences.

Third, pay attention to the parts (al-Ab'ad) and the whole (al-Kull). Fourth, look for the Asbabunnuzul verses to understand them historically.

F. Writing Systematics

To obtain an overview of this research, researchers need to include a writing systematic. This research consists of five chapters, in which each chapter has a different focus of discussion, but is still sustainable and

¹⁵ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, Bandung: PT Remaja Rosdakarya, 2007, h. 220- 212.

complementary between chapters one to the last.

The *first* chapter contains the introduction. It contains explanations and non-normative reasons that underlie this research. This initial chapter serves as an initial framework for continuing the discussion of the thesis topic in subsequent chapters. This chapter contains the background of the problem, problem formulation, research objectives and benefits, literature review, research methods, and writing systematics.

The *second* chapter contains an overview of the object of research. This chapter discusses the discourse of Qur'anic interpretation and Friedrich Schleiermacher's hermeneutics.

The *third* chapter contains the theoretical basis of the object of research. This chapter contains a discussion of the landscape and tafsir of balad in the Quran which includes details of lafadz, and its derivations..

The fourth chapter contains data analysis of the object of research in the form of the meaning of lafadz balad in the Quran based on Friedrich Schleiermacher's hermeneutics.

The *fifth* chapter is also the last chapter of the process of writing this research. This chapter contains conclusions on the research results from the previous chapters. So that this chapter only contains conclusions and suggestions.

CHAPTER II

THE DISCOURSE OF AL-QUR'AN INTERPRETATION AND FRIEDRICH SCHLEIERMACHER'S HERMENEUTICS

A. Wacana Tafsir Al-Qur'an

1. Pengertian Tafsir

Tafsir is the noun form of the verb *mascara*. Tafsir linguistically means explanation, the revelation of abstract meaning, description, interpretation or disclosure. Ahmad Ibn Faris (d. 395 H), a scholar in the field of Arabic language and also a writer explained in his book, *Mu'jām Maqāyis al-Lughah*, that words consisting of the three letters *fa sin ra* mean openness and clarity.¹⁶ Continuing Ibn Faris' explanation, M. Quraish Shihab also explained that the word *fasara* (فسر) is actually similar to *safara* (سفر). However, the former has the meaning of revealing meanings that can be reached by the intellect, while the latter, in this case, the word *safara* has the meaning of revealing things that are sensory and material.¹⁷

The word tafsir itself is only mentioned once in the Qur'an.

Precisely in the letter al-Furqan (25): 33.¹⁸

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا

Artinya :

“They do not come to you with anything strange, but We bring to you the

¹⁶ Abi Husain Ahmad bin Faris Zakaria, *Mu'jam Maqayis al-Lughah*. (Kairo : Dar al-fikr, 1994), h.213

¹⁷ M. Quraish Shihab. *KAIDAH TAFSIR*, h.8.

¹⁸ Muhammad Fuad Abdul Baqi, *Mu'jam Mufahras li Alfadhil Qur'an al Karim*. (Mesir: Dar al-Hadis, 2007), h.519.

truth and the best explanation."¹⁹

The pattern of the word tafsir (تفسير) which comes from the word *fassara* (فسر) has the meaning of "seriousness in revealing" or "repetition in an effort to reveal", so this means that seriousness and repetition in the process of revealing a verse that is abstruse or difficult is always done by a *mufassir* in understanding the Qur'an. From here, it can be understood that tafsir or explanation is born from the efforts of a *mufassir* who makes seriousness and repetition in istinbath (exploring the meanings in the text of the verses of the Qur'an) and explaining the abstruse or vague of these verses according to the ability and tendency of the *mufassir*.

While Tafsir in the discourse of the term, as defined by Abu Hayyan is the science that discusses the pronunciation of the words of the Qur'an, its instructions, and its laws in a single or talking, and reveals some of the meanings (content) contained in the talking and which become its perfection.²⁰ This definition emphasizes the procedures for expressing the recitation of the Qur'an discussed in the science of qiraat, the clues to the pronunciation discussed in linguistics, the laws of singular pronunciation or tarkib discussed in *shorof, i'rob, bayan* and *badi'*, and also the discussion of the meaning contained in the pronunciation and tarkib discussed in the science of majaz and the perfection of the discussion of the Qur'an which also requires the science of naskh and asbabun nuzul.

Then in a simpler version, Imam az-Zarkasy gave the definition that tafsir is the science of understanding the Qur'an, revealing the law, and uncovering the wisdom contained therein.²¹ From here, at least it can provide a perspective that tafsir has two dimensions, namely as a science and a product.

¹⁹ Departemen Agama RI, *Al-Qur'an dan Terjemah*, (Jakarta: Al-Huda, 2015), h.364.

²⁰ Manna Khalil Qatthan, *Mabahis fi Ulumul Qur'an*, (Kairo: Maktabah Wahbah, 1995), h.317.

²¹ Jalaluddin As-Shuyuthy, *Al-Itqon fi Ulumul Qur'an*. Jilid II. (Mesir: Dar Ihy al Kutub al Arabiyyah, 2006) h.174.

As a science, tafsir is a set of methods to reveal the verses of the Qur'an, its laws, and wisdom, and as a product, tafsir contains explanations of the verses of the Qur'an, the laws, and wisdom in it.

2. Metode-Metode Tafsir

By definition, it can be explained that a method is a well-thought-out way that is used to achieve the goals that have been designed.²² In this case, the method of interpretation means the method, tool, or media used by a *mufassir* to interpret the Qur'an, or it can also be understood as a medium for gaining understanding and knowledge in interpreting the texts of the Qur'an which can be in the form of nash, reason or intuition.²³

It must be recognized that the methods of interpretation that have been formulated by the *mufassirs* so far have their own advantages and disadvantages. All of them can be functioned following the goals and objectives to be achieved. In general, the method of interpretation of the Qur'an is divided into four kinds, namely the method of *tahlili* (analysis), *ijmali* (global), *muqarin* (comparison), and *maudhu'i* (thematic).²⁴ Dibawah ini akan dijelaskan secara rinci mengenai empat metode tafsir tersebut, yakni :

a. Tahlili Method (Analysis)

1) Definition

The *tahlili* method is a method used by the *mufasssir* in explaining the meaning of the content of a verse with an analytical model from various segments and explaining what the Qur'an intended, depending on the mufasssir's tendency. It can be said that this method is the oldest and most

²² Departemen Pendidikan dan Kebudayaan, *Kamus Besar Bahasa Indonesia*. (Jakarta: Balai Pustaka, 2014), h.580.

²³ Bard Al-Din Muhammad Abdullah al-Zarkasyi, *Al-Burhan fi 'Ulum Al-Qur'an*, Jilid II. (Beirut: Dar al-Fikr, 1988), h.200.

²⁴ Hadi Yasin, "Mengenal Metode-Metode Penafsiran al-Qur'an," (Tahdzib Akhlak, 2020), Vol V/1, h.40-41.

frequently used method in interpreting the Qur'an.²⁵

Indirectly, this method involves a lot of reasoning in its interpretation, so the interpretation discussion will be broadly studied if we intend to trace one by one aspect of the content of the existing verses, both from the linguistic aspects, *asbabun nuzul*, *munasabah*, *nasikh mansukh*, and others..²⁶

2) Pros and Cons

Among the advantages of the *tahlili* method is that it has various types of discussions that are emphasized in its interpretation. Among them are linguistic, legal, socio-cultural, philosophy/science and science, Sufism (*isyari*), and so on. Abd al-Hayy al-Farmawi explained that the *tahlili* interpretation method when viewed in terms of the information presented will form at least seven forms of interpretation, namely: *Al-Tafsir bi al-Ma'tsur*, *Al-Tafsir bi al-Ra'yi*, *Al-Tafsir al-Fiqhi*, *Al-Tafsir al-Shufi*, *At-Tafsir al-Ilmi*, and *Al-Tafsir al-Adabi al-Ijtima'i*.²⁷ In general, it can be said that the *tahlili* method has the advantage of a wide scope of discussion and can contain various ideas.

While the drawback of this method is the lack of methodological signs that must be heeded by the *mufassir* when interpreting the verses of the Qur'an or even when presenting the results of his understanding in the book of interpretation, as a result interpreting becomes incomplete. It can be analogized if the interpretation uses the *tahlili* method like a buffet dish, where readers are welcome to take what they want but can not always be completely fulfilled what they need.²⁸ In addition, interpretation using the *tahlili* method can give birth to subjective *mufassirs*, because this analytical method opens up opportunities in revealing meaning very broadly, as a result, *mufassirs* are

²⁵ Amari Ma'ruf & Nurhadi, *Tafsir*. (Sukoharjo: PT Wangsa Jatra Lestari, 2012), h.237.

²⁶ M. Quraish Shihab, *Membumikan al-Qur'an*, (Jakarta: Mizan, 1997), h.73

²⁷ Abd al-Hayy Al-Farmawi, *Al-Bidayah fi al-Tafsir al-Maudhu'i*, (Yaman: Dirasat Manhajiyah Mawdhu'iyah, 1977), h.49.

²⁸ M. Quraish Shihab, *Kaidah Tafsir*, h.324.

sometimes complacent to interpret the verses of the Qur'an as they wish without paying attention to the methods of interpretation.²⁹

3) Example of a Tafsir Book

Among the tafsir books that use the *tahlili* method are as follows:

- a) *Jami' al-Bayān 'an Ta'wīl al-Qur'an al-Karīm*, written by Ibn Jarir at-Thabari (d. 310 AH), this tafsir book is well known as Tafsir at-Thabari.
- b) *Ma'alim al-Tanzīl*, the work of al-Baghawi (d. 516 AH).
- c) *Al-Durr al-Mantsur fi al-Tafsir bi al-Ma'tsur*, written by al-Suyuthi (d. 911 AH).
- d) DII.

b. *Ijmali* Method (Global)

1) Definition

The *ijmali* method is a method that describes the content of the Qur'anic verse globally (generally), but the *mufasssir* is expected to be able to provide information on the meanings of the verses in the frame of the Qur'anic atmosphere.³⁰ With this method, the *mufasssir* is not required to provide a discussion of *asbabun nuzul* or *munasabah*, because the *ijmali* method only discusses the content of the verse in general or the laws and wisdom that can be drawn..

2) Pros and Cons

Among the advantages of the *ijmali* method is practical and very easy to understand, because this method uses familiar language without touching complicated discussions, it can even be said that the *ijmali*

²⁹ Hujair A. H. Sanaky, "Metode Tafsir (Perkembangan Metode Tafsir Mengikuti Warna atau Corak Mufasssirin)". *Al Mawarid* Edisi XVIII, (2008) h.277.

³⁰ M. Quraish Shihab, *Kaidah Tafsir*, h.324.

interpretation pattern is one of the interpretations suitable for beginners to learn. When compared to the other three methods (tahlili, muqarin, maudhu'i), the ijmalī method is the most familiar method with the language of the Qur'an, because the explanation in this method uses short and concise language which is not found in other methods, so that understanding of the vocabulary of the Qur'an can be understood better using this method.³¹

While the shortcomings of the ijmalī method are that it can make understanding the Qur'an partial, because in fact the Qur'an is a whole understanding, there is a relationship (munasabah) between one verse and another or one letter and another, and this is not discussed in this method, so there is some lack of understanding in this method. Apart from that, the ijmalī method does not find adequate space to express analysis on a verse, because this method is required to provide a brief, concise and clear explanation.

3) Example of a Tafsir Book

Among the books of tafsir that use the ijmalī method are as follows:

a) Kitab Tafsir *Jalālain*, by Imam Jalaluddin al- Mahalli (w. 864 H) and Imam Jalaluddin as-Shuyuti (w. 911 H).

b) *Taisir al-Karim ar-Rahmān fi Tafsir Kalam al-Mannān*, written by Syekh Abdurrahman as-Sa'dy (w. 1376 H).

c) Kitab *al-Mushāf al-Mufassar*, the fruits of labour from Muhammad Farid bin Musafa Wajdi bin 'Ali Rasyad (w. 1954).

d) Dll.

³¹ Hujair A. H. Sanaky, "Metode Tafsir (Perkembangan Metode Tafsir Mengikuti Warna atau Corak Mufassirin)", h.273.

c. Muqarin Method (Comparison)

1) Definition

Al-tafsir al-muqarin is a tafsir that is done by comparing the wording of the same verse even though the content is different, or comparing the wording of different verses even though the essence of the content is the same. Also included in the comparative method (al-manhaj al-muqarin), is to interpret the verses of the Qur'an which at first glance contradict the Qur'an but in essence do not contradict at all.³²

In addition, al-tafsir al-muqarin can also be done by comparing one school of interpretation with another or comparing one mufassir with another. Thus, the forms of interpretation methods carried out by means of this comparison have a broad and many objects of study.

2) Pros and Cons

al-Tafsir al-muqarin has several advantages, and among the advantages are more critical, objective and insightful. However, this method also has a disadvantage, which lies in the fact that al-tafsir al-muqarin cannot be used to interpret all verses of the Qur'an like the tahlili method and the maudhu'i method.

3) Example of a Book of Tafsir

Somewhat different from other methods of interpretation, the book of interpretation that specifically uses the method of interpretation al-muqarin is relatively very rare, but some examples of interpretation books that use this method are as follows:

a) *Durrat at-Tanzil wa Qurrat al-Takwil*, by Syekh al-Khatib

³² Muhammad Amin Suma, *Ulumul Qur'an*. (Jakarta: PT RajaGrafindo Persada, 2014), h.383.

al-Iskafi (w. 420 H/1029 M).

b) *Al-Burhanji Tawjih Mutasyābih al-Qur'an*, by Taj al-Qarra' al-Kirmani (w. 505 H/1111 M).

c) Dll.

d. Maudhu'i Method (Thematic)

1) Definition

Dr Musthafa Muslim explains in his book *Mabahits fi al-Tafsir al-Maudhu'i* that the meaning of tafsir maudhu'i is, that what is called tafsir maudhu'i is the science that discusses the issues of the Qur'an al-Karim which has a unity of meaning or purpose by collecting all the different verses, to then provide a view (analysis) of its content according to certain ways to explain its meaning and remove its elements and connect between one another with a comprehensive correlation.³³

In practice, tafsir maudhu'i has actually existed since the early days of Islam, but the term mentioning tafsir maudhu'i itself allegedly only existed around the 19th century AD, precisely when it was established as a course in the tafsir department of the faculty of ushuluddin and Jami'ah al-Azhar (al-Azhar University) initiated by Abdul Hayy al-Farmawi, chairman of the Tafsir Hadith department at the faculty.³⁴

2) Pros and Cons

The advantage of maudhu'i interpretation is that this method is broad, complete, in-depth and dynamic at the same time. But just like the muqarin method, the weakness of this method is that it cannot

h.16. ³³ Musthafa Muslim, *Mabahits fi al-Tafsir al-Maudhu'i*. (Syiria: Dar al-Qalam, 1989),

³⁴ Muhammad Amin Suma, *Ulumul Qur'an*, h.391.

interpret the verses of the Qur'an as a whole as can be done with the tahlili and ijmal methods.

3) Example of a Tafsir Book

- a) *Al-Tibyan fi Aqasm al-Qur'an*, by Ibnu Qayyim al-Jauziyyah (w. 751 H).
- b) *Al-Mar'ah fi Al-Qur'an*, by Ustadz Mahmud al-Aqqad.
- c) *Ushul al-Din wa Ushul al-Iman fi al-Qur'an*, by Ayatullah al-Syekh Muhammad al-Yazdi.
- d) Dll.

3. Variety of Approaches in Tafsir

The approach is the starting point of the departure of an interpretation process. Because by knowing an interpretation approach, one can know the style of the interpretation product, and it can be with the same approach that gives birth to different interpretation styles.³⁵ What is meant by the approach in this case is the perspective contained in a field of science and then applied to understand an interpretation.³⁶ Below, the author will comprehensively describe the approach to interpreting the Qur'an used by the mufassirs, among these approaches as below:

1) The Linguistic Approach

The Qur'an is the word of God which is packaged in the medium of language, therefore a linguistic-based approach has a very strong reason to be used. The most basic way to uncover these messages is by aligning with linguistic knowledge that has conventionally prevailed in the lives of the Arabs. Without the Arabic language, nothing can be

³⁵ Islah Gusmian, *Khazanah Tafsir Indonesia dari Hermeneutika Hingga Ideologi*, (Jakarta: Khazanah Pustaka Keilmuan, 2003), h.247.

³⁶ Ummi Kalsum Hasibuan dkk, "Tipologi Kajian Terhadap Tafsir : Metode, Pendekatan dan Corak dalam Mitra Penafsiran Al-Qur'an," dalam *Islah: Jurnal Studi Islam Kawasan Melayu*, Vol. 2, No 1. (Desember, 2020), h.71.

understood from the Qur'an.³⁷ And to interpret a verse of the Qur'an, one must pay attention to all aspects related to the verse, then only determine the right meaning to give meaning.³⁸

Using linguistic knowledge in interpreting the Qur'an does not mean only translating the meaning of words in the Qur'anic verse literally (literal). But further than that, the Arabs also know the so-called *manthuq* (implied meaning) and also *mafhum* (explicit meaning), the linguistic approach also puts forward on the grammatical side, it may be from the point of science *bahwu*, *shorof*, *balaghoh* (*ma'ani*, *bayan*, *badi'*). Then also from the aspect of *haqiqi* meaning (literal) or *majazi* meaning (metaphor), for example when interpreting the hand, it has a meaning as part of the limbs, but the hand also has a metaphorical meaning that means power.

2) Ratio-Based Approach (Tafsir bil Ra'yi)

The ratio-based interpretation approach or commonly referred to as *tafsir bil ra'yi* is an interpretation of the Qur'an that bases reason or reason as its main source. This interpretation approach is based on the *ijtihad* of reason to determine the meaning of a verse, in contrast to *tafsir bil ma'tsur* which is based on narrative interpretation or *tafsir bil isyari* which is based on inner cues in the interpretation process.³⁹

In its development, the approach of *tafsir bil ra'yi* does have pros and cons in it. Scholars who are pro have the view that using reason in interpreting the Qur'an is something that is natural, even the Qur'an often hints to use reason in understanding the verses of Allah. Then for those who are against the approach of *tafsir bil ra'yi*, the problem is when *tafsir*

³⁷ Ata' bin Khalil, *Al-Taisir fi Usul al-Tafsir*. (Beirut: Dar al Ummah, 2006), h.32.

³⁸ Ummi Kulsum Hasibuan dkk, *Kajian Terhadap Tafsir : Metode, Pendekatan dan Corak dalam Mitra Penafsiran al-Qur'an*, h.72.

³⁹ Junizar Suratman, "Pendekatan Penafsiran al-Qur'an yang Didasarkan pada Instrumen Riwayat, Nalar dan Isyarat Batin," dalam *Intizar*, Vol. 20, No 1, (2014), h.51

bil ra'yi is used to strengthen a particular school or interest as justification rather than a solution to finding the truth. But apart from that, tafsir bil ra'yi has contributed thoughts in the approach to the interpretation of the Qur'an.

3) Riwayat-Based Approach (Tafsir bil Ma'tsur)

The riwayat-based tafsir approach or often called tafsir bil ma'tsur is an interpretation based on history as its main source. It can also be understood that the tafsir bil ma'tsur approach is a series of information contained in the Qur'an, the Prophet's hadith and the words of the companions and even the tabi'in in interpreting the verses of the Qur'an. Thus, when we talk about the riwayat-based tafsir approach, it can be seen that this is looking at tafsir from the source of its interpretation, namely referring to the history.⁴⁰

There is a tendency that the approach of tafsir bil ma'tsur is an interpretation that occupies the highest position in the world of interpretation, because when the interpretation is sourced from history, it will be far from subjective intervention, as a result there will be little chance of interpretation of a verse of the Qur'an that is less precise.

4) The Historical Approach

The historical approach used in the interpretation of the Qur'an is the definition of understanding the verses of the Qur'an in terms of its history, which in the term *ulumul qur'an* is called *asbabun nuzul*. With this approach, one can understand the condition of the verse, the context of how the verse was revealed and what caused it to be revealed.. So that someone who uses a historical approach in his interpretation will find a complete picture of the meaning in a verse. The scholars of tafsir at least divide *asbabun nuzul* into two typologies, namely *micro asbabun nuzul*

⁴⁰ Junizar Suratman, "*Pendekatan Penafsiran al-Qur'an yang Didasarkan pada Instrumen Riwayat, Nalar dan Isyarat Batin,*" h.46.

(covering events or casuistic questions related to the revelation of the verse) and macro asbabun nuzul (understanding the context behind the revelation of the verse).⁴¹ Therefore, understanding the micro and macro asbabun nuzul of a verse will lead one to understand a verse comprehensively.

5) Socio-Historical Approach

The socio-historical approach is an approach used in understanding the verses of the Qur'an by looking at the context of society or the social setting at the time the verse was revealed. By knowing this aspect, at least someone will have an idea of the purpose of why the verse of the Qur'an was revealed to a group of people.

This is important because the state of society when the verse was revealed must have an influence on it, it could be that the Qur'an verse was revealed to change the attitude or behaviour found in the community. For example, when the Arab community liked to party by drinking khamr or intoxicating drinks, then gradually the Qur'anic verses were revealed with the aim of eliminating these habits because basically this behaviour deviated from Islamic shari'a.

3. Patterns of Interpretation

The style of interpretation is the nuances or special characteristics that colour an interpretation, or it can be said to be the tendency of the mufassir in interpreting a verse of the Qur'an. That is, this particular tendency or thought dominates an interpretation of the Qur'an.⁴² It can be concluded that the style of tafsir is the variety, type and specificity of a tafsir, with the general understanding that this specificity is an impact of the mufassir's thinking in explaining the meaning of the

⁴¹ Nunung Susfita, "Asbabun Nuzul al-Qur'an dalam Perspektif Makro dan Mikro", dalam *Jurnal Tasamuh* Volume 13, No, 1 (Desember, 2015), h.71-75.

⁴² Kusroni, "Mengenal Ragam Pendekatan, Metode dan Corak dalam Penafsiran al-Qur'an", dalam *Jurnal KACA* Volume 9, Nomor 1. (Februari, 2019), h.96-97.

verses of the Qur'an.

In terms of the content of the Qur'anic verses and their tendencies, there are several styles in the interpretation of the verses of the Qur'an. Among them are falsafi tafsir, ilmi tafsir (academic scientific tafsir), tarbawi tafsir (educational tafsir), lughawi tafsir (language) and fiqhi tafsir (legal tafsir). The various styles of interpretation in this review are not described in detail and thoroughly, but more or less globally so that it is still considered necessary to recognise the various nuances of the interpretation in question related to its orientation..

a. Falsafi style of interpretation

The falsafi style of interpretation is a way of interpreting the Qur'an using the background of a logic or philosophical theory. This style of interpretation emerged along with the development of translation during the Abbasid dynasty. At that time many ancient Greek philosophy books were translated into Arabic, including books by Plato and Aristotle.⁴³

Muhammad Husain adz-Dzahabi in commenting on the falsafi tafsir said that in his investigation the falsafi tafsir is more likely to discuss philosophical discussions mixed with the interpretation of the verses of the Qur'an. Among the examples is when the philosophers give interpretation when the Prophet Mi'raj, they believe that the possibility of Mi'raj Prophet Muhammad PBUH only with the spirit without the body.⁴⁴

Interpretation in the falsafi style is actually rarely found in the form of a book of tafsir that specifically discusses it, but is generally found in the comments of philosophers on the verses of the Qur'an which are used as a reference in the orientation of their thinking.

b. Ilmi style of interpretation

⁴³ Umami Kulsum Hasibuan dkk, *Kajian Terhadap Tafsir : Metode, Pendekatan dan Corak dalam Mitra Penafsiran al-Qur'an*, h.242.

⁴⁴ Muhammad Amin Suma, *Ulumul Qur'an*, h.396.

The style of interpretation known as Tafsir Ilmi (al-tafsir al-ilmiy) employs scientific terminology to expound the content of Quranic verses, aiming to foster diverse branches of knowledge and incorporate philosophical reflections.⁴⁵ In other words, the style of tafsir ilmi involves the Quranic interpretation through a scientific approach, delving into the content of Quranic verses using scientific theories.

With this kind of interpretation model, of course, it will provide a very broad opportunity for mufassir in explaining the content of the Qur'an, it will also provide an understanding that the Qur'an is not only a source of religious sciences that are i'tiqadiyyah (beliefs) and amaliyah (actions) or al-ulum al-diniyyah al-i'tiqadiyyah wal amaliyyah but the Qur'an also has a very broad discussion that even includes all worldly sciences (al-ulum al-dunya) of various types and kinds.

But the discussion of the style of tafsir ilmi, still has pros and cons among scholars, among the scholars who gave the green light to develop tafsir ilmi is al-Ghazali (w. 505 H/1111 M), Jalal al-Din al-Shuyuti (w. 911 H/1505 M), Thantawi Jauhari (w. 1358 H/1939 M) and Muhammad Abduh (w.1323 H/1905 M). There are also not a few mufassirs who object to this style of interpretation, according to Abd Majid Abd al-Salam al-Muhtasib, the main purpose of interpreting the Qur'an according to the previous scholars is to explain the things that Allah wants in His book about creed and sharia laws, But when Muslims are infected with divisions they tend to blindly interpretation and no longer objective in order to defend and defend his madzhab, then with the existence of it including scientific interpretation is considered as an interpretation that is too deviate from the purpose of interpretation itself. Among them are al-Syathibi (w. 790 H/1388 M), Ibn Taymiyyah (w. 728 H/1327 M), M. Rashid Ridha (w. 1345 H/1935 M), and others.⁴⁶

⁴⁵ *Ibid.*, h.396.

⁴⁶ *Ibid.*, h.397.

c. Pattern of Tarbawi Interpretation

The definition of Tafsir Tarbawi is tafsir that emphasises themes for the purposes of tarbiyah, so that the focus of this style of interpretation is the concept of teaching in the Qur'an, for example when explaining the advice of Luqman to his son, the child's command to obey his parents and others.⁴⁷

Compared to other interpretive styles, the exploration of this interpretation style by scholars has been limited. Works like "Namadzij Tarbawiyah min Al-Qur'an" by Ahmad Zaki Tafahah, "Nadzariyyah al-Tarbiyah fi al-Qur'an wa Tathbiqatuha fi Ahd al-Rasul 'Alayh al-Salatu wa al-Salam" by Dr. Aminah Ahmad Hasan, and "Manhaj al-Qur'an fi al-Tarbiyah" by Muhammad Shadid exemplify the application of the tarbawi style. While these three books do not strictly fit into the tafsir category, as their focus extends beyond the interpretation of tarbawi verses, they have made significant contributions to shaping future models of tarbawi tafsir.

d. Lughawi style of interpretation

By definition, Tafsir lughawi is an interpretation that in practice tries to reveal the contents of the Qur'anic verses using linguistic rules, it can also be said that this interpretation is an effort to reveal the meaning of the Qur'an through semantic or semiotic interpretation which includes etymological, morphological, lexical, grammatical and rhetorical.⁴⁸

Thus, this style of interpretation seeks more interpretation to the linguistic aspects. In other words, this interpretation is more concerned with the discussion of nahwu, shorof, balaghah (ma'ani, bayan, badi') or on semantic issues. So, a mufassir who wants to reveal the meaning of the Qur'an with a lughawi style is required to first at least understand the ins and outs of the language used in the

⁴⁷ Abdul Syukur, *Mengenal Corak Tafsir al-Qur'an*. (Pamekasan : El-Furqonia, 2015),

h.96.

⁴⁸ Syafrizal, "Tafsir Lughawi", *Jurnal Al-Ta'lim* Jilid 1, Nomor 5., (Juli, 2013), h.422.

Qur'an, namely Arabic.

e. Fiqhi Interpretation Style

Tafsir Fiqhi or better known as Tafsir Ahkam is an interpretation whose tendency is more to reveal the fiqh laws in the Qur'an, this style has a speciality in revealing fiqh laws either explicitly or implicitly in the Qur'an.⁴⁹

The emergence of this style of interpretation was originally derived from problems in the field of fiqh law. The Prophet Muhammad had died and the legal formulations resulting from ijma' ulama' were very limited. So, from here emerged figures such as Imam Shafi'i, Imam Hanbali, Imam Maliki and Imam Hanafi who in his journey was followed by his students who had a concentration in the field of interpretation.

And among the books of interpretation that have a fiqhi style is the book of Ahkamul Qur'an written by al-Jassas who is Hanafi, Tafsir al-Kabir or Mafatih al-Ghaib by Fakhrudin al-Razi which has a Shafi'i madzhab fiqh style, then there is Rawa'iul Bayan by Sheikh Ali as-Shobuni and so on.

B. Hermeneutika Freiderich Schleiermacher

Schleiermacher's full name was Friedrich Daniel Ernst Schleiermacher. He was born on 21 November 1768 in Breslau, Germany (now in the territory of Wroclaw, Dolnoslaskie Province, Republic of Poland), and died on 6 February 1834. In his time, Schleiermacher was known as a prolific theologian who produced works on Christianity. As a devout believer, he often gave religious sermons in various places. In addition, he is also well known as a figure in modern theology, or the father of liberal protestantism.⁵⁰ However, apart from being a theologian, Schleiermacher is also known as a philosopher and the father of modern hermeneutics. During his lifetime, the influence of Immanuel Kant's philosophy was strongly felt in several branches of science that developed at that

⁴⁹ Abdul Syukur, *Mengenal Corak Tafsir al-Qur'an*, h.86.

⁵⁰ Stephen, F.D.E. Schleiermacher: *Sintesa Antara Kesalehan dan Rasionalitas*. pada http://www.sabdaspaces.org/f_d_e_schleiermacher_sintesa_antara_kesalehan_dan_rasionalitas, diterbitkan pada tanggal 8 Februari 2008. Diakses pada 23 Desember 2018.

time, especially those related to hermeneutics. This can be seen in the two mainstream patterns that determine the concept of modern hermeneutics, namely the role it plays in the realm of natural science from its epistemological side, and some of its studies on how to find out where subjects and objects function in the development of knowledge.⁵¹

For Schleiermacher, understanding a speech or utterance (language), whether verbal or manifested in writing, requires two aspects that are intertwined with each other. First, it concerns the understanding of the expressions for which the speaker or speaker's language is used as a container. Every utterance must be positioned as a formulation of a part of the existing interpersonal linguistic system (Sprache). Secondly, the expressions must also be seen as part of the speaker's or speaker's life journey; internal history; and mentality.⁵² Schleiermacher's concept of hermeneutics can be said to be genealogically influenced by the thoughts of Plato and his close friend Friedrich Von Schlegel, which made his thinking shift from the grammatical linguistic paradigm towards psychological interpretation. On the other hand, he was also influenced by the thoughts of philologists Friedrich Ast and Friedrich August Wolf who focused more on the linguistic aspect of hermeneutics.⁵³ According to Schleiermacher, there are two important hermeneutical tasks if a text reader really wants to understand what he is reading, namely grammatical interpretation; and psychological interpretation. Grammatical knowledge is a requirement for everyone's thinking when interacting with the text they are reading, while the psychological aspect allows one to understand the author's personality, so that the process of understanding is truly complete in order to minimise misunderstanding.⁵⁴

⁵¹ Roy J. Howard, *Hermeneutika*, terj. Kusmana (Bandung: Penerbit Nuansa, 2001), 28.

⁵² Kurt Mueller, —Introductionl, dalam *The Hermeneutics Reader: Text of German Tradition from the Enlightenment to the Present*, (Ed.) Kurt Mueller-Vollmer, (Oxford: Basil Blackwell, 1986), 10.

⁵³ W. Poespoprodjo, *Hermeneutika* (Bandung: Pustaka Setia, 2004), 18-22.

⁵⁴ E. Sumaryono, *Hermeneutik* (Yogyakarta: Kanisius, 1993), 38-39.

1. Grammatical Hermeneutics

Etymologically, grammatical hermeneutics is an art of understanding - to borrow F. Budi Hardiman's language - according to grammar. Whereas grammatical hermeneutics terminologically is the process of interpretation (to interpret) whose main benchmark is based on analysing the language used by the text itself when it was written. That way, a text interpreter is obliged to master the linguistic aspects as a whole and thoroughly when starting to dialogue with the text. And the more he masters the language, the better his interpretation will be.⁵⁵ On the other hand, ignoring the rules of grammar will only lead the interpreter to wrong understandings, and will even make him far from the fire.

In this case, Schleiermacher strongly emphasises the urgency of considering the diachronic aspect of the text, aka the change in the meaning of the text. According to him, if an understanding wants to understand a language, it must go back to the author and his original audiences.⁵⁶ Vocabulary and grammar may change as the speakers of the language change and change or as they are mixed with other languages brought by other people (foreign speakers) when visiting an area that originally had its own language civilisation. In a language civilisation, this is true. Walter J. Ong asserts that the meaning of a word can continue to emerge following its habitat, and it is even possible that the new meaning leaves the old meaning that has been formed, even though with the help of a dictionary, the old meaning still accompanies it.⁵⁷ Thus, it is important to know the language and grammar that prevailed when the interpreted text appeared to meet its audience. In the study of the Qur'an itself, similar things are also emphasised by classical Muslim scholars such as Abu Ishaq Ibrahim bin Musa bin Muhammad al-Lakhmi al-Syathibi, or more familiarly called Imam al-Syathibi (d. 790 AH) in his magnum opus, *al-Muwafaqat fi Ushul al-Shari'ah*. According to Imam al-Syathibi, when someone intends to understand the Qur'an, his main task is to realise that the text he is reading is the

⁵⁵ Syamsuddin, *Hermeneutika dan Pengembangan*, 66.

⁵⁶ Schleiermacher, *Hermeneutics and Criticism*, 30.

⁵⁷ Walter J. Ong, *Orality and Literacy* (USA and Canada: Routledge, 2002), 46.

text of the Arabs of the VII century, more explicitly al-Syathibi explained that there is nothing at all in the Qur'an that is outside Arabic. thus, it becomes the most basic obligation to return to dive into Arabic grammar at that time and make it the basic footing in understanding the Qur'an. This is based al-Syathibi to the statements of the Qur'an itself, as contained in Q.S. Yusuf [12] : 2, Q.S. Thaha [20] : 113, Q.S. al-Zumar [39] : 28, Q.S. Fussilat [41] : 3, Q.S. al-Syu'ara' [42] : 7, Q.S. alZukhruf [43] : 3, Q.S. al-Ahqaf [46] : 12, Q.S. al-Ra'du [13] : 37 and Q.S. al-Syu'ara' [26] : 195.⁵⁸ And also contemporary Muslim scholars, such as Fazlur Rahman (w. 1988 M) with his double movement theory. According to Rahman, double movement in understanding the Qur'an is a process of understanding that departs from the situation when the reader reads the text, flashbacks to the context of the revelation of the Qur'an (in this case, the macro asbab al-nuzul), and returns to the context when reading the text to contextualise it with modern times.⁵⁹ Meanwhile, if we look at the books of ulum al-Qur'an, Muhammad Husein az-Zahaby, as an early philosopher of tafsir, has radically demanded that a mufassir must have capabilities in the fields of Nahwu (Arabic grammar), Neuroscience, Lughah Science, Isytiqaaq Science, Ma'ani Science, Bayan Science, Badi' Science and Qira'at Science.⁶⁰ Even Ahmad Shurbasy explicitly states that the Qur'an has a very beautiful and literary Arabic language, so to approach it must also be with a qualified Arabic literary science tool, namely badi' science.⁶¹

For Schleiermacher, it is also important to pay attention to the relationship between the parts of the text and the whole text.⁶² According to Sahiron Syamsuddin, the analysis of Schleiermacher's grammatical hermeneutical principles

⁵⁸ Abu Ishaq al-Shatibi, *al-Muwafaqat fi Ushul al-Shari'ah*, ed. Abdullah Darraz (Mesir: Maktabah al-Kubra, 1975), 2:64.

⁵⁹ Fazlur Rahman, *Islam and Modernity: Transformation of an Intellectual Tradition* (Chicago: Chicago University Press, 1982), 5.

⁶⁰ Muhammad Husain al-Zahaby, *at-Tafsir wa al-Mufasssirun* (Kairo: Maktabah Wahbah, t.t), 1:197.

⁶¹ Suatu cabang ilmu dalam kesustraan Bahasa Arab yang menjadikan keindahan makna dalam penyusunan kalimat sebagai basisnya. Lihat, Ahmad Syurbasy, *Studi tentang Sejarah Perkembangan Tafsir Al-Qur'an al-Karim* (Jakarta: Kalam Mulia, 1999), 7.

⁶² Sahiron Syamsudin (et.al), *Pemikiran Hermeneutika Dalam Tradisi Barat: Reader* (Yogyakarta: LP UIN Suka, 2011), ix.

is divided into several principles and linguistic methods that must be guided in the interpretation of the Qur'an ala Schleiermacher's grammatical hermeneutics. Among them are; first, determining the meaning of the word and the context of its revelation that has been known by the author and audience in his time, this can be traced by analysing the causes of the revelation of the verse and or looking at the dictionaries that are closest to it; second, considering the meaning of words (kalimah) that are before and after the word to be understood in a series of sentences; third, paying attention between parts (al-Ab'ad) and the whole (al-Kull).⁶³ or in Schleiermacher's language called the parts dan the whole.

From the above, on the one hand, it can be understood that an interpreter cannot understand a word only by looking at the language structure of the word, but must also pay attention to other words in the text to form a comprehensive and unbiased understanding. On the other hand, the argument that can be made in this regard is about the integrity of a logic of thought. A big idea can usually be understood by following the flow of the description of the following ideas that are explained before or after the main idea is conveyed. This is also the case with ideas contained in text. Readers will be overwhelmed to understand an idea if they only see it in its singular form without seeing the ideas that accompany it. Therefore, in order to reach the closest meaning to the author's intention, the reader must analyse the grammatical aspects used in a text, then trace the connections with surrounding texts. The relevance of this theory of relations between parts of the text in understanding the Qur'an will be explained in the examples below.

2. Psychological Hermeneutics

Besides grammatical hermeneutics, another important aspect that Schleiermacher emphasizes in his hermeneutics is the psychic aspect of the author of the text., in this case referred to as "psychological hermeneutics". According to him, these two aspects of hermeneutics are like two sides of a coin that cannot be separated from one another. They are intertwined when one reads and tries to

⁶³ Syamsuddin, Hermeneutika dan Pengembangan, 66-68.

understand texts written by others. Schleiermacher emphasized;

*Understanding has a dual direction, towards the language and towards the thought. There are not two different kinds of interpretation only one, which means that „every explication must completely achieve both the grammatical and the technicalpsychological“.*⁶⁴

Understanding operates in two directions: towards language and towards thought. There are not two distinct kinds of interpretation, but only one, implying that every application must be both fully grammatical and techno-psychological. That is, Schleiermacher was well aware that a text is the embodiment of the dialectic of the author and the writing (or, language) he uses and masters when writing. A text cannot exist without the author and his or her horizon of thought, and the same goes for the author, what is in his or her mind will not be manifested and known to others without the use of verbal or non-verbal language. Schleiermacher's idea cannot be separated from the fact that the author's language is a product of his social context, his knowledge, and his experiences. One would not speak about something one does not understand, nor would one express one's thoughts using a language one does not know. As a result, it is imperative to know the author's context before understanding what he writes in the text.

As its presence is not projected as a tool in understanding the Qur'an, it is not easy to find the relevance of this psychological hermeneutic theory in Quranic studies. How is it possible for the reader of the Qur'an to explore the psychology of the author of the Qur'anic text, who is none other than Allah Swt. However, impossibility does not mean absolute impossibility. There are at least two scientific disciplines in the Islamic tradition that can be used as alternatives in this case; theology, and *ulum al-Qur'an kalsik*.

In the derivative of theological studies, it is known that a person can know his god by recognizing the attributes of God, and the names of God contained in *asma' al-husna*. This means that access to God in terms of psychological hermeneutics

⁶⁴ Schleiermacher, *Hermeneutics and Criticism*, 229.

applications can be opened by studying the correct theology. So, there is no doubt that scholars determine that correct belief is one of the important tools in the requirements of the mufassir.⁶⁵ While in the discipline of Qur'anic studies, what can be considered in this case is the process of transmission, its journey, and the presence of the Qur'an from God to the Prophet Muhammad is a solution in finding the relevance of psychological hermeneutics on the study of the Quran. As is well known, the Qur'an is defined by scholars as the word of God revealed to the Prophet Muhammad Saw. through the intermediary of the angel Gabriel As.⁶⁶ The length of "revealed" implies that the Qur'an goes through certain processes before reaching the recipient, and also implies that it does not suddenly appear without being preceded by a social context that triggers it, or better known as revelation and sabab al-nuzul. Therefore, reviewing these two aspects can be used as an application of psychological hermeneutics.

⁶⁵ Lihat misalnya, *Manna' Khalil al-Qattan, Mabahits fi Ulum al-Qur'an* (Kairo: Maktabah Wahbah, tt), 330.

⁶⁶ Lihat misalnya, al-Zahaby, *at-Tafsir wa al-Mufassirun* (Kairo: Maktabah Wahbah, tt), 1: 10.

CHAPTER III

INTERPRETATION OF BALAD VERSES AND THEIR DERIVATION IN THE QURAN

A. Derivation of Lafadz in the Quran

Al-Balad, according to Raghīb al-Ashfihani, is a special place that has certain boundaries agreed upon by the people who live there.⁶⁷ Meanwhile, according to Ibn Faris in *mu'jam maqayis al-lughah* the word balad means chest (al-sadr). Al-baldah also means the beginning of the villages (sadr al-qura). Ibn Faris likens it to the example of the sentence "wada'at al-naqat baldataha bi al-ard" meaning that the camel sticks its chest in the ground. This interpretation implies that the word baldah means a land that is pegged as a place to live in.

From the word balada there are other derivations such as taballada, buldah, ablada, ballada, and mubaladat al-suyuf which means to fight.⁶⁸ Ibn Manzur defines al-balad as a place or part of the earth that is inhabited or uninhabited..⁶⁹ While the plural forms are al-bilad and buldan.

In general, the meaning of al-balad is synonymous with country or state. Of the several forms of derivation of al-balad, the Qur'an only uses three words, namely al-balad, al-baldah and al-bilad..

The following is the categorization of verses that contain the word Balad:

No	Surah	Ayat	Category
1.	Al-Baqarah	126	Madaniyah
2.	Ali Imran	196	Madaniyah
3.	Al-A'raf	57	Madaniyah

⁶⁷ R. Al-Asfihani, *Mu'jam Mufradat li Alfaz al-Qur'an*, Beirut: Daral-Ma'rifat, h. 59.

⁶⁸ A. B. F. B. Zakariya, *Mu'jam Maqāyīs Al-Lughah. Abd al-Salām Muḥammad Hārūn*, Bairut: Dār al-Fikr, 1979, h. 298.

⁶⁹ Manzur, *Lisan al-'arab*, Beirut: Dar al-Sadr, h. 94.

4.	Al-A'raf	58	Makkiyah
5.	Ibrahim	35	Makkiyah
6.	Al-Nahl	7	Makkiyah
7.	Al-Furqan	49	Makkiyah
8.	Al-Naml	91	Makkiyah
9.	Saba	15	Makkiyah
10.	Fatir	9	Makkiyah
11.	Al-Zukhruf	11	Makkiyah
12.	Al-Nahl	7	Makkiyah
13.	Ghafir	4	Makkiyah
14.	Qaf	36	Makkiyah
15.	Al-Fajr	8, 11	Makkiyah
16.	Al-Balad	1, 2	Makkiyah
17.	At-Tiin	3	Makkiyah

B. Interpretation of the Word Balad in the Quran

1. Al-Baqarah: 126,

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ

ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمْتِعْهُ قَلِيلًا ثُمَّ

أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ

Artinya, ingatlah ketika Ibrahim berdoa untuk Baitullah ini dan sekitarnya, agar Allah menjadikannya sebagai kota yang damai dan memberikan penduduknya dengan berbagai macam buah-buahan, kemudian

dia membatasi doa ini kepada orang-orang beriman, karena adab yang baik di hadapan Allah, karena permintaan pertama karena permintaan pertama beliau mengenai kepemimpinan bersifat umum (dalam arti bahwa beliau mendoakan seluruh keturunannya) dan jawaban yang diberikan terbatas pada orang-orang yang melampaui batas di antara mereka. Oleh karena itu, ketika beliau berdoa untuk rezeki bagi mereka, beliau membatasinya kepada orang-orang mukmin, meskipun rezeki Allah meliputi orang-orang mukmin dan kafir, orang yang durhaka dan taat.

Allah berfirman: Adapun orang-orang yang kafir yaitu, Allah akan memberikan rezeki kepada mereka semua, baik muslim maupun kafir. Adapun kaum Muslimin, mereka akan menggunakan rizki itu untuk membantu mereka dalam beribadah untuk membantu mereka dalam beribadah kepada Allah, kemudian mereka akan berpindah dari sana ke Adapun orang-orang kafir, mereka akan menikmatinya untuk sementara waktu "Tapi kemudian Aku akan mengusir mereka" yaitu, memaksa mereka dan membawa mereka dengan enggan menuju siksa neraka; sungguh suatu akhir perjalanan yang menyedihkan)".⁷⁰

2. Al-A'raf: 57 dan 58,

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۗ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُفِّتُهَا
 لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ ۖ مِنْ كُلِّ الثَّمَرَاتِ ۗ كَذَلِكَ نُخْرِجُ الْمَوْتَى
 لَعَلَّكُمْ تَذَكَّرُونَ

Dialah yang mengirimkan angin sebagai pembawa berita gembira dan sebagai pembawa rahmat. Kemudian apabila awan itu telah

⁷⁰ Abdur-Rahman Nasir as-Sa'di; Nasiruddin al-Khattab, *Tafsir as-Sa'di Juz' 1-3*, Vol. 1, Riyadh: International Islamic Publishing House, 2018, h. 143.

mengumpulkan awan tebal, Kami arahkan awan itu ke suatu negeri yang mati, lalu Kami turunkan hujan di atasnya, lalu Kami hasilkan segala macam menumbuhkan segala macam tanaman di sana. Demikianlah Kami akan menghidupkan orang-orang mati mengeluarkan orang-orang yang telah mati (pada Hari Kiamat), agar kamu memperhatikan. (QS. Al-A'raf: 57)

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ ۖ وَالَّذِي بِأُذُنِ رَبِّهِ ۖ وَالَّذِي لَا يَخْرِجُ إِلَّا نَكِدًا ۖ كَذَلِكَ نُصَرِّفُ الْآيَاتِ
لِقَوْمٍ يَشْكُرُونَ

Tanah yang baik menumbuhkan tanamannya dengan subur, dengan izin Tuhannya, tetapi tanah yang buruk hanya menghasilkan sedikit tumbuh-tumbuhan yang sedikit. Demikianlah Kami menjelaskan ayat-ayat dengan terperinci bagi orang-orang yang bersyukur. (QS. Al-A'raf: 58)

Di sini Allah Swt. menyoroti salah satu tanda kekuasaan-Nya dan salah satu salah satu dari tanda-tanda rahmatNya:

Dia-lah yang mengirimkan angin sebagai pembawa berita gembira dan sebagai pembawa berita buruk.) yakni, angin adalah pertanda hujan, yang dibawa oleh angin dengan dan manusia merasa senang dengan tanda rahmat Allah, dan hati mereka merasa tenang sebelum hati mereka merasa tenang sebelum hujan itu datang.

(Kemudian, ketika mereka) angin-angin (mengumpulkan awan-awan tebal) sebagian angin menghempaskannya dan sebagian angin lain mengumpulkannya, dan angin lainnya membuahi mereka.

(Kami menghalau mereka ke sebuah negeri yang mati) di mana hampir semua hewan telah mati dan orang-orang hampir putus asa dari rahmat Allah.

(di mana Kami turunkan hujan ke atasnya) yaitu tanah yang mati. Maka hujan yang melimpah turun dari awan itu, dan Allah meniupkan angin untuk

menebarkannya menerbangkannya dengan izin-Nya.

(Maka Kami tumbuhkan dengan air hujan itu segala macam tanaman), agar manusia merasa gembira dengan rahmat Allah dan menikmati karunia-Nya.

(Demikianlah Kami akan membangkitkan orang-orang yang telah mati pada hari agar kamu memperhatikan) yaitu sebagaimana Kami menghidupkan kembali bumi dengan tumbuh-tumbuhan setelah mati, demikian pula Kami akan mengeluarkan orang-orang mati dari kubur mereka, setelah mereka menjadi debu debu. Ini adalah bukti yang nyata (tentang kebangkitan), dan tidak ada perbedaan di antara kedua hal itu. Orang yang mengingkari kebangkitan karena dia mengira hal itu tidak mungkin - meskipun dia melihat sesuatu yang mirip dengannya - dia melakukan itu karena keras kepala dan mengingkari sesuatu yang nyata. yang nyata.

Hal ini mendorong kita untuk merenungkan dan merefleksikan tanda-tanda Allah, dan memikirkannya untuk mengambil pelajaran dan menemukan hikmah, bukan dengan cara yang lalai dan ceroboh.

Kemudian Allah memberitahukan kepada kita bagaimana tanah yang menerima hujan berbeda-beda.

(Tanah yang baik) adalah tanah yang memiliki tanah yang baik. Jika hujan turun ke atasnya (menumbuhkan tanaman-tanamannya dengan suburnya), yang mana ia memiliki potensi potensi yang dimilikinya (dengan izin Tuhannya) yaitu dengan kehendak Allah, karena sarana tidak akan sampai kepada tujuan kecuali dengan izin Allah.

(Tetapi tanah yang buruk hanya menghasilkan vegetasi yang buruk dan sedikit), yaitu yaitu, vegetasi berkualitas buruk yang tidak bermanfaat dan tidak ada tidak ada berkat.

(Demikianlah Kami menjelaskan ayat-ayat Kami kepada orang-orang yang bersyukur) yaitu, Kami menjelaskan dengan cara yang berbeda,

memberikan yang berbeda, memberikan perumpamaan yang berbeda, dan Kami menyediakannya bagi orang-orang yang bersyukur kepada Allah dengan mengakui nikmat-nikmatNya dan menggunakannya untuk mencari keridhaanNya. keridhaanNya. Mereka adalah orang-orang yang mengambil manfaat dari apa yang telah Allah jelaskan dalam Kitab-Nya tentang hukum-hukum dan kewajiban-kewajiban, karena mereka memandangnya sebagai salah satu nikmat terbesar yang dapat mengantarkan mereka kepada Tuhannya. Oleh karena itu mereka menerimanya dengan penuh suka cita dengan mengungkapkan kebutuhan mereka terhadapnya, dan mereka merenungkannya merenungkannya dan merenungkan maknanya, sehingga mereka memahaminya sesuai kemampuan mereka untuk memahaminya.

Ini adalah perumpamaan hati ketika wahyu, yang merupakan substansi kehidupan, sebagaimana hujan adalah substansi kehidupan, datang kepada mereka. Ketika wahyu datang kepada hati yang baik, mereka menerimanya dan memahaminya, dan hasilnya sesuai dengan asal usul dan fitrah mereka yang baik.

Adapun hati yang jahat yang di dalamnya tidak ada kebaikan, maka ketika wahyu datang kepada mereka, wahyu itu tidak dapat diterima, bahkan ia mendapati hati mereka lalai dan lalai, atau menentangnya. Oleh karena itu, ia bagaikan hujan yang turun di atas rawa yang asin, pasir atau bebatuan, dan tidak berdampak pada mereka. Hal ini seperti seperti ayat yang Allah Ta'ala firmankan:

(Dia menurunkan air dari langit, lalu mengalirlah aliran-aliran air, masing-masing menurut ukurannya, dan aliran air itu membawa buih yang naik buih...) (*ar-Ra'd 13: 17*).⁷¹

3. Ibrahim: 35

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

⁷¹ Abdur-Rahman Nasir as-Sa'di; Nasiruddin al-Khattab, *Tafsir as-Sa'di Juz' 7-9*, Vol. 3, Riyadh: International Islamic Publishing House, 2018, h. 247-245.

(Dan [ingatlah] ketika Ibrahim berkata, sambil memanjatkan doa yang indah ini memanjatkan doa yang indah ini dalam keadaan yang indah ini:

(Ya Tuhanku, jadikanlah kota ini), yakni Haram Mekah (yang penuh kedamaian dan keamanan) dan Allah mengabulkan doanya dengan Dengan ketetapan-Nya. Allah menjadikannya sebagai sesuatu yang suci dan menetapkan langkah-langkah untuk menjaga kesuciannya, sebagaimana yang telah diketahui, sampai-sampai tidak ada seorang pun yang berniat jahat terhadapnya kecuali Allah akan membinasakannya. yang berniat jahat terhadapnya kecuali Allah akan membinasakannya, seperti yang Dia lakukan terhadap dengan kaum gajah dan yang lainnya.

Setelah berdoa untuk keselamatan kota, Ibrahim kemudian berdoa untuk dirinya dan anak-anaknya agar dilindungi dan diberi petunjuk; dia berkata: ((dan peliharalah aku dan anak-anakku dari menyembah berhala)), yakni, jauhkanlah aku dan mereka dari menyembah mereka atau terlibat dengan mereka.

Alasan mengapa beliau khawatir terhadap dirinya dan anak-anaknya adalah kenyataan bahwa ada begitu banyak orang yang bingung dan terjerumus ke dalam dalam kesesatan penyembahan berhala.⁷²

4. Al-Nahl: 7

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بُلُغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ ۚ إِنَّ رَبَّكُمْ لَرَّءُوفٌ رَّحِيمٌ

(Dan mereka memikul beban-bebanmu yang berat) dan bahkan membawa kamu (ke negeri-negeri yang tidak dapat kamu capai tanpa kesukaran yang besar) Allah telah menjadikan binatang-binatang itu bermanfaat bagimu, sehingga kamu menungganginya sebagian dari mereka dan sebagian yang lain kamu pikul beban yang kamu kehendaki negeri-negeri yang jauh dan daerah-daerah yang jauh.

(Sesungguhnya Tuhanmu benar-benar Maha Pengampun lagi Maha Penyayang) karena Dia telah menundukkan untukmu apa yang kamu

⁷² Abdur-Rahman Nasir as-Sa'di; Nasiruddin al-Khattab, *Tafsir as-Sa'di Juz' 13-15*, Vol. 5, Riyadh: International Islamic Publishing House, 2018, h. 137-138.

perlu. Maka bagiNya segala puji sebagaimana sesuai dengan keagungan Wajah-Nya, kebesaran kekuasaan-Nya dan limpahan kemurahan dan kebaikan-Nya.⁷³

5. Fatir: 9,

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فَسُقْنُهُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأُحْيِينَا
بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ كَذَلِكَ النُّشُورُ

Di sini Allah (SWT) berbicara tentang kekuasaan-Nya yang sempurna dan kemurahan-Nya yang sangat besar dan memberitahu kita bahwa Dia (mengirimkan angin untuk mengaduk-aduk awan, kemudian Kami menggerakannya ke suatu negeri yang mati), lalu Allah menurunkan hujan di atasnya, (dan Dia menghidupkan dengan hujan itu bumi setelah matinya). Dengan demikian, bumi dan manusia dihidupkan kembali, dan binatang-binatang ternak dapat memperoleh rezekinya dan merumput di atas segala nikmat itu.

(Demikianlah kebangkitan itu), karena Dia yang menghidupkan bumi setelah matinya, akan membangkitkan orang-orang yang mati dari kuburnya, setelah mereka menjadi tanah. Dia akan menurunkan hujan kepada mereka, sebagaimana Dia menurunkan hujan kepada negeri yang mati. Dia akan menurunkannya kepada mereka, lalu mereka akan hidup kembali, baik jiwa maupun raga, dan akan keluar dari kuburnya, lalu berdiri di hadapan Allah, agar Dia mengadili di antara mereka dengan adil. antara mereka atas dasar keadilan Ilahi.⁷⁴

6. Al-Balad: 1 dan 2,

Di sini Allah (SWT) bersumpah (demi kota ini), yaitu demi kota yang aman ini, yaitu Makkah al-Mukarramah, yang merupakan yang terbaik dari semua kota, terutama pada saat Rasul (SAW) tinggal di sana.

7. Al-Tin: 3.

⁷³ Abdur-Rahman Nasir as-Sa'di; Nasiruddin al-Khattab, *Tafsir as-Sa'di Juz' 13-15*, Vol. 5, Riyadh: International Islamic Publishing House, 2018, h. 184.

⁷⁴ Abdur-Rahman Nasir as-Sa'di; Nasiruddin al-Khattab, *Tafsir as-Sa'di Juz' 22-24*, Vol. 8, Riyadh: International Islamic Publishing House, 2018, h. 119-120.

وَهَذَا الْبَلَدِ الْأَمِينِ

(dan demi kota yang aman ini [Makkah]) yang merupakan lokasi kenabian Muhammad SAW).⁷⁵

8. AlFurqan: 49,

لِنُحْيِيَ بِهِ بَلَدَةً مَيِّتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَمًا وَأُنَاسِيًّا كَثِيرًا

Artinya: Agar Kami menghidupkan dengan air itu negeri yang mati, dan memuaskan dahaga dahaga binatang dan manusia yang tak terhitung banyaknya yang telah Kami ciptakan.

(dan menghilangkan dahaga binatang-binatang ternak dan manusia yang tak terhitung banyaknya yang telah Kami ciptakan)? yakni, Kami berikan air itu kepadamu untuk diminum, kamu dan binatang ternakmu. Bukankah Dia yang mengirimkan angin sebagai pembawa berita gembira dan menyebabkan angin melakukan tugas-tugas yang berbeda, dan menurunkan dari langit air yang bersih dan diberkati air, yang di dalamnya terdapat rezeki bagi manusia dan hewan ternak mereka, Yang Esa Yang Maha Esa, Yang berhak disembah, tanpa menyekutukan-Nya dengan sesuatu yang lain dengan Dia?⁷⁶

9. Al-Naml: 91,

إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلَدَةِ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ ۗ

وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ

(Katakanlah, wahai Muhammad:) Aku diperintahkan hanya untuk menyembah Tuhan kota ini yang telah menjadikannya suci dan milik-Nya segala sesuatu. Dan aku diperintahkan untuk menjadi salah satu dari orang-orang yang berserah diri kepada Allah [dalam Islam].

([Katakanlah, wahai Muhammad:] Aku hanya diperintahkan untuk menyembah Tuhan dari kota ini) yaitu Makkah al-Mukarramah, yang

⁷⁵ Abdur-Rahman Nasir as-Sa'di; Nasiruddin al-Khattab, *Tafsir as-Sa'di Juz' 28-30*, Vol. 10, Riyadh: International Islamic Publishing House, 2018, h. 419.

⁷⁶ Abdur-Rahman Nasir as-Sa'di; Nasiruddin al-Khattab, *Tafsir as-Sa'di Juz' 19-21*, Vol. 7, Riyadh: International Islamic Publishing House, 2018, h. 38.

dijadikan-Nya suci dan memberkati penduduknya, sehingga mereka harus menanggapinya dengan rasa syukur dan penerimaan.

(dan kepada-Nya segala sesuatu adalah milik-Nya) baik di alam atas maupun alam bawah. Allah menyebutkan bahwa jangan sampai ada orang yang mengira bahwa Dia adalah Tuhan Ka'bah saja.⁷⁷

10. Saba: 15,

لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَهُمْ آيَةٌ ۖ جَنَّتَانِ ۖ عَنْ يَمِينٍ وَشِمَالٍ ۖ كُلُوا مِنْ رِزْقِ رَبِّكُمْ
وَأَشْكُرُوا لَهُ ۗ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ

Dan ada tanda bagi kaum Saba' di tempat kediaman mereka yaitu dua buah kebun, yang satu di sebelah kanan dan yang lain di sebelah kiri. (Dia) berkata kepada mereka: "Hai kaum Saba'! dikatakan kepada mereka:] Makanlah dari apa yang telah disediakan Tuhanmu untukmu, dan bersyukurlah kepadaNya, sesungguhnya tanahmu itu luas dan Tuhanmu Maha Pengampun. Tuhanmu.

Saba' adalah sebuah suku yang sangat terkenal di dekat Yaman; tanah air mereka adalah sebuah daerah yang bernama Ma'rib.

Salah satu nikmat dan kebaikan yang Allah anugerahkan kepada manusia pada umumnya, dan suku Arab pada khususnya, adalah bahwa di dalam Al Qur'an, Dia menceritakan kisah-kisah bangsa-bangsa yang diazab dan diazab yang tinggal di sekitar Arab, dan reruntuhannya dapat yang tinggal di sekitar Arab, dan reruntuhannya dapat dilihat, dan orang-orang akrab dengan kisah-kisah mereka yang mereka ceritakan satu sama lain. Hal ini memudahkan orang untuk mempercayai cerita-cerita ini dan membuatnya lebih efektif sebagai pengingat. Oleh karena itu, Allah berfirman:

(Dan telah ada tanda bagi kaum) Saba' di tempat tinggal mereka tempat tinggal mereka, yaitu tempat di mana mereka tinggal. Tanda dalam hal ini adalah apa yang telah Allah berikan kepada mereka berupa nikmat

⁷⁷ Abdur-Rahman Nasir as-Sa'di; Nasiruddin al-Khattab, *Tafsir as-Sa'di Juz' 19-21*, Vol. 7, Riyadh: International Islamic Publishing House, 2018, h. 171-172.

dan apa yang telah Dia hindarkan dari mereka berupa bencana. Hal itu mengharuskan mereka untuk menyembah Allah semata dan bersyukur kepada-Nya.

Kemudian Dia menjelaskan apa tanda itu: (dua buah kebun, satu di sebelah kanan dan satu lagi di sebelah kiri). Mereka memiliki sebuah lembah besar yang menerima banyak curah hujan, yang menghasilkan banyak aliran sungai, mata air dan sebagainya, dan mereka telah membangun bendungan yang kuat untuk mengumpulkan air. Jadi, ketika hujan turun, mereka akan mengumpulkan air dalam jumlah yang sangat banyak, yang akan mereka distribusikan ke kebun-kebun mereka, yang berada di kanan dan kiri lembah itu. Kedua kebun yang besar itu menghasilkan buah-buahan dan tanaman yang mencukupi kebutuhan mereka dan memberi mereka kegembiraan yang besar. Oleh karena itu, Allah memerintahkan mereka untuk bersyukur atas berbagai nikmat yang telah yang telah dianugerahkan-Nya kepada mereka, antara lain sebagai berikut:

- i. Kedua kebun itulah yang menyediakan sebagian besar makanan mereka.
- ii. Allah menjadikan tanah mereka subur karena iklimnya yang baik, yang tidak yang dihasilkan oleh tanah itu, Allah menjanjikan kepada mereka, jika mereka bersyukur kepada-Nya, bahwa Dia akan mengampuni mereka dan mengasihani mereka. mengampuni dan menyayangi mereka. Oleh karena itu Dia berfirman: (Yang melimpahkan rezeki kepadamu dan Yang Maha Pengampun adalah Tuhanmu).
- iii. Karena Allah mengetahui bahwa untuk berdagang dan mencari nafkah, mereka harus sampai ke negeri yang diberkahi - yang nampaknya adalah pinggiran kota Sana'a, yang merupakan pandangan lebih dari satu generasi awal, meskipun ada juga yang berpendapat bahwa itu adalah Syam (Suriah Raya) - Dia mempersiapkan bagi mereka sarana

yang membantu mereka untuk mencapai negeri itu dengan mudah dan aman, tanpa rasa takut. Ada rangkaian kota-kota antara mereka dan negeri itu, sehingga mereka tidak perlu repot-repot membawa perbekalan dan perlengkapan dalam perjalanan. mereka dalam perjalanan.⁷⁸

11. Al-Zukhruf: 11

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا ۚ كَذَلِكَ نُخْرِجُكَ

(Dan Dialah yang menurunkan air dari langit menurut kadarnya), tidak berlebihan dan tidak kekurangan. Dia menurunkannya sesuai dengan kebutuhan, tidak terlalu sedikit sehingga tidak ada manfaatnya dan tidak terlalu banyak sehingga menimbulkan bahaya bagi manusia dan bumi, tetapi Dia menurunkannya sesuai dengan kebutuhan manusia dan menyelamatkan bumi dari kesulitan. Oleh karena itu, Dia berfirman: (dan Kami menghidupkan dengan air itu negeri yang mati), yakni, Kami menghidupkannya kembali setelah mati.

(Demikianlah kamu akan dikeluarkan dari kuburmu), yakni sebagaimana Dia menghidupkan tanah yang mati dan tidak bernyawa dengan air, demikian pula Dia akan menghidupkan kamu setelah kamu menyempurnakan batas waktu yang telah ditentukan di alam barzakh, agar Dia memberi balasan kepada kamu atas amal perbuatanmu.⁷⁹

12. Qaf: 11,

رِزْقًا لِلْعِبَادِ ۗ وَأَخْيَيْنَا بِهِ بَلْدَةً مَيْتًا ۚ كَذَلِكَ الْخُرُوجُ

Apa yang terkandung di dalamnya tentang cara menghidupkan bumi setelah kematiannya menunjukkan bahwa Allah akan menghidupkan orang-orang yang telah mati untuk membalas perbuatan mereka. Oleh karena itu, Dia berfirman: Dan Kami hidupkan dengan air itu tanah yang mati. tanah. Demikianlah halnya pada hari kebangkitan.)

⁷⁸ Abdur-Rahman Nasir as-Sa'di; Nasiruddin al-Khattab, *Tafsir as-Sa'di Juz' 22-24*, Vol. 8, Riyadh: International Islamic Publishing House, 2018, h. 84-85.

⁷⁹ Abdur-Rahman Nasir as-Sa'di; Nasiruddin al-Khattab, *Tafsir as-Sa'di Juz' 25-27*, Vol. 9, Riyadh: International Islamic Publishing House, 2018, h. 77.

Setelah mengingatkan mereka akan tanda-tanda langit dan bumi ini, kini Allah memperingatkan mereka agar jangan sampai mereka ditimpa azab seperti yang menimpa umat-umat terdahulu, dan agar mereka tidak terus menerus berada dalam kekafiran mereka saat ini, agar jangan sampai mereka ditimpa azab seperti yang menimpa umat-umat terdahulu.⁸⁰

13. Ali 'Imran: 196,

لَا يَعْزَتُكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبَلَدِ

Ayat-ayat ini (Ali 'Imran: 196,197 dan 198) memberikan penghiburan (kepada orang-orang beriman) atas apa yang orang-orang kafir berupa kesenangan dan kenikmatan di dunia ini, dan kebebasan bergerak untuk tujuan perdagangan, mencari nafkah dan berbagai macam kekuasaan dan kelaziman di berbagai masa. Semua itu hanyalah kenikmatan sesaat yang tidak akan bertahan lama, bahkan mereka akan menikmatinya untuk sementara waktu. menikmatinya sesaat, kemudian mereka akan diazab untuk waktu yang lama. waktu yang lama. Ini adalah keadaan terbaik yang dapat dicapai oleh orang kafir, dan engkau lihatlah bagaimana kesudahannya.

Adapun orang-orang yang takut kepada Tuhannya dan beriman kepada-Nya - sebagai tambahan memperoleh kehormatan dan sukacita di dunia ini, mereka akan mendapatkannya: surga-surga yang mengalir di bawahnya sungai-sungai, mereka kekal di dalamnya, yang di dalamnya mengalir sungai-sungai, mereka kekal di dalamnya.)

Jika kebetulan di dunia ini mereka mengalami kesengsaraan, kesulitan, penderitaan dan kesulitan, itu tidak akan berarti jika dibandingkan dengan kesenangan abadi, kehidupan yang baik, kebahagiaan dan kegembiraan (di akhirat); itu akan itu akan menjadi hadiah dalam bentuk ujian. Oleh karena itu, Allah berfirman: ^Apa yang ada di sisi Allah adalah yang terbaik bagi orang-orang yang bertakwa^. Orang-orang yang

⁸⁰ Abdur-Rahman Nasir as-Sa'di; Nasiruddin al-Khattab, *Tafsir as-Sa'di Juz' 25-27*, Vol. 9, Riyadh: International Islamic Publishing House, 2018, h. 270-271.

bertakwa adalah mereka yang hati, perkataan dan perbuatannya benar. Allah Yang Maha Agung lagi Maha Penyayang akan menganugerahkan kepada mereka Maha Penyayang akan memberi mereka pahala yang besar dan kemenangan yang kekal, dengan rahmat-Nya.⁸¹

14. Ghafir: 4,

مَا يُجَادِلُ فِي آيَاتِ اللَّهِ إِلَّا الَّذِينَ كَفَرُوا فَلَا يَغْزِرُكَ تَقَلُّبُهُمْ فِي الْبَلَدِ

Di sini Allah (SWT) memberitahu kita bahwa (Tidak ada yang membantah ayat-ayat Allah kecuali orang-orang yang kafir). Yang dimaksud dengan berdebat di sini adalah berdebat dengan tujuan membantah ayat-ayat Allah dan menentangnya berdasarkan kebatilan. Ini adalah sikap orang-orang kafir. Adapun orang-orang yang beriman, mereka menyerahkannya kepada Allah (SWT), yang menyebabkan kebenaran menang atas kebatilan.

Tidak seorang pun boleh tertipu oleh kekayaan dan kedudukan seseorang, dan mengira bahwa fakta bahwa Allah telah menganugerahkan kepadanya keuntungan duniawi adalah tanda bahwa Allah mencintainya atau bahwa ia mengikuti kebenaran. Oleh karena itu, Allah berfirman: (Maka janganlah kamu terpedaya oleh gerak-gerik mereka di muka bumi), yakni, kedatangan dan kepergian mereka, yang melakukan berbagai macam perdagangan dan bisnis. Yang harus dilakukan adalah menilai manusia berdasarkan kebenaran, melihat fakta-fakta yang ada dan menimbang-nimbang manusia dalam kerangka ajaran Islam, bukan menilai kebenaran berdasarkan apa yang dikatakan orang, sebagaimana yang dilakukan oleh orang-orang yang tidak memiliki ilmu dan tidak memiliki kekuatan berpikir rasional.⁸²

15. Qaf: 36,

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّن قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِن مَّحِيسٍ

⁸¹ Abdur-Rahman Nasir as-Sa'di; Nasiruddin al-Khattab, *Tafsir as-Sa'di Juz' 4-6*, Vol. 2, Riyadh: International Islamic Publishing House, 2018, h. 113.

⁸² Abdur-Rahman Nasir as-Sa'di; Nasiruddin al-Khattab, *Tafsir as-Sa'di Juz' 22-24*, Vol. 8, Riyadh: International Islamic Publishing House, 2018, h. 337-338.

Di sini Allah (SWT) berfirman, memperingatkan orang-orang musyrik yang menolak Rasul (SAW): (Betapa banyak bangsa yang telah Kami binasakan) yaitu, Kami telah membinasakan banyak bangsa.

(sebelum mereka (Quraisy) yang lebih kuat kekuasaannya dari mereka) yakni, mereka lebih kuat dari mereka dan meninggalkan bekas yang lebih besar di bumi. meninggalkan bekas yang lebih besar di muka bumi.

Oleh karena itu, Dia berfirman: (Mereka menjelajahi banyak negeri) yakni, di berbagai negeri mereka membangun benteng-benteng yang kokoh dan gedung-gedung yang tinggi, menanam pepohonan, menggali parit-parit, membentuk daratan, dan membangun serta menghancurkan banyak.

Namun ketika mereka mendustakan para rasul dan mengingkari ayat-ayat-Nya, Allah menimpakan kepada mereka azab yang pedih dan keras.

(Mereka tidak dapat melepaskan diri dari azab Allah ketika azab itu menimpa mereka, dan tidak ada yang dapat menyelamatkan mereka. yang dapat menyelamatkan mereka. Kekuatan, harta dan anak-anak mereka tidak dapat menolong mereka apapun.⁸³

16. Al-Fajr: 8

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ

(yang belum pernah diciptakan di bumi) yakni, yang serupa dengan 'Ad, dalam hal kekuatan dan kekuasaan, belum pernah diciptakan di negeri manapun, sebagaimana yang dikatakan oleh Nabi mereka, Hud (AS) kepada mereka:

(...Ingatlah ketika Dia menjadikan kalian sebagai pengganti-pengganti kaum Nuh dan menambah tinggi badan kalian. Ingatlah nikmat-nikmat Allah, agar kamu beruntung." (QS. Al-A'raf 7: 69)⁸⁴

⁸³ Abdur-Rahman Nasir as-Sa'di; Nasiruddin al-Khattab, *Tafsir as-Sa'di Juz' 25-27*, Vol. 9, Riyadh: International Islamic Publishing House, 2018, h. 281.

⁸⁴ Abdur-Rahman Nasir as-Sa'di; Nasiruddin al-Khattab, *Tafsir as-Sa'di Juz' 28-30*, Vol. 10, Riyadh: International Islamic Publishing House, 2018, h. 389.

17. Al-Fajr: 11

الَّذِينَ طَعَوْا فِي الْبِلَادِ

(Mereka semua melampaui batas di negeri itu) uraian ini merujuk kepada 'Ad, Tsamud, Fir'aun dan orang-orang yang mengikuti mereka. Mereka Mereka melampaui batas di bumi Allah dan merugikan hamba-hamba Allah dalam urusan agama dan dunia mereka.⁸⁵

⁸⁵ Abdur-Rahman Nasir as-Sa'di; Nasiruddin al-Khattab, *Tafsir as-Sa'di Juz' 28-30*, Vol. 10, Riyadh: International Islamic Publishing House, 2018, h. 390.

CHAPTER 1V

FREIDRICH SCHLEIERMACHER'S HERMENEUTICAL ANALYSIS OF THE WORD BALAD IN THE QURAN

A. Review of Freiderich Schleiermacher's Hermeneutics on the word balad in the Quran

According to Ibn Faris in *mu'jam maqayis al-lughah* the word balad means chest (al-sadr). Al-baldah also means the beginning of the villages (sadr al-qura). Ibn Faris likens it to the example of the sentence "wada'at al-naqat baldataha bi al-ard" meaning that the camel sticks its chest in the ground. This interpretation implies that the word baldah means a land that is pegged as a place to live in..

From the word balada there are other derivations such as taballada, buldah, ablada, ballada, and mubaladat al-suyuf which means to fight.⁸⁶ Ibn Manzur defines al-balad as a place or part of the earth that is inhabited or uninhabited..⁸⁷ While the plural forms are al-bilad and buldan.

In general, the meaning of al-balad is identical to the country or state. Of the several forms of derivation of al-balad, the Qur'an only uses three words, namely al-balad, al-baldah and al-bilad. following is the distribution of the word Balad in the Qur'an:

Redaksi	Makna	Surah	Quantity
بلد	Makkah	1. Al-Baqarah 126 2. Ibrahim: 35 3. Al-Balad: 1 4. Al-Balad: 2 5. Al-Tin: 3	5 kali
بلدة	Makkah	6. Al-Naml: 91	1 kali
بلاد	Tanah/negeri yang disifati tandus atau	7. Al-A'raf: 57, 58 8. Fatir: 9	5 kali

⁸⁶ A. B. F. B. Zakariya, *Mu'jam Maqāyīs Al-Lughah. Abd al-Salām Muḥammad Hārūn*, Bairut: Dār al-Fikr, 1979, h. 298.

⁸⁷ Manzur, *Lisan al-'arab*, Beirut: Dar al-Sadr, h. 94.

	subur	9. Al-Furqan: 49 10. Al-Zukhruf: 11	
بلدة	Tanah/negeri yang disifati tandus	11. Qaf: 11	1 kali
بلد	Tempat /suatu negeri/kota	12. Al-Nahl: 7	1 kali
بلدة	Negeri yang nyaman	13. Saba: 15	1 kali
بالد	Dalam bentuk plural yang berarti beberapa atau seluruh negeri	14. Ali Imran: 196 15. Ghafir: 4 16. Qaf: 36 17. Al-Fajr: 8, 11	5 kali

The word *Balad* based on the relational approach in the Qur'an indicates a concept, system or territorial boundaries of a country. From the three conclusions of meaning obtained, Balad in some places does not show a standardized system. Balad with the meaning of Makkah at that time used a tribal system (tribal properties) where each ethnicity / tribe had its own leader based on a conservative system and did not yet have standardized territorial boundaries. While the balad used in the story of Queen Bilqis is a country with a royal system that certainly has its territory..

Based on this analysis, the word balad in the Quran relates to a country, land, and countries.

a. Land of Makkah

The word Balad which refers to the meaning of Makkah is found in 6 places, both in the form of al-balad and baldah. The meaning that refers to being special is shown by the isim isyarah that precedes it and the existence of al 'ahdiyyah. According to Bint al-Syati, al-balad which is interpreted as Makkah in the Qur'an is always in the form of mufrad (singular) in-makrifat-kan with al 'ahdiyyah (al for something that is already known) and accompanied by isim isyarah (pointing word).⁸⁸

Except in surah Al-Baqarah verse 126, balad is mentioned in both mufrad and nakirah.

M Quraish Shihab explained that balad in the form of ma'rifah shows

⁸⁸ A. Abdurrahman, *Al-Tafsir al-Bayani li al-Qur'an al-Karim Juz I*, Kairo: Dar al-Ma'arif, 1990, h. 169.

that what is meant is the city of mekkah, while the nakirah form in surah al-Baqarah shows that at that time mekkah was still not a bustling city.⁸⁹ Then in Surah At-Tin and al-Balad, al-Balad becomes the object of the oath (*muqsam bih*). Surah Al-Balad uses *la uqsimu* while in the third verse of surah at-Tin it becomes *ma'tuf* from the first verse with the use of *waw qasam*.⁹⁰

Through a stigmatic approach to the six places that indicate the meaning of Mecca, the meaning is obtained that this country is under the control of Allah and is guaranteed maintenance and prosperity. The words that surround it include *al-amn*, *rabb* and *haram* which are said to be used in prayers, oaths and surrender..

The Qur'an besides using the word al-balad when referring to the city of Mecca also uses other words such as makkah and bakkah each in one place, bait 'atiq, bait al-haram and ummul al-qura each in two places. The words makkah and bakkah are synonymous, it's just that there are scholars who distinguish them. The word bakkah refers to a specific place, namely the ka'bah in the masjidil haram, while makkah refers to the meaning of the city as a whole. Sometimes the use of ba' and mim refer to the same meaning because they are close in machraj and nature.⁹¹ The words bakkah, bait al-'atiq and bait al-haram refer to a specific place in Mecca, namely the Kaaba/Masjidil Haram, while ummu alqura' refers to the city of Mecca as a whole..

b. Land or Country

Al-Balad which means country is found in eight places in the Qur'an, also in the form of balad and baldah which are scattered in suras Al-A'raf: 57, 58, Fatir: 9, Al-Furqan: 49, Al-Zukhruf: 11, An-Nahl: 7, Qaf: 11 and Saba: 15. Five times it is described as a barren land (*maytan*) and twice as a

⁸⁹ M. Q. Shihab, *Tafsir Al-Mishbah : Kesan, Pesan dan Keserasian Al Qur'an*, Jakarta: Lentera Hati, 2011, h. 67-68.

⁹⁰ B. Salih, *Al-I'rāb Al-Mufasssal Li-Kitāb Allāh Al-Murattal*. Beirut: Dar Al-Fikr, 2007, h. 465

⁹¹ M. Q. Shihab, *Tafsir Al-Mishbah : Kesan, Pesan dan Keserasian Al Qur'an*, Jakarta: Lentera Hati, 2011, h. 157-158.

good land (tayyib), while one verse means the land as a commodity destination in surah an-Nahl: 7.

c. Countries or Cities

The meaning of country is not limited to territorial or geographical boundaries. It can mean a village, an urban area or refer to a country. This third meaning is derived from the Qur'anic use of the plural form (bilad). the use of the word bilad is repeated 5 times in the Qur'an, in surah Ali 'Imran: 196, Ghafir: 4, Qaf: 36, Al-Fajr: 8 and 11.

Al-bilad means several lands or cities. However, the Qur'anic use of this word always has a negative connotation. Al-bilad in five places is always used as a place of wrongdoing, disbelief and deceit. The word al-Bilad is accompanied by words such as kafara, tagha, gharar and the people who did wrong on earth such as the people of 'Ad, Tsamud and Fir'aun.

The word Balad based on the grammatical approach in the Qur'an shows a concept, system or territorial boundaries of a country. From the three conclusions of meaning obtained, Balad in some places does not show a standardized system. Balad with the meaning of Makkah at that time used a tribal system (tribal properties) where each ethnicity / tribe has its own leader based on a conservative system and does not yet have standardized territorial boundaries. While al-balad used in the story of Queen Bilqis is a country with a royal system that certainly has its territory.

In the second spectrum (scope) of meaning, where balad has a neutral connotation, the good and bad of a country is not determined by the system adopted by the country/nation. However, the prosperity of a country is determined by the obedience of its people both theological, social and environmental obedience. Then, on the third spectrum, balad in its plural form always has a negative connotation, which means that evil, persecution and arbitrariness can occur in any state system and beyond each generation. A country's system of governance does not determine the prosperity or well-being of its people, but rather the attitude of obedience of its people and evil is not limited by the territory of a country.

d. Cultural Dimensions in Understanding the Word "Balad"

Schleiermacher's hermeneutics also considers cultural aspects in the interpretation of religious texts. In the context of the word "balad", pre-Islamic and early Islamic Arabic culture provides a rich background for understanding how this word was interpreted and understood by the people of that time. The concept of homeland (watan) and local identity are very relevant in understanding the word "balad".

The use of the word "balad" in the context of Arabic poems and nasheeds that tell of pride in the homeland reflects how this word has a deep meaning in a cultural context. The culture not only influences the interpretation of the word "balad", but also provides a background for understanding how this concept was integrated into the daily lives of Arab society at that time.

e. Theological Implications of the Use of the Word "Balad"

In Schleiermacher's hermeneutics, theological analysis of the words of the Quran leads to an understanding of how this sacred text impacts the theological thinking of Muslims. The concept of homeland (balad) in the Quran can be linked to themes such as spiritual leadership, the identity of the community, and social responsibility.

For example, in Surah Al-Hujurat (49:13), Allah states, "O mankind, indeed We created you from male and female and made you into nations and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most pious of you." This verse shows how the concept of homeland (balad) can play a role in constructing an understanding of Muslim identity within a broader theological framework.

f. Historical Context of the Use of the Word "Balad"

The historical aspect is very important in Schleiermacher's hermeneutics. The use of the word "balad" in the Qur'an must be understood

in the context of the history of the life of the Prophet Muhammad and the Arab society at that time. In the time of the Prophet, Arabs lived in various types of settlements, ranging from large cities such as Mecca and Medina to more remote areas in the interior.

In the context of early Islamic history, the word "balad" not only refers to the geographical aspect of a place, but also reflects the social, political, and economic conditions that influence the meaning of the word. For example, in Surah Al-Fajr (89:13), "faja'a ahlul balad" is used to refer to the people of a city or country who are punished by Allah. Understanding this historical context helps in relating the meaning of the word "balad" to the realities of Arab social life at that time.

CHAPTER V

CONCLUSION

A. Conclusion

From the research on the study of the meaning of the word balad through the Hermeneutic approach of Freiderich Schleiermacher which has been mentioned in the previous chapters, the following conclusions can be obtained:

1. From the word balada there are other derivations such as taballada, buldah, ablada, ballada, and mubaladat al-suyuf which means fighting. In general, the meaning of al-balad is synonymous with country or state. The form remains mufrah but can be nakirah or ma'rifat. In this meaning, al-balad can be accompanied by the nature of fertile (tayyib) or barren (maytan) or left neutral (nakirah) which becomes the economic goal of society (QS An-Nahl: 7. Third, albalad is found in the plural form (al-bilad) which is found 5 times. It means some country or city. In this form, al-bilad is often used as the purposes of doing wrong, disbelief and deceit. Of the several forms of derivation of al-balad, the Qur'an only uses three words namely al-balad, al-baldah and al-bilad. the following is the distribution of the word Balad in the Qur'an: 1.) Al-Baqarah 126, 2.) Ibrahim: 35, 3.) Al-Balad: 1, 4.) Al-Balad: 2, 5.) Al-Tin: 3, 6.) Al-Naml: 91, 7.) Al-A'raf: 57, 58, 8.) Fatir: 9, 9.) Al-Furqan: 49, 10.) Al-Zukhruf: 11, 11.) Qaf: 11, 12.) Al-Nahl: 7, 13.) Saba: 15, 14.) Ali Imran: 196 15.) Ghafir: 4, 16.) Qaf: 36, 17.) Al-Fajr: 8, 11.
2. The word Balad based on the grammatical approach in the Qur'an shows a concept, system or territory boundaries of a country. From the three conclusions of meaning obtained, Balad in some places does not show a standardized system. Balad with the meaning of Makkah at that time used a tribal system (tribal properties) where each ethnicity / tribe had its own leader based on a conservative system and did not yet have standardized territorial boundaries. While al-balad used in the story of Queen Bilqis is a country with a royal system that certainly has its territory.

3. On the spectrum (scope) of meaning where balad has a neutral connotation, the good and bad of a country is not determined by the system adopted by the country/nation. However, the prosperity of a country is determined by the obedience of its people both theological, social and environmental obedience. Then, on the next spectrum of balad in the plural form, it always has a negative connotation, which means that evil, persecution and arbitrariness can occur in any country system and beyond each generation. A country's system of governance does not determine the prosperity or well-being of its people, but rather the attitude of obedience of its people and evil is not limited by the territory of a country..

B. Advice

This research is limited to the word balad in the Quran. While the meaning of the word is very broad. Besides, the mention of territory in the Qur'an is not only through the word balad. Therefore, it is important to do further research that examines the word or expanded with other verses that contain other similar keywords. And it is still necessary to study the interpretations of other scholars.

It is important to minimize the shortcomings or weaknesses in other studies by the academic community from various institutions in order to increase supporting references. The study of all verses of the Qur'an intensively and supported by learning from various opinions of the scholars of tafsir, will obtain a broad and strong knowledge in terms of evidence.

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CURRICULUM VITAE

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B. Education

Formal Education

1. SDN 2 Kalirejo
2. Mts Futuhiyyah 1 Mranggen
3. MA Futuhiyyah 1 Mranggen
4. UIN Walisongo Semarang (Angkatan 2018)

Non Formal Education

1. Ponpes Futuhiyyah Mranggen, Demak.

C. Organizational Experience

1. SEMA FUHum UIN Walisongo (Komisi C 2019-2020)
2. LPM IDEA FUHum UIN Walisongo (PIMRED Online 2020-2021 dan Pimpinan Umum 2022-2023)
3. PMII Rayon Ushuluddin (Devisi Kaderisai 2019)

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