

CHAPTER II

ADABUL IJTIMA'I IN INTERPRETATION SCIENCE

A. Definition of Adabul Ijtima'i

Al-adabi wa al-ijtima'i born as a result of the development of modern times which has its own characteristics and different pattern of other commentators. Term. Al-adabi wa al-ijtima'i consists of two words, namely *al-adabi* and *al-ijtima'i*. shades of interpretation that combines philology and literature (*Tafseer adabi*), and patterns of social commentary. The term al-adaby seen from the shape including *mashdar* (infinitive) of the verb (*madhi*) *aduba*, which means courtesy, manners and literature. Lexical, the word is meaningful norms used as a handle for someone in behaving in his life and in his art reveals. Therefore, the term al-adaby can be translated literary culture. Meanwhile, *al-ijtima'iy* meaningful word many associate with the society or community could be translated. So etymologically *Tafseer al-adaby al-ijtima'i* is oriented commentary on literary culture and society, or can be called on to the socio-cultural interpret.¹

While the terminological interpretation of al-adaby al-ijtima'iy as mentioned by al-farmawy are pattern of interpretation that focuses explanation of the verses of the Qur'an aspects of editorial rigor, and arrange content in a beautiful editorial by highlighting the domains of user aspects of the Qur'an for life, as well as linking understanding of the

¹M. Karman Supiana, *Ulumul Qur'an*, Pustaka Islamika, Bandung, 2002, p. 316-317

verse by the laws of nature prevailing in the society and development of the world.²

The style of Adabi ijtimai'i interpretation is a mode of interpretation that emphasizes the explanation of the aspects related to the height of the style of the language of the Qur'an (balaghah), which became the basis. On the basis of the commentators explain the meanings of the verses of the Qur'an, featuring the laws contained in the natural and social systems, so that he can give a solution to the problems of the Muslims in particular, and the problems of mankind universally appropriate with the instructions given by the Qur'an.³

Thus, the interpretation is the adaby ijtimai'iy interpretation drip-oriented literary culture and society; a mode of interpretation which focuses on the verse of the Qur'an on the aspects of editorial rigor, then arrange the content of the verses in a beautiful editorial by highlighting the main objectives of the Qur'an-downs of the carrying directions in life, then weave understanding of the verse by natural laws prevailing in the society and development of the world.⁴

The characteristic of the adabi ijtimai'i style is protrusion of redaction accuracy verses of the Qur'an, explanation of the meaning contained in paragraph with editorial appealing, and their efforts to

²M. Quraish Shihab, *Rasionalitas Al Qur'an: Studi Kritis atas Tafsir Al-Manar*, Penerbit lentera Hati, Jakarta, 2006. p. 24-25.

³M. Quraish Shihab, *Membumikan al-Qur'an: Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat*, PT. Mizan Pustaka, Bandung, 2009, p. 108.

⁴M. Qurais Shihab, *Studi Kritis atas Tafsir Al-Manar*, Pustaka Hidayah, Bandung, 1994, p. 11.

connect the verses of the Qur'an to the laws nature prevailing in society. In another sense that understand the verse terms of language to then be understood in accordance with the intended meaning in it by using the language that is easily understandable and beautiful. So the Qur'an easily understood by Muslims from among any (not just scholars) to serve as Huda li al-nas, as is the main function of the Qur'an.

B. The Background of Adabi ijtima'i and Figures

As experienced by various forms of interpretation exist, then the interpretation adabul ijtimai 'in the course of its history is also progressing gradually reflecting differences. Of the commentators in the early period (the time of Companions) may be mentioned the name of Ibn Abbas, he differed with other companions. In understanding the meaning pronunciations al -qura'an, he mostly refers to Arabic poetry, for his knowledge of the ins and outs of the Arabic language and the understanding of the ancient Arabic literature is very high and wide. The book is compiled by Abu Tahir Muhammad ibn Ya'qub al Fairuzabadi al Shafi'i, author of Dictionary al mukith. Ibn abbas was a friend who was known as *Turjumanul Qur'an*. Umaar bin Khattab own respect and trust interpretation. Ibn abbas sometimes cite the particulars People of the Book who still sanctity of the Quran with *Taurat* and *Injil*, but it is very limited.

In the period tabi'in, carrying the name Abu Ubaidah (died 210 H) who interpret the Quran by showing the arrangement of grammar, the meanings of the structures, meanings logic of the Arab nation, as it also many making comparisons between verses qur 'an with Arabic poetry.

Enormous attention to language, makes it busy writing stories Quran and elaborate, and include the causes of the decline of passages relating to these accounts, unless the argument is already clearly understood.

Regarding the background of pattern of interpretation adabi ijtima'i the modern era must not be separated from reformers in Egypt, namely Jamaluddin al-Afgani. This is reasonable presumably given that he is a Muslim figures who are considered first to be firm with the challenges of modernity, he reiterated the Islamic tradition in a way that is appropriate to address the important problems that arise as a result of "the West" to the claims of modernity increasingly disturbing "Middle East "with traditional Islamic tradition. A major theme championed Jamaluddin al-Afgani is that Islam is a very important force to counteract the "West". Another rationale raised by Jamaluddin al-afgani is about equality between men and women. Women and men are equal in his view, they had the sense to think.

The spirit of renewal Jamaluddin Al-Afgani departing from the socio-political response was followed by his disciples. Muhammad Abduh was one of the disciples of al-Afgani in line with the thinking in reforming the way the people aware of the importance repel invaders, as well as catch up-backwardness of the Islamic world against the West. Actual movement of religious reform and political-Afgani and Abduh is the magazine al-Urwah al-Wusqa capable of providing the collective

consciousness of the Arab countries and other Muslim to rise towards progress in a broad sense.⁵

Many Islamic scholars and scientists who have been called and follow in their footsteps, including Rashid Rida who have witnessed the suffering of the people and further decline of religious social circumstances. So from the political and social conditions of the Middle East, made Tafseer al-Manar by Muhammad Abduh along with Rashid Rida. Mentioned by Harun Nasution in his renewal in Islam cites the opinion of Muhammad Abduh in his book “al-Din al-Islam wa al-Madaniah 'ilm”, stating that "the condition of the majority of Muslims at the time he wrote the commentary of al-Manar is the condition of old-fashioned, static and does not develops because Islamic tradition when it was colored by animism and people are reluctant to use reason ". Conditions such communities is exacerbated by the system as Egyptian government deliberately let the people be stupid.

That's why the first attempt Abduh in his motion is to improve the education system as the heartland of Islam. After the advent of the daughters of Egypt who are educated and learned, both from local education and Western education, then start there are waves of reform and renewal as expected by Abduh.

⁵Imarah, Muhammad, 2013. *Corak Tafsir Adabi Ijtima'i*, Retrieved on 21 November 2015 from <http://khazanahquranhadits.wordpress.com/2013/12/20/>

In conditions of political and society as it is, a political response that has never happened in the days before birth commentators. Al-Manar magazine that would become al-Manar commentary written with a new twist in the commentary as an attempt to answer the challenges of his time. The style of interpretation developed by Abduh and Rashid Rida was then known as *ijtima'i adabi* pattern.

Other work besides written two prominent Islamic renewal was in this period that can be categorized as a book *adabul ijtima'i* is. the work of al Maraghi, *Tafseer Al-Qur'an al karim* by Muhammad Syalthut and interpretation work of Shaykh Muhammad Baht Wadih al –Hijazy.

C. Scope of Adabul Ijtima'i

The Paragraph contained in the Qur'an sometimes shaped lafaz, expression, and *uslub* different but the meaning remains one. To understand the Quran, required interpretation. Because the interpretation is the key to the treasures contained in the quran necessary to improve and save people. Muhammad Abduh found first and foremost goal of interpretation is that if it is able to realize the interpretation of the guidance and grace of al-Quran and explain wisdom enactment of faith, ethics and law in a way that can attract people. The real goal is to make his opinion al-Qur'an as a guide.

1. Linguistic Significance Adabaul Ijtima'i Patterns

The Qur'an is the word of God (*verbum dei*, *Kalamu 'Ilah*) revealed to the Prophet Muhammad through *ruhul Amin*, angels Gabriel to be used as a guide to life (way of life) for the creatures of His creatures in any space and time. Quran has also introduced himself as a guide for

humans, *Hudan Li Al Nas* (Sura Al-Baqarah verse 185), which will lead and direct them to the straight path (Sura Al-Isra verse 17). The holy book of the Muslims used to legitimize behavior, justify acts of war, underlying aspirations, Take care expectations, and also strengthen collective identity.

Incredibility of miracles and the Qur'an is not only on the entire content of his mission, but also lies in the whole style of its own language. From the aspect of the entire content of his mission, Al-Qur'an organize, instruct, and provide solutions to all of the problematic aspects of human life, both when humans live in the world as well as how he should prepare for the life of their afterlife. No one any aspect of human life that escaped from the mission quran. Factors entire content of the mission is what causes people eager to explore and understand.

However, the fact the generality of the Qur'an that sometimes becomes an obstacle to explore and understand it. However, *the mufassirin* understood perfectly that the Qur'an itself gave the room a very wide to looing for way how to enable them to explore and understand it properly, correctly and clearly. With different backgrounds and social life of their intellectual abilities, then comes the effort in finding ways explore Al-Qur'an and understand it, so was born what is called the *Mufassirin* and *Tafseer*.

Adabul ijtima'i, is one form of the birth and the birth of the illegitimate, because many verses of the Qur'an that leads men to think over everything. Even intuition also required the same thing. All guidance That fact became the basis of most of the scholars mufassirin

take the form Adabul ijtima'i as a selection in an attempt to explore and understand the mission of the Qur'an.

The Qur'an was revealed using the Arabic language. It clearly shows that the relationship between the rules of interpretation with the Arabic language is strong. Rules of interpretation through the Arabic language in order to understand the meaning contained in the Qur'an so that the language can be understood. It would later influence in every sense of the vocabulary in the unity of the verse. miracles and keluarbiasan Al-Qur'an in terms of the whole style of language became a supporting factor for the perfection of specification interpretation adabul ijtima'i where style that is beautiful, attractive and alluring to a specification on this interpretation, the language is actually inspired by the style of the Qur'an.

To make the Qur'an as guidance necessary correct understanding. Understand the Qur'an correctly is not easy. Therefore, in understanding the Quran required interpretation, and to obtain a correct interpretation is not sufficient to master Arabic is good, but it is also necessary comprehensive knowledge of the rules relating to the science of interpretation. History shows that there are vocabulary of the Qur'an that is not understood by the Companions of the Prophet. Though they instantly receive the Quran from the Prophet and watched the circumstances underlying the decline in the verses of the Al-Qur'an. Style language Al-Qur'an which have very high literary value, the actual counter-top as well as Arabic poetry in Arab society that is known to have high literary value at that time. Thus, it is natural that in terms of

language alone, al-Qur'an as a outstanding miracle. For example, in a letter al-Baqarah longest and shortest *al Kauthar*, must match the accuracy and beauty of language style.

Pattern Adabi Ijtima'i a mode of interpretation that emphasizes the explanation of the aspects related to the height of the style of the language of the Qur'an (*Balaghah*), which became the basis miracle. On the basis of the commentators explain the meanings of the verses of the Qur'an, featuring the laws contained in the natural and social systems, so that he can give a solution to the problems of the Muslims in particular, and the problems of mankind universally appropriate with the instructions given by the Qur'an. Realizing the entire content of the mission Al-Qur'an and the beauty of the language style in Al-Qur'an, then the *Mufassirin* inspired to develop a beautiful interpretation, without ignoring the norms foreseen by the mission of the Qur'an itself. The move is intended to foster interest in the reading al Qur'an because the language, followed by interest in studying adabul ijtima'i because the beauty of language style so that it can serve as guidelines in our daily lives.

2. Social Significance In the Qur'an

The Qur'an is the book of Allah revealed to function as a guide to the people in the world. In order Al-Qur'an understandable then take an in-depth understanding. many social problems can be solved through a dialectical process between the text of the Qur'an and the development of society. Readings literally judged to be able to accommodate the needs of the community. Although the text of the Qur'an telahfinal and became

the official corpus of Muslims, but it should always be relevant to the development of society. Therefore, need specific studies regarding Social Condition society and socio-historical context of revelation decline. Abandonment social situations can lead to legal products counter productive and not in accordance with the needs of society.

One characteristic of the style of Adabi Ijtima'i interpretation is always associate the interpretation of the verses of the Qur'an to the social life in order to understanding and practice of the teachings of the Qur'an can create progress and development.

Religious teachings, according to Abduh is generally divided became two parts, namely a detailed and public. It is a set of detailed requirements of the Lord and his Prophet can not be changed and or development, while the public are the principles and rules that can be changed according to the details and social conditions.⁶

Muslim culture is a culture of *taqlid* should be scraped and result in reduced strength and the role of sense. The Muslims have been stripped of their religion, because of the attention has been fixed on the redaction passages (*nass*), regardless of the spirit / soul of the verses themselves.⁷

D. Characteristics Al-Adaby Al-ijtima'i

Al-Adaby al-ijtima'i models has its own characteristics and different and new pattern of pattern of other commentators in the world

⁶ Syaikh Muhammad abduh, *Risalah at-tauhid*, kitab al-hilal No.143, Kairo, dar al hilal, 1963, p 25-26

⁷ Abdul 'athi Muhammad Ahmad, *al-Fikr al-Siyasi Li al-imam Muhamamd Abduh*. Mesir: al-Maiat al Misriyyat al –Ammat li al-Kitab, 1978, p.152

of interpretation. This commentary seeks to understand the texts of the Qur'an by the way, first and foremost, put forward expressions of the Qur'an carefully, then explains the meanings intended by al-Quran is a style that is beautiful and attractive. Then in the next step, the interpretation sought to link the texts of the Qur'an are being studied with the reality of social and cultural systems. The style of this interpretation also seeks a compromise between the Qur'an and theories valid knowledge.

The core characteristics of modern perspective interpretation (and contemporary) is to make the Qur'an as a book of guidance and reveal the spirit of the Qur'an. This is the core idea of the modern era and contemporary commentators (especially Muhammad Abduh) in interpreting the Qur'an. For them, the Qur'an should be the guide and the universal values of the Qur'an should be explored and used as guidelines in the community. They criticized the tendency of previous commentators who interpret the Qur'an by analyzing the construction of a sentence or disclose only the technical side only describe linguistic or opinion of the scholars are different from each other, which ultimately did not provide any clues for life.

Rachmat Syafei detailing the characteristics of the style adabi ijtima'i interpretation. That is:

- a) Taking into account the accuracy redaction verses of the Qur'an
- b) Elaborate on the meaning and content of the verses with a beautiful sentence structure
- c) accents that stand out on the main purpose of the decline of al-Qur'an

d) The interpretation of verses attributed to natural laws (the laws) prevailing in society.

Then, Usman also explained the four principles of interpretation *adabi ijtima'i*. First, each letter in the Qur'an is considered as a whole passages are mismatched. This means that there can not be a single paragraph that does not have relevance to other verses. The Qur'an is the greatest miracle. Therefore, any arrangement verse or letter is a miracle. Absurd becomes a necessity in understanding the Qur'an. Second, the verses of the Qur'an are general. The style of *adabi ijtima'i* trying to find the universal values contained in the Qur'an, so that when a verse is interpreted and content of that paragraph applies only to the community or a certain time, was obviously unacceptable. Third, al-Qur'an sources of faith and law. *Adabi Ijtimai'i* pattern contrary to the dogmatic used as epistemology in interpreting the Qur'an. The concept of faith and the law must be extracted directly from the Qur'an. We have to "read" directly Qur'an and explore its values. So the Qur'an actually be a source of interpretation. In this concept, the commentators patterned *adabi ijtima'i* rejected the authority and validity of traditions anchored in the friend. Fourth, the use of widespread sense in understanding the verses of the Qur'an. Intellect really functioned in understanding the verses of the Qur'an. When an interpreter dealing with the text of the Qur'an, then the reason must be used as well as possible. *Corak adabi ijtimai'i* interpretation is indeed rational.

Based on the details of the above it can be concluded that The style interpretation *ijtimai adabi* includes several key points as follows:

1. Considers That Every Letter is One Unit, the Verses Have a Harmonious Relationship

One aspect that stands out in the style of this interpretation is trying to prove that the passages in the letter Al-Qur'an a coherent whole, because it is impossible Al-Qur'an as *kalamullah* no relevance between the verse with other verses. Membnatah this reason as well as those who argue that the arrangement of the verses of the Quran was chaotic, unsystematic, and there is no relevance between one verse with other verses.

2. Verse Al Qur'an General Nature.

The content of Al-Qur'an is universal and applies continuously throughout the period until doomsday. Inside there are lessons, promises and threats, tidbit, and the punishment, and the teaching of moral theology and worship which apply to all people and nations everywhere, With the universality of the content of the verses of the Quran that, the opinion that limiting the definition and content of al-Qur'an that is only valid for a certain period will be rejected. Such as the nature of the hypocrites who described at the beginning of Surat al Baqarah not only apply and addressed to the hypocrites at the time of the prophet Muhammad. Alone, but also apply to any person who has those qualities are good in the past, present, and future.

3. The Qur'an is the Source of Aqidah and Law

flow pattern interpretation is found Qur'an is the doctrine of the faith and the Islamic Shari'a. To set a determination of law must return to the main source, namely Al-Qur'an. In other words, it is not easy to be able to receive opinions and ideas one without checking the truth based Al-Qur'an and sunnah are authentic.

4. The Widespread Use of Reason In Understanding The Verses of The Quran.

One of the characteristics of the dominant dank has this commentary is to use rational interpretation by the mind. By reason that because Al-Qur'an is very respectable. Because of that, the many verses in Quran ordered to use the mind. And other similar demands that people want to use the reasonable mind to think over everything, even the intuition also required the same thing.

5. Oppose and Eradicate Taqlid

one of the efforts of intense pattern of this commentary is to eliminate the practice of taqlid blind belief in an Islamic society, because taqlid considered to cause rigidity thought Muslims and deterioration.

6. The Interpretation Linking Al-Qur'an with Social Life

according to this interpretation breath is oriented to social life, then one character is the link between.

E. Application of Adabul Ijtimai

The style of interpretation adabul ijtimai'i trying to understand the texts of the Qur'an by means, first and foremost, put forward expressions of the Qur'an carefully; then explains the meanings intended by al-Qur'an such a style that is beautiful and attractive. Then in the next step, the interpreter tries to connect the texts of the Qur'an are being studied with the reality of social and cultural systems.⁸

F. Social Urgency of Commentary

Holy book Quran as created by God to be a clue to the community as a whole until the end of time. As the holy book for all ages, should the Quran can actualize themselves in various age communities in its path. Community dynamics are always changing, while the text of the Quran will not change. So we need a dialogical process between text and context. Thus the Quran in society into something on going process.

Socialization of the Quran is to make efforts sophistication in a society that values the Quran can be accepted and maintained. In other words, how to make the Quran derived from foreign languages and other world can be considered by the people of the earth as something related to the values of the local communities of the earth, without having to sacrifice what they already have, as well as how to make the values of the Qur'an compatible with the values of modern civilization, without any feeling inferior.

⁸ M. Quraish Shihab, *Membumikan Al-Quran:Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat*, Mizan, Bandung, 1999, p.115

Abduh religious teachings according to the outline that is two detailed and general. Is a set of detailed requirements of the Lord and His Prophet who can not undergo a change or development while the principle is general principles and rules that can be changed according to the details of delineation and social conditions. Abduh suggested that scholars gather themselves into a single organization within which they can discuss religious matters and seek *illat* (motif) of each provision, so that a law established under the circumstances, let the conditions described. When conditions change, then that provision can also be changed.

In understanding the verses of the Qur'an, especially concerning the law, a foundation is never overlooked. Through both of the foregoing, Abduh tried to make the essence of pure Islamic teachings in his eyes as well as connecting the stretcher with the teachings of modern-day life.

One method of analysis interpretation is 'adabi Ijtima'i (Cultural Community), the patterns emphasize explanations of Qur'anic verses in terms of precision editor, compile content in an editorial beautiful by highlighting aspects of the instructions of the Qur'an for life, as well as linking understanding these verses with natural laws prevailing in the society and development of the world.

Social dynamics today, for instance, advances in science and technology is so dynamic or modern, inevitably, require the same response from al-Qur'an. Because through his teachings Muslims are obliged to provide the motivation to generate productive work ethic in human beings to understand al-Qur'an, in order that this holy book is

always current and relevant to the context of its time. Thus, it is a serious attempt to make al-Qur'an as a guide in life and community life, it should be balanced with the quality of the interpreter more professional in capturing the biological nodes al-Qur'an. Contextual interpretation becomes a necessity so that evolving social dynamics today can be responded to by al-Qur'an is relevant. This is the importance of al-Qur'an interpreted based social dynamics commonly referred to as social commentary.

The study of the social seem important in some aspects. First, the level of complexity of the contemporary world characterized by speed dynamics, transformation, innovation and influence the symptoms at one point in time impacting others in a string of wave effect. Second, the growth of civil society and civil organizations that continue to increase at the national, regional and international. Third, the sensitivity of contemporary man will be socio-political issues and the urge to seem fission more and more powerful.

Three factors weighing the significance of the study of people and their relationship to the individual will be a reference to explore the social values of the Quran.

G. Adabul Ijtimai in *Ulumu al Tafseer Perspectives*

As a result of modern development is the emergence pattern of interpretation has its own characteristics different from other Commentators complexion and has its own style that is completely new to the world of interpretation. According to Husayn al-Dhahabi, Adabul Ijtima'i is commentary that Explains the verses of the Qur'an based on the

accuracy of the expression-umgkapan arranged with straightforward language, emphasizing the ultimate goal of the revelation of the Qur'an, then apply it on the order of social life, Such as solving the problems of Muslims and the nation at large, in line with the development of community life.

Meanwhile, according to the Manna' Khalil Qattan ' adabul ijtima'i, interpretation is enriched with a history of the Salaf and the description of the laws that apply in social life, outlining the style of expression quran improbable to uncover its meaning, with some like an easy and trying explain abstruse problems, with a view to restore the glory of Islam and treat people's illnesses through the manual Al-Qur'an.

As according to Dr.Abd al-Hayy Farmawai, that Adabul Ijtima'i is the interpretation which suggests expressions Al-Qur'an thoroughly, then explains the meanings intended by Al-Qur'an in a style that is beautiful and attractive. Then on the next steps, commentators sought to link the texts of the Qur'an that were examined with the reality of the social and cultural systems.

M. Quraish Shihab says: Tafseer Adabi Ijtima'i describes a style of interpretation that hints verses of the Qur'an that directly relate to the community and efforts to combat diseases or problems clue passages, arguing these instructions in a language easily understood but beautiful in hearing.

H. Strengths and weaknesses adabul ijtima'i

1. Excess Adabul Ijtima'i
 - a. This interpretation departs from the resulting free-spirit in using the mind, then the style of interpretation is far from *Dhaif* hadiths and *Maudhu* '.
 - b. This commentary does not bring up issues that vague (*mutashabihat*) in the al-Quran, and did not discuss the details (*juz'iyat*).
 - c. This commentary is able to reveal the miracle of Qur'an, both in terms of the minutes and the linguistic and beauty of the language (*balaghah*).
 - d. This commentary is also capable of displaying the grandeur phenomenon sunatullah and social governance rules which also shows its creator.
2. Weakness Adabul Ijtima'i
 - a. too free in the use of reasoning so often make takwil nature of Shari'a is standard deluded into *Majaz*
 - b. With a portion of his mind the sense of freedom anyway, cause and doctrinal teachings Mu'tazila entering this interpretation.
 - c. Consider a hadith Dha'if easy and Maudhu ', whereas it is in the hadith of Sahih Bukhari Book of Muslims.⁹

⁹ Abd. Ghafir "Sekilas Mengenal At Tafsir Al-adabi Al-Ijtima'i, al – Ahkam, Vol 1, No.1, Januari-Juni, 2016. p.32