

TEXTUAL AND CONTEXTUAL TERM MU'ÂSYARAH BIL MA'RUF IN THE AL-QUR'AN (LINGUISTIC STUDY)

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Abstract

Language has many sides to life, starting from habits, customs, culture and history, so that language studies can provide a comprehensive understanding. As the content of the al-Qur'an is hidden in texts that can be functioned optimally through interpretation so that it can be transformed contextually as a form of development after understanding various textual meanings. Therefore, this research aims to find the textual and contextual meaning of the term mu'âsyarah bil ma'ruf so that it can become an example for human life in building relationships optimally. The method used in this research is a qualitative method using library data sources through a descriptive analysis process. The results of this research found that textually mu'âsyarah bil ma'ruf can be interpreted as proper interaction within the family which emphasizes the role played by men towards women because women's rights are neglected. So that the meaning can be transformed contextually, that mu'âsyarah bil ma'ruf is mutuality in proper interaction which emphasizes the role carried out by men towards women and vice versa by women towards men in order to preserve life in social interactions that uphold just human values.

Keywords: Textual and Contextual, Mu'âsyarah bil Ma'ruf, Linguistic study.

Introduction

Language is not only seen as a form of dialect, but language also has many sides that must be studied and explored, starting from habits, customs, and culture and history which have various sides in life, so that studying language will be able to provide a comprehensive understanding. Like the terms in the al-Qur'an that are expressed, they cannot be separated from the Arabic dialect, so to understand these terms, in-depth study is needed. Therefore, the term mu'âsyarah bil ma'ruf needs to be studied textually and contextually in order to obtain a comprehensive understanding.

Understanding of the al-Qur'an can be explored through various interpretations, such as modern interpretation which has many kinds and variations so that it can be contextually transformed as a form of development after understanding various textual meanings (Anwar, 2016: 57-58). Therefore, the content of the al-Qur'an hidden in these texts can be used optimally by using various approaches to reflect the values of the al-Qur'an both textually and contextually in order to actualize the values of the al-Qur'an in society life can operate as it is universal. As Allah says in QS. al-Baqarah/2: 185 follows:

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ... ١٨٥

The month of Ramadan is the month in which the al-Qur'an was revealed (beginning) as guidance for humans and explanations regarding that guidance and the distinction (between what is right and what is wrong). (QS. Al-Baqarah/2: 185).

The universality of the verse above is shown in the sentence هُدًى لِّلنَّاسِ which confirms that the al-Qur'an was revealed as a guide for humanity in general to save themselves from error (Zuhaili, 1991: 135), so that they can achieve perfection (Jazairi, 2003: 163). Because of the things stated above, this research was carried out using a textual and contextual approach in an effort to find the meaning of *mu'asyarah bil ma'ruf* comprehensively.

Literature Review

According to Hilmi (2023), *mu'asyarah bil ma'ruf* as a principle of marriage can be understood as a concept of reciprocity between husband and wife in order to bring all good deeds to the household in interaction and communication (Hilmi, 2023: 156).

According to Noor (2024), *mu'asyarah bil ma'ruf* through the *maqâshid syarî'ah cum-mubâdalah* approach can be understood that, *mu'asyarah bil ma'ruf* does not only include a relationship in a marriage relationship, but also includes social interactions that upholding human values for all humans as a form of preserving life (*hifzh an-nafs*). Apart from that, *mu'asyarah bil ma'ruf* also includes other elements, such as the preservation of religion (*hifzh ad-din*), the preservation of property (*hifzh al-mal*), the preservation of reason (*hifdz al-'aql*), and the preservation nasab (*hifzh an-nasl*). Therefore, compliance with the five elements of *maqashid sharia* is mandatory for both parties to interact well with each other, so that it is not only imposed on one party (Noor, 2024: 12).

Research methods

The research method used in this research is qualitative, namely a method that provides data or information in the form of verbal sentences and not in the form of numbers (Muhadjir, 1996: 2). Therefore, this research obtained data sources from literature originating from the al-Qur'an and interpretations of scientists and linguistics. Then data processing, data analysis, and interpretation of the data results are carried out. The approach used in this research is descriptive analysis, namely an approach that aims to describe the research subject based on the data collected in order to draw a conclusion (Sugiyono, 2012). Therefore, this research is based on library information sources to enrich research literature, so that complete conclusions can be drawn in accordance with the research objectives.

Theoretical Basis

Textual and Contextual

Textual or text can be interpreted as discourse compiled in writing which is constitutional to the text (Ricoeur, 1981: 145). So text can be called the fixation of oral discourse in written form. Textual can also be called an approach. As in the study of

Tafsir, the term textual can be interpreted as an attempt to understand the textual meaning of the verses of the al-Qur'an. So the practice of interpreting with a textual approach is more oriented towards the text itself, because the Koran is a truly perfect holy text. Therefore, an approach from reality to text in the study of the al-Qur'an is also a necessity in scientific integration efforts (Iskandar, 2016: 87). Apart from that, the term text in the Koran can also be understood as writing that has reached humans as readers. It's just that the text of the al-Qur'an is not limited to the word of Allah which has been written in the mushaf, but the existence of the universe is also evidence that shows the existence of these various realities (Hidayat, 1996: 135).

Meanwhile, contextual or context is a situation in which an event occurs or a situation that accompanies the emergence of a text. As the contextual definition can be interpreted as an attempt to understand the meaning in order to anticipate various problems that usually arise. Or it can be understood by looking at the relevance of the past, present and future (Muhadjir, 2000: 264). Likewise, the contextual approach in interpreting the al-Qur'an can also be interpreted as an effort to understand the verses of the al-Qur'an by examining aspects outside the text that are connected to the events that caused the revelation of a verse related to the background. history, geography, socio-culture, law of causality, and so on (Nata, 2001: 110). Contextual can also be interpreted as an approach, namely a way of interpreting the al-Qur'an based on language analysis, historical background, sociology and anthropology that applied in the life of pre-Islamic Arab society until the time when the al-Qur'an was revealed which brought various blessing (Palmer, 1969: 45).

Discussion

Findings

Textual and Contextual Term *Mu'âsyarah bil Ma'ruf* in the al-Qur'an

In the al-Qur'an, various variants of the term *mu'âsyarah* are mentioned 27 times spread across various letters in the Qur'an, namely in the QS. al-Hajj/22: 13, QS. ash-Syu'ara/26: 214, QS. at-Taubah/9: 24 and 36, QS. al-Mujadilah/58: 22, QS. at-Takwir/81: 4, QS. al-An'am/6: 128, 130 and 160, QS. ar-Rahman/55: 33, QS. Saba'/34: 45, QS. al-Fajr/89: 2, QS. al-A'raf/7: 142 and 160, QS. Hud/11: 13, QS. al-Baqarah/2: 60, 196 and 234, QS. Thaha/20: 103, QS. al-Qashash/28: 27, QS. al-Maidah/5: 12 and 89, QS. Yusuf/12: 4, QS. al-Muzzamil/73: 30, QS. al-Anfal/8: 65, QS. an-Nisa/4: 19, QS. al-Mu'minun/22: 13 (Hamshi, 1984: 150). However, among these verses there is a special term, namely *mu'âsyarah bil ma'ruf* found in the QS. an-Nisa/4: 19, as follows:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرْهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَآءَاتِنِمْوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُبَيَّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ١٩

O you who believe, it is not lawful for you to marry women by force, and do not cause them trouble by wanting to take back some of what you have given them, unless they do truly heinous work. and associate with them properly, then if you don't like them, (then be patient)

because maybe you don't like something, even though Allah has given it many good things. (QS. an-Nisa/4: 19).

Textually, the term *mu'âsyarah bil ma'ruf* in the verse above is expressed in the form *fi'il amr* (command verb) '*âsyiru*. In sharaf science, the command verb '*âsyiru* comes from the word '*âsyara-yu'âsyiru-mu'âsyarah* and can be interpreted as interaction/associating (Munawwir, 1997: 933). In terms of *dhamir* (pronoun), the word '*âsyiru* has the pronoun antum (mudzakkar) which can be used for all genders, both male and female. Moreover, when referring to the rules of wazan in sharaf science, the word '*âsyara* is *fi'il tsulâtsi mazid biharf* which is grouped in wazan *fâ'ala* which contains the meaning of musyarakah (mutuality) (Ma'shum, 1965: 14-15). So the term *mu'âsyarah bil ma'ruf* can be interpreted as mutual interaction between men and women in appropriate ways. The *dhamir* (pronoun) هُنَّ in the verse above is the pronoun mu'annats (female). From *dhamir* (pronoun) هُنَّ which is paired with the word '*âsyiru* becomes '*âsyiruhunna*, so that textually the sentence can be understood as a proper interaction which emphasizes the role played by men towards women in order to uphold human values. As the word *zauj* can be interpreted as husband or wife, but if the word *zauj* is paired with *dhamir* (the pronoun) mudzakkar to become *zaujuka*, it will have a special meaning, namely "your wife" (Depag RI, 2008: 6).

However, contextually, the situation and condition factors at the time this verse was revealed cannot be ruled out, so that the *dhamir* (pronoun) هُنَّ which is the mu'annats (female) pronoun in the word '*âsyiruhunna* in the verse above can be linked to the chronology of the revelation of the verse, that before the verse was revealed, there was no *mu'âsyarah bil ma'ruf* for women in the family to establish relationships. According to the customs of some Arab jahiliyah communities, if a person dies, then his oldest child or other family members inherit the widow, the widow can marry herself or be married to another person whose dowry is taken by the heir or they are not allowed to marry (Hawwa, 1424 H: 1026). Therefore, there is a very logical message in this verse as a form of Allah's call to believers not to inherit women/wives by force as was done by men at that time. This shows that there is a prohibition on women inheriting, whether by force or not, even though there is the word كَرِهًا (forced method) at the end of the phrase, this is because the word كَرِهًا (forced method) functions to emphasize and not as a condition. As stated by al-Jazairi, this phrase is to stop the injustice that occurs in jahiliyah society, meaning that jahiliyah law has been canceled with the revelation of this verse (Jazairi, 2003: 452). Therefore, there is no further inheritance for the widow of the corpse because she is not a slave or an item that can be inherited. So when a husband dies and leaves behind a wife, the wife has the right to spend the iddah period until the end of her iddah period at her husband's house, or she chooses to return to her family if that is more beneficial for her. He is also free to do whatever he wants except things that are prohibited in the Shari'a regarding his iddah period, namely not dressing up to show that he is ready to be proposed to, not proposing and not being proposed to, and not performing the nikah aqad. Apart from that, she also received inheritance rights from her husband's legacy.

In line with what was stated by as-Sa'di, that during the period of ignorance, if someone died leaving behind a wife, then his relatives (his brothers or his uncle's sons) considered that they were the party with the most rights to his wife. body, so that some of them marry her with a dowry they set themselves without the woman's consent, or marry her off to someone else without the woman's consent, or even will not marry her off until they are given some of the inheritance or dowry that her husband has given her. (Sa'di, 2000: 172). Therefore, a man is prohibited from taking the inheritance rights of a woman whose husband dies. As stated by az-Zuhaili, a man cannot take the inheritance belonging to a woman whose husband has died with the assumption that he is the most entitled person compared to the others (Zuhaili, 1991: 300). So he married her without a dowry or even married her to take back the dowry given by her first husband. It is no different from Hawwa, that it is not halal for a man to inherit a woman as he inherits property, nor is it permissible for him to feel the most entitled and possess it as ignorant people do (Hawwa, 1424 H: 1027). Likewise with ar-Razi, as explained in Tafsir Mukhtashar Markaz Tafsir Riyadh, that people who believe in Allah and follow Rasulullah SAW are not allowed to inherit their fathers (deceased) wives as they inherit their property (Razi , 1420 H: 11).

In fact, this verse describes the injustice that occurs against women not only in cases of inheriting from a woman, but also acts of restraint by causing them trouble, so this phrase can also be interpreted as a prohibition against restraining women. As stated by az-Zuhaili, according to him, a man is not allowed to restrain a woman from remarrying someone else so that he can take the inheritance. Or allow him to marry with the aim of being able to take the dowry he gave. Or marry her even though she hates her with the aim of taking the dowry back. Unless the woman commits a truly heinous act until the woman makes amends to her husband with divorce (Zuhaili, 1991: 302). This is no different from al-Jazairi who stated that the law prohibits detaining a woman (father's wife) to obtain her property, unless she is proven to have committed a real atrocity (zina). Another law is that it is forbidden for a husband to hate his wife to the detriment and pressure on her until she hands over her property to her husband. This applies if the wife does not commit a real heinous act, such as committing adultery, being arrogant, or not giving her husband's rights (Jazairi, 2003: 452).

According to as-Sa'di, during the period of ignorance there was a custom for a husband to walk away from his wife whom he hated in order to leave with some of the wealth he had given her. Then Allah forbids this habit except in two conditions, namely: (1) if the woman willingly chooses to marry a relative of her first husband; (2) if the woman is proven to have committed a heinous act, such as adultery or cruel words and bad treatment towards her husband. So it is permissible for him to trouble the woman as a punishment for his actions so that he can redeem himself, but it is still done in a fair way (Sa'di, 2000: 172).

According to Hawwa, the prohibition makes it difficult for a woman to marry someone else with the aim of making the woman willing to return the dowry because

she has been allowed to remarry, even if a man dies, the man's guardians feel they have the right to their wife. so that if one of them wishes to marry her then he can marry her, or marry her off to someone else, or even forbid her to marry at all and lock her up until she dies in order to get her inheritance (Hawwa, 1424 H: 1027). This phrase can also be interpreted as meaning that a husband is prohibited from making things difficult for his wife with the intention of taking the dowry that has been given to her, unless the wife does something heinous, such as committing adultery or verbally ugliness. In line with ar-Razi who stated in his Tafsir, that people who claim to be believers are prohibited from marrying, marrying or prohibiting their stepmothers from marrying. And it is also forbidden to torment wives who are not liked by detaining them so that they are willing to give back what has been given to them, whether dowry or other gifts, unless they commit a heinous act such as adultery (Razi, 1420 H: 12).

Therefore, to realize mu'âsyarah bil ma'ruf in establishing relationships, there is the command "وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ", which shows the immaterial rights and obligations of husband and wife, namely to relate to each other in a good/proper way (Thabari, 2001: 521). The propriety referred to is in ways that are permitted according to the Shari'a and without violations. According to Hawwa's view, the order to have sexual relations with one's wife must be carried out in an appropriate manner and good relations are permitted in the Shari'a (Hawwa, 1424 H: 1027). What is meant by halal intercourse with one's wife in accordance with the Shari'a according to az-Zuhaili is by honoring her both with words and deeds (Zuhaili, 1991: 303). Almost the same as al-Baidhawi, in his Tafsir, that the command to have sex with your wife in a good way is not to hurt her (Baidhawi, 1418 H: 66). This is reinforced by as-Sa'di, that this phrase suggests that a husband should relate to his wife in an appropriate way which includes interaction with words and deeds, so that he is obliged to maintain a good relationship, be friendly in congregating, prevent various disturbances, provide living according to the standards of place and time adjusted to the husband's abilities (Sa'di, 2000: 172). In line with al-Qurtubi, that in a good way to have sex with his wife is by fulfilling her rights in the form of dowry and living, and not making a sour face towards his innocent wife (Qurthubi, 1964: 95).

The various views above show the same rights and obligations between husband and wife in interacting and maintaining the muamalah in appropriate ways, both in terms of words and deeds so that mutuality between the two is maintained. The use of *dhamir* (pronoun) هُنَّ (muannats) which is addressed to women is because contextually the verse is related to the injustice that is being experienced by women, so that their rights tend to be ignored. Therefore, if a husband has feelings of hatred towards his wife, he should remain with her, because the possibility of his hatred is only small and will disappear over time (Thabari, 2001: 538). In line with Quraish Shihab, that a husband is obliged to pay attention to his wife's rights in order to create peace and harmony in a marriage which is determined by biological desires, so that the husband can have sex with his wife in an appropriate way and be patient with things that his wife doesn't like (Shihab , 2005: 651). This will have a good impact on

the worldly and home life of the family. As al-Baidhawī views in his Tafsir, that if a husband does not like his wife because of worldly things, then he is ordered to be patient, because perhaps behind that feeling of dislike there is a lot of goodness that is useful in this world and the hereafter (Baidhawī, 1418 H: 66). Likewise, al-Alusi stated that if a husband does not like his wife because of other factors and not because of cruel acts and disobedience, then it may only be a little, but Allah makes many good things happen, such as having children or lasting relationships (Alusi, 1415 H: 452). In fact, according to as-Sa'di, a husband who is able to survive even though he hates his wife is a struggle against lust by prioritizing noble morals (Sa'di, 2000: 172).

According to Asy-Sya'rawī, the phrase above gives a message about the meaning of domestic life which is not only based on love alone, because if love is lost then divorce will easily occur on the grounds that you no longer love (Sya'rawī, 1997: 2078- 2079). In this case, Umar bin Khattab RA, quoted by Shihab, reminded that households are only built on the basis of love alone, because this is the fragility of relationships in the household because they do not uphold the noble values, maintenance and mandate that has been received (Shihab, 2005: 383). Therefore, according to al-Jazairi, if a husband hates his wife not because of adultery, then a husband is required to be patient and not divorce her because the persistence of husband and wife will have a very good effect on their marriage, such as the loss of hatred and the emergence of feelings of love and affection. love between the two. The same is true of az-Zuhaili's view, according to him, if a husband hates his wife not because of the cruel acts/adultery he committed, then a husband is expected to be patient because he will obtain blessings in his household (Zuhaili, 1991: 303). In the author's opinion, this phrase shows information that in the future feelings of dislike are very likely to occur in husbands towards their wives or vice versa, but feelings of dislike are not used as a reason to hate or divorce their partners, so that each is required to make sacrifices in accept each other's shortcomings to be able to experience various blessings and advantages, because the advantages possessed by one's partner may be far greater than the disadvantages.

Therefore, the message at the end of the verse above provides a response as motivation, that a husband who is able to survive will get a lot of goodness and can be the cause of her happiness because he has fought against lust and adorned himself with noble morals. Among the good things is a feeling of love that will blossom again as it once did, or getting righteous offspring that will be useful for both of them both in this world and in the afterlife (Sa'di, 2000: 172). As al-Jazairi views, how many things a servant hates then turns into many good things (Jazairi, 2003: 452). In line with az-Zuhaili, it is possible that Allah will give abundant rewards or provide sustenance in the form of pious children (Zuhaili, 1991: 303). Therefore, perhaps the hatred will soon disappear and turn into love, the struggle will be rewarded by being blessed with a pious child or other goodness.

According to Aman (2023), the verse above describes an injustice that befell women which was already entrenched in Arab society during the period of ignorance.

Therefore, Allah sent down this verse to stop injustice from occurring by teaching how a husband should have sex with his wife in a good way. Even though this verse was revealed for a special reason, the general pronunciation is a signal for husbands and wives to get along with each other in appropriate ways, namely fulfilling immaterial partner rights that must be carried out by a husband towards his wife and vice versa according to standards of propriety that exists in society while still adhering to the principles of Shari'a, so that the sacrifice of a husband or wife who is ready to be patient in accepting the shortcomings of their partner, will get a lot of goodness because they have struggled to carry out the goodness that has been ordered by Allah, the goodness what is meant is things like good health, beneficial offspring, blessed sustenance, and other virtues that can lead to a household life in peace (*sakînah*) (Aman, 2023: 189).

Conclusion

The findings that can be concluded from this research are that textually and contextually the term *mu'asyarah bil ma'ruf* in the al-Qur'an has mutually reinforcing meanings. Textually, *mu'asyarah bil ma'ruf* can be interpreted as proper interaction which emphasizes the role played by men towards women due to the inequality in family relations that befell women at that time. Therefore, the textual meaning can be transformed into a contextual meaning, so that the term *mu'asyarah bil ma'ruf* contextually can be interpreted as proper interaction within the family which emphasizes the role played by men towards women and vice versa by women towards men for the preservation of life in social interactions that uphold just human values.

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