

## Research Article

# Literacy Culture About Sociology of Contemporary Religious Texts: A Study of Interpretation of The Quran in Indonesia

Andi Rosa\*, Muhamad Shoheh

Islamic State University of Sultan Maulana Hasanuddin Banten

**Abstract.**

Quraish Shihab's role in modern Quranic interpretation in Indonesia is the backdrop explanation for the choice of this article's major object of research. His work was often studied in academics in the field of Quranic interpretation and Indonesian Islam in the early stages of the development of theme interpretation in this country. This article aims to provide a solution to the research question: is the substance orientation of the thematic interpretation in books by Quraish Shihab regarding sociologists, in accordance with the theory of thematic interpretation? Content analysis and comparative methodologies are employed. Al-lawn wa al-ittijâh, the style or approach and direction of interpretation, serve as the foundation for content analysis. According to the research presented in this article, Quraish Shihab's theme interpretation analysis in the field of sociology may be divided into three categories: internal analysis, extrinsic analysis, and study of the findings of earlier researchers. There are 18 types of analysis, with the following details: 12 of them (67%) include internal analysis, 2 (11%) extrinsic analysis, and 4 (22%) analysis based on the opinions of prior researchers. Quraish Shihab prioritizes interpretations that are implications of the themes discussed in order to be a workable solution in the contemporary context, based on the spirit of the Quran, while Dawam Rahardjo and Nur Kholis Setiawan prioritize interpretations that are implications of the themes discussed. Quraish Shihab also explains more about the ontological aspects of the themes he discusses and relates them to various internal aspects of the themes. The sociological interpretation of the Qur'an represents a method of fusing scientific and religious literature. The concern with the process of the relationship between the Qur'an and science, according to a number of experts in the field of science integration in the Indonesian Islamic community, is that science is justified by verses from the Quran even though scientists were the ones who discovered it. Even "possibly" a scientific theory cannot "read" the text of the Quran. Even if science and the Qur'an were on equal footing, neither could adequately explain how the Qur'an and nature are comprehended. In light of this, it is unnecessary to emphasize that the Quran is a source of knowledge.

**Keywords:** contextualization of comparative interpretation in a holistic manner, implications of thematic interpretation

Corresponding Author: Andi Rosa; email: andi.rosa@uinbanten.ac.id

Published: 4 April 2024

Publishing services provided by Knowledge E

© Rosa, Shoheh. This article is distributed under the terms of the [Creative Commons Attribution License](#), which permits unrestricted use and redistribution provided that the original author and source are credited.

Selection and Peer-review under the responsibility of the ICOLIS Conference Committee.

**OPEN ACCESS**

## 1. Introduction

Sociology as it is understood in the Quran is a type of science and religion textual combination. Regarding the program under consideration, a number of specialists in the field of science integration within the Indonesian Islamic community frequently express concern about the process of the Qur'anic justification of science, despite the fact that scientists are the ones who discovered it. Even {maybe} a scientific theory is unable to “read” the Qur'an. Even if science and the Qur'an are on an equal footing, they nevertheless fail to provide any explanation for how nature and the Qur'an are interpreted.(1). Thus, the claim that the Qur'an is a source of knowledge need not be made.

The Quranic Exegesis is the process of connecting the text to science that is relevant to the situation. It is crucial to create interpretations of social verses as a subgenre of “ilmi interpretation” in the context of this integration (henceforth referred to as “social interpretation”).(2). Social interpretation refers to interpretation that makes use of a variety of social science theories and scientific philosophy as instruments to ascertain the context of the reality to be comprehended and as source material for confirming pertinent Qur'anic verses for additional Qur'anic contextualization using conventional analytical techniques.

The thematic interpretation method (*al-tafsîr al-mawdlû'î*), the most recent interpretation technique to emerge from internal circles, provides another perspective on this integration process. Within the Muslim community, particularly among scholars from the Middle East,(3), there appears to be room for a collaborative approach to interpretation that allows for the application of specific scientific philosophies and theories in relation to related discussions or themes. This process helps to make the Qur'anic verses more pertinent to contemporary issues and situations. The goal of the *mawdlû'î* interpretation technique, then, is to address the technical concerns of a variety of current difficulties that are emerging in society; theoretically, this can make it more acceptable in today's worldwide social life.

The following research issues are addressed in this article: Is the theme interpretation's substance orientation in Quraish Shihab's writings concerning sociologists consistent with the theory of thematic interpretation? The four themes of Quraish Shihab's thematic interpretation in relation to the scientific discipline of sociology are the focus of this research study. The interpretative work in question—that is, the topics of “poverty,” “humans,” “society,” and “ummah”—will be covered by the researcher.

## 2. Methods

The following techniques will be applied in order to obtain responses to the study questions:

The first step in using content analysis provisions, which are based on style, method, and interpretative orientation (*al-lawn wa al-ittijâh*), is to grasp the substance of the interpretive work that has to be examined.

Second, the technique of comparison; According to Quraish Shihab, the *muqâran*, or comparative method, of interpretation is, in essence, “comparing verses of the Qur’an which have similar or similar editorials, which speak about different problems or cases, and which have different editorials for the problem or the same or alleged to be the same case.” The comparative method’s topic of debate includes “comparing Qur’anic passages with hadiths of Muhammad prophet that occur.(4). Nasruddin Baidan asserts that in order to properly analyze these discrepancies, commentators need to take into account a number of factors, including the context of each verse, the circumstances surrounding its revelation, the word choice and placement within it, and the state of the populace. moment the verse became clear and each interpreter’s interpretation of the relationship between many verses was disclosed. Experts in Qur’anic interpretation have employed the comparison technique (*al-manhaj al-muwâzan; al-muqâran*), which aims to: First, reveal reality by presenting different thoughts or propositions.(5). This is according to Ali lyazi. Secondly, it discloses *mufasir* who are impacted by diverse schools of thinking as well as *mufasir* who disclose a range of distinct concepts or specific schools of thought.(6). Comparative *tafsir*, also known as *al-tafsîr al-muqâran*, is the process of interpreting verses from the Qur’an by contrasting various works of interpretation on particular verses or themes, regardless of whether distinct components of the verses’ meaning content or other aspects lead to alternative interpretations. For instance, comparing works of interpretation based on style (*al-lawn*), approach (*al-ittijâh*), and method of interpretation (*al-manhaj*) used, or similarities and differences between verses, schools of jurisprudence, or other scientific fields and religious concepts ~ such as Sufism, theology, religious movements, and civilization doctrines (*al-tsaqâfat*)~ including contrasting literary interpretations according to their approach (*al-ittijâh*), style (*al-lawn*), and mode of interpretation (*al-manhaj*).

Quraish Shihab states that the following factors should be taken into consideration when comparing the various opinions of *tafsir* scholars regarding the verses of the Qur’an: a. Socio-political conditions during the traveler’s life; b. His inclinations and educational background; c. The development of the opinion expressed – whether it

is a personal opinion, a development of a previous opinion, or perhaps a repetition of a previous opinion; d. After addressing the aforementioned points, the comparator performs an analysis to express his assessment of the opinions of the tafsir scholars, determining whether or not they reinforce the opinions of the commentators he compares.(4).

Said Agil Munawar, on the other hand, asserts that interpreters who employ the muqâran exegesis method must be able to evaluate the arguments made by interpretive scholars and adopt a stance that accepts interpretations that reason can support and rejects interpretations that it cannot. They must also explain their reasoning to the reader. From the stance he adopts in order to satisfy the reader.(7).

A mufasir mawdlû'î tafsir can, of course, employ or utilize muqâran tafsir as a source of description of mawdlû'î tafsir given the nature of the text. This was carried out following an analysis of how the contents of the contested muqâran interpretation were contextualized to make them pertinent to the issue for which the mawdlû'î interpretation was described in order to find a solution. Similarly, using the tafsir tahlîlî, one may build a mawdlû'î interpretation rich in substance and with several views based on the topic for which a comprehensive search is needed.

### 3. Results and Discussion

We would want to talk about the following: How does the thematic interpretation of Quraish Shihab's work relate to sociology in terms of direction and comparison of its substance? In response to this query, the interpretative themes of "humans," "society," and "poverty" will be investigated. It appears that the ideas in question are exclusive to his work "Wawasan Al-Qur'an".

#### 1. Theme: "Poverty"

Quraish Shihab said in the introduction to the topic "poverty" that everyone in need is considered impoverished by the Quran and is in need of assistance. He said, citing Yusuf Qardhawi, that primary necessities also include the payment for healthcare and education.(8). Nur Kholis Setiawan asserts that combating poverty is a social obligation of a country or community and is linked to combating ignorance and injustice brought on by dysfunctional social structures.(9).

According to Quraish Shihab, Qs Hud [11]: 6 states, "Allah is the only one who can ensure the sustenance of any dabbah on earth." That the creature God called dabbah—which means literally, "that which moves"—is the recipient of the promise of nourishment that God made. Instead of rewarding those who wait patiently, this

passage “guarantees” those who aggressively seek out food.(8). According to Nur Kholis Setiawan, quiet, hesitation, or not wanting to move or attempt are the primary factors generating poverty, and not wanting to try is a type of self-treatment.(9). Therefore, Quraish Shihab’s interpretation of this passage is progressive.

According to Quraish Shihab, Qs Ibrahim [14]:34, which states that Allah has provided boundless natural resources for humanity, is another source supporting the idea that there is a guarantee of sustenance. As long as people make an effort, Allah provides alternatives in case anything runs short. Thus, there is no justification for claiming that natural resources are finite; rather, what prevents certain humans from accessing these resources is their attitude toward one another and themselves.(8). In response to Quraish Shihab’s understanding of the significance of altering human attitudes in order to get natural resources or sustenance, Nur Kholis provided an interpretation of poverty alleviation; nevertheless, he also emphasized the significance of implementing the changes that are instructed in Qs al-Ra’du/13:11.(9).

He highlights two modifications here: First, societal change, which originates from personal change in motivation, mental processes, outlooks on life, and other relevant areas. Second, modifications to the zakat institutional framework as well as individual adjustments that are succeeded by structural adjustments. These adjustments are required to ensure that goals for reducing poverty are more closely aligned with community issues, whether they stem from structural, natural, or cultural poverty. Changes in social structures—which are predicated on the principles of social, economic, legal, and political justice—are actually the most important factor. Nur Kholis then cited verses concerning justice in relation to the last issue, such as Qs al-A’raf/7:29, an-Nisâ ’4:135, and al-Mâidah/5: 8.(9).

Islam instructs people to endeavor to find the benefits or qualities of Allah’s abundant resources for sustenance, and then they are invited to be “qana’ah.” Quraish Shihab went on to say that a person must pass through four phases in order to develop the character of qana’ah:(8):

- a. Desiring to be the owner of something.
- b. Make an effort to own and be able to use what you desire.
- c. Disregard what you willingly and joyfully already own.
- d. Give it to someone else and accept the previous situation.

The Koran suggests a number of actions that should be performed to reduce poverty, which may be roughly categorized into three areas.(8).

1. The responsibilities that each person has by working. Rendering upon QS Alu 'Imran/3: 14, Alam Nasyrâh [94]: 7-8, and An-Nisa' [4]: 100.

2. Social security in the form of required alms and zakat, as well as obligations of other individuals and society, as expressed in the guarantee of one family group. In the meanwhile, despite their abundant money, people frequently do not believe that they have a social obligation. Thus, in order to effectively fulfill social justice requirements, rights and obligations must be established. Quraish Shihab asserts this by citing a number of hadiths and the following verses: Muhammad/47:36–37; Qs al-Tawbah/9:60 adz-Dzariyât/51:19; and al-Isra'[17]: 26, Al-Thalaq [65]: 7, dan Muhammad/47:36-37.

3. Governmental responsibilities: Every Muslim is obligated by the Koran to contribute to the reduction of poverty to the extent of their ability. It is required of individuals without the means to participate at least in the sense of thinking, feeling, and motivating others to engage in active participation. According to QS Al-Ma'un [107]: 1-3, the Qur'an clearly defines individuals who refuse to engage (even in the slightest) as having renounced Islam and the hereafter.

Meanwhile, individual, societal, or structural remedies are offered by Nur Khalis Setiawan, who claims that poverty reduction is substantially aligned with his earlier description of poverty. In theory, he also mentioned the significance of Islamic economic methods as a substitute for traditional approaches to reducing poverty.

2. Theme: "Human":

Quraish Shihab claims that the Koran uses three terms to describe people:

1. Using terms like insan, ins, nas, or unas that are composed of the letters alif, nun, and sin; 2. Using the word basyar; 3. Using the phrases Bânî fdam and dzuriyât fdam. There are 37 instances where the al-Basyar pronunciation derivation is used, with specific references in Qs al-Kahf/18:110, al-Rûm/30:20, Alu Imrân/3: 47, and al-Hijr/15:28. The term al-insân in the Koran refers to humans in their whole, body and soul, but the phrase al-basyar might indicate "an adult human being who is capable of having sex and taking responsibility". Individual variances in physical attributes, mental faculties, and intelligence provide for the diversity of humankind.(8). Dawam clarified the usage of the al-insân pronunciation in the Qur'an within the framework of that particular pronunciation. Following Dawam's statement:

"It turns out that in addition to identifying himself as Rabb, God used the term insân, or human, twice in the passages that were initially disclosed. In the context of interacting with God, people are first described as created creatures—that is, as being formed from a clot of blood. Second, humans are addressed in the context, which also deals with Allah, as beings that learn or are taught things by use of a tool, such as a pen, recording

device, or al-qalam. "Human awareness by Allah is very clear, that al-insan is not just a biological creature, but also a spiritual creature, namely a creature that moves from a state of not knowing to knowing," the final verse states. "The meaning of human awareness by Allah is very clear, that al-insan is not just a biological creature, but also a spiritual creature, namely a creature who receives knowledge from Allah, a creature who learns".(10).

The pronunciation of al-insân is stated in QS al-'Alaq/96:1–5 as both a biological and a spiritual entity. He then goes on to surah al-Insân/76:1-2, where the pronunciation of al-insân is likewise stated in the first verse. Humans are once more characterized as both biological and spiritual beings in this passage. Then Dawam cited a number of passages, such QS al-Mu'minûn/40:67, al-Hajj/22:5, al-Hijr/15:26, 28–29, and al-Sajdah/32:6–9, that address human potential. In response to the last verse, Dawam said that although people are biological beings that carry the spirit of God, it is important to note that this is not all that they are. He then cited QS al-Tîn/95:4. Subsequently cited Maulana Muhammad Ali's interpretation of the Holy Qur'an, according to which the phrase "ahsan al-taqwîm" in that verse refers to "an extraordinary capacity for progress," or the ability of mankind to grow and develop. Then, in accordance with Dawam, when people make use of their God-given abilities, such as their heart, hearing, and sight, they can grow (al-qalb ). Next, QS al-A'raf/7: 179 was cited.

According to Quraish Shihab, the Quran does not provide a detailed account of Adam's life, despite the fact that most scholars consider him to be the first person. In this particular context, he said only three things: a. Man is made of soil; b. this material is refined; and c. the Divine Spirit is breathed into man when the process of perfection is finished (QS Al-Hijr [15]: 28-29; Shad [38]: 71-72). The Koran makes no indication of what or how perfection is. Muhammad Abduh thus said that there would be no basis in the Koran for rejecting Darwin's hypothesis of human creation if it could be objectively verified. Only the first, intermediate, and ultimate stages are covered in the Koran. There is no explanation for what transpires between the middle and end of the procedure or between the first and middle.(8).

In reference to the beginnings of human events or human evolution, Dawam simply says that God commanded humans to contemplate events (al-Tharîq/86:5), since there are mysteries concerning humans that need to be disclosed that are connected to natural occurrences.(10). The following translation of Qs al-Rahman /55:3–4 shows that there is a clear and simple interpretation of the Prophet Adam, who is considered the ancestor of humanity, due to the connection between the two interpretations in the two verses:

## خَلَقَ الْإِنْسَانَ ۙ عَلَّمَهُ الْبَيَانَ ۙ

“He who created humans and He who taught humans how to explain things ( al-bayân )”.(10). Quraish Shihab, in the meantime, talked about the potential of the inner or inner half of humanity.(8).

The narrative of Adam and Eve is one of the ways the Koran explains human potential (QS Al-Baqarah [2]: 30-39). This verse explains that prior to the events surrounding Adam, Allah had intended for people to take over the role of the caliphate on earth. For this reason, this creature was given the following in addition to the physical earth and the spiritual and rational Divine Spirit:

a. The ability to identify the names and purposes of natural items. From this, it follows that humans are beings capable of formulating, creating, developing, and expressing ideas in addition to carrying them out. The angels, who had before believed it was natural to be created caliph on Earth and were thus ready to submit to Adam, are silenced by this potential proof.

b. The satisfaction and sufficiency of life in paradise, as well as the devil's temptations and their negative effects. The goal of creating this world should be to emulate paradise, where there is plenty of food, clothes, and shelter and a complete sense of security (QS Thaha/20:116-119). as well as the ultimate course of one's life in the hereafter. In the meantime, the extremely deadly repercussions of Satan's temptation serve as a reminder to those who have already entered paradise that they would be banished if they succumb to his seduction. It is also a very useful lesson in overcoming Satan's seductions in this world.

c. Instructions in religion. The Qur'an contains instructions on religious guidance that may be found in descriptions of human traits as well as fitrah (fithrat), nafs, qalb, and rûh that decorate humans.

Muhammad bin Assyur concluded in his interpretation of Surah Al-Rum (30):30, that the meaning of fitrat (fitrah) is as follows: “Fitrah is the form and system that Allah creates in every creature.” Human fitrah is defined as “what Allah created in humans in relation to their body, mind, and spirit.”(8) When discussing people, it is generally accepted that the term “nafs” refers to a person's inner self, which possesses both positive and negative qualities.(8). It is also possible to interpret the pronunciation of nafs as “ideas and will”. Qs al-Ra'du/13:11 discusses concepts as well as the willingness or resolve to change. A group of people with the appropriate ideas and determination may alter the state of that society. However, change cannot be brought about by ideas alone without



will or by will alone without ideas.(8). In interpreting this, Quraish Shihab mostly relied on Qs al-Syams/91:9–10 and al-Ra'du/13:11.

The owner's heart, or al-qalb, contains knowledge that they are conscious of. One distinction between heart and nafs is this. As was previously mentioned, the subconscious and/or things that are no longer recalled are stored in the neural autonomic field (nafsa). This makes sense, explaining why just the contents of the heart—and not the contents of the nafs—must be taken into account. “God expects you to take responsibility for what your heart does.” See Al-Baqarah [2] verse 225.

Quraish Shihab explained the meaning of al-rû h as follows:

The word “ruh” is also related to humans in a variety of contexts. For example, it is said that Allah only bestows certain blessings on His chosen humans (QS Al-Mu'min [40]:15), which some experts interpret as a revelation from the angel Gabriel); it is also said that Allah bestows blessings on the believers (QS Al-Mujadilah [58]:22), which is understood to mean inner strength or support; and it is also said of all humans in verses like “Then I breathed into him and my spirit.” Is living here what he means? While some hold this view, others disagree, citing Surah Al-Mu'minun's explanation that a creature may only become a khalq akhar (unique creature) by inhaling the spirit, setting it apart from other creatures. For example, orangutans have lives of their own. If this is the case, life is not what distinguishes humans from other animals.(8).

The Koran defines reason as “something that binds or prevents someone from falling into error or sin.” What's that object? Although it is not explained in detail in the Koran, it is clear from the context of the verses that utilize the root word 'aql that it encompasses the following:(8) a. The ability to comprehend and describe something, as He states in QS Al-Ankabût (29): 43; b. Moral encouragement, as stated in QS Al-Anam [6]: 151.

c. The ability to derive insights, conclusions, and “wisdom”; the term “al-rusyd” or its pronunciation is typically employed for this purpose. This power integrates the previous two capabilities, including the abilities to comprehend, evaluate, and draw conclusions, as well as moral support along with intellectual maturity. It is possible for someone with a great reasoning ability to lack a moral impulse, or vice versa. However, if a person possesses both traits—moral impulse and strong reasoning ability—they have merged them. This makes sense when you consider that the people who live in hell the next day would lament, “If only we had heard and reasoned, we would not be among the inhabitants of hell.” Al-Mulk [67]: 10 (QS).

Meanwhile, Dawam believes that the qualities of ulu al-albâb or other traits like ulu al-nuhâ and dzu al-hijr (brain sharpness) represent the potential that humanity should possess as caliphs. Ulu al-albâb is knowledge, wisdom, the essence of introspection and

profound thinking, if not radical and essential. The Qur'anic phrase *ulu al-albâb* refers to more than merely contemplating "what exists," that is, the objective truth of the cosmos as it is experienced by humans. Put differently, *ulu al-albâb* perceives something true in all of God's creation and possesses both an ontological attitude, or knowledge of what existing, and a functional or axiological attitude, which recognizes functional correlations in a transcendental value system.(10). People who According to Qs *al-Rahmân /55:3–4*, Qur'ani is a human person with the capacity to "explain something," specifically possessing the ability of *al-bayân*, which reveals the dark world (*zhulûmât*) and leads to bright light (*al-nûr*). The phrase "everything in the heavens and the earth is subject to Allah, whether willingly or by force" originates from the idea of Him having *al-hikmah* and understanding the workings of the cosmos (*al-Mulk/67:5*), even with a firm belief in Allah and the removal of other Gods. (*Al-Rûm/30:16* and *al-Ra'du/13:15*).(10).

### 3. Theme "Society":

"Social creatures" are what we are. It is another possible to interpret the second verse of the Prophet Muhammad's first revelation, *al-'Alaq*, as meaning, "a wall was created in a state of always being dependent on others or unable to live alone." Surah *Al-Hujurat* verse 13 is another verse that applies here. This passage makes it clear that people were made to be a mixture of men and women, of tribes and nations, so that they would be able to communicate with one another. Consequently, it may be claimed that the Koran holds that community is a must for people as they are social beings by nature. Additionally, Qs *al-Zukhruf/43:32* may be taken to indicate that society is something that arises from each person's innate tendencies, in addition to stressing the need of living together.(8).

Instead of beginning his explanation with Quraish Shihab's demonstration that humans are social creatures in theory, Dawam began by describing the characteristics of pre-Islamic Arab society prior to the revelation, a society characterized by strong tribal solidarity and linguistic traits that could eventually lead to the development of a *lingua franca*. Because of this, the passage he cited was really about the rigidly religious features of Arab culture, and the first revelation that was revealed dealt with confidence in God, the central idea of which was found in Surah *al-Ikhlâs*, or the oneness of God. According to Dawam, the revelation of the aforementioned verses from the Qur'an brought the previously divided Arab people back to beliefs that were pure—that is, in line with the nature of the most primordial human events—as well as the mission of bringing people together into a larger community unity known as *al-ummat al-wâhidat*, a people united by faith in Allah and reference to the values of virtue (*al-khayr*). A

people who uphold the idea of the oneness of humankind rather than being restricted to any one country.(10).

Social law has the potential to accomplish the goal of human oneness. Quraish Shihab asserts that Qs al-Ra'du/13:11 is one of the laws of society respecting change that the Qur'an stipulates. This stanza discusses two types of change and their respective agents. The first is a shift in society, which is the work of Allah SWT; the second is a change in human circumstances, which is the work of humanity. The rules that God has created for society are unquestionably the means by which he brings about the changes. Quraish Shihab explains in his book "Membumikan Al-Qur'an" that the pronunciation of *al-anfus*, the crucial word in Qs al-Ra'du/13:11 above, means two things: lived values and *iradah*, or will of man.(4).

The common history, objectives, records of acts, and even the notion of shared death and resurrection are just a few examples of how the Koran highlights the unity of society's members. From this, the notions of *amar ma'ruf* and *nahi munkar* as well as *fardhu kifayah*—which holds that all members of society are guilty of sin if any of them fail to fulfill their duties—were born.(8). Qs Maryam/19:93–95, highlights individual and personal accountability; Qs al-Jatsiyah/45:28, highlights the significance of communal societal duty.(8). Therefore, the Qur'an expects these two responsibilities—personal and communal responsibility—to be complementary to one another.

Dawam argues that in order to achieve the unity of the people as a society or country, community members must first embrace the idea of God's oneness. The social teachings that are founded on universal human values really include the tenets of faith found in the Qur'an. The first verse that was revealed thus instructed the Arab people to read fluently and to pass on their reading skills to others in the community so that teachings based on the underlying human principles may be disseminated widely. After that, it moves on to poems that critique society. As an illustration, consider the ban on murdering females, practicing stinginess, and lying to what is just (*al-husna* ). condemning the elites for their actions in emancipating slaves, upholding social duties, forbidding the amassing of riches, and denouncing those who spread rumors and use profanity. Following his social critique, which he conducted in a morally upright and compassionate manner, the Islamic teachings were refined through the negotiation of a social compact with Medina's warring Aus and Khazraj tribes.(10). Subsequently, a social contract was established with all the tribes in Medina, including the Jewish population. This contract was referred to as "*Mitsâq al-Madīnat*," which contemporary scholars have identified as a type of agreement to establish a community of people in a region. Orientalists later referred to this as a version of the State of Medina (state of Medina). According to Dawam,

the formation of the “Agreement of Medina” during the time of the Prophet was a manifestation of the Prophet’s understanding of Qs Alu Imrân/3:103–104.(10).

Going back to Quraish Shihab’s concept of society, he explained that the destruction of a society has its bounds by translating Qs al-Isra’/17:76, as follows:

According to the author, verse 76 above truly discusses one of civilization’s rules, which states that when a group in society reaches the pinnacle of wickedness, they—rather than any one person—will soon face annihilation. The attempt on the Prophet’s life and his departure from Mecca marked the height of depravity in the case of the Prophet Muhammad SAW. According to the Quran, the polytheist society in Mecca ended shortly after, or around 10 years later. as a civilization is destroyed, or as its doom approaches, not every member of the population must perish; in fact, it’s possible that some members of the population survive on an individual basis. But instead of the power, opinions, and wisdom that formerly prevailed in society, new power, views, and policies have taken their place.(8).

In reference to the dissolution of a society, Dawam cites Ibn Khaldun’s view that, as stated in Qs Alu Imrân/3:103–104 above, al-ummat refers to an organization, but orientalist scholars interpret it as a state. Both need a goal and a vision. From verse 103, the following may be inferred about the vision and mission: first, the unity of the people to prevent separation. Secondly, a consensus law serves as a shared framework. The State has three missions: preserving moral principles generally; accomplishing specific objectives and interests through the use of methods deemed acceptable by society (makruf); and averting evil, including violence, adultery, prostitution, theft, corruption, and other crimes that harm society.(10). Dawam went on to say this: The description of this society in modern discourse is often called “civil society” . In short, civil society is a society that lives based on laws and norms that refer to virtue ( al-khayr). The law must guide society to uphold what is good and right, and prevent everything that could damage the social order.(10).

This theme demonstrates how Dawam Rahardjo and Quraish Shihab’s interpretations can support one another. Specifically, the former offers an ontological framework for a society that can avoid destruction, while the latter offers an interpretation of how a society can prevent its own destruction by putting the prophet’s teachings into practice, as demonstrated, for instance, in the “Treaty of Medina.” The presence of this agreement served as both a counterbalance to the pre-Islamic Jahiliyah (people of Mecca) and a remedy to the social standards of behavior followed by the residents of the pre-Islamic city of Medina at the time. The Meccan Jahiliyah society was the environment in which Quraish Shihab read Qs al-Isra’/17:76. It later transpired that Dawam’s interpretation

of Qs Alu Imrân/3:103–104, which was based on the views of Ibn Khaldun and the Orientalists, held the key to the solution. Instead of beginning from scratch and repeating what has already been understood, the process of interpretation should ideally be a development of earlier interpretations. “Al-fadhlu li al-mubtadi’ wa law ahsan al-muqtadi” is still required, nevertheless. Is it not true, as wise people say, that beginning is harder than finishing, and that in order to sustain anything, one must first build upon the accomplishments of those who came before them?

Quraish Shihab and Nur Kholis Setiawan have different perspectives on poverty. Specifically, Quraish Shihab believes that everyone, including the government, may contribute to the process of alleviating poverty. In the meanwhile, Nur Kholis Setiawan says he sees it as a method of management via the sharia economic system. The comparison of the main ideas behind the various characters’ interpretations is displayed in the chart below:

TABLE 1: Comparative Analysis of the Qur’anic Interpretations’ Content on Poverty-Related Themes.

<b>Quraish Shihab (1996)</b>	<b>Book title</b>	<b>Wawasan Al-Qur’an (Insight the Qur’an) ; Mawdhu’i’s interpretation of various problems of the Ummah</b>
	Method	Thematic Interpretation
	Theme	Poverty
	Substance	The meaning of poverty and poverty alleviation at the individual, family, community and government levels
<b>Nur Kholish Setiawan (2010)</b>	<b>Book title</b>	<b>Indigenization of the Qur’an; Interpretation with an Indonesian perspective.</b>
	Method	Thematic Interpretation
	Theme	The Koran versus Poverty
	Substance	Classification of the meaning of poverty and poverty alleviation, individually, socially and structurally. The Importance of Islamic Economic Practices, as an alternative.

In regards to the “humans” theme, Quraish Shihab goes into greater detail about the ontology of human potential, which enables him to rule the universe and take on a leadership role on Earth, while Dawam Rahardjo emphasizes the significance of the epistemology of human potential, which can be further empowered in its development as a caliph through the application of the natural and social sciences. A comparison of the main points of both interpretations is provided below:

The interpretations of Quraish Shihab and Dawam Rahardjo in relation to the theme of “society” in the third interpretation theme, on the other hand, can significantly enhance one another. Specifically, the first offers an ontological framework for a society that is spared from destruction, while the second offers an interpretation of the means by

TABLE 2: Comparing the Content of Qur’anic Interpretations with Respect to the Theme “Human”.

<b>Quraish Shihab (1996)</b>	<b>Book title</b>	<b>Wawasan al-Qur'an; Maudhu'i's interpretation of various problems of the Ummah</b>
	Method	Thematic Tafsir (Mawdhu'i)
	Theme	Man
	Substance	Various terms in the Qur’an regarding human concepts. Human creation. Human potential, both physical and spiritual (external and internal). The relationship of human potential in various terms of religious guidance (Al-Qur’an).
<b>Dawam Rahardjo (2005)</b>	<b>Book title</b>	<b>Paradigma Al-Qur'an; Methodology of Interpretation and Social Criticism</b>
	Method	Thematic Interpretation
	Theme	Humans The Central Theme of the Qur’an: From Creation, Historical Reconstruction, to Social Criticism
	Substance	1. Human aspects in the Qur’an, 2. Human relationship with nature and God, 3. Epistemology of human reason, 4. Criticism of the Qur’an against the character of Jahiliyah, 5. The Prophet’s mission in building Islamic social institutions.

which a society is destroyed. can be prevented by putting the prophet’s teachings into practice, as mentioned, for instance, in the “Agreement of Medina”. The presence of this agreement served as both a counterbalance to the pre-Islamic or Mecca Jahiliyah conduct of the people there and a remedy to the social standards of behavior followed by the inhabitants of the pre-Islamic city of Medina at that time.

TABLE 3: Comparing the Content of Qur’anic Interpretations with Respect to the Theme “Society”.

<b>Quraish Shihab (1996)</b>	<b>Book title</b>	<b>Wawasan Al-Qur'an; Maudhu'i's interpretation of various problems of the Ummah</b>
	Method	Thematic Tafsir (Mawdhu'i)
	Theme	Public
	Substance	Humans in the Qur’an are also social creatures Two types of changes in society according to the Qur’an. Ontological clues about a society that avoids destruction.
<b>Dawam Rahardjo (2005)</b>	<b>Book title</b>	<b>Paradigma al-Qur'an; Methodology of Interpretation and Social Criticism</b>
	Method	Thematic Interpretation
	Theme	Social ideals in the Qur’an; The Oneness of God and the Unity of Mankind.
	Substance	1. Character of Pre-Islamic Arab society before the revelation, 2. Efforts to unite humanity 3. Provide a form of interpretation of how the destruction of a society can be avoided by implementing the teachings of the prophet’s concepts as stated for example in the “Agreement of Medina”.

## 4. Conclusion

Interpreting sacred biblical texts requires the application of social science to the field of theme interpretation of the social domain. Quraish Shihab's interpretation of the Qur'an emphasizes pluralism in social sciences, grounded on the principles of universal virtue (al-khair) and local wisdom (al-ma'rûf). Although it is not ideal, Quraish Shihab ~in theory and practice~ is amenable to discussion with social science on the interpretation of the Qur'an, provided that the interpreter takes into account their social scientific understanding. Therefore, in many of the thematic interpretation issues he undertakes, the ultimate objective in the thematic interpretation theory cannot be accomplished. Given that Dawam Rahardjo is more well-known as a sociologist than as an Al-Qur'anic translator, his interpretation of the Quran on sociological subjects even seems to be progressive.

## References

- [1] Hamdi AZ. *Integrasi Ilmu dan Agama: Interpretasi dan Aksi*. 1st ed. Bandung: Mizan; 2005.
- [2] Daud WMohdNW. *The Concept of Knowledge and Its Implication For Education In Developing Country (Konsep Pengetahuan dalam Islam)*. Bandung: Pustaka; 1997.
- [3] IMZI LUK. *Metode tafsir tematis M.Bagir al-Shadr: mendialogkan realitas dengan teks*. Surabaya: Putra Media Nusantara; 2010.
- [4] Shihab MQ. *Membumikan Al-Qur'an: Fungsi dan Peran Wahyu dalam kehidupan Masyarakat*. 9th ed. Mizan; 1995.
- [5] Baidan N. *Metodologi Penafsiran Al-Qur'an*. 3rd ed. Yogyakarta: Pustaka Pelajar; 2005.
- [6] Iyâzî SM 'Ali. *Al-Mufasssirûn: Hayâtuhum wa manhajuhum*. 1st ed. Teheran: wizarat al-tsaqâfah wa al-irsyâd al-islâmî; 1373.
- [7] al-Munawar SAH. *Al-Qur'an Membangun Tradisi Kesalehan Hakiki*. 1st ed. Jakarta: Ciputat Press; 2002.
- [8] Shihab MQ. *Wawasan Al-Qur'an: Tafsir Maudhu'i atas Pelbagai Persoalan Umat*. 14th ed. Jakarta: Mizan; 2005.
- [9] Setiawan NK. *Pribumisasi Al-Qur'an, Tafsir berwawasan keindonesiaan*. 1st ed. Yogyakarta: Kaukaba Dipantara; 2012.
- [10] Rahardjo D. *Paradigma Alqur'an: Metodologi Tafsir dan Kritik sosial*. 1st ed. Jakarta: PSAP Muhammadiyah; 2005.