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# ESENSIA

Jurnal Ilmu-Ilmu Ushuluddin

**Religious Inclusivism in Indonesia : Study of Pesantren An-Nida and Edi Mancoro, Salatiga, Central Java**

*Masroer*

**المعاملة مع البيئة في منظور القرآن الكريم  
(دراسة التفسير الموضوعي- السياقي)**

*د.عبد المستقيم*

**Shalat Tarawih Juziyyah in Madrasah Huffadz: Community of Memorizers of Quran, Identity Politics, and Religious Authority**

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**Syaikh Abdul Latief Syakur's View on Moral Values in Tafsir Surah Al-Mukminun**

*Ridhoul Wahidi, Muslich Shabir,  
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**Building Harmony Through Religious Counseling (The Religious Harmony Portrait in North Mamuju)**

*Muhammad Dachlan, Nur Laili Noviani  
dan Mustolehudin*

**The Relation of Animism and Diversity in Pinrang District**

**(A Theological Study of Bulu' Nene')**

*Hj. Muliati*

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## Syaikh Abdul Latief Syakur's View on Moral Values in *Tafsir Surah Al-Mukminun*

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### Abstract

Akhlak (morals) is a very important part in human life, without which men will not reach the degree of a noble man. On contrary, human beings having good akhlak can distinguish between good and bad deeds to become a noble man. The issue of morality is currently experiencing acute decadence that must be quickly overcome by various circles. One of the ways is through learning the thinking of earlier muslims scholars. One of the earlier Islamic scholars is Syaikh Abdul Latief Syakur, one of the local ulamas in Minangkabau, whose academic background had a direct contact with the dynamics of Middle Eastern scholarship, and who contributed a lot of thoughts to uplift the dignity of the nation through morals. As a scholar, Syaikh Abdul Latief Syakur presented and described several moral values to overcome the present moral decadence through his thoughts set forth in his work *Tafsir Surah al-Mukminun*. The application of moral values in this tafsir work contributes to the present moment by applying the values of the spirit of *khusyu* and *khuḍhu'* which illustrates the humility and *tepo seliro* (tolerance) which are transcendent. Not only on its transcendent and cognitive aspects, but also on the other dimensions of humanity thoroughly and striving in winning nature (fitrah) and logics against lust.

**Key words:** Values, Morals, Syaikh Abdul Latief Syakur, *Tafsir Surat Al-Mukminun*

### Abstrak

Akhlak merupakan bagian yang sangat penting dalam kehidupan manusia. Tanpa akhlak manusia tidak akan memiliki derajat sebagai manusia mulia, sebaliknya manusia yang berakhlak dapat membedakan antara perbuatan baik dan buruk sehingga menjadi manusia mulia. Persoalan akhlak saat ini mengalami dekadensi akut yang harus cepat diatasi oleh berbagai kalangan. Salah satunya adalah melalui pemikiran ulama-ulama terdahulu. Salah satu ulama yang dimaksud adalah Syaikh Abdul Latief Syakur, salah seorang ulama lokal dari Minangkabau, dimana sisi akademisnya bersentuhan langsung dengan dinamika keilmuan Timur Tengah yang tidak sedikit memberikan warna pemikiran dalam mengangkat harkat martabat bangsa melalui akhlak. Sebagai seorang ulama, Syaikh Abdul Latief Syakur menghadirkan dan menguraikan nilai-nilai akhlak dalam mengatasi dekadensi akhlak masa kini melalui pemikiran yang dituangkan dalam *tafsir surat al-Mukminun*. Penerapan nilai-nilai akhlak dalam tafsir ini memberikan kontribusi kekinian dengan cara menerapkan nilai spirit-spirit *khusyu* dan *khuḍhu'* yang menggambarkan kerendahan hati dan *tepo seliro*, dimana dari dua unsur tersebut bersifat transenden. Tidak saja yang transenden dan kognitif, tetapi lebih jauh pada dimensi kemanusiaan lainnya secara menyeluruh dan mengupayakan dalam memenangkan fitrah dan akal terhadap hawa nafsu.

**Key words:** Nilai, Akhlak, Syaikh Abdul Latief Syakur, *Tafsir Surat Al-Mukminun*

## Introduction

The Qur'an is a major source for Muslims. This sacred book has an extraordinary power beyond any ability.<sup>1</sup> Muslims' happiness is depended on the understanding of its meaning and secrets, and the practice of its contents.<sup>2</sup> Efforts to interpret the Qur'an continue from the early beginning of its revelation until this day. Every time, the works of the study of interpretations of interpreters (*mufassir*) who explore the meanings contained in the holy book of the Qur'an are continuously produced.<sup>3</sup> Therefore, the interpretation works will result in a diversity of characteristics, methods, and different patterns of thought according to the conditions of the author at the time.

The diversity in the interpretation of the Qur'an is an unavoidable necessity. It can be seen from the development of supporting sciences for *'ulūm al-Qur'an* (Qur'anic sciences), such as linguistics, hermeneutics, sociology, anthropology, the science of communication and other auxiliary sciences.<sup>4</sup> Therefore, to understand and reveal the message of the Qur'an, Muslims always come to the surface to promote harmony and meet the needs and answer challenges they face in their daily life.<sup>5</sup> The arising impact is a wide interpretation using

methods in accordance with the orientation and urgency, which is never separated from the local cultural context that surrounds the birth of a work of interpretation.<sup>6</sup>

Qur'anic Studies and its interpretation (*exegesis*), as well as the tendency (*al-laun*) of tafsir always develop along with the acceleration of the development of the present time. This phenomenon is a logical consequence for the needs of Muslims to always dialogue between the Qur'an as a limited texts and the development of very complex social problems faced, so that gave birth to different interpretations and patterns according to the time in which the Qur'an is reviewed and understood.<sup>7</sup>

The description as mentioned above confirms that to understand the content of the Qur'an is not easy, because the Qur'an, which is in Arabic, is full of values contained in it. The structure and the style (*uslub*) of the language of the Qur'an is very high and different from the Arabic<sup>8</sup> in general. Therefore, understanding the Qur'an takes methods and approaches.<sup>9</sup> The method and approach here are the method

<sup>1</sup> Taufik Adnan Amal, *Rekonstruksi Sejarah al-Qur'an*, (Jakarta: Pustaka al-Vabet, 2005), 1.

<sup>2</sup> Manna Khalil al-Qaththan, *Mabāhith fi 'Ulūm al-Qur'an: Studi Ilmu-Ilmu Qur'an*, (Bogor: Pustaka Litera AntarNusa, 2007), 455.

<sup>3</sup> Hamdani Anwar, *Potret Tafsir Kontemporer Indonesia*, dalam Sahiron Syamsuddin, dkk., *Hermeneutika Al-Qur'an Mazhab Yogyakarta* (Yogyakarta: Islamika, 2003), 247.

<sup>4</sup> Sahiron Syamsuddin, *Ranah-Ranah Penelitian Dalam Studi al-Qur'an dan Hadis, Kata Pengantar dalam Metodologi Penelitian Living Qur'an dan Hadis* (Yogyakarta: TH-Press, 2007), xi.

<sup>5</sup> The emergence of tafsir aims to understand the guidance of the Qur'an, to solve problems faced as the development of human knowledge and its implications. The Qur'an is open to interpretation, at least, to be read by anyone who is able to understand the Qur'anic guidance for all mankind. Uun Yusuf, *Kerangka Paradigmatik Metode Tafsir Tematik Akademik: Kasus Disertasi UIN Yogyakarta dan Jakarta, Journal of Qur'an and Hadith Studies* 2 (2015): 195.

<sup>6</sup> Methodologically, Qur'anic studies area can be mapped into three parts. *First*, the study of the Qur'anic text that is done to prove the authenticity or to examine the content of the Qur'an. *Second*, the study of the interpretation of the ulama in the commentary works is usually intended to support, reject, test or criticize the results of the interpretation of 'ulama. *Third*, a study of community responses to the Qur'an practiced in daily life, or the so-called Living Qur'an. Dalhari, *Karya Tafsir Modern di Timur Tengah Abad 19 dan 20 M*, *Jurnal Mutawātir* 1 (2013): 63-64.

<sup>7</sup> Miski Mudin, *Epistemologi Tafsir Al-Qur'an bi Al-Qur'an: Studi Kritis atas Tafsir al-Jalālain*, *Jurnal Suhuf, Jurnal Kajian al-Qur'an*. DOI: <http://dx.doi.org/10.22548/shf.v9i11> (2016): 81-82

<sup>8</sup> Q.S. Taha/20: 113.

<sup>9</sup> Ahmad Soleh Sakni, *Model Pendekatan Tafsir Dalam Kajian Islam, Jurnal Ilmu Al-Qur'an*, 2 (2013): 65-66.

of *Ijmāli*,<sup>10</sup> *Tahlili*,<sup>11</sup> *Muqāran*,<sup>12</sup> and *Maudhū'i*.<sup>13</sup>

<sup>10</sup> Nashrudin Baidan described the *ijmāli* method as brief description of Qur'anic verses yet encompassing, using popular language, easy to understand and readable. It is systematically according to the order of the Qur'anic verses and chapters. In addition, the presentation style is not too far from the style of the language of the Qur'an so that listeners and readers as if still hear the Qur'an its self when they hear its interpretation. Nashrudin Baidan, *Metodologi Penafsiran al-Qur'an*, cet III, (Yogyakarta: Pustaka Pelajar, 2005), 13.

<sup>11</sup> According to al-Farmawi in *al-Bidayah fi al-Tafsir al-Maudhū'i, tahlili* method is a way of interpreting the Qur'an by describing all aspects contained in the verses interpreted and explaining the meanings encompassed in the verses in accordance with the expertise of the interpreter. Al-Farmawi, *Al-Bidayah fi al-Tafsir al-Maudhū'i; Dirasah Maudhū'iyyah*, trans. Sufyan A. Jamrah (Jakarta: PT. RajaGrafindo Persada, 1996), 24. The *tahlili* method of interpretation was called by Baqir Sadr *astajziyy* methods which means a method which seeks to explain the content of the verses of the Qur'an from various facets by considering the order of the verses of the Qur'an as. Further information, read Muhammad Bagir al-Sadhar, *Tafsir al-Tafsir wa Maudhū'i Tajzi'iy li Qur'an al-Karim*, (as Beirut: Dār al-Ta'ruf li al-Mathbuah, 1980), 10. Al-Syatibi wrote that the issues raised in the *tahlili* method varied, but there was a central theme that connected and binded the different issues within the framework of *tahlili*. As-Syatibi, *Al-Muwāfaqat fi Usul al-Ahkam*, (Beirut: Dār al-Ma'rifat, tth, Volume II), 249.

<sup>12</sup> The comparative method is generally divided into three. *First*, comparing the texts of the verses of the Qur'an that have similar redactions discussing two cases or more, or they have different redactions for the same issue. *Secondly*, comparing the verses of the Qur'an with prophetic traditions or hadith that seemingly contradict (*ta'arudh*). *Third*, comparing various opinions of scholars of interpretation in interpreting the Qur'an. Nashrudin Baidan, *Metodologi Penafsiran al-Qur'an*, 142-144.

<sup>13</sup> Thematic method can be defined as discussing the verses of the Qur'an that share the same theme or title (*maudhū'i*) that has been determined. All the verses related to the topic are collected and then examined thoroughly from various aspects associated with it (*asbab al-nuzul*, *tafsir mufradāt* and so on), supported by arguments (*dalil*) that can be scientifically justified, both arguments of al-Qur'an, hadith of the Prophet, as well as rational thought. Ahmad Abd al-Karim al-Syaukah, *Ahammiyah al-Tafsir al-Maudhū'i wa Man Hajjiyatuhu fi Mu'ālijah al-Qadāya al-Mustajiddah*, *Majallah Kuliyah al-Imām al-A'dham* 18 (2014): 119-120. Read also Nashrudin Baidan, *Metodologi Penafsiran al-Qur'an*, 151. Efforts to find the basic insights of the Qur'an and Islam into problems of life become an important point for the interpretation process employing *maudhū'i* method with the accuracy of the data provided by humans and confirmed by and consulted to the Qur'an. Ayatullah Muhammad Baqir Shadr, *Paradigma dan Kecenderungan Sejarah dalam al-Qur'an*, (Jakarta: Shadra Press, 2010), 81. According to Rotraud Wieland, one of

Some *salaf* (earlier) and *khalaf* (later) scholars categorized these methods, in terms of its sources, into two; the *tafsir bi al-ma'sūr*<sup>14</sup> and *tafsir bi al-ra'yi*<sup>15</sup>. These methods are used by

the advantages of *maudhū'i* commentary is that it allows the interpreter to explore the more comprehensive and balanced meaning of what is desired by the Qur'an about a problem and at the same time reducing the selective and biased danger of reading by the interpreter. Abd. Muid Nawawi, *Hermeneutika Tafsir Maudhū'i*, DOI: <http://dx.doi.org/10.22548/shf.v9i1.119>, 1 (2016): 9. The thematic method is divided into three, based on the theme, based on conceptual themes, and thematic chapters. Zahra Khalid Sya'dullah Al-'Ubaidi, *Baina 'Ilm al-Munāsabat wa Al-Tafsir al-Maudhū'i li al-Qur'an al-Karim: Dirāsah Manhajiyah Muqāranah, Al-Majallah Al-'Ālamiyyah li Buhūs Al-Qur'an*. 76-77.

<sup>14</sup> *Tafsir bi al-riwayah* is an interpretation to a verse of the Qur'an that comes from explanations and details in some other verses of the Qur'an itself, and also quoted from the traditions of the Prophet Muhammad and statements from his companions. Quoting statements of *tabi'in* remains debatable whether classified into *Tafsir bi al-mat'sūr* or *Tafsir bi al-ra'yi*. Some scholars included the statement of *tabi'in* in *Tafsir bi al-mat'sūr* and others classified it to *Tafsir bi al-ra'yi*. But the strong opinion is that the statement of *tabi'in* is categorized to *tafsir bi al-mat'sūr*. Quoting *tabi'in* has been used by al-Tabari in his commentary *Jāmi' al-Bayān fi Ta'wīl al-Qur'an*. Mahmud Basuni Faudah, *Al-Tafsir wa Manāhijuh*, (Bandung: Pustaka, 1987), 24. (Bandung: Pustaka, 1987), 24. See also Ignaz Golziher, *Mazhab Tafsir, dari Klasik hingga Modern*, trans. M Alaika S dkk (Yogyakarta: L. Elsaq, 2010), 75-125. Read also, Mashuri Sirojudin Iqbal dan Fudlali, *Pengantar Ilmu Tafsir*, (Bandung: Angkasa, 2009), 114. Husain al-Zahabi defines *tafsir al-riwayah* as the interpretation of the Qur'an with the Qur'an, the Qur'an with the hadith, the Qur'an with the opinions of companions and the legal pronouncement of *tabi'in*. This commentary is also called *Tafsir bi al-manqul* as sources or interpretation material are obtained through the method of *riwayah* (quoting). Muhammad Husain al-Zahabi, *Al-Tafsir wa al-Mufassirūn*, (Qāhirah: Al-Maktabah Muhammad Wahbah, 2000), 152.

<sup>15</sup> Manna al-Khattan in his work *Mabāhis fi 'Ulūm al-Qur'an, Tafsir bi al-Ra'yi* describes *dirāyah* interpretation is that in explaining of the meanings of Qur'anic verses, commentators rely on his own understanding and provide a final conclusion by their own thinking. Manna al-Khattan *Mabāhis fi 'Ulūm al-Qur'an*, (Bairut: Muassasah al-Risālah, 1994), 323. Mahmud Basuni Faudah devined *tafsir bi al-ra'yi* as explanations of the verses of the Qur'an by doing *ijtihād* after commentators understand Arabic and its styles (*uslub*), understand Arabic words and evidentiary aspects (*dilalah*), also supported by the poems of pre-Islamic era, and also pay attention to the causes of the decline of a verse, *nasikh* and *mansukh* and so forth. Muhammad Basuni Faudah, *Al-Tafsir Wa Manāhijuh*, 61.

scholars in the world including Indonesia.<sup>16</sup>

Viewed from the academic background of the writing, the works of tafsir born in Indonesia can be divided into two. *First*, the works of interpretation written by Indonesian scholars who have a direct connection with the intellectual dynamics in the Middle East. *Second*, the works of scholars of the Qur'an written by local authors who have no direct contact with the intellectual dynamics in the Middle East.<sup>17</sup> In this regard, it is often seen that exegetical studies in Indonesia have been carried out using the exegetical works of Middle Eastern scholarship, or local scholarships that have direct connections to the intellectual dynamics in the Middle East.

The tradition of Islamic studies in Indonesia is still developing in the scope of Qur'anic interpretation studies in Arabic texts,<sup>18</sup> especially in boarding schools or other Islamic educational institutions that specifically teach

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Furthermore, according to Khālid 'Abdul al-Rahmān al-Akh *tafsir tafsir ra'yi aqli* is formulated based on ijhtihad to the texts of the Qur'an and acquire all intents and purposes based on *dilalah* and its *madlūl*, after commentators master Arabic and all aspects related as well as understand the meaning of Arabic words. *Ushūl* is insight into asbāb al-Nuzūl, Nāsikh and Mansūkh and other rules required to be a commentator. Further reading, Khalid 'Abdul Rahmān al-Akh, *Ushūl al-Tafsir wa Qawā'iduhu*, (Damaskus: Dār al-Nahā'is, 1986), 187.

<sup>16</sup> Sudirman, Corak dan Metode Penafsiran Al-Qur'an, *El-Qudwah, Jurnal Penelitian Integrasi Sains dan Islam*, 10 (2007): 6.

<sup>17</sup> Akhmad Arif Junaidi, *Penafsiran al-Qur'an Pengulu Keraton Surakarta*, (Yogyakarta: Lintang, 2002), 9.

<sup>18</sup> This event happened because the use of the verses of the Qur'an, traditions of the Prophet Mohammed, and other Islamic religious literature which generally occur in writings religious works or books and daily communication among Muslims. In addition, there is a living general perception among Muslims that the Arabic language is superior and nobler than other languages, because Arabic is a language used to write Words of God. Islah Gusmian, "Bahasa dan Aksara dalam penulisan tafsir al-Qur'an di Indonesia Awal Abad 20 M. *Jurnal Mutawātir* 1 (2013): 224. Arabic Literacy is used in writing the interpretation of the Qur'an in the archipelago after 17th century. *Tafseer al-Asrar* which was written using Arabic script is the proof. Islah Gusmian, Bahasa dan Aksara dalam penulisan tafsir al-Qur'an di Indonesia Awal Abad 20 M. *Jurnal Mutawātir* 1 (2013): 227-228.

books discussing *tafsir*,<sup>19</sup> *aqidah*, *fiqh*, *akhlak tasawwuf* and so forth. This tradition continues to survive until this day. This is different from tafsir surah of *Al-Mukminun* which was written by Shaikh Abdul Latief Syakur.<sup>20</sup> This commentary was not written and delivered in Islamic educational institutions and boarding schools known for their study of Arabic scripts, but written in Arabic as well and presented to general public, ie communities around Angkek Ampek Bukittinggi West Sumatra.

In proselytizing to society, Shaikh Abdul Latief Syakur integrated normative-global values of the Qur'an with ethical values (*akhlak*) of the society in Angkek Ampek Balai Gurah West Sumatra at that time. Ethics (morals) of society at that time was far from religious teachings, such as, spree, drinking, smoking marijuana, cockfighting. At the same time, Shaikh Abdul Latief Syakur did not want to be involved in the polemic about the tarekat/tasawuf/Islamic mysticism and related religious social issues, when at that time the issues were trend and became a warm discussion among the Minangkabau Islamic scholars.<sup>21</sup>

The Qur'anic ethical values that were represented and transcribed by Shaikh Abdul Latief Syakur were written in his

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<sup>19</sup> Tafsir books learned are *tafsir Jalālain*, *MarahLabid*, *Tafsir al-Munir* and other books of tafseer.

<sup>20</sup> Choosing Tafsir Surat *al-Mukminun*, the work of Syaikh Abdul Latief Syakur as the research object was based on several reasons. First, the matter of interpretation by Sheikh Abdul Latief Syakur was presented briefly and easily to understand considering the society as the audience, namely the general public. This commentary was taught in mosques where Sheikh Abdul Latief Syakur stayed in five years. *Second*, the Tafsir Surat *Al-Mukminun* has its own characteristics regarding the figure of the author. Shaikh Abdul Latief Syakur was a local elder, so that he had scientific credibility and educational capability which live among many other figures and scholars in Minangkabau, who at that time were busy with preaching and Islamic organizations. In addition to the use of the Arabic language is easily understood, the commentary work in Arabic also looked more beautiful in the Arabic language used.

<sup>21</sup> Ahmad Taufik Hidayat dkk, *Tafsir Sosial Ayat-ayat Al-Qur'an Naskah Syekh Abdul Latief Syakur, Edisi Teks dan Tela'ah Konteks*, (IAIN IB: Padang, 2014), 5-6.



commentary work which is called *Surahal-Mukminun*,<sup>22</sup> which remains in the form of handwriting (manuscript).<sup>23</sup> *Tafsir Surah al-Mukminun* contains the practices and messages of the Qur'an in the form of normative-global values of ethics (moral). *Tafsir Surah al-Mukminun* embodies the worldview of human nature in social life based on the Qur'an, namely shalat, avoiding all things vain, almsgiving, taming the fire of lust (*hifz al-furūj*), and maintaining trust and promise either in the form of speech or deed.

The values of ethics in *Tafsir Surah al-Mukminun* should receive more attention in this modern era from the threat of ethics (morals) decadence which is increasingly out of control and re-sowing the character of the nation that is almost displaced and extinct. Spontaneous response of Syaikh Abdul Latief Syakur to the actual conditions at his time certainly had influence on and contributed to the formation

<sup>22</sup> The original title of this work was *Al-Juz al-Šāmin Āsyir m in Sūrah al-Mukminūn* which had not been published and still in the manuscript form. This commentary was written in around 1955. This interpretation was completely taught in 1960 in mosques. The tradition of interpretation which was created in these years reinforces Gusman's theory that interpretation works in the twentieth century until the 1960s, in terms of technical writing and interpretation models, were very simple, namely tafsir literatures that concentrated on specific chapters or certain juz as an object of interpretation. Islah Gusman, *Khazanah Tafsir Indonesia; dari Hermeneutika hingga Ideologis*, (Yogyakarta: LkiS, 2013), 59-60.

<sup>23</sup> Manuscript is handwritten texts, either with a pen, pencil, or typed (not printed). Tim Penyusun, *Kamus Bahasa Indonesia*, (Jakarta: Pusat Bahasa, 2008), 987. At that time, there was no publisher that could rewrite interpretations books and works of Islamic scholars. Abdul Hakim, *Al-Qur'an Cetak di Indonesia Tinjauan Kronologis Pertengahan Abad ke-19 hingga Awal Abad ke-20*, *Jurnal Suhuif, Jurnal Kajian al-Qur'an*. DOI: <http://dx.doi.org/10.22548/shf.v5i2.41>, 5(2012): 243. These thematic interpretation manuscripts were sourced from the Qur'an and the interpretations products containing the content of the Qur'an (*Maḍmūn al-Qur'an*). At the same time, the study on commentators' methods (*manāhij al-mufasssirin*) and rules of interpretation (*qawā'id al-tafsir, ushūl al-tafsir*) remain to be conducted, though not as much as other thematic studies. Muhamad Ali, *Kajian Naskah dan Kajian Living Qur'an dan Living Hadis*, *Journal of Qur'an and Hadis Studies* 2 (2015): 148-149.

of the nation character in the contemporary context.

### Literature Review

Literature review<sup>24</sup> is important to do in research by considering the following, *firstly*, to avoid the possibility of a similar scope of research. *Second*, to avoid duplication of research. *Third*, to obtain a broader orientation on the chosen topic.<sup>25</sup> As far as the information gotten by searching done by the researcher, there are only two studies about Sheikh Abdul Latief Syakur. First, an undergraduate thesis about the history and struggle of H. Abdul Latief Syakur in IV Candung written by Sri Suharti (1995). This undergraduate thesis examined the biography and the struggle of H. Abdul Latief Syakur as a cleric who strived to fight for Islam in the region of IV Candung while struggling to change the traditions of the society.<sup>26</sup> Second, Ahmad Taufik Hidayat et al, wrote *Tafsir Sosial Ayat-ayat Al-Qur'an Naskah Syekh Abdul Latif Syakur, Edisi Teks dan Tela'ah Konteks* or roughly translated *the Commentary on Social Verses of Al-Qur'an; the Manuscript of Sheikh Abdul Latif Syakur, Text Edition and Study of the Context*. This research is a competitive grant research funded by DIPA of the faculty of Adab and Humanities - Institute of Research and Publishing IAIN Imam Bonjol Padang (2014).<sup>27</sup> As far as the

<sup>24</sup> Literature review in text study requires the empirical meaningfulness test preparations in the field that functions to create theoretical concept that in time requires empirical meaningfulness test in the field. In other words, literature study as theoretical study of a discipline, which needs to be followed up by empirical testing, to obtain empirical evidence of the truth. Noeng Muhadjir, *Metodologi Penelitian Kualitatif, Pendekatan Positivistik, Rasionalistik, Fenomenologik, dan Realisme Metaphisik, Tela'ah Studi Teks dan Penelitian Agama*, cet III (Yogyakarta: Rake Sarasin, 1998), 159.

<sup>25</sup> Mudjahirin Thohir, *Metodologi Penelitian Sosial Budaya Berdasarkan Pendekatan Kualitatif*, (Semarang: Fasindo, 2013), 45.

<sup>26</sup> Skripsi Jurusan Sejarah Kebudayaan Islam Fakultas Adab IAIN Imam Bonjol Padang, 1995.

<sup>27</sup> Ahmad Taufik Hidayat dkk, *Tafsir Sosial Ayat-ayat Al-Qur'an Naskah Syekh Abdul Latif Syakur, Edisi Teks dan*

observations done by the author, only one book among his works was being previously studied, namely *Commentary on Social Verses of Al-Qur'an; the Manuscript of Sheikh Abdul Latief Syakur*. The research on his interpretation on Surat Al-mukminun as the main study object of the research was not found.

### Method and Approach

This research employed *taḥlīlī* method. The *taḥlīlī* method is to interpret the verses of the Qur'an by exposing all aspects contained in the interpreted verses and explaining the meanings contained therein in accordance with the expertise and the tendency of the commentators to interpret the verses.<sup>28</sup> In the application, the exegete usually refers to the Qur'an itself, the narrations of Prophet Muhammad, his companions, *tābi'īn*, and sometimes takes up *isrā'iliyyat* tales. The extent of the scope of the *taḥlīlī* method does not close the possibility of being influenced by the interpreter's subjectivity based on the scientific background and the creedan exegete embraces. The various character and tendencies of *taḥlīlī* method have resulted in the emergence of various tafsir styles, namely *tafsir bi al-ma'sur*, *bi al-ra'yi*, *al-ṣhufi*, *al-fiqhi*, *al-falsafi*, *'ilmi*, and *al-adab al-ijtimā'i*.<sup>29</sup>

This research was conducted through historical approach.<sup>30</sup> The historical aspect

was used to reveal the writing background (socio-historical) of Tafsir Surat al-Mukminūn the work of Shaikh Abdul Latief Syakur.<sup>31</sup> The historical approach was oriented towards the understandings or interpretations to historical facts, presenting a description of intellectual elements of the writer of Tafsir Surat al- al-Mukminūn, for Tafsir Surat al- al-Mukminūnis a mirror of the past that has its own structure. Historical approach in this study did not collect data with the individuals instruments management, but looked for existing data with reference to primary and secondary sources.<sup>32</sup>

### Discussion

#### Socio-History of Syaikh Abdul Latief Syakur Birth

Haji Abdul Latif Syakur was born in Air Mancur, a place located between Padang Panjang and Bukittinggi on 27 Ramadhan 1299 H./15 August 1882. His father's name was Muhammad Amin who was entitled *Paduko Intan*. After his returning from Mecca, he was more famous by the name of Abdul Syakur, who was originated from Simabur Sawah Gadang (Balai Gurah Village). The tribe of Haji Abdul Latif Syakur's father was Pili. His mother was Fatimah and died when Abdul Latif Syakur was seven years old. His mother died while giving birth to twins, the little brother of Haji Abdul Latif Syakur and was buried in Air Mancur Village.

His father's daily activities were working in a construction project in the village of Air Mancur to build a Railway Bridge connecting

*Tela'ah Konteks*, IAIN IB: Padang, 2014.

<sup>28</sup> Malik Ibrahim, Corak dan Pendekatan Tafsir al-Qur'an, *Jurnal Sosio Relegia: Lingkar Studi Agama dan Ilmu Sosial* 3 (2010), 644.

<sup>29</sup> Ali Hasan al-'Ardi, *Sejarah dan Metodologi Tafsir*, 42.

<sup>30</sup> The term history can be defined as knowledge or a description of events that actually occurred in the past. In other words, history is a science which discussed events with attention to elements of space, time, objects, background and perpetrators of the incident. Tim Penyusun Kamus Pusat Bahasa, *Kamus Bahasa Indonesia*, 1381. History can also be interpreted as an event of the past, the actuality of the past, all that was said and done by human. Suhartono W. Pranoto, *Teori & Metodologi Sejarah*, (Yogyakarta: Graha Ilmu, 2015), 2. This is presumably in line with the definition of history proposed by Dudung Abdurrahman as stories and events of mankind in the past. Dudung Abdurrahman, *Metode Penelitian Sejarah*, (Ciputat:

Logos, 1999), 2. According to Renier history is as a story of experiences of people who lived in a civilized groups. G.J. Renier, *Metode dan Manfaat Ilmu Sejarah*, (Yogyakarta: Pustaka Pelajar, 1997), 32.

<sup>31</sup> There are two functions of the history. First, intrinsic and extrinsic. Intrinsic functions include the history as a science, history as a way of knowing the past, history as a statement of opinion, and history as a profession. Kuntowijoyo, *Pengantar Ilmu Sejarah*, (Yogyakarta: Bentang Budaya, 1999), 22-24..

<sup>32</sup> Hamid Darmadi, *Metodologi Penelitian Pendidikan*, (Bandung: Alfabeta, 2011), 7.

the railway track from Padang to Bukittinggi. Another routine activity was mowing the grass to be sold to riders of two-wheeled cow-drawn carriage (*delman*) who often passed through the Village of Air Mancur.

After returning from Makkah, Abdul Latif Syakur settled in Sawah Gadang, Balai Gurah Village in 1902 M/Rabiul Awal 1319 H. One year later Abdul Latif Syakur married a woman from the Sikumbang named Rafan. From this marriage, Abdul Latif Syakur were not blessed with offspring, so their marriage age was not long. Later, Abdul Latif Syakur married with a woman from Koto Tuo named Kama. This second marriage was not blessed with children as well and resulted in the short age of their marriage. In 1908 AD/1325 H, Abdul Latif Syakur married with a woman from the village of Koto Tuo named Maryam. The third marriage was blessed with four children, namely Sa'diah Syakurah, Sa'nuddin, Sa'dullah, and Latifah.<sup>33</sup>

After that, Abdul Latif Syakur married a woman from Bonjol Alam named Raqiyah, but was not endowed with a descendant as like his first and second marriages. Abdul Latif Syakur married for the fifth time with Kamaliyah from Balai Gurah and had a son named Muhammad Sa'id Syakur.

Abdul Latif Syakur married Aisha from Kamang. This marriage does not last long because they did not have a child. Then Haji Abdul Latif Syakur married a woman from Balai Gurah village named Ka'isah and had 5 children: Su'ada, Syafiuddin, Mahdiyah, Nafisah, and Syafruddin.

After that, Abdul Latif Syakur married a woman from Panampung Village named Rafi'ah, but had no children. The last wife of Abdul Latif Syakur was named Zahra from Sungai Puar. The marriage was not blessed with offspring. Of his children mentioned above,

<sup>33</sup> Sri Suharti, *Riwayat dan Perjuangan H. Abdul Latif Syakur di IV Candung*, Skripsi Jurusan Sejarah Kebudayaan Islam Fakultas Adab IAIN Imam Bonjol Padang, 1995. 35.

only three people are still alive and two of them are still at the research field. They are Sa'diah Syakurah and Muhammad Sa'id Syakur. The other one, Latifah, lives in Palembang.

#### Education

At the age of 8 years, Abdul Latif Syakur was brought by his father to Mecca to perform the pilgrimage and he was circumcised there. Abdul Latif Syakur studied religion in Mecca Al-Mukarramah. He also studied to a Minangkabau scholar, Sheikh Ahmad Khatib Al-Minangkabawi.

Abdul Latif Syakur studied hard other religious sciences. As an educated man, Abdul Latif Syakur did not accept Wahabism which at that time was growing rapidly in Mecca. After settled in Mecca about 12 years or when he was 19 years old, Abdul Latif Syakur then returned to his homeland to implement the science-knowledge he gained during his stay in Mecca.<sup>4</sup>

#### Works

As a cleric, Abdul Latif Syakur left a few works that should always be maintained. Abdul Latif Syakur was not one of famous scholars and figures in West Sumatra, but his existence had strong influence mainly on Balai Gurah area.

Among his works are: *Al-Dakwah wa al-Irsyād ilā sabīl al-Rashād*. This book is a tafsir that begins with the phrase *wa minan al-nās*. *Mabādi al-Qāri* contains the introduction to the surahs of the Qur'an, *makhraj*, lines and the ordinances of the reading. *Akhlāquna al-Adābiyah* contains everything related to the daily life (*muamalah*). *Al-Tarbiyah wa al-Ta'lim* contains the understanding of the pillars of Islam such as faith, *ihsan*, laws of reason, then the explanation of the pillars of Islam and the pillars of Faith and issues of faith and so on. *Mabādi al-'Arābiyah wa Lugātuha* contains the science of *qawāid* in Arabic. The focus of this book is Nahwu and Sharaf science (Arabic grammar). *Ta'lim al-Qirā'at al-'Arābiyah, al-Fiqh*

al-Akbar, *Tafsir al-Mufrodāt al-Qur'an, Tarjamah Lafziyah al-Qur'an, Tafsir Surah al-Mukminun, and Semantic Dictionary, interpretation of the āyāt yā Ayyuha al-Nās tafsir Yā Ayyuha al-lazīna Āmanū*, a collection of sermon texts, and a collection of articles consisting of 15 titles. The works are still well preserved although some are not saved because there was a fire and some were brought by his wives, so that his recorded works remained are only a dozen.<sup>34</sup>

### Death

Abdul Latief Syakur had been teaching and preaching for about 61 years. In 1963 AD, exactly on June 13, 1963 on Saturday night he breathed his last breath, after undergoing surgery at the hospital of RSUP M. Jamil Padang. Buya Hamka was also present at the time of the deceased was buried.

### Tafsir Surah al-Mukminun

#### The Source and Metode of Tafsir Surah al-Mukminun

Tafsir methods developing in the world of interpretation of the Qur'an are four; the method of *Ijmāli*, *Tahlili*, *Muqāran*, and *Maudhū'i*. These four methods with their various pervading perspectives are grouped by *salaf* and *khalaf* scholars into two sources of tafsir namely *tafsir bi al-ma'sūr* and *tafsir bi al-ra'yi*.

Referring to the four method framework that has evolved, the method used by Shaykh Abdul Latief Syakur in his *tafseer* is *tahlili* method,<sup>35</sup> because he interpreted the meaning

contained in the Qur'an verse by verse in one chapter. This interpretation concerns various aspects contained in the interpreted verses, such as vocabulary meanings, *asbāb al-nuzūl*, correlations between verses (*munāsabah*), the words and opinions of the Companions concerning the interpreted verse.<sup>36</sup>

This commentary of the Qur'an, in terms of the sources, refers to *tafsir bi al-ma'sūr*; a commentary which tries to examine the verses of the Qur'an by referring to the narrations or using narrations as its main source.<sup>37</sup> This type of commentary is also called *tafsir bi al-riwāyah*, because it explains the verses of the Qur'an using the narrations or the Qur'an itself (*al-Qur'ān bi al-Qur'ān*), the hadiths of the Prophet, the words of companions, and *tabi'in*.<sup>38</sup>

From the above explanation, the source and method of Tafsir Surah al-Mukminun by Abdul Latief Syakur can be seen from several aspects. First, *al-Qur'ān bi al-Qur'ān*, for example when explaining the chapter of al-Mukminun, verse 17, Shaikh Abdul Latief Syakur interpreted the verse by mentioning another verse as his interpretation, namely verse 30 of the chapter of al-Mulk. It was also found when interpreting

<sup>36</sup> Nasrudin Baidan, *Metodologi Penafsiran al-Qur'an*, (Yogyakarta: Pustaka Pelajar, 1998), 3.

<sup>37</sup> Azkia Muharom Albantani dan Junizar Suratman, Pendekatan dalam Tafsir: Tafsir bi al-Ma'sūr, Tafsir bi al-Ra'yi, dan Tafsir bi al-Isyārah, *Jurnal Hikamuna* Desember 2 (2016), 29-35. The interpretation of *the Qur'an bi Qur'an* is the most excellent form of interpretation. Related to the *interpretation of the Qur'an bi Qur'an*, scholars said, "whoever wanted to interpret a verse of the Qur'an, first he had to find its interpretation of the Qur'an itself; something presented globally in one place (in the Qur'an), are sometimes detailed elsewhere (in the Qur'an), as well as something that is described briefly in a place (in the Qur'an), translated elsewhere (in the Qur'an). If not possible, he should look for its interpretation in the hadith of the Prophet, because it serves as an explanatory Qur'an. If not found in the Sunnah, the interpreter should refer to the opinion of Prophet's companions. If not found any of the companions, referring to opinions of *tabi'in*". Jalāl ad-Dīn as-Suyūthī, *At-Taḥbīr fī 'Ilm at-Tafsīr*, ed. Fathī Farīd, (Riyād: Dār al-'Ulūm, 1982), 323-324.

<sup>38</sup> Muhammad Ali Ash-Shabuniy, *Studi Ilmu al-Qur'an*, transl. Aminudin (Bandung: Pustaka Setia, 1999), 248.

<sup>34</sup> Interview with one of the grandchildren of Sheikh Abdul Latief Syakur named Chamamah and a philologist in western Sumatra named Apria Putra on Saturday January 7, 2017 at Pendidikan Anak Usia Dini (PAUD) Bunayya Yayasan Bani Latief Ampek Angkek Agam West Sumatera.

<sup>35</sup> The steps are to elaborate the meaning contained in the Qur'an verse by verse following the order in the Qur'an. The elaboration related to the description of various aspects contained in a verse, for example definition, vocabulary, *asbāb al-nuzūl*, *munāsabat*, and opinions of the Prophet, companions, *tabi'in* and other commentators to interpreted verses.

verse 42, Shaikh Abdul Latief Syakur interpreted the verse by quoting another verse as his interpretation by interpreting verse 69 of al-A'rāf chapter.

Second the aspect of *asbāb al-nuzūl*.<sup>39</sup> For example when interpreting al-Mukminūn verse 2;

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

*those who in their Prayers humble themselves*

*Asbāb al-nuzūl* of the above verse as mentioned by Shaikh Abdul Latief Syakur in tafsir of al-Mukminūn as follows.

مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي صَلَاتِهِمْ فَاشْتَدَّ قَوْلُهُ فِي ذَلِكَ حَتَّى قَالَ لِيَنْتَهِنَنَّ عَنْ ذَلِكَ أَوْ لَتُخَطَفَنَّ أَبْصَارُهُمْ

*"Why are people pointing their eyes to the sky while they are praying? Their voices were louder and louder until he said: "Let them stop it or God will really grab their sight" (Hr. Bukhari).<sup>40</sup>*

The third is taking some narrations of the hadiths of the Prophet, for example when interpreting the verse 19 of Surah al-Mukminūn.

فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّتٍ مِّنْ نَّجِيلٍ وَأَعْنَابٍ لَكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ

*then with that water, We cultivate for you dates and grapes; in the orchards you have acquired many fruits, and some of them you eat,*

حَدَّثَنَا الْحُسَيْنُ بْنُ مَهْدِيٍّ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَنْبَأَنَا مَعْمَرٌ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ عَنْ عُمَرَ قَالَ قَالَ

<sup>39</sup> *Asbāb al-Nuzūl* is important to be explained in a commentary considering the verses of the Qur'an was sent down to respond to some events, to answer questions addressed to the Prophet or due to connectedness with historical and social events in the life of the Muslim community at the time.

<sup>40</sup> Abdul Latief Syakur, *Al-Juz al-Samin Āsyir min Surah al-Mukminun*, 1. Shaikh Abdul Latief Syakur did not write a complete range of the series of the narrators. The above hadith's sanad was from Āli bin 'Abdullah, Yahya bin Sa'id, Ibnu Abu 'Arūbah, Qatādah, Anas bin Malik. This hadith was narrated by imam Bukhari hadith number 708.

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْتَدِمُوا بِالرِّزْتِ  
وَادَّهِنُوا بِهِ فَإِنَّهُ مِنْ شَجَرَةٍ مُّبَارَكَةٍ

*Meaning: Al Hussain bin Mahdi narrated to us from Abdurrazaq has preached to us from Ma'mar from Zayd bin Aslam from his father from Umar who said, "Rasulullah SAW said: "Make oil (olive) as your side dish, and oil your hair with it. It actually comes from a blessed tree." (Hr. Ibn Majah).<sup>41</sup>*

The fourth is the opinion of the companions (*qaul al-sahābah*), for example when describing the interpretation of verse 45 of Surah al-Mukminūn. Shaykh Abdul Latief Syakur used the opinion of a companion of the prophet named Ibnu Ābbās to interpret the word *bi Āyātina* whose meaning is a stick, windstorm, grasshopper, flea, frog and blood, stone, splitting the sea, and mountains.<sup>42</sup>

As like other commentators, when interpreting the Qur'an, they will explain other supporting sciences of the established Qur'anic sciences. This was also done by Shaykh Abdul Latief Syakur in Surat al-Mukminūn. In this tafsir, two auxiliary sciences were found in interpreting the Qur'an, namely science of *qirā'at* and science of *nahwu* (Arabic grammar). In *qirā'at* science,<sup>43</sup> as shown when interpreting a sentence (فكسونا العظام) Shaikh Abdul Latief Syakur quoted *qirā'at* Ibnu 'Āmir. Another example is the sentence (من اله غيره), he referred to *qirā'at* of al-Kisā'i, and when meeting the

<sup>41</sup> This hadith is narrated by Ibn Majah number 3310 and the narration of Tirmidhi Hadith number 3099. Shaikh Abdul Latief Syakur debriefed with other hadith related to this discussion, namely the hadith of the Prophet, "use this blessed tree, the olive oil, cure your ill with it because it can nourish from disease" (Hr. Tabrāni, Abū Na'im dari 'Uqbah Ibn 'Āmir. Abdul Latief Syakur, *Al-Juz al-Šāmin Āsyir min Sūrah al-Mukminūn*, 3.)

<sup>42</sup> Abdul Latief Syakur, *al-Juz al-Šāmin Āsyir min Sūrah al-Mukminūn*, 7.

<sup>43</sup> *Qirā'at* was understood as a discipline that studies the procedure of reciting some Qur'anic words and words differences that are based on the person narrating. Wawan Djunaidi, *Sejarah Qirā'at al-Qur'an di Nusantara*, (Jakarta: Pustaka STAINU, 2008), 22.

verse (ثم أرسلنا رسلنا تترى), he referred to qirā'at rule of Abu 'Amru, Ibn Kathir, Hamzah, Ibn 'Āmir and al-Kisā'i. the words (سيقولون لله) is, by Ibnu 'Āmr, read by omitting the letters (ج) becomes (سيقولون لله).<sup>44</sup> On the grammatical aspect (*nahwu*) for example, when explaining verse (هيات هيات) it is written in the book that the phrase is *ism fi'il mādhī bi ma'na wa fā'iluha mudhmarun ay bi ma'na al-tasdiq*.<sup>45</sup>

### The Content of Tafsir Surah al-Mukminun

Surah al-Mukminun consists of 118 verses, including in the group of the Makkiyah Surahs.<sup>46</sup> The name Al-Mukminun comes from the chapter which is begun with the characters of believers (*mukminun*) that cause them to be given peace and prosper in the world and the hereafter. This chapter is sent down for one purpose, so that it brings the characters of Makkiyah chapters containing three meanings which is originally one, namely an invitation to worship Allah.<sup>47</sup>

<sup>44</sup> The use of qirā'at science might indicate the scientific quality of the interpreter because is some of his works many citations from the experts of qirā'at were found.

<sup>45</sup> Abdul Latief Syakur, *Al-Juz al-Ṣāmin Āsyir min Sūrah al-Mukminun*, 6.

<sup>46</sup> The total number of the verses of surat al-Mukminun is 117 verses, because there is a merge of a verse 10 together with verse 11 into one verse. M. Quraish Shihab, *Al-Lubāb, Makna, Tujuan, dan Pelajaran dari Surah-surah al-Qur'an*, buku 2 (Tangerang: Lentera Hati, 2011), 535. Interpretation of MORA divided the content of surah al-Mukminun into three major groups, namely faith, law, stories, and others. Kementerian Agama RI, *Al-Qur'an dan Tafsirnya*, jilid 6 juz 16-17-18 (Jakarta: PT Sinergi Pustaka Indonesia, 2012), 469.

<sup>47</sup> The three components are, *first* toset to the Oneness of God, for example rejecting Shirk, negates Shirk which is associated with the pagans in various events such as the recognition that they are the ones who want to get closer to God, believing that God has a child or some other conflicting beliefs. *Second*, deciding and confirmed the prophethood of the Prophet Muhammad, confirmed that he was a messenger sent by God to all mankind. Everything he taught is really commands that come from God. *Third*, establishing resurrection problem, the Day of Judgment, Heaven and Hell and all that will happen. Boosted by strong arguments, so no need to doubt the truth and reject any denial of all these things, so that those who deny can be categorized as heretics.

According to al-Shātibi, the general character attached to surah Al-Mukminun is universal namely telling the disavowal of unbelievers against prophethood due to the human nature of the Prophets. Surah Al-Mu'minun describes the human characters and disagreements that occur in it.<sup>48</sup>

This verse begins with an affirmation sentence that God will give to believers benefits, namely ultimate destiny and great favors. The fortunate believers are depicted with the seven attributes. Among these traits are people who are humble in their prayers,<sup>49</sup> avoiding all vain things, both in speech, deeds, and thoughts that God forbid.<sup>50</sup>

According to Sheikh Abdul Latif Syakur, almsgiving (*zakat*) involves to give moving possessions like cattle, and immovable property such as gold and silver as well as fruits and seeds. Mustafa al-Farran argued that *zakat* means doing good deeds and performing *zakat*.<sup>51</sup> It means that *zakat* does not exclusively mean obligatory *zakat*, but it is open to supplementary deeds (*sunnah*). *Zakat* as an obligatory was revealed in Madinah, but the payment of *zakat* as a righteous charity had been echoed as well

<sup>48</sup> Al-Syātibi, *Al-Muwāfaqat fi Ushūl asy-Syarī'ah*, (Bairut: Dār al-Ma'rifah cet II, 1996), 377-378.

<sup>49</sup> The requirements for achieving fervently in prayer are, first, a person must pay attention to three things, namely to understand what is being read, remember Allah, and not negligent. Kementerian Agama RI, *Al-Qur'an dan Tafsirnya*, jilid 6 Juz 16-17-18, (Jakarta: PT Sinergi Pustaka Indonesia, 2012), 472. The same thing about praying fervently was described by Hasbi al-Siddiqi in his commentary, *Tafsir al-Qur'an al-Majid an-Nur*. Hasbi al-Siddiqi, *Tafsir Al-Qur'an Al-Majid An-Nur*, (Jakarta: Cakralawa Publishing, 2011), 156. In addition, the worship performed must conform the religious guidance and *Ittiba'* to the Qur'an and sunnah. According to Ibn Kathir, both are requirements of the received worship. Ibnu Kaṣīr, *Muhkhasar Tafsir al-Qur'an al-Azīm*, Juz 2 (Qāhirah: Dār al-Shābuni, nd), 440.

<sup>50</sup> As a respond to the issue of avoiding the vain things, Sheikh Abdul Latif Syakur explores the hadith narrated by Tirmidhi *Among a good sign of someone's Islam is leaving something that is not useful to him.* (Hr. Tirmidhi).

<sup>51</sup> Ahmad Musthafa al-Farran, *Tafsir Imam Syafi'i, Menyelami ke Dalam Kandungan al-Qur'an*, terj. Imam Ghazali Masykur, (Jakarta: al-Mahira, 2008), 138.

before (in Mecca).<sup>52</sup>

According to Shaikh Abdul Latief Syakur what controlling the genitals or taming the fire of lust means to keep away from the unlawful (haram) things, or even try to approach them. Keeping the genitals is part of the nature of believers, according to Al-Jazāiri, keeping the genitals (*hifz al-furūj*) from unlawful deeds is done by not opening and not having sexual intercourse other than to his wife or to his slave in *syar'i* ways.<sup>53</sup> Musthafa al-Khairi al-Mansyuri mentioned that what *lifurūjihin hāfidhūn* means is restraining from unlawful deeds.<sup>54</sup> The meaning of *furūj* in this verse means the male genitalism, *qubul*, while *hāfidhūn* means controlling *furūj* activities.<sup>55</sup> If that is done, censure and punishment will be inflicted upon those who transgress the limit (*zālim*).

Keeping trust (*amanah*) and promise either in the form of speech or deed means that all forms of promises and transactions either special or general, should not be treacherous and a lie to what has been promised.<sup>56</sup>

According to Shaikh Abdul Latief Syakur, trust must be kept seriously for those who promised and they should be consistent to do it. The word *amānātihim* is the plural form of the word *amānah*, meaning to entrust something to another person to be preserved and when the time to return to the owner comes, the thing is well received by the owner and the keeper feels graceful.<sup>57</sup>

<sup>52</sup> Sebagai perbandingan, silahkan baca surat al-Maidah ayat 12.

<sup>53</sup> Al-Jazāiri, *Aisar al-Tafsir li kalāmi al-Aliyyi al-Kabir*, (Jakarta: Dār al-Sunnah, 2012), 32.

<sup>54</sup> Ahmadiy, Menjaga Kemaluan (*hifzul furūj*) dalam al-Qur'an: Studi Tafsir Tematik, *Jurnal Syari'ati: Jurnal Studi Al-Qur'an dan Hukum*, 1 (2015): 38

<sup>55</sup> Ibnu Madzur, *Al-Lisān al Arab*, (Beirut: Dār al-Fikr. jilid II. t.th), 342-343.

<sup>56</sup> The general meaning of the concept of trust and promise can also be found in other verses in the Qur'an like, Qs. Al-Nahl: 91, Qs. An-Nisā': 58, Qs. Al-Anfal: 27 dan Qs. Al-Ahzab: 72.

<sup>57</sup> The term (عهد) *Ahd* means promise, which maintains a commitment between two people or more for something that has been agreed upon by the parties that promise. the

Among the characteristics and attitudes of believers, the first thing mentioned in this chapter is their attitude towards prayer. This kind of attitude is mentioned again in verse 9. Thus, this chapter emphasizes the role and influence of prayers as a sign of believers. These two verses indicate the specialness of believers, namely solemn in prayers and keeping doing the prayers. Their characteristics and attitude are started with prayers and ended with prayer, because prayers are the most important relationship between man and God. The first verse refers to the solemn, meanwhile the inward attitude is the spirit of prayers and the influence of prayers, and the latter focuses on the discipline and requirements of prayers, such as time, place and number of prayers. At the end of this group of verses, Allah explains that they are the inheritors who will occupy His heaven, "They are the ones who will inherit, (ie) who will inherit paradise. they are eternal in it. "

The word "inherit" may indicate that believers will get Firdaus paradise without difficulties, as like people who get inheritance from their late parents without difficulty and hard work. The term Firdaus in Arabic means garden, and in this context, Firdaus is a special garden in which all blessings and grace are gathered. The literal meaning of the verse indicates its high position among other paradises reserved for believers having the above characteristics.<sup>58</sup>

The next group of verses explains the origin of creation<sup>59</sup> human and its development (Qs.

word (راعون), *rā'un* was derived from *rā'ya* meaning to pay attention to something so that it is not broken. The meant meaning of the word in this verse is the mandate and promise meaning the doers pay attention to it.

<sup>58</sup> Quraish Shihab, *Tafsir al-Misbah, Pesan, Kesan, dan Keserasian al-Qur'an*, Vol 9 (Jakarta: Lentera Hati, 2006), 265.

<sup>59</sup> The creation of man with its most perfect form denotes the power of God ( Surah al-Tin / 95: 4). The creation of human beings is equipped with hearing, sight, and heart. Granted the ear, human can capture a variety of different sounds, so they can determine the attitude towards what they heard. The eye can capture a variety

al-Mukminun 23: 12-14).<sup>60</sup> In this verse, Shaikh Abdul Latief Syakur interpreted the word *khola'qa al-insan* with Adam from the essence of the soil.<sup>61</sup> Adam was directly created by God from the land, not through the processes and stages as humans go through in general. Until this verse, after interpreting the meaning of this verse, Sheikh Abdul Latief Syakur explains some basic elements with the method of *ofal-taujihāt al-Qur'anī*, by taking another verse, which is *wa bada'a kholqa al-insan min tīn* (Q.S. Shād/38:7).<sup>62</sup>

Having demonstrated the power of God in the creation of man, God showed His power and

of objects and be given the heart, human can feel and experience various feelings, examine every event, and draw conclusions from it to determine attitudes toward it. The creation of hearing, sight, and the heart is described in Surat al-Mukminun verse 78. Kementerian Agama RI, *Al-Qur'an dan Tafsirnya*, jilid 6 Juz 16-17-18, 528.

<sup>60</sup> There are many verses discussing about the origins of human creation, from land, (Qs. Ali Imran: 59, Qs. Al-An'am/6: 2, Qs. Al-Kahfi: 37, Qs. Al-Hajj: 5, Qs. Al-Rum: 20, Qs. Fatir: 11, Qs. Al-Mukminun: 23/12, Qs. Al-Hijr/15:26, Qs. Al-Rahman/55: 14, dan Qs. Maryam/19:67.

<sup>61</sup> The Qur'an states the importance of the land as the origin of man. The initial study of human creation is derived from the soil essence, indicating the elements necessary for the process of life. The soil contains many atoms or metals and *metalloids* which are indispensable as catalysts in the process of chemical and biochemical reactions to form more complex organic molecules Lajnah Pentashih Mushaf al-Qur'an, Badang Litbang & Diklat Kementerian Agama RI dengan LIPI, *Mengenal ayat-ayat Sains dalam al-Qur'an, Hasil Kolaborasi antara para Ulama dan para Pakar Sains*, (Jakarta: Widya Cahaya, 2015), 13. Allah created man from the essence (originating) from the soil, which is then made into semen, then a clot of blood, then a lump of flesh that becomes a bone wrapper. After that, the spirit is blown into a perfect human being, all of which takes place in a solid storage called the womb. Kementerian Agama RI, *Al-Qur'an dan Tafsirnya*, jilid 6 juz 16-17-18, 480.

<sup>62</sup> Allah created man from (تراب) *turāb*, which was mixed with water. Their mixture was named (طين) *tīn* (Q.S. Al-Sajdah: 7-9.). After that, Allah let it alone for some time until the mixture became clay (من طين لازب) *min tīn lāzib* (Q.S. Al-Shaffāt: 11.). Subsequently, Allah let it alone and shaped (صلصال من حما مسنون) *šalsālīn min ḥama'in masnūn* (Q.S. Al-Hijr: 26.). The next phase was (صلصال كالفخار) *šalsālīn ka al-fakhār* (Q.S. Al-Rahmān: 14.). After those phases were done, Allah blew up the spirit into it, and Adam was created. Yayan Nurbayan, Analisis Semantik Ayat-Ayat Al Quran Tentang Penciptaan Manusia, diupload file.upi.edu/.../Yayan\_Nurbayan/.../Semantik\_ka\_ta\_kerja\_penciptaan.pdf.

majesty in creating the skies as a path (*falak*),<sup>63</sup> and He was not unmindful in creating all His creatures, so that everything was proceeded according to His will, this universe became fixed and life became organized. The next gift of God for human is rain. The rain that God creates may be a mercy and may be a torture and Allah can remove the water as well as God has power to fall it down, Allah also has power to eliminate it.<sup>64</sup> Shaykh Abdul Latief Syakur gave *munāsabah* verses related to this group of verses, "*Qul ara'aitum an asbaha mā'ukum gauran faman ya'tikum bimā'in ma'in*" (Surah al-Mulk / 76: 30)

hujan yang Allah turunkan bisa jadi sebagai rahmat dan bisa jadi sebagai siksa dan Allah menghilangkan air tersebut sebagaimana Allah kuasa untuk menurunkannya, Allah juga kuasa untuk menghilangkannya. Syaikh Abdul Latief Syakur memberikan *munāsabah* ayat terkait kelompok ayat ini, "*Qul ara'aitum an asbaha mā'ukum gauran faman ya'tikum bimā'in ma'in*" (Q.S. Al-Mulk/76: 30)

In this chapter God uses the sentence "*wa anzalnā min al-samā'i mā'an*" instead of using the word (الغيث) *al-ghaiṣ* and (المطر) *al-maṭar* which have the literal meaning of rain. Word (الغيث) *al-ghaiṣ* is often used in the context of grace, *rizki*, that is common to all sentient beings, and God's help for His servants,<sup>65</sup> while the word (المطر) *al-maṭar* is interpreted in the context of the punishment, it was passed down to the former

<sup>63</sup> Falak here means *tharāiq*, ways or orbits. Every *falak* has its own sky and each sky has its own way to rotate with its moon. Hasbi al-Siddiqi, *Tafsir Al-Bayan*, (Semarang: Pustaka Rizki Putra, 2012), 342.

<sup>64</sup> The rain that God sent down after making the earth dry, with his will, God made a thick cloud of rain from which it rained, surrounded by cold winds with known amounts, more useful and less harmful, suitable for human's good and need. God keeps the water on the earth, all the water is then separated into several sources from which water exits continuously, so that the water flows accordingly to human needs. Abdul Latief Syakur, *Al-Juz al-Sāmin Āsyir min Sūrah al-Mukminūn*, 3.

<sup>65</sup> Q.S. Asy-Syuara: 28, Q.S. Al-Žāriyat: 22, dan Q.S. Al-Anfal: 11.



people, such as the punishment imposed on the Nūḥ and the 'Ād.<sup>66</sup>

After Allah sends down the rain, the earth and all its contents become fertile, so that what is on the earth grows, the mentioned examples from this verse are dates and grapes. In this verse, the tree that comes out of Tursina<sup>67</sup> is an olive tree. It has many benefits as mentioned in a hadith of the Prophet, "use this blessed tree, that is olive oil, medicate with it because it is able to nourish diseases" (Hr. Tabrāni, Abū Na'im dari 'Uqbah Ibn 'Amir). Then said, "seek and take olive oil because the oil comes out of the blessed tree" (Hr. Ibn Mājah, al-Hakim, al-Baihaqi dari Ibn 'Umar).<sup>68</sup>

Al-Mukminūn chapter also tells the story of the previous Prophets, their task is to bring the religion of monotheism,<sup>69</sup> like the story of the Prophet Nūḥ.<sup>70</sup> According to Syaikh Abdul

<sup>66</sup> Q.S. Hūd: 44 dan Q.S. Al-Aḥqāf: 24-25.

<sup>67</sup> Ṭur means mountain while *sāinā'* is a valley name

<sup>68</sup> Abdul Latief Syakur, *Al-Juz al-Sāmin Āsyir min Sūrah al-Mukminūn*, 3. The olive tree is also described in Surah al-Ṭīn and Surah al-Nūr verse 35. According to as-Sa'di, al-Ṭīn and Zaitūn trees were used as the oath of Allah in the Qur'an because these two trees grew up in the land of Sham which is the prophetic place of Isa the son of Maryam Al-Sa'di, *Aisar al-Tafāsir*, (Jakarta: Dār al-Haq, 2010), 81. Ṭīn and Zaitūn provide many benefits from the trees and the fruit. The olive tree grew on the hill of Sinai. The fruit contained oil that can be used as a side dish. Advanced research proved that the olive is a very good foodstuffs containing relatively high protein. Olives also contain salt, zinc and phosphorus which are the most important food ingredients for humans. Olives can also be used as a skin-smoothing agent, in addition to other industrial uses such as the soap-making industry, olives are one of the best mixed ingredients. *Quraish Shihab, Tafsir al-Misbah, Pesan-pesan dan keserasian al-Qur'an*, 9 (Jakarta: Lintera Hati, 2006), 65.

<sup>69</sup> Qs. al-Mukminunn verses 51-56. In these verses, Shaykh Abdul Latief Syakur used the qira'at science, ie Imām Kisā'i reads the word "gairuh" with *kasrah* (Afalā tattaqūn) are you not afraid of His punishment, if you worship other than Him?

<sup>70</sup> Syaikh Abdul Latief Syakur, *Al-Juz al-Sāmin Āsyir min Sūrah al-Mukminūn*, 4. Noah is the son of Lamak the son of Mutawasylah (Methuselah) the son of Idris the son of Yarid the son of Mahlail the son of Qainan the son of Nusy the son of Syis the son of Adam. Lajnah Pentashih Mushaf al-Qur'an, Badan Litbang & Diklat Kementerian Agama RI dengan LIPI, *Mengenal ayat-ayat Sains dalam al-Qur'an, Hasil Kolaborasi antara para Ulama dan para Pakar*

Latief Syakur, verse "*walaqad arsalnā nūhan ilā qoumihi*" is a good group, namely banī Kūfah and Baghdād. Then, Syaikh Abdul Latief Syakur explained the number of believers who were saved by Noah in the ark of 79 people including his wife named al-Maslamah and his children named Shām, Ḥām, Yāfīs, and some women and 73 other men and women.<sup>71</sup>

The story which is explicitly mentioned in this chapter after the story of the Prophet Nūḥ is the story of the Prophet Hūd and the 'Ād (*qarnan Ākharin*).<sup>72</sup> This verse explained that God gave superiority in the form of physical strength and stature to the 'Ad (Q.S. Al-A'raf/7:69). The word "*al-mala'u*" in the story of the prophet Hūd which is written with *alif* letter and is replaced with *hamzah* and read *roūm* is<sup>73</sup> different from the word *al-mala'u* in the story of the Prophet Nūḥ written with the *wawu* letter by replacing the *hamzah* with the *fi'il* letter as *qiyas*.<sup>74</sup>

Still in the story of the prophet Hūd, Syaikh Abdul Latief Syakur used the *qirā'at* science when he explained the sentence, *annakum iżā mittum*, imām Nāfi', Ḥamzah. 'Āli, dan Ḥafs read *mim* letter with *kasra* while other imams read *mim* with *dammah*. From the grammatical aspect, it is also explained when interpreted verse, *wa kuntum turāban wa 'izāman annakum mukhrajūn*, the word *mukhrajūn* is *khobar* (predicate) of the first *annakum*, while the

*Sains Kisah Para Nabi Pra Ibrahim dalam Perspektif al-Qur'an dan Hadis*, 13.

<sup>71</sup> Syaikh Abdul Latief Syakur, *Al-Juz al-Sāmin Āsyir min Sūrah al-Mukminūn*, 4.

<sup>72</sup> The history of the Prophet Hud is estimated to be about 2400-2300 BC. The story of Prophet Hud is not mentioned in the old covenant book, but some commentators estimated Hud Heber mentioned in the old covenant. Lajnah Pentashih Mushaf al-Qur'an, Badan Litbang & Diklat Kementerian Agama RI dengan LIPI, *Mengenal ayat-ayat Sains dalam al-Qur'an, Hasil Kolaborasi antara para Ulama dan para Pakar Sains Kisah Para Nabi Pra Ibrahim dalam Perspektif al-Qur'an dan Hadis*, 83.

<sup>73</sup> Mentioning only 1/3 or 2/3 Lines - Reading without *Silah* on the letter of Ha Kinayah. Raum only applies when waqaf (stop) and only for the bottom row and front row.

<sup>74</sup> Abdul Latief Syakur, *Al-Juz al-Sāmin Āsyir min Sūrah al-Mukminūn*, 5.

word of the second *annakum* serves to strengthen the meaning of the first *annakum*. *Azab* (the punishment) which was inflicted upon the 'Ād who did not believe in Allah was in the form of Gabriel's roaring sound. So that they died as the death of a dry plant or like blackened paper.<sup>75</sup> The same punishment was also inflicted upon the Ṣamūd and the Sāleḥ.<sup>76</sup> The continuation of this verse, Syaikh Abdul Latief Syakur explained that when reading the verse, *summa arsalnā rusulanā tatrā*, the *qirā'at* imams have different ways of reading, ie Abū 'Amr and Ibnu Kaṣīr read it with *tanwin*, while Ḥamzah, Kisā'i, Ibn 'Amr read it with *imālah*.<sup>77</sup>

The next group of verses tells the story of the prophet Mūsā who was given nine miracles against Pharaoh or Fir'awn and his people. Afterwards, they were destroyed in the sea of Qalzam. The following story is about Isā, Imrān's son, who was born in a high place, namely baitul Maqdis or Damascus which has many sources of water. Syaikh Abdul Latief Syakur quoted the opinion of *qirā'at* imams when he explained the sentence *wa inna hāzihi, 'Āshim, Kisā'i and Ḥamzah read kasra, Nāfi', Ibn Caṣīr, Abu Amr read fathah, and it is read fathah with thickening nūn letter by Ibnu 'Āmir*.<sup>78</sup>

The next group of verses explains the description between those who justified the books of God and the group of people who turned away from the truth. As for the first group, they objectified the faith by giving

<sup>75</sup> The story of the Prophet Hūd is explained in verses 31-41. The people of Prophet Hud are the 'Ād nation. According to the history, the 'Ād nation was destroyed by God with a devastating cyclone for seven days and seven nights.

<sup>76</sup> Abdul Latief Syakur, *Al-Juz al-Sāmin Āsyir min Sūrah al-Mukminūn*, 5. The people of Prophet Saleh were destroyed by (*as-Ṣaiḥah*) cries of desolation (Q.S. Hūd/ 11: 61-68).

<sup>77</sup> Abdul Latief Syakur, *Al-Juz al-Sāmin Āsyir min Sūrah al-Mukminūn*, 6.

<sup>78</sup> The story of Prophet 'Isa who was born without a father's intermediary is a sign that shows the power, science, compassion, and omnipotence of God. Abdul Latief Syakur, *Al-Juz al-Sāmin Āsyir min Sūrah al-Mukminūn*, 7.

alms, hastened in obedience and hastened in goodness in the world, and hastened to the goodness that led to heaven and the world. 'Aisha, the wife of the Prophet, said, "I asked the Prophet about the verse, "and those who give what their God gives with hearts full of fear"" (Q.S. Al-Mu'minun/23: 60) 'Aisha asked, "are they the people who drink the khamar and steal?". He replied, "No, the daughter of Ash Shiddiq, but they are people who fast, pray and give alms. They are afraid that their deeds are not accepted. They are the ones who hasten in goodness." On the contrary, the second group, the disbelievers with their disbelief, were punished because they turned back from the book, commandments, and laws. They gathered together to form a group disregarding the Qur'an, and made vile words to the Prophet and the Qur'an because of their hatred of the Qur'an and did not take a lesson on the former peoples.<sup>79</sup>

One of the unbelievers' disavowal of what the apostles brought was not to believe in the day of resurrection. They thought that the day of resurrection was impossible to occur, because for them none of their ancestors had died and decomposed into soil could live again.<sup>80</sup> The consequences of their disavowal with the messenger of God are disasters that could also happen to innocent people because they lived in a society.<sup>81</sup>

From these stories, the next people should have the characters described in the next group of verses, they are having the fear (*khasyah*) to God, trusting the evidence of the oneness of God, purify the oneness of God, and fear of Allah for they later will certainly be returned to Him.<sup>82</sup> Those who truly believe in God are those

<sup>79</sup> Abdul Latief Syakur, *Al-Juz al-Sāmin Āsyir min Sūrah al-Mukminūn*, 8-9.

<sup>80</sup> Abdul Latief Syakur, *Al-Juz al-Sāmin Āsyir min Sūrah al-Mukminūn*, 8-9.

<sup>81</sup> Abdul Latief Syakur, *Al-Juz al-Sāmin Āsyir min Sūrah al-Mukminūn*, 8-9.

<sup>82</sup> Abdul Latief Syakur, *Al-Juz al-Sāmin Āsyir min Sūrah al-Mukminūn*, 8-9.

who have the fear of God, not only because of his torture, but also worried that their deeds of worship are not accepted by Him. Believing and justifying the power of God are through the universe verses and all the books that Allah revealed to the apostles.<sup>83</sup> Also, they should purify the oneness of God by avoiding shirk and every time doing good deed they have a concern whether what has been done includes what God receives or not.

These characters become the basis of every Muslim's life, that every vertical or horizontal charity is not imposed except based on the ability and duty of a *mukallaf* and is still in human ability.<sup>84</sup> In the case of physical charity, it is asked to eat halal and good food. This command is, besides addressed to the Prophets,<sup>85</sup> also applied to his people without exception. This command prioritized to eat halal food, and then to do good deeds. It means that good deeds will not be accepted unless consuming halal food from good treasure and staying away from forbidden treasure.

After these traits become the guidance of Muslims, through this chapter, God describes the terrible doomsday, so Muslims remain happy because they still get luck, even when the doomsday comes, that is when the blowing of the trumpet (*ash-Syūr*).<sup>86</sup> The meaning of *ash-Syūr* etymologically is *al-qarn*, horn. According to Wahbah Zuhaili the meaning of *ash-Syūr* in this verse is the second blow, where this puff is a frightening moment, all human beings are resurrected from the grave, and at that time none pays attention to his *nasab* and relatives.<sup>87</sup> Those

who have good deeds<sup>88</sup> more than bad deeds are the fortune people, and the contrary are the lose ones.<sup>89</sup>

The information of the doomsday which is marked with the trumpet blast confirms that the creation of man was not a joke. Every human will be resurrected and asked for their responsibility. This affirmation also proves that what the unbelievers disbelieve about the day of vengeance is impossible, their assumption that they will not be returned,<sup>90</sup> will not be rewarded or punished, whereas they were created as slaves of God who were given the obligation to worship Him

Al-Mukminūn chapter begins with the explanation of traits that the believers have in the happy world and hereafter. It has been also said what has been experienced by the Prophet and his former people as a lesson for people who live later. Those who justify and follow the Prophet always get God's help, while the person who denies the Prophet is destroyed and annihilated by Allah. It is also described the greatness of doomsday. This surah affirmatively concludes that<sup>91</sup> unbelievers will not gain victory over the believers.

The opening and closing verses of al-Mukminūn chapter are very much different, but on the other sides, they show a very close relationship. The meeting of final verse and the beginning verse becomes evidence of the harmony relationship of the Qur'an verses, in the form of asurah thematic.<sup>92</sup> Al-Mukminun

unbelievers Muslims have no more linkage of *nasab* or family tree, because everyone wanted to escape from any bond connecting to the disobedients. As for the believer, then the bond of kinship was still intertwined, especially after their clear position in the sight of Allah (Q.S. Ṭhūr 52: 21). Quraish Shihab, *Tafsir al-Misbah, Pesan, Kesan, dan Keserasian al-Qur'an*, Vol 9, 258.

<sup>83</sup> Q.S. al-Qāri'ah: 101/6-7.

<sup>84</sup> Q.S. al-Qāri'ah: 101/8-9.

<sup>85</sup> Q.S. al-Qiyāmah: 75/36.

<sup>86</sup> Akhmad Arif Junaidi, *Penafsiran al-Qur'an Pengulu Keraton Surakarta*, 159.

<sup>87</sup> Quraish Shihab, *Tafsir al-Misbah, Pesan, Kesan, dan Keserasian al-Qur'an*, Vol 9, 272.

<sup>83</sup> Abdul Latief Syakur, *Al-Juz al-Sāmin Āsyir min Sūrah al-Mukminūn*, 8-9.

<sup>84</sup> Abdul Latief Syakur, *Al-Juz al-Sāmin Āsyir min Sūrah al-Mukminūn*, 8-9.

<sup>85</sup> Abdul Latief Syakur, *Al-Juz al-Sāmin Āsyir min Sūrah al-Mukminūn*, 8-9.

<sup>86</sup> The moment *ash-Syūr* was blown is depicted in some verses of the Qur'an, such as Q.S. Al-Zumar: 68, Q.S. Al-Nam: 87, Q.S. al-Kahfi: 99 dan Q.S. Yāsin: 51.

<sup>87</sup> Wahbah Zuhaili, *Al-Tafsir Al-Wasith*, (Bairut: Dār al-Fikr, 2001), 1720. According to Quraish Shihab, for the

chapter is initiated with the provisions of the victory of the believers and is closed by denying the victory of the disbelievers, "actually lucky people are those who believe", and indeed those who disbelieve will not get a fortune, "actually those who disbelieve are not lucky", then the Prophet was sent by inviting people to forgiveness and compassion, then God is the widest with His mercy.

#### **Syaikh Abdul Latief Syakur's View on Moral Values in Tafsir Surah al-Mukminūn Moral values in Tafsir of al-Mukminūn chapter**

Moral is one of Islamic teachings that must be possessed by every muslims in fulfilling their daily life. Therefore, morality is very important to human in relation to *Khāliq*(the Creator) and to fellow human beings.<sup>93</sup> Syaikh Abdul Latief Syakur is very aware of the moral values in the life. It could be clearly seen when he had just returned from Makkah, he saw the people's customs and morals which were far from the teachings of Islam. Most of the people are spraying, drinking, smoking marijuana, and did cock fighting.

From the above assumption, it was found in this commentary that Syaikh Abdul Latief Syakur correlated the opinion of the *mufassir* with the social phenomena that occurred, although it was not explicitly explained his work, but in general his works responded to the social phenomena that existed at the time. At the same time, moral values are also written that to become lucky believers could be obtained through the values of *Ilāhi* which are applied in the social piety that will ultimately create the Islamic society.

Among the lessons that can be learned from Tafsir Surah *al-Mukminun* are as follows:

<sup>93</sup> Yoke Suryadarma & Ahmad Hifdzil Haq, Pendidikan Akhlak Menurut Imam Al-Ghazali, Jurnal At-Ta'dib 2 (2015), 362-364.

#### **Khusyu and khudhu'**

Terminologically, khusyu' means humble, submissive, and quiet. Terminologically, khusyu' is interpreted by feeling the presence of God while performing the prayers, so that the prayer performers feel the serenity and tranquillity of the heart, do not make useless movements and do not turn.<sup>94</sup> This is what Syaikh Abdul Latief Syakur described that khusyu' means people who have *khudhu'* heart and consistent parts of body (in doing what is believed).

#### **Avoiding useless things**

Menurut Syaikh Abdul Latief Syakur orang mukmin yang beruntung adalah orang-orang yang menjauhkan diri dari yang tiada berguna, baik dalam perilaku maupun perbuatan. Artinya memiliki keteguhan dalam memegang prinsip bahwa dalam hidup harus menjauhi hal-hal yang tidak ada manfaatnya. Hal demikian sesuai dengan tafsir surat *al-mukminūn* ayat 3, yakni orang yang berpaling dan menjauhkan dirinya dari hal sia-sia baik dari perkataan seperti, berbohong, senda urau, mencaci, ghibah, dan lain-lainnya. Adapun perbuatan yang sia-sia adalah mendatangi tempat-tempat maksiat seperti berjudi, minum minuman keras, mabuk, dan lain-lainnya. Sebagaimana diterangkan dalam sebuah hadis Rasulullah Saw, "ada lah tanda dari bagusnya keislaman seseorang jika dia mau meninggalkan apa-apa yang tidak bermanfaat baginya" (diriwayatkan oleh Abū Hurairah dalam Hadis Hasan).

According to Syaikh Abdul Latief Syakur, lucky believers are those who keep away themselves from useless things, both in behaviour and deeds. It means to have firmness in holding the principle that in life, we must stay away from things that have no benefit. This is in accordance with the commentary

<sup>94</sup> Lina Kushidayati, Khusyu Dalam Perspektif Dosen dan Pegawai STAIN Kudus, *Esoterik: Jurnal Akhlak dan Tasawuf* 1 (2016), 47.

of *al-mukminūn* chapter in verse 3, the person who turns away and keeps away himself from the useless things such as lying, joke, berating, *ghibah*, and others. Besides that, the useless actions are to visit places such as gambling place, drinking, drunk, and others. As explained in a hadith of the Holy Prophet, “*it is a sign of the goodness of one’s Islam, when a person is willing to abandon what is unfeasible to him*” (narrated by Abū Hurairah in Hadīṣ Ḥasan).

#### **Social Concern (sympathy and empathy)**

In Islam, every worship can not be separated from the relationship between human and God as creator (*ḥabl minallāh*) and the relationship between human and human (*ḥabl minannās*). One example of mutual relationship, human to human, is almsgiving (*zakat*). *Zakat* is the embodiment of one’s faith which is applied from sympathy to empathy. *Zakat* is a tool to purify the soul from the nature of the dirty heart, the love of the world life (*ḥub al-dunyā*), the high egoism especially in property.

This trait can not appear and grow in every human being. Hence, it needs practice (*riyādah*), so the values of caring can grow and root in every human being. This fourth verse instils the values of sensitivity and caring for each other, especially those who are physically or psychologically incapable.

#### **Taming the Fire of Lust**

Many people today follow their lust to be channelled and satisfied through out of the path of religion. It provides bad impacts like adultery, cohabitation, infidelity, and others that ultimately damage the moral and good moral of both religion and society. This is very essential to control *faraj* genital lust satisfaction excessively, especially through the forbidden path.

According to Syaikh Abdul Latief Syakur, those who protect their genitals are the ones who guard from the unlawful matters, and

not try to approach them. Lust is something that must be aware of in every human being, therefore human is able to maintain the spirit, guard the household, soul, and society. Otherwise, if human is unable to keep the genitals away from unlawful sexual deviation and unable to avoid it, it is the beginning of the destruction of household, soul and society. The most appropriate way is to protect eyes (sight), even if it is not, the Qur’an gives the boundaries of the halal conception places, where every man places his seed, that is to their wives or the slaves they possess.

#### **Fulfilling Trust and Promise**

As God’s creatures and social beings, humans are given roles and responsibilities which both of them are like inseparable sides of a coin. Both of these functions can not be separated from its role as *khalifah fī al-ard*. *Khalifah fī al-ardis* defined as the bearer of the mandate, that is to manage and prosper the earth by extracting natural resources for human welfare. Trust can be occurred between a servant with his God, between a person with the environment, between a person with all his limbs, even the worships prescribed are also a mandate. Therefore, it is not wrong for Syaikh Abdul Latief Syakur to write in his commentary that the lucky people are the ones who keep the mandate with what is mandated to them and if they promise, they earnestly take care of it

We often hear people who make to others promises which are often disproportionate. As the results, the promises made are neglected and unsatisfactory even they think that it is common thing so that they forget. Whereas, not keeping promises is one of hypocrites characteristic. On the other way around, the person who keeps the trust well and keeps what has been promised includes in the group and the characteristics of people who have good faith.

### Taking *ibrah* or moral value of story

In Surah *al-mukminun*, many stories about prophets are told, such as the story of Nuh, Hud, Saleh, Luqman, Syuaib, and Musa. The stories which are told in global chronology by the Qur'an describe the behaviour between good people and evil people. The moral value of the story can be a lesson for people today, the good things are followed and preserved while the evil things do not need to be imitated or even done to avoid the punishment of God.

### The relevance of Moral Values According to Syaikh Abdul Latief Syakur in Tafsir Surat al-Mukminun to Overcoming the Present Moral Crisis

The moral crisis plaguing the nation today has resulted in the decadence of morality in all aspects of life, such as moral deviance, drugs, corruption, robbery, bullying, sexual violence, domestic violence, hoax, pornography, radicalism, all of which affect the damage and the weakening of the present nation's morals.

Tackling all these issues is not easy for Indonesia as a big nation. Are the values of morals in Tafsir Surah *al-Mukminun's* work by Syaikh Abdul Latief Syakur can overcome the present moral crisis? Moral values in Tafsir Surah *al-Mukminun's* by Shaykh Abdul Latief Syakur, if reflected in accordance with the paradigm of interpretation and the personality of the author, emerges six essential virtues that can overcome the present moral crisis, namely: Reflection of *khusyu* and *khudhu'* values as an effort to build and overcome the present moral crisis. By being *khusyu'*, the heart turns to be humble, submissive, and calm. This means that humans are humble in association with others, submissive to the rules, calm and not make trouble. It is the image of a tolerant person. Prayers performed five times a day become a necessity and a habit, so that one who is devoted 'and *khudu'* in his prayers will also affect *khusyu'* and *khudu'* in real life.

Reflecting on values of staying away from useless things as an effort to build and overcome today's moral crisis. This can be done by abstaining from the useless, both in behaviour and deeds, that is, to hold tight the principle that in life we must stay away from the things that have no benefit. Reflections on the values of social awareness (sympathy and empathy) as an effort to build and overcome the present moral crisis. This is done by almsgiving or *zakat*. *Zakat* as a soul-cleansing means of dirty nature, loving worldly life, egoism, hunk, especially in possessions. Values of sensitivity and care for others can overcome the moral crisis. Reflections on the values of taming the fire of lust to build and overcome the present moral crisis. This effort is done by avoiding the desires of lust which transgress the forbidden path. This is where the urgency of controlling *syahwat faraj*. The solution offered is to keep the eye sight, if not, getting married is the solution.

Reflection on fulfilling promises and mandates as an effort to build and overcome the present moral crisis. This effort can be done by understanding the responsibility of human as the bearer of the mandate and fulfilling the promise. Reflection on moral values taking from the stories as an effort to build and overcome the current moral crisis. This effort can be done by taking the *ibrah* or moral values from the story narrated by the Qur'an to be a lesson for the people today, which is good should be followed and preserved while the evil one should not be imitated and should be kept away so that life is far from immoral behaviour.

Efforts to build the moral of the nation which is getting weaker today can be searched in the values revealed in Tafsir Surah of *al-Mukminun's*, a work by Syaikh Abdul Latief Syakur. These values, if transformed in each citizen, will emerge a spirit that will grow in anyone's soul who has the ability to capture the moral values in this *tafsir*. The first emerging

spirits are the value of *khusyu* and *khuḍhu* ' as the image of humility, *tepo seliro* (tolerance), then the values of attempting not to approach and stay away from the vain, then applied with a sense of care for others in the form of, not only sympathy but also empathy. Then, immoral behaviour can be done by taming fire of lust, and seeking to fulfil promises and mandates that have been made. If these moral values are applied, then this nation will be great and dignified one in the eyes of God and man.

### Conclusion

From the above discussion, it can be concluded that the moral values according to Shaikh Abdul Latief Syakur in overcoming the present moral crisis can be done by applying the values of morals in the interpretation of surah *al-Mu'minūn*, such as *khusyu* values and *khuḍhu* ' which describes humility and *tepo seliro* (tolerance), staying away from the things that are not useful, caring for others, staying away from immoral behaviour, and striving to fulfil promises and mandates that have been made.

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1. Fahrudin Faiz, "Sufisme-Persia Dan Pengaruhnya Terhadap Ekspresi Budaya Islam Nusantara," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 1 (1 April 2016): 1–15, <https://doi.org/10.14421/esensia.v17i1.1274>.
2. Muhammad Alfatih Suryadilaga, *Metodologi Syarah Hadis Era Klasik Hingga Kontemporer (Potret Konstruksi Metodologi Syarah Hadis)* (Yogyakarta: Suka Press, 2012), 20.
3. Saifuddin Zuhri Qudsy, "Living Hadith in a Family: Reinventing Model of Research in Hadith Using Etnografi Research", *Proceeding International Seminar on Sunnah Nabawiyah and its Contemporary Challenges*, 10-11 September 2014, Brunei Darussalam.
4. Nor Elysa Rahmawati, "Penafsiran Muhammad Talibi tentang *Ummatan Wasa'atan* dalam al-Qur'an", *Skripsi*, Fakultas Ushuluddin dan Pemikiran Islam UIN Sunan Kalijaga Yogyakarta, 2014.
5. Zainal Arifin, "Tradisi dan Pola Perilaku dalam *Maqām-Maqām* Tradisi Tasawuf (Studi Hierarkhi dan Tahap-Tahap Pendidikan Islam Menurut Para Kyai di Daerah Mlangi Nogotirto Gamping Sleman)", *Tesis*, UIN Sunan Kalijaga, 2013.
6. Muhammad Irfan Helmy, "Pemaknaan Hadis-hadis Mukhtalif Menurut asy-Syāfi'ī: Tinjauan Sosiologi Pengetahuan", *Disertasi*, Pascasarjana UIN Sunan Kalijaga, 2014.
7. Azyumardi Azra, "Kaum Syiah di Asia Tenggara: Menuju Pemulihan Hubungan dan Kerjasama" dalam Dicky Sofjan (ed.), *Sejarah & Budaya Syiah di Asia Tenggara* (Yogyakarta: ICRS, 2013), 5.

### Example of Bibliography Journal

Faiz, Fahrudin. "Sufisme-Persia Dan Pengaruhnya Terhadap Ekspresi Budaya Islam Nusantara." *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 1 (1 April 2016): 1–15. <https://doi.org/10.14421/esensia.v17i1.1274>.

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Barazangi, Nimat Hafiz. *Women's Identity and Rethinking The Hadith*. England: Asghate Publishing Limited, 2015.

Suryadilaga, Muhamamd Alfatih. *Metodologi Syarah Hadis: Era Klasik Hingga Kontemporer (Potret Konstruksi Metodologi Syarah Hadis)*. Yogyakarta: Kalimedia, 2017.

### Proceeding Seminar:

Qudsy, Saifuddin Zuhri. "Living Hadith in a Family: Reinventing Model of Research in Hadith Using Etnografi Research". *Proceeding International Seminar on Sunnah Nabawiyah and its Contemporary Challenges*, 10-11 September 2014, Brunei Darussalam.

### Under-Graduate, Graduate and Doctoral Thesis

Rahmawati, Nor Elysa. "Penafsiran Muhammad Talibi tentang *Ummatan Wasatan* dalam al-Qur'an", *Skripsi fakultas UShuluddin dan Pemikiran Islam UIN Sunan Kalijaga* Yogyakarta, 2014.

Arifin, Zainal. Tradisi dan Pola Perilaku dalam *Maqām-Maqām* Tradisi Tasawuf (Studi Hierarkhi dan Tahap-Tahap Pendidikan Islam Menurut para Kyai di Daerah Mlangi Nogotirto Gamping Sleman), *Tesis, Pascasarjana UIN Sunan Kalijaga*, 2013.

Helmy, Muhamamd Irfan. Pemaknaan Hadis-hadis Mukhtalif Menurut asy-Syāfi'i: Tinjauan Sosiologi Penegrtahuan, *Disertasi Pascasarjana UIN Sunan Kalijaga*, 2014.

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al-Ghāmidī, Muḥammad Sāliḥ. *Manāḥij al-Muḥaddisīn*, diakses tanggal 4 Nopember 2014 dalam <http://uqu.edu.sa/page/ar/161561>

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Nasaruddin Umar, "Puasa Perspektif Syari'at, Tariqat dan Hakikat", *Republika*, 2 Nopember 2014.



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