CHAPTER III

PERSONA AND QUALITY INTERPRETER

A. Quality of Tafsir Al-Azhar

Tafsir al-Azhar is the work of Hamka that exhibit the knowledge expert of the owner that consists all of science and information. Hamka used some sources such as; Al-Quran, Prophet Tradition (Hadits), the opinion of thabi'n, narration based on believed exegesis books such al-Manar and Mafatih al-Gayb, and some poetries such poetry of Moh.Ikbal. This book was written as thinking with analytic method. And the characteristic of this book was seen from the literary style with sociological character (adabi ijtima'i). it has been known by the strong colour of Indonesia sociology and culture which used by Hamka when interpreted Al-Quran's verses.

Tafsir Al-Azhar is written in 30 volumes and at the end of each volume, the volume Hamka record was written. The first publication of Tafsir Al-Azhar in 1968, published by The Mentors are the juz one up to juz four. Subsequently issued also Juz 30 and Juz 15 and Juz 29 by the Islamic Bibliography Surabaya in 1973. Last published by the Foundation of Nurul Islam Jakarta is juz juz 5 to 14 in 1975.[38]

[38] Prof.Dr.Hamka.*Tafsir al-Azhar.*Juz:XXII.Jakarta:PT.Pustaka Panjimas, 2002, p:50

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1. Methods of Tafsir Al-Azhar

In undertaking this review the interpretation of the verses of the Koran, Hamka attempts to integrate synergistically the various existing methods of interpretation. Hamka not use just one type of method of interpretation, but he tried to use various methods of interpretation in his commentary to the discussion.

This commentary was written by an analytical method or tahlili, that the verses of the Qur'an to describe any aspect contained by the paragraph in question and explain the meanings contained therein in accordance with keahliann mufassir trend which interprets these verses.[39]

In the effort to interpret the verses of the Quran, Hamka appear once tried to explain virtually all aspects covered in the content of the paragraph. This is, among others, which led to interpretations of al-Azhar appeared in the volume very much. Even an average volume of 300-400 pages numbered only a single interpretation of the Qur'an Juz only.

In interpreting the verse of al-Maidah 90-93 letters that talk about The wine, gambling, slaughtered for idols, and cast the fate example, Hamka interpreted very broadly and covers almost all aspects, and requires more than a 17 page commentary to explain the content of paragraph-verse. Hamka trying to explore ways ranging from wine-making, the terms to describe wine, types of gambling games, and gambled the fate that is used in some areas, both in domestic and outside the archipelago, which is

[39] Nashruddin Baidan, *Metodologi Penafsiran Al-Qur'an*, Yogyakarta : Pustaka Pelajar1998, p: 31.

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felt by the user due to liquor, the verses al-Quran and hadith that talks about the theme, the socio-cultural community when it comes down Arabic verse. Even he could cite paper entitled On the Shari'ah of God with Man-Made Law by Abul A'la written in the magazine al Maududi No Moslem. 8, 1957. In his interpretation, and emphasized Hamka also tells how the greatness of the verses of the Qur'an is that slowly but surely, being able to change and minimize customs and symbols are the pride of the Arabs, the drinking of wine. It happened only with the decline in some verses of al-qur'an alone. Meanwhile, Americans are addicted to drinking liquor level is not as bad as the Arabs, was not able to be prevented and mitigated by the laws made in the U.S. Government. Even the law, otherwise it triggers an increase in the number of users and amount of liquor factory. That's the difference with the divine laws of man-made laws, concluded by citing papers Hamka Maududi above.[40]

2. Style Of Tafsir Al-Azhar

In a quote on the methods of interpretation set out above, it seems clear that there are patterns in the interpretation of al-Azhar is a social community, adabi ijtimai. indeed theoretically tahlili method is one method of interpretation in its practical application can assume various shades of interpretation, not least in social patterns or *adabi ijtima'i*.[41]

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[40] Lihat, Hamka, *Tafsir al Azhar Juz VII*, Jakarta: Pustaka Panjimas, p: 29-46.
[41] Nashruddin Baidan, *Metodologi Penafsiran Al-Qur'an*, Yogyakarta : Pustaka Pelajar1998, p: 50.

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In the analytical method, an attempt to explore all aspects mufassir conceived in accordance with paragraph intellectual capacity and background mufassir concerned, and to whom the intended interpretation. As described earlier, interpretation of al azhar started teaching people about the Great Mosque of Al Azhar who was raised by New Kebayoran Buya Hamka. In describing the content of the verse, it is possible to adjust and align Hamka explanation to the needs, level of kefahaman, and social atmosphere of the audience that he faced. It is intended that a practical explanation of its interpretation can be directly used as guidelines by the audience in everyday life, so in turn a function of the Qur'an as al Nas hudan more terkedepankan Li. Therefore, although famous as an observer Hamka mysticism, art, philosophy, but its interpretation in outline does not reflect the Sufi style, philosophical, and more than just adabi ijtimai. Hamka because when the content of the verse in his commentary to explain fully conscious that the consumer directly from the work of interpretation is broad public audience.

3. Form of Tafsir Al Azhar

In the Tafsir Al-Azhar Buya Hamka work, feel Minangnya looks very thick. Interpretation of aspects of form, Tafsir Al-Azhar Buya Hamka work is taking the form of thought (ar-ra "yu). This can be evidenced from the results of interpretation Buya Hamka in Tafsir Al-Azhar Buya Hamka example when interpreting the letter "Abasa verses 31-32, as follows:

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وَفَٰكِهَةً وَأَبًّا ﴿٣١﴾ مَّتَٰعًا لَّكُمْ وَلِأَنْعَٰمِكُمْ ﴿٣٢﴾

Artinya: dan buah-buahan serta rumput-rumputan, untuk kesenanganmu dan untuk binatang-binatang ternakmu.

Buya Hamka interpret the above verse with: "dozens of kinds of fresh fruits can be eaten by humans, since the pomegranate, grape, apple, banana type, type of mango, and other fruits that grow in hot climates as papaya, pineapple , rambutan, durian, duku, tan, brown fruit, etc., and various kinds of grasses are food for animals kept by man before ". In the nuances of interpretation that was once Minangnya which is one of Indonesia culture, as examples of fruits that are put forward, namely mango, rambutan, durian, Duku, and olive. Name that fruit is a fruit that is grown in the Middle East, but many grew up in Indonesia.

4. Special Manhaj

As a large and complete interpretation, Hamka approach in providing commentary the verses of Al-Quran is to include as much notice is required to receive notice and the reader can think critically and be able to assess any intimation that stretched in a rational way. He not only received mahu readers blindly interpreted everything he was deaf. Under this approach, several specific manhaj in his commentaries have been used:

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1. Interpretation of the Quran By Al-Quran: Hamka put primacy to interpreting verses of the Quran with Quran verses the other. Karana for her, nothing is more precise interpretation but rather use the Koranic verse itself caused a qat'i value. In fact, every opinion is given verse about something he will be supported with the other verses that will confirm and explain again the verses and arguments dealt.

2. Use of Hadith: In addition to using the verses of the Quran as the primary reference, Hamka also emphasizes use of hadith, hadith taken from the books of Hadith venerated in his commentary. For example, when interpreting the clause relating to the glory of the morality of the Prophet Muhammad in Surah Al-Qalam verse 4, he brought a number of hadith relating to the morality of the king of glory the Apostle. Hadith-Hadith have copied the honor and the source of his book and there's something called simply the meaning of hadith without honor and sanadnya. Most of the hadith is simply called without rankaian sanadnya matannya long as Hamka hadith of understanding is more important than the knowledge of hadith rankaian sanad.

3. Influence of Sheikh Muhammad Abduh: Thought reform brought Sheikh Muhammad Abduh also influence the opinion of Hamka in interpreting the verses of the Koran. In general, many opinions Sheikh Muhammad Abduh and Rashid Rida pupils in Sayid is Tafsir Al-Manar is copied Hamka as one of the history of interpretation of a history or as a reinforcement to his own opinion.

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4. Use of the Book of Classical Commentary And Moden: Hamka reviewing all history books and Modern classical commentators to make their own judgments so as to choose the opinion or approval of his giving his own opinion according to the situation of the people at that time. He also uses the book of interpretation that is not such tafsir semazhab with his Mu'tazilites and Shiite groups.

5. History Israiliyyat: Hamka displays in his commentary Israiliyat many stories shared resources and educating the public to judge history from the perspective of Al-Quran and Sunnah as well as a healthy aqal logic. Had history not in accordance with the Quran and do not suggest anything to someone aqeedah that he would copy them and also remind the reader not to trust it.

6. Al-Kauniyyah verse: The uniqueness of interpretation contained in the Al-Azhar is a deep concern for the verses of Al-Kawniyyah. Discussion of these verses is very detailed with facts supported the science of science books. There are also studies of contemporary scientists who copied in his commentary as proof of the greatness of Allah SWT. All discussion of this science is not intended to prove that the Qur'an according to the scientific study of human knowledge is limited, but his main focus is to strengthen the unity of human kepda Allah SWT. Therefore, whenever the facts of science are discussed in the end it will be associated with greatness, greatness and wisdom of Allah in creation and govern the physical universe. In addition, the objective facts of science Hamka emphasize

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conversation in verse Al-Kawniyyah is to motivate young people and preachers to always be objective and critical thinking as thinking scientists in their studies.

7. Fiqh Issues: As he mentioned in Tafsir bow before it, he dodge fiqh of conversation that would bring the issue of division in the school of distinction. To that end, he describes his bermazhab bahawa salaf who cling to the Sunnah of the Prophet Muhammad, the friends of the king Apostles and scholars who follow the Apostle king. He did not bertaqlid to any school, but more to review the opinion of ijtihad of the scholars who are closer to the truth. Therefore, we will see, every time Hamka discuss legal texts, he will first display the opinions of the scholars of different sects. Also included proof and argument of the ijtihad of the scholars. Then he gave his own assessment and proof against all scholars opinion. Finally, he will choose the opinion which is more powerful arguments and close to the maqasid Al-Quran and al-Sunnah.

8. Reference Interpretation: Hamka also refer to our sacred books of other religions in equipping him for his interpretation of verses of the Quran. However, the reference is merely to give additional notice to the reader to judge and made comparisons. Verses related to Jewish and Christian religions in particular will also include the arguments of the Torah and the Gospel.

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B. Quality of Tafsir Al-Misbah

M.Quraish Shihab is known as a powerful writer and speaker. Based on a solid scientific background that he traveled through formal education and is supported by its ability to convey their opinions and ideas in simple, but straightforward, rational, and a moderate trend of thought, he appeared as a speaker and writer who can be accepted by all walks of life. Activity of this lecture he did in a number of prestigious mosque in Jakarta, such as the Mosque of al-Tin and Fathullah, in environments such as government officials as well as in a number of recitals Istiqlal television or electronic media, especially in the month of Ramadan. Some television stations, such as RCTI and Metro TV during Ramadan has a special program that nurtured him.

Quraish Shihab is not the only expert on the Koran in Indonesia, but its ability to translate and meyampaikan messages of the Qur'an in the context of contemporary and post modern period make it better known and more superior than the other experts of the Koran.

1. Methods of Tafsir Al-Misbah

Of the many methods of interpretation that play a role in understanding the Qur'an, Quraish limit of four methods of interpretation, as he quotes from 'Abd Al-Hayy Al-Farmawi, namely global (ijmali), analytical (tahlili), comparison (muqarin) and thematic (maudlu'i). Then from the fourth

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method, the most popular application he argues, is the analytical method and thematic. In the interpretation of the analytical method of the commentators tried to explain the content of the verses of the Quran from different sides with respect to systematic chronological verses of the Qur'an Manuscripts published in AS. The sides are described for example is from the vocabulary, background decline in verse, and verse correlation. This method, although known to be very spacious and loaded with information, but did not complete a single subject, as is often the subject matter described in paragraph sequel or another letter. While the thematic method, commentators tried to collect the verses of the Qur'an which were scattered in several letters and to link it with one issue or theme that has been determined. Subsequently, he conducted an analysis of the content of the verse paragraph so as to create a unified whole. Thematic discussion of methods which typically involves an issue of contemporary masalahmasalah urging, therefore contextualization message of the Qur'an to be crucial.[42]

According to Ahmad Shukri Saleh, the general method thematic kajian two forms,[43] namely:

First, the discussion regarding the letter of the Qur'an fully and thoroughly to explain what he meant the general and specific. Explain the links between the various publishing issues so that the letter appears in the form a complete and accurate.

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[42] DR. H. Ahmad Syukri Saleh. MA, Metodologi Tafsir Kontemporer dalam Pandangan Fazlur Rahman (Pengantar Quraish Shihab), (Jakarta; Sulthan Thaha press, 2007), hal.v-vii
[43] Ibid, p 54-57

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In this case the commentators only convey the message contained in a letter only. For example, the messages contained in the letter al-Baqarah, Ali Imran, or Al-Kahf. Usually the content of the message it is implied from the name of the letter that was interpreted. For example, message contained in surat Al-Kahf literally means "cave". In his interpretation, commentators would assert that the cave will be used as a place protection (shelter) to isolate a group of young themselves from the cruelty of rulers in his day. From which it Note that the letter could provide protection for those who appreciate and practice the pesan pesannya. Furthermore, each verse or group of verses that contained in surat Al-Kahf sought to mengaitkannnya the meaning of that protection.

Second, collecting a number of verses from various letters discuss a particular issue the same, then the verses so arranged and placed under a single topic discussion, and further interpreted thematically.

Quraish his views about the thematic method The first form, we can see from the description of his commentary Al-Misbah in the interpretation of a letter explaining an- Nahl. She explains that; name An-Nahl drawn of the word referred to in paragraph 68 of this surah.

وَأَوْحَىٰ رَبُّكَ إِلَى ٱلنَّحْلِ أَنِ ٱتَّخِذِى مِنَ ٱلْجِبَالِ بُيُوتًا وَمِنَ ٱلشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

Artinya:"dan Tuhanmu mewahyukan kepada lebah: "Buatlah sarang-sarang di bukit-bukit, di pohon-pohon kayu, dan di tempat-tempat yang dibikin manusia".

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only once Al-Qur'an that call. There are also scholars who Ni'am surah An-named because many of the favors of Allah described here.

Moreover, in interpreting the theme of the word An-Nahl He cite some commentators such as Sayyid Quthub, Tabataba'i, Al-Biqa'I, and As-Suyuti. In which he concluded as quoted from the conclusion Tabataba'i; that The main purpose of this chapter is the submission of a nearby the ordinance of God is victory of truth of religion. God SWT. is God Almighty who must be worshiped for he who set the universe. Creation is the result His deeds and all the blessings come from Him, not None of those things that come from otherwise. Therefore, only God must be worshiped none besides Him. In addition this chapter also explains that establish the authority of religion is Allah, and this means rejection of the belief of the polytheists and dalih-dalih they deny the presence of the apostles.

In addition, the Quraish also quoted from the exegete Al- Biqa'i, argues that the main purpose and theme of Surah An-Nahl is to prove the perfection of God and the breadth His knowledge, and that he was free to act in accordance with his will not be touched again by the little short one. That can best demonstrate the nature and meaning of this is An-Nahl circumstances, the "bees" that singguh show understanding and harmony in an impressive among others, in making its nest. Similarly, the maintenance and many others like The resulting diversity of color and the

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efficacy of honey honey as a medicine but a food source of bees is flowers and fruits that are useful and also the dangerous.[44]

However, both forms of the earlier thematic and such shape the work of interpretation, the Quraysh were more likely to use thematic interpretation of the first form in the interpretation of Al-Mishbahnya and not mengkesampingkan tahlili method. As view, which presents the box (the verses) which contains messages of the Qur'an found in ayatayat summarized in one letter (but with do not leave tahlili method) and discuss regarding the letter of the Qur'an as a whole and complete with his point that the general and specific.

In this case, he acknowledges, that is not easy applying the method maudhui. Commentators who use required to understand the verse by verse related with the title of the stipulation. like the present understanding vocabulary paragraph, cause-decline, the correlation between the paragraph (or called absurd), and other common served in tahlili method. Thus, so that applying this method can not ignore the method tahlili, walaupaun content of the method was not dihidangkannya maudhuinya firmly in the dish. It that's why he said that the only element of speed obtained by her guests were served a box maudhui, not for the box set. Therefore interpretation in the presentation of Al-Misbah, Quraish still using tahlili in his explanation. But not eliminate maudhu'i method for directing messages content of the Qur'an ie by grouping ayat-ayat in a

[44] M. Quraish Shihab, Tafsir Al-Misbah, (Jakarta; Lentera Hati, 2002), vol-6, h.416-519.

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letter according to the theme, so then do not long-winded and time consuming extensive discussion.

At Al-Misbah interpretation adopted in the present content and messages of God's word. Namely, the in order to present texts as Manuscripts contained in, for example, from the first verse of Surat al Fatiha until the last verse, then switch to the first paragraph. The second letter (Al-Baqarah) until the end anyway, and thus so on. Kandungannnya message and served with includes a detailed and wide variety of issues that arise in the mind of the interpreter, whether related directly or not interpret the verse. As said Quraish it self serves as a buffet, each choose according to taste and take levels of the desired from the table that had been laid out.[45]

Volume distribution of Al-Misbah interpretation based on exhaustiveness discussion of the letters in the Qur'an that each volume has a different quantity, depending on the number of letters are discussed in each volume. As many as 15 volumes of tafsir al- Misbah. In accordance with his attention to the thematic interpretation, the Tafsir al-Misbah was also prepared by keep trying Letters serve any discussion on what is called with the purpose of the letter or letter of the key themes.

It can witnessed for example when trying to interpret the letter of al-Baqarah, Quraish Shihab explained that the main theme of the letter. This is a paragraph that talked about the story of al Baqarah the story of

[45] Quraish Shihab, Wawasan Al-Qur'an, (Jakarta; PT. Mizan Pustaka, 2007), hal. xi-xviii.

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the Children of Israel with a cow. Through the story of al Baqarah found evidence of the truth of God's guidance, though at first incomprehensible. This story is also prove the power of God. Because that's actually a letter Al-Baqarah centered on how haq and al scriptural truth Quran and how to follow reasonable instructions.

In This interpretation Quraish Shihab many take inspiration from some previous mufassir, among them Ibn Ibrahim Umar Al-Biqa'i (W.885H / 1480M), Muhammad Tantawi top leadership of al Azhar, Al-Sha'rawi Mutawalli, Sayyid Qutb, Muhammad Tahir b. Ashur, and Muhammad Husayn Tabatabai.[46]

Tahlili method or tajzi-I was like a dish equation, while offering to the guests a box of food is an illustration of the so-called by experts with maudhu'I methods (thematic) or tauhidi (unity). So says the Quraish. This is according to the authors, Al-Mishbah interpretation method that is alloyed with thematic methods tahlili.

This explanation was put into practice in interpretation of Al Misbah to keep using the thematic method systematic interpretation of the direct target of the message of the Qur'an and target the needs of the community, which where he mix with a method that is not divorced tahlili scattered verses and maintain the integrity of the paragraph that avoid the interpretation of the piece and to avoid consuming a very long time.

[46] Tafsir al-misbah vol:1

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2. Style Of Tafsir Al-Misbah

In the method of interpretation M. Quraish Shihab choose adabi ijtimai style, There are two points behind M. Quraish Shihab tend to prefer style adabi ijtimai the Tafsir al-Misbah, the expertise and mastery of the Arabic language and social setting surrounding community. This trend gave birth to his motto: "To be the duty of all Muslims to unearth the Koran, making touch a social reality" as an indication of the direction of pattern interpretation.

Regarding the application of the method and style Tafsir al-Misbah can be seen from some of the evidence as follows:

1. Tahlili interpretation methods, Itnabi, Ma'thur, ra'y, and Muqarin

Because the interpretation of verses 11, 12, 13 al-Balad letter about the freeing of slaves, paragraph 107 letters al-Anbiya 'treatise about Muhammad as a mercy to the worlds, paragraphs 1, 2, 3 letters of al-' Asr on the urgency of time, paragraph 213 letters al-Baqarah about humans as social beings, verse 185 of Surat al-Baqarah ru'yat hilal to start fasting, and verse 21 of Surat al-Ahzab example of the Prophet Muhammad, is broken down in detail, verse by verse, letter after letter in the following manner mus haf}, with a suggested several sources of al-Qur'an, hadith, ijtihad, and the opinions of the exegete.

2. Style Adabi ijtimai

Penasfsiran paragraphs 11, 12, 13 al-Balad letter focuses on the accuracy of editorial paragraphs, and relate the gradual liberation of slaves

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in the Arab community first, and then developed the meaning of slavery in the new form, namely the elimination of colonialism in modern society as a solution for the realization of human rights .

Interpretation of verse 107 of al-Anbiya letter 'of the treatise as a mercy mission to the whole of nature, revealing the original editor of the verse is short, but solid. Then, if followed his teachings can provide a solution for human society to live happily and other creatures.

Interpretation of paragraphs 1, 2, 3 letters of al-'Asr on the urgency of time, reveal the wisdom of the original editors of the verse begins with an oath by time, and then inform the solution of the four things that humans do not make a loss, namely faith, charitable good will saying to each other the truth, and patience.

Interpretation of verse 213 of al-Baqarah letter with memperhatiakan confidential use of a single word (al-kitab), and revealed that the person, including social creatures and need the help of others.

Interpretation of verse 185 of al-Baqarah original letter concerned repetition secret editorial piece the previous paragraph, and then provide solutions to reduce the appearance of discord among the Muslims begin fasting in Ramadan, or beridul fitri for people who do not see the crescent moon in one area, but people in the region another view, by setting anywhere crescent seen by people trusted, then the fasting or berlebaran mandatory for all Muslims, for when the saw, the people who are in the

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news to him that disampaikaan presence of the moon was still in a state dinner.

Interpretation of paragraph 21 letter al-Ahzab editorial attention to the function and expression of the verse, and then explain uswah (exemplary) Apostle and its relation to boundary-batas'ismah (preserved from wrong / immoral) that give rise to a dispute among scholars. In respect dissent, M. Quraish Shihab to give a solution, for those who believe that Prophet Muhammad had 'ismah in all things, it means all that comes from the prophet must be right, but for those who view limits' ismah only on matters of religion, it is exemplary only on matters religion only and does not include mundane matters.

This exegesis was written by him with analytic method. It was known from his interpretation on this book. He interpreted verse by verse, chapter by chapter as possible as Quranic structure. He also wrote this book depend on his interest to thematic tafsir. He considered that this method can present the view and the massage of al-Alquran deeply and completely. Therefore this book used two methods that combine analytic method and thematic method. The type of this exegesis is *Ijtima'I* or sociological type.

Trends stand out in a commentary on al-misbah adabi ijtimai pattern interpretation, that interpretation which emphasizes explanation of the verses of the Qur'an in terms of editorial accuracy al-qur'an, then arrange the content of these verses in an editorial beautiful with the

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protrusion of the primary goals of al-qur'an decline, which carries instructions in life, then linked the meaning of paragraph is applicable to natural law in society and the development of the world (verses interact with cultural and community development that can be applied to any situation and conditions).[47]

C. The Interpreter Persona

The factors that can make someone 'popular' among which: Good Personality, Smart and achievement, social status, level of activity or participation in the organization and so on. The following will describe that in two Indonesian interpreters are popular figures in their success.[48]

1. Haji Abdul Malik Karim Abdullah (Hamka)

Figure this one is already familiar particularly among association of Muhammadiyah. It is unfortunate if a cadre of Muhammadiyah do not know the figure of him. He is one of the leaders of Islam who came from the country, which according to Adian Husaini is all odd-named country in Indonesia. He is famous not only in association of Muhammadiyah and Indonesia but also to other Islamic countries like Malaysia, Egypt, Saudi Arabia and others and if we borrow the term Prof. Furqan Hidayatullah then he would enter the human's category is mandatory. One of his phenomenal work is an interpretation of his book named "Tafsir Al-Azhar".

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[47] Ibid, xviii.

[48] Read : How to be Popular (Panduan Meraih Popularitas) ; Menjadi Seorang Entrepreneur Sukses ; http://mustache-holic.blogspot.com/2012/05/faktor-faktor-yang-bisa membuat.html.

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Haji Abdul Malik Karim Abdullah or Hamka was born on February 17, 1908 in Molek village, Maninjau, West Sumatera, Indonesia. He was Indonesian Ulama, political activist and man of letters. His father, Syeikh Abdul Karim bin Amrullah or Haji Rasul was a founder of the reformist movement in Minangkabau, West Sumatera, Indonesia, in 1906 C.E, after his back from Mekkah. Among the Minangkabau societies , Hamka was called Buya. The word "Buya" derives from Arabic abi or abuya that means my father. In the Minangkabau society, the title "Buya" is only inaugurated to the person who is considered as an honorable man.[49]

In his early formal education, Hamka just reached the second level of elementary school in Maninjau. But in the tenth of his age, he began to deepen Islamic knowledge and Arabic language in Sumatera Thawalib, the Islamic high school established by his father in Padangpanjang. Additionally, he learned the Islamic knowledge in many small mosques and mosques supervised by the prominent Ulamas such as Syeikh Ibrahim Musa, Syeikh Ahmad Rasyid Sutan Mansur, R.M. Surjopranoto, and Ki Bagus Hadikusumo.[50]

His endeavor to master both Islamic and secular knowledge pushed him to deepen philosophy, literature, history, sociology and politics autodidactly. He read many outstanding Arabian intellectual works such as the works of Zaki Mubarak, George Zaidan, Abbas al-Aqqad, Mustafa al-Manfaluti and Hussain Haikal, that inspired him to be more progressive in

[49]Rusydi. *Pribadi dan Martabat Buya Prof.Dr.HAMKA.* Jakarta:Pustaka Panjimas p: 1
[50]Ibid p: 30

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thought. Furthermore, by mastering an Arabic language very well, he was capable of reading and criticizing the works of western thinkers that had been translated into Arabic, such as the works of Albert Camus, William James, Sigmund Freud, Arnold J. Toynbee, Jean Paul Sartre, Karl Marx and Pierre Loti.

In the meantime he met and discussed, for many times, with those prominent Muslim intellectuals who settled in Jakarta, such as Tjokroaminoto, Raden Mas Surjopranoto, Haji Fachruddin, Ahmad Rasyid Sutan Mansur and Ki Bagus Hadikusumo.

At the beginning of his carrier, Hamka taught an Islamic knowledge at Perkebunan Tebing Tinggi, Medan, and South Sumatera in 1927, and at Padangpanjang in 1929. His high dedication in Islamic education brought him in 1951 to be installed as Pegawai Tinggi Agama (high state official of religion) by the Indonesian Minister of Religion. From 1957 to 1959 he was a lecturer at the Jakarta Islamic University and the University of Muhammadiyah in Padangpanjang. In the same year, he was entrusted to be a rector of Islamic Institute in Jakarta.

Hamka not only involved himself extensively in an Islamic education, but also in social organization movements. In 1925, in Padangpanjang, he was one of the founders of Muhammadiyah (one of the big Indonesian Muslim organizations) that primarily focuses on denouncing khurafat (religious fable), bid'ah (innovation in religious rituals) and the astray mystical associations. Playing a central role in both Muhammadiya and government, he occupied

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several important positions: a head of branch of Muhammadiya in Padangpanjang (1928); a founder of Pusat Latihan Pendakwah Muhammadiya (Center for Muslim Preacher Training of Muhammadiya) in 1929; a consul of Muhammadiya in Macasar (1931); as a head of Majelis Pimpinan Muhammadiya (guidance council of Muhammadiya) in West Sumatera (1953); as Penasehat Pimpinan Pusat Muhammadiya (the Adviser of the Central Guidance of Muhammadiya) in 1953; as a Minister of Religion (1977); and as a head of Majlis Ulama Indonesia (Indonesian Ulama Council) in 1981.

Hamka began to engage in political activity in 1925 as a member of one of Islamic political parties, namely Sarekat Islam. He condemned strongly the Dutch colonialist that backed to Indonesia in 1945 through his political speech and guerilla movement in Medan. In 1947 he was a head of Barisan Pertahanan Nasional Indonesia (Indonesian National Defense Troop). He was also a member of constituent from Masyumi (the big Indonesian Muslim political party in the 1950-1960s); he served as an expert of campaign of general election in 1955. In the mid 1960s, he was installed as a member of Badan Musyawarah Kebajikan Nasional Indonesia (Convention Unit of Indonesian National Virtue); as a member of Majelis Perjalanan Haji Indonesia (Council of Indonesian Pilgrimage); and as a member of Lembaga Kebudayaan Nasional Indonesia (the Institution of Indonesian National Culture).

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Although he spent most of his life in educational, political, social and religious activities, he was also acknowledged as the most prolific of Indonesian writers. In the 1920s, he was a journalist of many printed media: Pelita Andalas, Seruan Islam, Bintang Islam and Seruan Muhammadiya. In 1932, he published a journal in Makasar, namely al-Mahdi. During his life, he worked as an editor in many magazines such as Kemajuan Masyarakat, Pedoman Masyarakat, Panji Masyarakat and Gema Islam. He was also a chief of editor for many magazines: Pedoman Masyarakat (1936-1942), Panji Masyarakat (1956) and Mimbar Agama, a magazine owned by the Department of Religion from 1950 to 1953.

Hamka wrote so many books on Islamic knowledge and novels. His masterpiece book is his thirty volumes Tafsir al-Azhar. Meanwhile, his great novels that got large attention from the Malay people in Indonesia, Malaysia and Singapore are Tenggelamnya Kapal Van Der Wijck, Di Bawah Lindungan Ka'bah and Merantau ke Deli. Hamka passed away on July 24, 1981 in Jakarta when he was 73 years old.

2. Muhammad Quraish Shihab

Quraish Shihab was born on 16th of February, 1944 at Rapang South Sulawesi. He belongs to the educated Arabian descent. His father, Prof. Abdur Rahman Shihab is Islamic scholar and professor of exegesis. He considered as business man and politician who has a good reputation among society of South Sulawesi. His educational contribution was proven from his effort to head two universities in Ujung Pandang. Both are Universitas Muslim

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Indonesia (UMI) and State Institute of Islamic Studies (IAIN) Alaudin Ujung Pandang.

As a child of professor, Quraish got motivation and loving devotion to exegesis from his father firstly. His father often invited his children to gather after maghrib. At this time, he delivered advice to his children in the form of Al-Quran verses. A young Quraish wrestles with Al-Quran since six to seven years old. He joined the recitation of the Quran which was established by his father. He not only order them to recite Holy Quran, but also explain them the stories of Al-Quran. His loving devotion to Holy Quran grew basely since that time.

His formal education began from elementary school to second of junior high school in Makassar. On 1956, he was ordered to study in Pondok Pesantren Darul Hadits al-Faqihiyyah Malang. He studied very hard. Two years later he was very good in Arabic Language. When his father had known his expert in Arabic and his diligence to wrestle with Islamic studies, he sent Quraish and his brother Alwi Shihab to al-Azhar Cairo by scholarship from province of Sulawesi.

He received in second I'dadiyah al-Azhar (as like Junior High School in Indonesia) on 1958. He finished his senior high school al-Azhar and continued to al-Azhar University in Ushuluddin faculty and the major of Tafsir and Hadith. He got license degree (LC) on 1967. Two years later, 1969

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Quraish got Master's degree in the same major with thesis namely al-I'jaz at-Tasyri'I al-Quran al-Karim (low miracles of Holy Quran).[51]

At 1975 he was called to Makassar by his father who was head of university. His father asked him to execute the education of IAIN Alauddin. He became head vice of university who was in charge of academic and university student affairs. Besides he held the formal position, he often represented his father to carry the main duties out. He was hand over some positions over by over. Such us coordinating staff of private university of VII region, in east region of Indonesia and assistant of east Indonesia Police Leader in character building field. He also finished some researches in the midst of activities. Both are "Penerapan Kerukunan Hidup Beragama di Indonesia" (1975) and "The problem of Wakaf in South Sulawesi" (1978).

He deepened tafsir and hadits to reach his dream. At 1980 Quraish studied back to al-Azhar and took specialization of exegesis. He just needed two years to get a doctor's degree. His dissertation on the title "Nazm ad-Durar lil al-Biqa'I Tahqiq wa Dirasah (Study and Analyze the Authenticity of Biqa'I book namely Nazm ad-Durar) was defended by him with the citation on "Mumtaz ma'a martabah asy-Syaraf al-Ula (summa cumlaude).[52]

1982 is new chapter and second step for Quraish to continue his career. He devoted himself to IAIN Alaudin Makassar. But two years later (1984) he was given new post in Jakarta as teacher of Ushuluddin faculty and post graduate program at IAIN Syarif Hidayatullah. He was well-known among

[51] M. Quraish Shihab, *Membumikan Al-Qur'an; Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat (Bandung: Mizan, 1994), 6.*
[52] Ibid.

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Indonesian fast because of his expert in Al-Quran exegesis. He became head of university of IAIN Jakarta about two periods (1992-1996 and 1997-1998). As long as two months he became Minister of Religion in the first of 1998. And then he was installed as special ambassador plenipotentiary and envoy extraordinary Republic of Indonesia for Republic of Arab Egypt and republic of Djibouti held in Kairo.

Quraish come to Jakarta and gave new situation and he was welcomed warmly by society. It was proven by many activities were done among them. He taught and held some important positions. Such as he became the leader of MUI (the committee of Indonesia Islamic Scholarships) center (1984).

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