

Legal Ratio of Tafsir Maudu'iy and Semantic Study

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Abstract:

This article discusses the maudhu'iy ratio and semantics. Maudhu'iy interpretation is a term that is still relatively new in the study of the interpretation of the Qur'an. It is only used today by commentators, especially contemporary scholars. It is undeniable that even though it looks different, the maudhu'iy interpretation cannot be separated from the tahliliy interpretation because there is no element of tahlili. This article reveals what is meant by the interpretation of maudhu'iy. Meanwhile, semantics is an analytical study of the key terms of language to ultimately understand the worldview of people who use language as a tool not only to speak and think but, more importantly, to conceptualize and deal with the world. Semantics is a theory of meaning about the relationship between linguistic distinctions and symbols or mental processes in communicative activities.

Keywords: *thematic approach, textual analysis, relation of symbols, religious interpretation*

Abstrak

Artikel ini membahas tentang rasio maudhu'i dan semantik. Tafsir maudhu'iy merupakan istilah yang masih tergolong baru dalam kajian tafsir al-Qur'an. Istilah ini hanya digunakan saat ini oleh para ahli tafsir, khususnya para ulama kontemporer. Tidak bisa dipungkiri meski terlihat berbeda, namun tafsir maudhu'iy tidak bisa dipisahkan dari tafsir tahlili, karena mengandung unsur tahlili. Berangkat dari latar belakang tersebut artikel ini mencoba mengungkap apa yang dimaksud dengan tafsir maudhu'iy. Sementara, semantik adalah studi analitis tentang istilah-istilah kunci bahasa dengan pandangan yang pada akhirnya menemukan pemahaman konseptual tentang pandangan dunia orang-orang yang menggunakan bahasa sebagai alat untuk tidak hanya berbicara dan berpikir tetapi yang lebih penting untuk mengkonseptualisasikan dan menafsirkan dunia. Semantik adalah teori makna, dan tentang hubungan antara pembeda linguistik dan hubungan simbol atau proses mental dalam aktivitas komunikatif.

Kata Kunci: *pendekatan tematik, analisis tekstual, relasi simbol, interpretasi keagamaan*

INTRODUCTION

Al-Qura'n the scriptures that God revealed to the prophet Muhammad as hudan, bayyinah and Criterion (Zulaiha et al., 2021), as interested in the Qur'an:

ذلك أَلكتب لا ريب فيه هدى للمتقين 2

"Book (the Quran) is no doubt about it; guidance for the pious " (QS. Al-Baqarah: 2).

The Qur'an is a book of Muslims that is always relevant throughout time and the relevance of the holy procession is always the answer to every human problem, this is one of the functions of the Qur'an (Nazhifah, 2021). For this function to be used properly and can be conveyed to mankind clearly and in detail, then God's word must be interpreted and studied to reveal the meanings contained therein.

Tafsir is one of the tools to understand and explain the meaning and purpose of the contents of the verses of the Qur'an. The way of interpreting the Qur'an over time has undergone considerable development. Today, the approach of the Qur'an is very varied from hermeneutic, semiotic and semantic approaches to new directions and methods of contemporary interpretation, even many other up-to-date approaches are used to interpret the Qur'an (Mulyaden, 2021). However, the approach that we know is called tafsir maudhu'iy does not lose its role with other tafsir approaches, this method apparently still exists to play a role as one of the means of relevance of God's message in the Qur'an with its conditions and development in this age. Many of our scholars have great attention to the interpretation of the Qur'an al-kariim (Rahman, 2016). Their arrangements cover all patterns and presentations, from very long descriptions to straightforward ones, some of which are colored with explanations with streams or those related to scientific matters and science. Many of the commentators are also inclined in the aspect of describing *balaghah*, legal aspects, and so on (Al-Farmawi, 2002).

DISCUSSION

Differences, Similarities and Relationships

Tafsir maudhu'iy is a method of interpreting the Qur'an that scholars triggered to be able to understand the meanings in the verses of the Qur'an. The scholars also have many different definitions of definitions related to the interpretation of maudhu'iy, among them:

1. Muhammad Baqir As-Shadr said that tafsir maudhu'i is an objective study introducing a particular topic from one of the themes related to ideology (aqidah), social, or the universe (cosmos) and tends to study and evaluate from the point of view of the Qur'an to produce a theory from the Qur'an on the topic (At-Tamiymi, 2015). He also said that tafsir maudhu'iy as the method of At-Taukhidiy is a method of interpretation focused on finding the answer of the Qur'an by collecting Qur'anic verses that have one purpose, and discuss or relate to a particular theme and order it according to the time and reason. Then give an explanation of the verses, and explain the relationship between the verses with verses before and after, the last to involve the law (As-Shadr, 2013).
2. Collect the verses of the Qur'an that relate to a theme and have the same purpose, and order it according to the time of descent (if possible), then explained with a detailed explanation, issued the wisdom, law or legislation contained therein with and make it as an argument for the enemies of Islam (Abbas, 2007).
3. Abdullah Al-Hayy Al-Farmawi wrote in his book tafsir maudhu'iy is a new term from modern scholars with the meaning of "collecting Qur'anic verses that have the same meaning in the same sense of questioning a topic of problem and breastfeeding it based on the time of its descent verse and the reason for the descent of the verse. Then the mufasirs began to provide explanations and explanations and draw conclusions (Al-Farmawi, 2002).

As for the steps that can be taken according to Dr. HM Sa'ad Ibrahim, MA, is (Yamani, 2015):

- a. Formulate themes and sub-topics of discussion;
- b. Compile verses that are thematic and relevant to the theme;
- c. Compiling the Hadith of the Prophet SAW. Which is thematic and relevant to the theme;
- d. Compile interpretations of these verses;
- e. Compiling sharh (Explanation) of Hadith;
- f. Compile scientific theories;
- g. Organize themes based on themes and sub-topics;
- h. Collaborate with scientific theories;
- i. Summarize the teachings of the Qur'an on the theme following the topic;
- j. End by writing

While Semantic Studies is an analytical study of key terms of language with a view that eventually finds a conceptual understanding of the worldview of people who use language as a tool that not only speaks and thinks but more importantly conceptualizes and interprets the world that surrounds it (Izutsu, 2002). Semantics is a theory of meaning, and it is about the relationship between a linguistic differentiator and the relationship of symbols or mental processes in communicative activities. This semantics is a linguistic subdiscipline of meaning that comes from the various forms of symbols that it has in an expression that has a field of meaning (Bulan, 2019; Rosadisastra, 2007).

Toshihiko exemplifies the pious which is easily often translated as "righteous" or "good" in English. This, according to Toshihiko, would eliminate the concept of unity of meaning contained by the word *salih* itself (Izutsu, 2002). What Toshihiko is trying to do is more than just an interpretation of *maudhu'iy* because he provides the semantic basics in explaining concepts in other languages (which are not his original language). Because this is a problem that still occurs today in the translation of the Qur'an circulating in the community even in the interpretation of the religious department as the criticism of Qurasih Shihab that he conveyed when asked for an analysis of the understanding (M Quraish Shihab, 2002).

Steps to analyze semantic objects:

- a. Collect sentences to be studied;
- b. Give basic meaning and relational meaning;
- c. Using *weltanschauung* techniques in understanding the vocabulary concepts being studied;
- d. Take the approach to the required analysis;
- e. Classify theoretical foundations;
- f. Finding the relevance of the primary verses to other verses;
- g. Present research results using a semantic approach/

Examples of the implementation of Tafsir Maudhu'i and semantics in the Word Tafakkur

Based on a thesis written by Asrofil Anam with the title, "The Concept of Tafakkur According to Abdul Qadir Al-Jailani in Tafsir al-Jailani" It was found that the meaning of Tafakkur according to the language is a word derived from Arabic, (تَفَكَّرَ يَتَفَكَّرُ تَفَكُّرًا) has the meaning of thinking or thinking. While Tafakkur according to the term, below will be explained some meanings of tafakur according to the scholars':

- a. Tafakkur according to *al-Rāghib al-Aṣfahānī* is derived from the origin of the word *fakara*, meaning the power or force that can lead to knowledge (Rāghib Iṣfahānī, 1991). So that tafakkur is a process of activity using the intellect (*'aql*) to find knowledge.
- b. The meaning of meditation according to Imam Ghozali is explained in his popular book *Iḥyā' Ulūm al-dīn*, as follows (al-Ghazālī, 1958):

فحصار المعرفتين السابقتين في القلب للتوصل به إلى المعرفة الثالثة

"Then present the two previous ma'rifat (which is in the heart) to reach the third ma'rifat is called tafakkur."

Tafakkur is one of the themes found in the Quran. Allah mentions the word tafakkur with its various derivations repeated 18 times in the Qur'an which is found in 13 letters (Abd al-Baqi, 1945). This shows that God always encourages the human being to meditate. He will say:

هو الذي أنزل من أسماء ماء لكم منه 10 ينبت لكم به أزرع وألزيتون وألنخيل والأعنب ومن 11

"It is He who sends down rain from the sky for you; it gives drink and of the vegetation whereof ye feed your flocks, He causeth to grow for you with the rain; olives, dates, grapes and all kinds of fruits. Indeed, in that is a sign (God's power) for a people who give thought " (QS. An-Nah! [16]: 10-11).

In al-Munir's tafsir, it is explained that the above verse is a verse that shows the proofs of the existence of God, namely the existence of nature, plants, sea, mountains. Allah says *huwa al-ladzi anzalamin al-samai* means Allah who has created the heavens, the earth, humans, animals, plants. God who has created human life by sending down rain from the sky, and made it fresh water as water suitable for human drinking, did not make it salty, so that with the rain water grew trees that could be eaten by animals. With the rainwater also grows plants, olives, coconuts, grapes, and various other fruits of different colors, tastes, smells, shapes as sustenance for humans so that they have the power to sustain life. At the end of the verse Allah says, *inna fi dzalika laayatan* means all the favors mentioned above that is the fall of rain and the growth of various kinds of plants is a real proof and proof that Allah is the One and Only for those who think about these arguments with concluded that only God can create all the substances that must be worshiped (Al-Zuhaili, 1991).

This verse shows that Allah SWT commands human beings to always *reflect* on the blessings of Allah and all natural phenomena that occur. Everything in heaven and on earth, which can move or cannot move, is God's creations that we must always think about because this will be useful for us in getting closer to God Almighty. In Islam, tafakkur is done sincerely (ikhlas), good intentions and good intentions are an act of worship or a form of prayer to Allah SWT that is worth the reward (Tajdin, 2005).

The verses of the Qur'an that encourage thinking according to Dr. Bakkar can be classified into five groups (Tajdin, 2005):

1. In the field of monotheism, it urges to direct human attention to the creator of the universe. For example, God speaks:

إن في خلق السموت والأرض وأختلف الليل والنهار 190 الذين يذكرون الله قيما وقعودا وعلى جنوبهم
ويتفكرون 191

"In the creation of the heavens and the earth, and the alternation of night and day, there are - signs for the wise. Those who remember Allah while standing or sitting or lying down, and they think about the creation of the heavens and the earth (saying): "Our Lord! Thou didst not create this in vain. Glory be to Thee, so keep it. We are from the torment of hell ". (QS. Āli 'Imrān [3]: 190-191).

This verse invites people to reflect and think about the creation of the universe in the form of heaven and earth (Al-Alusi, 1977). So that anyone will feel amazed and amazed when seeing the creation and power of God in heaven and earth. Continuous alternation of day and night that is very accurate, meticulous and systematic and gives influence and blessings to the creatures on earth is one of God's creations that can be felt directly by every human being. All this was created by Allah SWT as a sign of *dhohir* (appearance) which shows the Oneness of Allah and the perfection of His knowledge and ability.

Signs of power This God is only able to be understood/felt by someone who holds the title of ulul albab (M Quraish Shihab, 1994), that is, human beings who have a mind that is clean from the filth of the five senses (Al-Alusi, 1977). The sign of the Oneness of God shows that the existence of the Creator who is very broad in the nature of His Grace and Almighty changes something like day into night and also becomes the Cause initially the whole thing.

2. To think of the verses of the Qur'an. He said:

كتب أنزلنه إليك مبارك ليدبروا آياته وليتذكر أولوا 29

"This is a Book which We have revealed unto thee, full of blessings that they may ponder its revelations, and that the lessons of those who have the mind". (QS.Şād [38]: 29).

This verse invites us to think and reflect on the book of God and the verses of the Qur'an. A book that contains miracles to strengthen the prophethood of the prophets and contains Islamic laws and rumuz-rumuz so that we can use our intelligence to find lessons. The Qur'an is the greatest holy book that exists in the universe. The source of all virtues, a great deal of knowledge and virtues are found in the Qur'an (M Quraish Shihab, 2002). Among the wisdom of the revelation of the Qur'an is for people to reflect and think about its verses so that they can find the knowledge and wisdom contained in it. So that by sprinkling the content and appreciating its meaning, the blessings and goodness will be achieved.

3. God tells us that the purpose of the many stories in the Qur'an is to motivate people to think and meditate to gain lessons and seek wisdom.

He said:

ولو شئنا لرفعنه بها ولكنه أخلد إلى الأرض وأتبع 176

"Had We willed, We should have (degree) of his verses that, but he tends to the world and follows his low lusts, then his parable is like that of a dog if you drive him away he stretches out his tongue and if you let him out he stretches out his tongue (also). Such is the likeness of those who deny. Our revelations. So tell (them) the stories so that they may reflect ". (QS. Al-A'rāf [7]: 176).

Wahbah Zuhaili interpreted the above verse is a story about a Jew who was given the ability to understand the verses of God, but he did not practice the verse, he was persuaded by the whispers of Satan and accepted the call of Satan so that he eventually became a group of people dzaim because of his willingness to follow lust and the devil's call. Allah will raise his rank as a scholar of high rank and be given guidance. Still, he is more inclined to follow the pleasures of the world, his lusts, ignore the satisfaction of the hereafter, his soul is not motivated to make him a perfect human being, disrespecting the favors of Allah by using them to His will be he as a humble soul as a dog or as his nature becomes as bad as his nature.

That is how Allah likens the parable of the person who follows his lusts, arrogant towards the verses of Allah, the person who does not want to follow mauidzah. Such is the nature of the Jews after they know the nature of the apostle in the Torah (Al-Zuhaili, 1991).

4. We are commanded by God to reflect on the beginning of everything and observe its roots so as not to jump to conclusions (doubt) without a critical view. He said:

قل سيروا في الأرض فأنظروا كيف بدأ الخلق (20)

"Say:" Travel in the (face) of the earth and see how God created (men) from the beginning, then God made it again Indeed, Allah is Able to do all things "(QS. Al-'Ankabūt [39]: 20).

The above verse explains that the command to walk is combined with the power to see. It shows that man needs to travel and there observe something. The existence of such a journey and observation man gets a lesson and knowledge in his soul that will lead him to become an educated and built human being as he meets leading people so that he can benefit from his meeting and more importantly he can witness the various creations of God (Muhammad Quraish Shihab et al., 2019).

5. God directs the attention of the people on one methodology of thinking, saying

﴿قُلْ إِنَّمَا أَعْظَمُ بِوَحْدَةِ أَنْ تَقَوْمُوا لِلَّهِ مَثْنَى 46﴾

"Say:" I do admonish you on one point: that you may turn to Allah, two or one, and then think that there is no madness in your friend: he is naught but a warner for you before a grievous Penalty. ". (QS. Saba '[34]: 46).

This verse shows that God Almighty commands human beings always to *meditate* and use the correct method. The method of thinking taught in this verse is by way of *matsna* done both to be able to exchange thoughts or with the method of *furaada*, which is done individually, away from kerama ian others who can disrupt concentration in contemplation, until they meet with a clear proposition. Then after seeking the truth alone or with others, then reflect with objective, clear, mature judgment, so that the correct conclusions are revealed on real matters and in accordance with the facts and evidence (M Quraish Shihab, 2002).

Implementation of Tafakkur in the Qur'an with Semantic Methodology

Tafakkur comes from the term *fakkara*. In the Qur'an the word *fakkara* is repeated 18 times spread in 13 letters (Fuâd, 1991). Seen in terms of its form, the term *fakkara* in the Qur'an appears in 4 forms:

- 1) فَكَّرَ (al Mudatsir: 18)
The first form is the form of fiil madhi mufrad which means deeds that have been performed.
- 2) تَتَفَكَّرُوا (Saba ': 46)
This form is the form of fiil amr (command), jama' (many).
- 3) تَتَفَكَّرُونَ (al Baqoroh: 219, al Baqoroh: 266, al An'am: 50)
This form is the form of fiil mudhori '(indicating the present/ future time) which meets wawu jama' (which means many objects), mukhotob second person).
- 4) يَتَفَكَّرُوا (al A'rof: 184, ar Rum: 8)
It is a form of fiil mudhori '(indicating the present/ future time), jama' (many) which is indicated by meeting wawu jama 'next meeting with one of the' amil jawazim (letters to jazimize fiil) that is لم. The initial form of the verb is يَتَفَكَّرُونَ met لم so that it is certified with the sign of the wasted nun then becomes يَتَفَكَّرُوا
- 5) يَتَفَكَّرُونَ (ali Imron: 191, al Hasr: 21, al Jatsiyah: 13, az Zumar: 42, ar Rum: 21, an Nahl: 11, an Nahl: 44, an Nahl: 69, ar Ra'd: 3, Yunus : 24, al A'rof: 76)

In the book *Mu'jam al Fahros Li Alfâzh Al Qur'ân al Karîm* it is known that in revealing tafakkur, the Qur'an uses several forms, and from some of the terms it is divided into two, namely:

First, using the term tafakkur, which is derived from the term fakkara with its derivation, repeated as many as 18 times spread over 13 chapters. From all of them have the same meaning in interpreting tafakkur, that is, thinking about something.

The second is to use some other terms or synonyms to express tafakkur, among others: dabbara with its derivation repeated 44 times, 'aqola with its derivation repeated 49 times, nadzara with its derivation repeated 129 times, faqiha with its derivation repeated 20 times, and dzakara with its derivation

repeated 292 times. However, the verse does not entirely show the meaning of meditation in terms (terminology).

There are many variations of words in the Quran that describe the activity of thinking, not only تفكر but also the following words: نظر; see abstractly, in the sense of thinking and contemplating, تدبر; meditate, عقل; think, فقه; understand, comprehend, تذكر; remember, obtain admonition, pay attention to, فهم; understand.

Critique of Tafsir Maudhu'i and Semantics

Advantages and disadvantages of Tafsir Maudhu'i

The commentators will be easier in making tafsir based on the theme because they can adjust the topic of the current issue.

Advantages of tafsir maudhui:

- 1) The commentators can find the relationship and relevance between the verses based on the theme;
- 2) Mufassir is able to produce a complete thought about a theme discussed in the Qur'an;
- 3) Answering current issues that have not been discussed in previous commentaries;
- 4) Practical and systematic, thematic interpretation systematically so that it is easily digested by readers;
- 5) Dynamic, thematic methods make the interpretation of the Qur'an as a demand of the times, making the reader feel that the interpretation of the Qur'an always protects human needs for the Religion.

Lack of tafsir maudhu'i

- 1) Interpreting the verses of the Qur'an is not comprehensive based only on themes;
- 2) Limit verse comprehension. So that the researcher is tied to the theme. In fact, it does not rule out the possibility that a verse can be reviewed from various aspects. so that the message conveyed is less widely understood (Nasrudin, 2002);
- 3) Cutting the verses of the Qur'an, for example, in verse there is a problem of fasting and piety, we discuss fasting, whether we like it or not, the verse about piety should be left out. When quoting from the manuscript so as not to be mixed during the analysis.

Advantages and disadvantages of semantic theory

Advantages

- 1) Understand whether a word changes the concept of meaning or not (synchronic diachronic);
- 2) Able to understand the change and development of the meaning of a word (change or development of the meaning of a word, before and after the revelation of the Qur'an) can find relationships and relevance between verses;
- 3) The steps taken in the implementation of the semantic theory of the Qur'an are very systematic
- 4) Using Arabic rules.

Disadvantages

- 1) It does not include the hadith of the Prophet or words of the Companions and and their followers (tabi'i in) in finding the meaning of a word
- 2) Only study and analyze the study in language;
- 3) It only mentions the change of a word historically but denies the decline of verse traditionally.

Opinions of Scholars on Tafsir Maudhui and Semantic Study

The previous commentators did not know tafsir maudhu'iy as one of the studies of tafsir, because as it is known that the earlier commentators in interpreting The Qur'an usually follow the sequence of verses as stated in the *mushaf*. Each *mufassir* must also be influenced by the field of science that is the focus point of his expertise. It is what causes the interpretation to have a variety of patterns and colors. Abdul Hayy Al-Farmawiy wrote three things that caused the previous commentators did not have the care to interpret the Qur'an thematically, including (Farmawi, 1977):

- 1) The method of tafsir maudhui'y or better known as thematic tafsir leads to specialist study, which aims to study a theme of discussion after researching, learning, and collecting verses related to that theme. The earlier commentators did not do this because the principle of specialization had not been the object of the study.
- 2) The previous commentators have not felt the need and importance to study specific topics in the Qur'an according to the working method of maudhu'iy. Because even at that time, there were not many new problems, unlike in this contemporary period which required tafsir maudhu'iy to answer the people's issues.
- 3) The previous scholars were all memorizers of the Qur'an, and their knowledge of Islam was profound and covered all aspects; therefore, they had the competence and ability to connect the meaning of a verse related to a particular topic that he explained through his specialist.

After looking at the above discussion on tafsir maudhu'iy in the eyes of previous scholars, it is seen that most of them do not know tafsir maudhu'iy as science in tafsir, and a method in interpreting the Qur'an, and they are more busy interpreting the Qur'an. With the technique of tafsir tahlili, which is to interpret the Qur'an following the order listed in the *mushaf*, because they also adjust to the needs of Muslims at that time (Al-Khalidi, 2015).

While tafsir maudhu'iy in the eyes of contemporary scholars is very much needed and has an important role in answering the problems of the people and making the Qur'an *sholihun fii kulli zaman wal makan*. As for some factors that encourage the emergence of attention and interest to interpret the Qur'an based on the interpretation of maudhu'iy, including:

- a) The Qur'an is a perfect, holy book in which there is a lot of knowledge of high value so that many of the scholars and researchers can achieve the treasures of the Qur'an. The study of the Qur'an is basically to reveal and explain to mankind all the laws and rules of the Qur'an that have to do with the life and problems of mankind, and to explain that the Qur'an is closely related to political, social issues, economics, war, and moral issues, so that human beings increasingly feel and realize that the Qur'an is with them, and have clear laws concerning all aspects of human life (Al-Farmawi, 1977). Therefore, Muslim students and scholars will not be able to achieve the purpose of the study through the books of tafsir *tahliliy*.
- b) In this contemporary age many of the non-Muslims as well as the orientalist, with the adagium for the sake of science study the issues contained in the Qur'an, their studies do not infrequently produce accusations about the errors and weaknesses of the Qur'an. Such damaging charges are usually made by people who have no knowledge of Islam or are not accustomed to studies related to the theme of this theme studied through a scientific thematic approach. Modern commentators and scholars must renew the direction of interpretation towards the study of the Qur'an thematically, a study that will reveal to people the purpose and meaning of the Qur'an with methods and understanding relevant to the development of today's ummah (Al-Farmawi, 2002).
- c) Scholars disagree on the use of semantic methods in interpreting the Qur'an considering that this semantic study is a linguistic study carried out by western linguists, and the semantic

method of the Qur'an carried out by Toshihiko Izutsu who is an orientalist. Interpretation of the Qur'an by this method does not include the hadith of the prophet or qoul sahabat and tabi'i in finding the meaning of a word and only includes historically the change of a word, but denies historically the reason for the decline of the verse. In addition, this method is very prone to confusion in the selection of relational meaning and can lead to the conclusion of subjective meaning (Fawaid, 2013).

CONCLUSION

While scholars who agree with this method see that this method is offered with obvious methodological steps. In addition, the meaning of the words studied strictly follows the rules of the speaker's language where the speaker's language of the Qur'an is Arabic so that the steps taken in the semantic method of the Qur'an is the grammar of the Arabic language. In addition to the use of comprehensive Arabic grammar, semantics also collects all the words studied in the Qur'an so that they can examine the concept of a word. The word semantic is translated with *ilm al-Dilalah* or *Dilalat al-Alfadz in Arabic*.

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