

CHAPTER I

INTRODUCTION

A. Background of the Problem

Humans are social creatures who need the presence of others in living their lives. Therefore, maintaining good relationships with others is highly recommended. Human relationships usually start from brotherhood in the family that is bound by blood and descent, brotherhood of faith in the sphere of religion, to interfaith brotherhood in society. The importance of this brotherhood has been explained in the Qur'an, including how to build harmonious relationships and understand the purpose of the brotherhood. Building good relationships between others requires each individual to create a familiar and harmonious atmosphere, as well as avoid mutual insults and hostilities, which can trigger conflict and division. Because disputes will only cause pressure and suffering for all parties.¹ One of the clear examples of brotherhood described in the Qur'an is the brotherhood between the Muhajirin and the Anṣār. The Anṣār, who welcomed the arrival of the Muhajirin when they migrated, showed genuine affection for them as if they were siblings. This brotherhood encouraged the Anṣār to provide assistance, including their possessions and whatever they had, in order to ease the burden of the Muhajirin who came without any provisions.² Thus, humans are required to cultivate a sense of love and strengthen unity and unity between fellow human beings either in biological bonds or outside biological bonds such as between fellow religious

¹ Muhammad Yasir Hurrodiah, Mifta, "Konsep Persaudaraan Dalam Islam Dan Kristen," *Toleransi Media Ilmiah Komunikasi Umat Beragama* 8, no. 1 (2021): 170–87.

² Muhammad Suaidi Yusuf and Zalfa Nanda Oktaviani, "Konsep Persaudaraan Kaum Muhajirin Dan Kaum Anshar Dalam Al-Qur'an," *Izzatuna: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 1 (2021): 23–30.

people, so as to create true brotherhood. Human interaction with others must be based on the belief that all humans are brothers.

The Qur'an teaches that brotherhood is one of the essential elements in Islamic society. Teachings such as loving each other, helping, forgiving, and maintaining harmonious relations between fellow Muslims are highly emphasized. One of the ways that Allah justifies in the Qur'an is to re-study the stories of the Prophets and the pious people of the past. These stories are told in the Qur'an so that they become a lesson for those who are willing to think, whether it is the story of the pious or those who are disobedient. Among the stories of pious people contained in the Qur'an is the story of the Prophet Yusuf (as). This story is one of the most complete, describing the life journey of the Prophet Joseph from the beginning, how he faced various trials and challenges with patience and determination. Until finally, he became a successful figure, not only in worldly affairs, but also in the hereafter.

Allah mentions that the story contained in the letter of Joseph is the best story as stated in Qs. Yusuf verse 2. Allah SWT said:

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِنْ كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴿٢﴾

Meaning: "We tell you (the Prophet Muhammad) the best story by revealing this Qur'an to you. Indeed, you were among those who did not know before that."

Most of the stories of a person in the Qur'an are not presented in full in one letter, which is generally presented in pieces or globally. However, in Surah Yusuf, this story only concerns one person, namely the Prophet Yusuf, which is described completely and perfectly. Therefore, scholars understand that this is one of the reasons why the Qur'an calls the story in this surah the best story (*ahsan al*

qashash), namely because of its rich meaning content with lessons, guidance and wisdom.³

The Lontar Yusup manuscript is one of the very valuable cultural heritages of Banyuwangi, East Java and plays an important role in the literary treasures of the archipelago. This work chronicles the life of the Prophet Joseph in depth offering valuable lessons about compassion, patience, sincerity, and brotherhood that remain relevant in the context of modern life. The story of the Prophet Joseph depicted in this text shows how he faced life's trials with sincerity and sincerity, such as the betrayal he experienced and his struggle to overcome these challenges. In a social context, the values taught by the story provide guidance for individuals in living life with integrity and empathy. This manuscript with its distinctive use of language and symbols, not only reflects the wisdom of the local community but also serves as a source of inspiration and moral reflection. Thus, the Lontar Yusup manuscript is not only a historical relic, but also a guideline for life that enriches our understanding of ethics and morals and contributes to the development of character and positive values in society.

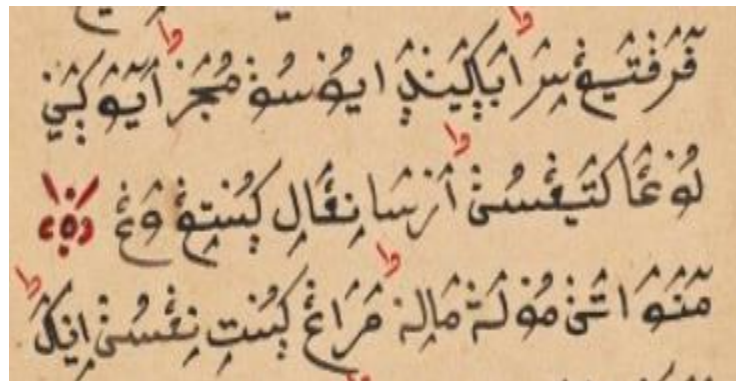
In the Lontar Yusup's manuscript, the relationship between Yusuf and his brothers is the main highlight. This story depicts conflict, betrayal, and finally reconciliation⁴ between Joseph and his brothers. One of the most prominent conflicts in the story of the Prophet Joseph was the jealousy of Joseph's brothers for the greater affection their father, Ya'qub, gave to Joseph and Bunyamin than to

³ Dapit Amril and Hafizzullah Hafizzullah, "Figur Nabi Yusuf AS Bagi Kaum Milenial Dalam Menghadapi Era 4.0," *Jurnal Ulunnuha* 9, no. 1 (2020): 49–62.

⁴ Perbuatan memulihkan hubungan persahabatan pada keadaan semula; perbuatan menyelesaikan perbedaan, sumber <https://kbbi.web.id/rekonsiliasi>, diakses pada 25 juni 2024.

Joseph's other brothers.⁵ This jealousy fueled their evil intent to keep Joseph away from the family by selling him as a slave at a low price and spreading slander about him. They portrayed Joseph as a careless and useless slave hoping that this would lower his self-esteem in the eyes of others. However, even though Joseph was ill-treated and sold into slavery, he did not take revenge or show hatred toward his brothers. Instead, he showed an attitude of understanding and deep affection when they met again. Joseph's story not only shows the strength of his character and his determination but also teaches that despite conflict and betrayal, the values of brotherhood and forgiveness have the power to repair and strengthen broken relationships, this can be seen in the following image:

Figure 1. 1 Part of Pupuh Kasmaran III Verse 47 (lines 5-7) and Verse 48 (lines 1-2)



(Source: [Banyuwangi, East Java, Indonesia – DREAMSEA.](#))

The following is the transliteration and translation of figure 1.1:

Bagenda Yusuf mujar

The Prophet Yusuf said:

Ayewage lunga katengsun

Don't be in a hurry to take me away

Arsa ningali gusting wang

Want to look at my lord (brother)

⁵ Alim Sofiyan, "Interpretasi Ayat-Ayat Psikologi Dalam Surat Yusuf," *Al-Dzikra: Jurnal Studi Ilmu Al-Qur'an Dan Al-Hadits* 11, no. 2 (2019): 155–86.

Menawa tan mulat malih
If I couldn't see it anymore

Marang gusti ningsun ika
To my lords ⁶

Figure 1.1 is Joseph's speech in the manuscript addressed to the pilgrims who were about to take away from his brothers, the sincere words in the form of *Ayewage lunga katengsun* "Do not hasten to take me away", which Joseph uttered shows how much love and loyalty Joseph had for his brothers even though Joseph was treated badly by them. This story not only depicts conflicts between brothers, but also emphasizes the importance of understanding, forgiveness, compassion and harmonious relationships in the family. Through this story, Lontar Yusup provides moral lessons on how to maintain and maintain brotherhood despite facing challenges and conflicts.

As one of the cultural literary heritage of the archipelago that contains many moral and social values, the Lontar Yusup Banyuwangi manuscript is often used as a study material in understanding the interaction of local culture with Islamic teachings. Research by Fita Dwi Anjarwati and Respati Retno Utami with the title "*The Relevance of the Moral Values of Religiosity of Serat Yusuf to the Disruptive Era*" shows that there are three moral values of religiosity contained in the story of the Prophet Yusuf, namely: faith in God, obedience to God, and submission to God.⁷ This is strengthened by the analysis carried out by M. Rizal Farkhani in his thesis entitled "*Analysis of the Content of the Value of Tawhide in the Manuscript of Lontar Yusup: Pupuh Kasmaran*", which revealed that in the manuscript of

⁶ Wiwin Indarti, *Lontar Yusup Banyuwangi, Teks Pegon - Transliterasi - Terjemahan*, (Jakarta: Elmatara, 2018).

⁷ Fita Dwi Anjarwati and Respati Retno Utami, "Relevansi Nilai Moral Religiusitas Serat Yusuf Terhadap Era Disruptif," *Kejawen* 1, no. 2 (2021): 84–99.

Lontar Yusup Banyuwangi, especially in the pupuh kasmaran section, there are tawhide values that are relevant to the life of Muslims, these values include: tauhid rububiyah, tauhid uluhiyah and tauhid asma wa sifat.⁸ The two literature above show the same result, namely in the form of monotheistic values and their relevance to the lives of Muslims today.

Meanwhile, the two literatures were then strengthened again with a thesis written by Muh. Risqi Mubarak with the title "*Implementation of Lontar Yusup Mocoan to Improve the Spirituality of Youth in Kemiren Banyuwangi Village*", the analysis that has been carried out shows that the implementation of Lontar Yusup Mocoan is an effort to preserve culture that is carried out regularly and as an effort to increase the spirituality of youth, this can be seen from the changes felt before and after the implementation of the activity is carried out. The changes felt by youth are feeling faith and peace of mind, feeling happy, happy, their hearts and minds become open, which then has an impact on their clarity in acting so that they avoid norms that are not in accordance with religious law.⁹

Of the three literature presented, the author classifies that the results of the research only focus on monotheistic values, on the other hand there are also those that reveal the existence of the Lontar Yusup mocoan activity in the present day as an effort to preserve culture and make these activities a medium to increase spirituality. This is different from the research that will be carried out, although the material objects are the same, but this research focuses on the content of brotherhood teachings in the manuscript of Lontar Yusup. Furthermore, the

⁸ M Rizal Farkhani, "Analisis Isi Nilai Ketauhidan Dalam Manuskrip Lontar Yusup : Pupuh Kasmaran" (UIN Sunan Ampel Surabaya, 2022).

⁹ Muh. Risqi Mubarak, "Implementasi Mocoan Lontar Yusup Untuk Meningkatkan Spiritualitas Pemuda Desa Kemiren Banyuwangi" (IAIN Jember, 2021).

researcher will also compare the value of brotherhood with the values of brotherhood described in the tafsir al-Munir surah Yusuf, by Wahbah Az-Zuhaili.

The teachings of brotherhood described in the tafsir al-Munir surah Yusuf and the story in Lontar Yusup Banyuwangi have many similarities in emphasizing the importance of maintaining brotherhood. Both of these sources teach that while brotherhood can be tested by conflict and betrayal, values such as forgiveness, compassion, mercy, loyalty and fortitude are key to nurturing and repairing relationships.

This study aims to explore the extent to which the teachings of brotherhood in the tafsir al-Munir surah Yusuf are relevant and can be compared with the value of brotherhood in the story of Lontar Yusup Banyuwangi. This process involves thematic and comparative analysis of the interpretation of the verses of the Qur'an described in the interpretation of al-Munir and the text of the manuscript. The research on Lontar Yusup and its comparative analysis with the values of brotherhood in the interpretation of al-Munir surah Yusuf is expected to provide a deep insight into how the teachings of brotherhood are reflected in ancient manuscripts. Thus, this study not only shows the similarities and differences between two different texts but also underlines the importance of maintaining brotherhood as a universal and essential value in human life.

B. Problem Formulation

Based on the background that has been described, the following is a formulation of the problem that will be the focus of the research:

1. What are the values of brotherhood taught in the interpretation of al-Munir surah Yusuf and Lontar Yusup Banyuwangi?

2. What are the similarities and differences in brotherhood values in the interpretation of al-Munir surah Yusuf and Lontar Yusup Banyuwangi?

C. Research Objectives

1. Analyze the values of brotherhood taught in the interpretation of al-Munir surah Yusuf and Lontar Yusup Banyuwangi.
2. Identify the similarities and differences in brotherhood values in the interpretation of al-Munir surah Yusuf and Lontar Yusup Banyuwangi.

D. Research Uses

1. In Theory

This research provides an understanding of the relevance of brotherhood values in the context of the teachings of the Qur'an. This research also adds academic references on the relationship between Islamic values and traditional literature, especially related to brotherhood as one of the fundamental values in human relationships. In addition, the thematic and comparative analysis used can serve as a model for similar research that examines the alignment between religious principles and traditional texts.

2. Practically

This research can serve as a reference in character development and moral education in society, by highlighting values such as compassion, forgiveness, and brotherhood. The results of this research can also be used in efforts to preserve and introduce local manuscripts to the younger generation, so that they can understand and apply positive values in their daily lives. Thus, this research plays a role in strengthening cultural

identity while building harmonious social relations based on the universal teachings described in the classical tafsir book.

E. Literature Review

The following authors present some of the results of previous research that are relevant to the research to be conducted. Then the author compiles it into a summary consisting of the objectives and results of the research, which are taken from several forms of reference such as books, theses, journals, articles and so on:

1. Journal by Ahmad Miftahusolih, Heggy Fajrianto, Taufik CH with the title "*The Concept of Brotherhood in the Qur'an*". In his research journal, the author explains that the results of the study show that to overcome conflicts that may occur in society, it is important to understand the promises and warnings of Allah contained in the Qur'an, as well as the stories told in them. This should realize Ukhuwwah Islamiyyah, both in the life of the community in general and among Muslims in particular. This Islamic Ukhuwwah must be reflected in the way of daily interaction with good morals and the way of speaking politely and praiseworthily. The goal to be achieved in this study is to find out the problems faced by the community in the field of brotherhood which is commonly known as Ukhuwah Islamiyyah.¹⁰
2. Abd. Wafi with the title "*Brotherhood in the Qur'an (Thematic Study of the Ukhuwah Verses)*". This research discusses verses that discuss the values of brotherhood with interpretations carried out by several mufassir to be easier understood by the wider community, so that it can be applied in the life of the

¹⁰ Ahmad Miftahusolih and Taufik CH, Heggy Fajrianto, "Konsep Persaudaraan Dalam Al-Qur'an," *Zad Al-Mufassirin* 3, no. 1 (2021): 45–62.

state, so that it becomes an Islam that protects each other and creates harmony.¹¹

3. M. Rizal Farkhani's thesis with the title "*Analysis of the Content of the Value of Tawhidan in the Manuscript of Lontar Yusup: Pupuh Kasmaran*". The research aims to find out the values of monotheism in the manuscript of Lontar Yusup, then the researcher relates the values of monotheism to the context of the life of Muslims. The results of this study show that in the manuscript of Lontar Yusup, especially in the pupuh kasmaran section, there are monotheistic values that are relevant to the lives of Muslims, based on the number of scholars, these monotheistic values are; 1) Rububiyah, 2) Uluhiyah, 3) Asma Wa Trait.¹²
4. Thesis of Muh. Risqi Mubarak with the title "*Implementation of Mocoan Lontar Yusup to Improve the Spirituality of Youth in Kemiren Village, Banyuwangi*". The results of this thesis show that; 1) The implementation of mocoan as an effort to preserve culture is carried out regularly, starting with tawasul, praying, then reading alternately clockwise, and ending with a closing prayer. 2) The implementation of mocoan for youth in increasing spirituality can be seen from the changes felt before and after the activity, as well as the existence of religious moral messages contained in the yosup lontar which is beneficial for community life, especially for youth. The purpose of the research in this thesis itself is that the researcher seeks to explain the activities of the Lontar Yusup mocoan as the preservation of the heritage of the ancestors and

¹¹ A Wafi, "Persaudaraan Dalam Alquran: Studi Tafsir Tematik Atas Ayat-Ayat Ukhuwah" (UIN Sunan Ampel Surabaya, 2021).

¹² Farkhani, "Analisis Isi Nilai Ketauhidan Dalam Manuskrip Lontar Yusup : Pupuh Kasmaran."

explain the implementation of the Lontar Yusup mocoan activity to increase the spirituality of the youth in Kemiren Village.¹³

5. Journal by Wiwin Indarti with the title "*Singing the Manuscript: The Position, Function, and Value of the Virtue of Lontar Yusup in Banyuwangi*". In this research journal, the author explains that lontar yusup and its chanting traditional rituals, for the Osing people in Banyuwangi, have a position and function that will be full of virtue values. Then the author also categorizes the values of virtue into two things, namely virtue related to man's relationship with God and virtue related to man's relationship with his fellow man and his environment. This paper aims to identify the position, function, and values of goodness in Lontar Yusup Banyuwangi and the oral traditions that accompany it. He continued, the position, function and virtue values make Lontar Yusup and its chanting rituals as a representation of the cultural identity of the Osing people in Banyuwangi.¹⁴
6. Journal by Fita Dwi Anjarwati and Respati Retno Utami with the title "*The Relevance of the Moral Values of Serat Yusuf's Religiosity to the Disruptive Era*". In this research journal, the author explains that this research reveals three moral values of religiosity, namely: (1) faith in God, (2) obedience to God, and (3) submission to God. In addition, this study also found that the moral values of religiosity contained in the Serat Yusuf have relevance to the disruptive era. Furthermore, the purpose of writing this journal is to analyze

¹³ Muh. Risqi Mubarak, skripsi, "Implementasi Mocoan Lontar Yusup Untuk Meningkatkan Spiritualitas Pemuda Desa Kemiren Banyuwangi" (IAIN Jember, 2021).

¹⁴ Wiwin Indarti, "Mendengarkan Manuskrip: Kedudukan, Fungsi, dan Nilai Kebajikan Lontar Yusup Di Banyuwangi," *Langgar: Journal of Social, Humanities, and Islamic Study* 1, no. 1 (2022): 55–69.

and describe the moral value of religiosity and its relevance to the disruptive era.¹⁵

7. Mariah Ulfa's thesis with the title "*The Educational Values of Moral Faith in the Story of the Prophet Yusuf, Alaihis Salam*". The thesis explains the results of research on the values of faith education in the story of the Prophet Yusuf Alaihis Salam which shows several things. First, the values of faith in the story of the Prophet Yusuf Alaihis Salam reflect a very strong faith that is embedded in him, wherever and in any condition he is. Second, the values of moral education in this story can be categorized into three types: morality to Allah, morality to fellow humans, and morality to the environment. Morality towards Allah includes values such as self-purity (*Iffah*), gratitude, patience, and honesty. Morality towards fellow human beings includes attitudes towards parents, siblings, and employers. Meanwhile, morality to the environment includes preserving nature and making good use of it. In addition, the values of faith and moral education in the story of the Prophet Yusuf 'Alayhi as-Salām can be applied in Islamic education through the exemplary method and the method of the Qur'an/Prophet's story, especially the story of the Prophet Yusuf in the Qur'an. Thus, the values of faith and morals education contained in this story can be applied in Islamic education. The purpose of this research is 1) to find out the educational values of moral beliefs in the story of the Prophet Yusuf 'Alayhi as-Salām. 2) to find out the application of the values of moral faith

¹⁵ Anjarwati and Utami, "Relevansi Nilai Moral Religiusitas Serat Yusuf Terhadap Era Disruptif."

education in the story of the Prophet Yusuf 'Alayhi as-Salām to Islamic education.¹⁶

8. Sapinah's thesis with the title "*Moral Message in the Story of the Prophet Yusuf According to the View of Tafsir Al-Azhar and Tafsir Al-Misbah (Comparative Review)*". In this thesis, the researcher shows the results that 1) The story of the Prophet Joseph is a story that has the value of monotheism as a learning method in moral education. This story describes the joys and sorrows of the Prophet Joseph's life journey which is full of wisdom for anyone who wants to practice it, especially about his patience and determination in facing various trials and trials in life. 2) M. Quraish Shihab in the introduction to the commentary on surah Yusuf in Tafsir al-Misbah mentions that the story of the Prophet Yusuf is *Aḥsan al-Qaṣaṣ* (the best story). In addition to its rich content of lessons, guidance, and wisdom, this story is also full of vivid depictions of the turmoil of a young man's heart, the temptations of women, patience, suffering, and the love of a father. 3) Buya Hamka in interpreting the story of the Prophet Joseph divides it into six episodes that feature the characters of the Prophet Yusuf. Meanwhile, M. Quraish Shihab divided it into ten episodes, starting from the episode "a child's dream" to the last episode, "I'tibar".¹⁷

The previous research described above has made significant contributions to the understanding of the values of brotherhood in the Qur'an and the Islamic aspects in the Lontar Yusup Manuscript. For example, the journal by Ahmad Miftahusolih, Heggy Fajrianto, and Taufik CH highlights the importance of ukhuwwah

¹⁶ Mariah Ulfa, Skripsi, "Nilai-nilai Pendidikan Akidah Akhlak Dalam Kisah Nabi Yusuf, Alaihis Salam" (UIN Ar-Raniry Banda Aceh, 2017).

¹⁷ Sapinah, Skripsi, "Pesan Moral Dalam Kisah Nabi Yusuf Menurut Pandangan Tafsir Al-Azhar Dan Tafsir Al-Misbah (Tela'ah Perbandingan)" (IAIN Ponorogo, 2021).

Islāmiyyah based on warnings and stories in the Qur'an to overcome conflicts in society. Skripsi Abd. Wafi expands on this idea through thematic analysis of ukhuwah verses to be applied in state life. These two studies focus on exploring the principles of brotherhood in the Qur'an directly and their application in the social context.

Meanwhile, research on the Lontar Yusup Manuscript, such as the work of M. Rizal Farkhani, Muh. Risqi Mubarak, and Wiwin Indarti, centered on the values of monotheism, spirituality, and virtue contained in the text and its pronunciation traditions. This research shows how these values represent local culture while building the character of the community through the preservation of traditions. Other research, such as the journal by Fita Dwi Anjarwati and Sapinah's thesis, emphasizes the moral relevance and wisdom of the story of the Prophet Yusuf both in the context of the disruptive era and as a method of moral education.

Different from these studies, the research entitled "Comparative Analysis of Brotherhood Values in interpretation of al-Munir Surah Yusuf and Lontar Yusup Banyuwangi" seeks to integrate a thematic-comparative study between the teachings of brotherhood in the tafsir of al-Munir and the teachings in the text of Lontar Yusup. With this approach, this study not only highlights how the values of ukhuwah are described in the book of tafsir, but also analyzes how these values are associated with the local cultural heritage, namely Lontar Yusup Banyuwangi. This approach provides a new dimension by bridging the gap between the study of tafsir and local literature, resulting in a more holistic and contextual analysis to build relevant social harmony in modern society.

F. Theoretical Studies

The teachings of brotherhood in the Qur'an are an important part of Islam that governs human life. The Qur'an contains the value of *ukhuwwah Islāmiyyah* as a basic principle in relations between Muslims. *Ukhuwwah Islāmiyyah* emphasizes inner bonds based on faith, which encourage compassion, helpfulness, cooperation in kindness, and tolerance of differences.¹⁸ QS. Al-Ḥujurāt: 10 affirms the importance of maintaining brotherhood and resolving conflicts peacefully. In addition, *qana'ah* as an attitude of feeling sufficient and grateful for what we have can reduce envy and create social harmony, while patience as the ability to endure in the face of life's trials strengthens the bond of brotherhood by avoiding conflicts and maintaining good relationships. The combination of these values creates a harmonious, mutually supportive, and sustainable relationship among Muslims.

Lontar Yusup is a form of oral literature written in Pegon Arabic script and contains narrative poetry about the life of the Prophet Yusuf. This story describes the life journey of a prophet chosen by God from the age of twelve. In the Javanese literary tradition, the story of Yusuf is known as *Serat Yusup* or *Lontar Yusup*, which is adapted from the Qur'an, especially *Surat Yusuf*, and written in the form of a song or poem that is sung. The text in *Serat Yusup* or *Lontar Yusup* tends to be longer than the version of the Qur'an, which shows the creativity of the Javanese people in developing the stories they read.¹⁹

In this study, a thematic approach is used as a method to understand the verses of the Qur'an related to the concept of brotherhood. The thematic interpretation

¹⁸ Abdul Karim Syeikh, "Potret Ukhuwah Islamiyah Dalam Al-Qur'an: Upaya Merajutnya Dalam Kehidupan Umat Islam," *Al-Mu'ashirah* 16, no. 2 (2019): 176–98.

¹⁹ Wiwin Indarti, "Lontar Yusup Banyuwangi: Warna Lokal Dan Variasi Teks Dalam Manuskrip Pegon Di Ujung Timur Jawa," *Manuskripta* 9, no. 1 (2019): hal 2–3.

method (*maudhu'i*) focuses on a specific theme by studying in depth the relevant verses. One type of thematic research applied is conceptual thematic, which is the study of certain concepts that are not explicitly mentioned in the Qur'an but are substantially contained in it. This type of research was chosen to identify and analyze verses related to the value of brotherhood in Islam.

In addition, a comparative approach was also applied in this study. Linguistically, *comparative* means comparing something that has the same features, often used to help explain a principle or idea. In the study of Qur'anic interpretation, this method can also be called the term *al-Tafsīr al-Muqārin*. As for something that is compared, it can be in the form of concepts, theories, methodologies and thoughts.

Theoretically, there are several types that can be used in comparative research. *First*, the comparison between the characters. *Second*, a comparison between the thought of certain madhhabs and others. *Third*, the comparison between times. *Fourth*, comparative research of one particular region with another.

Furthermore, methodologically, comparative research has several objectives, including; *First*, look for aspects of similarities and differences. *Second*, looking for advantages and disadvantages. *Third*, Seeking creative synthesis from the results of the analysis of the character's thoughts.²⁰ The framework that will be used in this study is to compare the concept of brotherhood in the letter of Yusuf from the perspective of tafsir al-Munir and the cultural text of Lontar Yusup Banyuwangi with the aim of finding aspects of similarities and differences from the two sources.

²⁰ Abdul Mustaqim, *Metode Penelitian Al-Qur'an Dan Tafsir* (Yogyakarta: Idea Press, 2017).

Thus, this study aims to reveal how the similarities and differences between the values of brotherhood in the letter of Yusuf from the perspective of tafsir al-Munir and the cultural text in the form of Lontar Yusup Banyuwangi. This approach also aims to prove that Lontar Yusup is not just a representation of local culture, but has a deep harmony with the universal values of Islam contained in the Qur'an. Thus, this research makes an important contribution in understanding the interaction between local culture and religious teachings and their relevance in the formation of social identities and values in society.

G. Research Methods

This research method explains the steps taken during the research, starting from choosing the type of research, the object to be studied, techniques and methods of data collection and analysis with the aim that this research is systematic and conceptualized by paying attention to aspects related to the theme raised. The stages are as follows:

1. Types of research

In this study, the type of research used is *library research* with a qualitative approach. It is an approach that produces findings that are not obtained through statistical procedures, but rather focuses on how researchers understand and interpret the meaning of events, interactions, and subjects' behaviors in certain situations based on the researcher's point of view.²¹ The focus of this research is to make the tafsir al-Munir and the manuscript of Lontar Yusup Banyuwangi as the main source and several books of tafsir as well as articles, books and other literature as supporting sources.

²¹ Feni Rita Fiantika, Anita Maharani, and Kusmayra Ambarwati, *Metodologi Penelitian Kualitatif*, PT. Global Eksekutif Teknolog (padang, 2022).

2. Research Object

The object studied in this study is the interpretation of Wahbah Az-Zuhaili in the tafsir al-Munir about the verse that shows the value of brotherhood in surah Yusuf and the pupuh kasmaran part in Lontar Yusup Banyuwangi.

3. Data and Data Sources

This skirpsy research contains two data sources, namely primary data sources and secondary data sources, the details are as follows:

- a. The primary data source in this study comes from the tafsir al-Munir by Wahbah az-Zuhaili and the manuscript of Lontar Yusup Banyuwangi in the pupuh kasmaran section on the *website Collection – DREAMSEA*
- b. Secondary data sources come from other literature such as tafsir books, books, theses, articles and journals related to the variables to be discussed, especially the book by Wiwin Indiarti which is a translation as well as a transliteration of the Lontar Yusup manuscript.

4. Data Collection Techniques

The type of research used is literature studies, so the collection of data collected comes from various sources such as books, theses, articles and websites. The technique used for data collection is to adopt *the maudhu'i approach*, where the researcher conducts excavations and observations on the interpretation of Wahbah az-Zuhaili and the text of Lontar Yusup which shows the value of brotherhood through the tafsir of al-Munir and *the website Collection – DREAMSEA*. Next, it is to carry out documentation, namely how to collect data in the form of images obtained from the manuscript, in this case, the written legacy in the form of the Lontar Yusup manuscript.

5. Data Analysis

After the data is collected, the next stage is to analyze the data, in this case there are several stages that are carried out, including:

- a. Analyze the interpretation of surah Yusuf in tafsir al-munir which discusses the teachings of brotherhood and then categorized based on the same themes using the steps in the *maudhu'i method*.
- b. Identify verses that show the values of brotherhood in Lontar Yusup such as mutual protection, sincerity, compassion and grouped by main theme.
- c. Conduct an in-depth comparative analysis of each theme from the two sources to reveal the similarities and differences between the two sources.

H. Discussion Systematics

This sub-chapter contains the systematics of the discussion which is the framework of the research to be researched. The goal is to make it easier for readers to find the desired discussion chapters. The following is a presentation on the systematics of writing that will be studied:

CHAPTER I: Introduction, this section provides an overview of the research. The points discussed in this chapter include the research background, problem formulation, research objectives, research benefits, previous research and discussion systematics.

CHAPTER II: Contains a theoretical foundation that includes the analysis of previous studies that are used as a reference in this research, and serves as a reference framework to analyze the results obtained from the exploration of various literature. This is a guide in formulating a hypothesis with an understanding of the values of brotherhood contained in the letters of Yusuf and Lontar Yusup Banyuwangi.

CHAPTER III: This section contains the presentation of data and findings, including a complete description of some of the research results and other supporting aspects. In this study, the data presented contains about the mapping of brotherhood values in the tafsir of al-Munir surah Yusuf and the manuscript of Lontar Yusup Banyuwangi.

CHAPTER IV: In this section, we will explain the discussion and results of comparative analysis between the tafsir al-Munir surah Yusuf and the verses in the Lontar Yusup manuscript in depth which discuss the value of brotherhood. In addition, the analysis of similarities and differences is also described in this section using a comparative approach.

CHAPTER V: This chapter contains conclusions that include all the explanations that have been described earlier, contains answers to the problems that have been formulated at the beginning and also contains suggestions on the results of the research carried out.