

CHAPTER II

THEORETICAL STUDIES

A. Overview of the Meaning of Ukhuwah and Its Types

The term brotherhood in Arabic is known as ukhuwah, so the meaning of ukhuwah in Arabic (*ukhuwwah*) is taken from the word *akha* (أخا). Linguistically, in the *Al-'Arabic Oral Dictionary* the word أخ has the origin of the word *akhwun* (أخو) which means; *First*, the siblings or siblings. *Secondly*, أخ also means close friend or companion. In the book *Tahdzibut Tahdzib* quoted in the Oral Dictionary *Al-'Arab, Al-akhwu* (الأخو) is singular (in the sense of indicating the meaning of brother 1), while the one that shows the meaning of 2 brothers is called *Akhawāni* (أخوان) and the plural is *Ikhwān* (أخوان) or *ikhwah* (أخوة). In the great dictionary of the Indonesian language, it also means a person who is related to relatives, people who are in a group, of the same understanding, of the same religion, of the same level. So it seems that the word *akhun* is expanding its meaning, namely not only brothers and sisters, but also means a group, one understanding, one religion, and so on.

According to M. Quraish Shihab, ukhuwah originally meant equality and harmony in many ways. Therefore, similarity in offspring results in brotherhood, similarity in traits also results in brotherhood.¹

In the theological concept, ukhuwah only applies to fellow believers or fellow Muslims. However, in a broader sense, when the word ukhuwah is

¹ Al-Mutawakkil Alallah, "Wawasan Al-Qur'an Tentang Ukhuwah Dalam Pandangan Tafsir Al-Misbah (Solusi Atas Konflik Internal Agama)" (Institut PTIQ: Jakarta, 2019).

understood as mu'amalah, it will have the meaning of a relationship with anyone. Many hadiths of the Prophet Muhammad (saw) explain how a Muslim is related to another Muslim brother,² for example in the following hadith:

The hadith from Abu Musa and Nu'man about the Believers is like a building.

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا.

"From Abu Musa that the Prophet SAW has said that a believer for fellow believers is like a strong building strengthening half of it." (Muslim 8/20).

حَدَّثَنَا وَكِيعٌ عَنْ الْأَعْمَشِ عَنِ الشَّعْبِيِّ عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ إِنْ اشْتَكَى رَأْسُهُ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهَرِ

He narrated to us Waki' from Al A'masy from Ash-Sha'bi, from Nu'man bin Bashir he said, the Prophet Muhammad said: "The parable of the believers in terms of affection is like one body, if one limb is sick, the whole body will feel sleepless and feverish". (Muslim 8/20).³

Hadith from Ibn Umar about Muslims being brothers.

أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ

From Abdullah Ibn Umar RA. Indeed, the Prophet SAW said: "A Muslim who is a brother to fellow Muslims, should not persecute him and should not be allowed to be persecuted by others and whoever conveys his brother's wishes, surely Allah will grant his wishes....."⁴

The parable of the believers with other believers, where they are like a building whose elements are organized and mutually reinforcing, brotherhood

² Lailan Rafiqah, "Ukhuwah Islamiyah Antara Konsep Dan Realitas," *Dakwatul Islam* 5, no. 1 (2020): 31–41.

³ Muhammad Nashiruddin Al Albani, *Ringkasan Shahih Muslim* (Jakarta: Pustaka Azzam, 2006). Hadits no.1773-1774.

⁴ Ibnu Hajar Al Asqalani, *Fathul Baari Jilid 14*, 3rd ed. (Jakarta: Pustaka Azzam, 2013). Hadits no. 2442.

among Muslims and do not distinguish between ethnicities, races, classes or skin color but respect the differences that exist that are united through brotherhood as fellow Muslims. To maintain the brotherhood, Muslims must be united, help and help so that it will be a very strong force and difficult to divide.⁵ There are three types of ukhuwah that should be established in human life, which are as follows:

1. Ukhuwwah Islāmiyyah

Ukhuwwah Islāmiyyah is a spiritual bond that gives birth to deep feelings with tenderness, love and respect for everyone who is equally bound by the Islāmiyyah faith, faith and piety. The brotherhood referred to in ukhuwwah is not only limited to brothers who are still related by blood, but brothers and sisters. So that in ukhuwwah Islāmiyyah is not only limited by tribe, nation and so on. As for the term Ukhuwwah Islāmiyyah is the power of faith and spirituality bestowed by Allah on His faithful and pious servants who foster feelings of affection, brotherhood, glory, and mutual trust towards brothers and sisters.⁶

According to Imam Ḥasan al-Bannā', ukhuwwah Islāmiyyah or Islamic brotherhood is the attraction of the heart and soul to each other with the bond of faith. Ukhuwwah Islāmiyyah is one of the three elements of strength that characterized Islamic society in the time of the Prophet, namely first, the strength of faith and aqidah, second, the power of

⁵ Syarifah Laili, "Studi Analisis Ayat-Ayat Ukhuwah Dalam Tafsir Al-Mishbah Karya M. Quraish" (UIN Sumatera Utara: Medan, 2016).

⁶ H. Marhaban, "Membina Ukhuwah Islamiyah Berdasarkan Petunjuk Al-Qur'an," *At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 4, no. 2 (2019): 343–57.

ukhuwah and the bond of heart, and third, the power of leadership and weapons.⁷

Muchit Muzadi, mentioned in his book entitled *Getting to Know Nahdhatul Ulama* explained that ukhuwwah Islāmiyyah is "ukhuwah taught by Islam" which includes brotherhood among fellow believers in Islam, brotherhood among fellow nations and brotherhood among fellow humans. He emphasized that Islam teaches brotherhood (*ukhuwwah*) with all kinds of human groups, including religious groups (Islam), peer groups (Indonesia) and global groups, namely fellow human beings.

As for M. Quraish Shihab's views are universal and broad, they are not limited. That actually the concept of ukhuwwah Islāmiyyah is not limited by religion, state, race, group, tribe and so on. But of course the birth of brotherhood is also inspired by the existence of humans as social beings. He was born from the smallest institutions in the social community which were later called the family.⁸

Muṣṭafā al-Qudāh defines Ukhuwwah Islāmiyyah as a bond of 'aqidah that can unite the heart of every Muslim, even if they are of different races, different ethnicities, different languages and different nations and each individual Muslim is always bound to each other by the bonds of faith and religion, forming a solid ummah building, which is called Muslims.

⁷ Friscilla Wulan Tersta Eva Iryani, "Ukhuwah Islamiyah Dan Perananan Masyarakat Islam Dalam Mewujudkan Perdamaian: Studi Literatur," *Jurnal Ilmiah Universitas Batanghari Jambi* 19, no. 2 (2019): 401–5.

⁸ Al-Mutawakkil Alallah, "Wawasan Al-Qur'an Tentang Ukhuwah Dalam Pandangan Tafsir Al-Misbah (Solusi Atas Konflik Internal Agama)." (Institut PTIQ: Jakarta, 2019).

From some of the definitions of Ukhuwwah Islāmiyyah that have been stated above, it can be understood that what is meant by Ukhuwwah Islāmiyyah is a bond of soul that is established among fellow Muslims because of the similarity of 'aqidah, faith and religion, which is reflected in one sense and one mind so as to give birth to a sense of mutual love, mutual help, and mutual defense if there are people who are zhalimi and respect each other, cooperate in matters agreed upon and be tolerant in the matter of *Furū'iyah* (the problem of branching which is not the core substance of the religion) and if there is a dispute between them, it is resolved as fairly as possible by an institution or individual who has authority in Islamic religious science and has the trust of the local Muslims.⁹

2. Ukhuwah Insāniyyah

Ukhuwah insāniyyah or Basyariyah refers to the concept of brotherhood between fellow human beings, regardless of differences in country or religion. As creatures created by Allah SWT, humans have a social nature and cannot live alone, so they need to help and support each other. Therefore, a selfish attitude that only prioritizes personal interests at the expense of others must be avoided. Islam instills the values of ukhuwah insāniyyah, teaching that life is not only about oneself, but also about sharing and caring for others.

This brotherhood encompasses all of humanity and emphasizes the importance of social solidarity, especially in a multicultural society like

⁹ 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.

Indonesia. Realizing brotherhood based on universal human values is the main foundation in building harmony. Ukhuwah insāniyyah is not only respectful of others, but is also manifested through tangible actions such as helping each other and lightening the burden of others selflessly. This is because disputes often sacrifice human values.¹⁰ In essence, it can be understood that the relationship system in ukhuwah insāniyyah concerns matters related to human dignity that aims to achieve a prosperous, just and peaceful life.

3. Ukhuwah Waṭaniyyah

Ukhuwah waṭaniyyah is the concept of brotherhood in one nation despite different religions. M. Quraish Shihab explained that the Qur'an affirms differences as part of the natural laws established by Allah, aiming to maintain balance and survival.

According to J. Suyuti Pulungan, the national ukhuwah is reflected in the Medina Charter, which aims to build unity among the citizens of Medina. In article 24 of the charter, Muslims and Jews agreed to work together, including in financing the war to defend their country. This concept shows that the national ukhuwah has been applied in the state system pioneered by the Prophet Saw.¹¹ Thus, Ukhuwah waṭaniyyah emphasized that brotherhood of fellow countrymen can still be established despite religious differences. The Qur'an teaches that differences are sunnatullah to maintain the balance of life. This principle has been put into

¹⁰ Nurul Hidayah, "Pembinaan Ukhuwah Insaniyah Dan Kerukunan Beragama Di Dusun Genurid Kelurahan Kawengen Kecamatan Ungaran Timur Kabupaten Semarang Tahun 2021" (IAIN Salatiga, 2021).

¹¹ Hamidah, "Al-Ukhuwah Al-Ijtima'iyah Wa Al-Insaniyah: Pluralisme Agama Dan Kerjasama Kemanusiaan," *Intizar* 21, no. 2 (2015): 321–41.

practice in the Charter of Medina, in which the citizens of Medina, including Muslims and Jews, work together to defend the state. The values of this national *ukhuwah* must continue to be maintained to strengthen unity and harmony in the life of the nation.

B. Teachings of Brotherhood in the Qur'an

Brotherhood (*ukhuwwah*) is often overlooked, as seen in the history of Muslims after the death of the Prophet, which shows a picture of a people who are divided, disquarrelsome, hostile, and even killing each other. The Qur'an offers solutions so that humans can live according to expectations by strengthening brotherly relationships. The concept of *ukhuwah* is tangible evidence because humans are seen as equal as creatures who come from one origin and descent.

Islam views that humans come from one lineage that then develop into various nations and tribes. Therefore, it is clear that humans are social creatures, so differences in race, ethnicity, religion, and others need not be a source of conflict. On the contrary, these differences should encourage humans to get to know each other, establish relationships, and compete for goodness.¹² The Qur'an as the holy book of Muslims contains basic teachings that govern human life, including the values of brotherhood.

The teachings relevant to this study are *Ukhuwwah Islamiyyah*, which is a concept of brotherhood in Islam that emphasizes strong inner bonds among fellow Muslims, based on faith and piety. The Qur'an emphasizes the importance of maintaining brotherhood and avoiding division, as stated in the

¹² Muh. Wajedi Ma'ruf, "Ukhuwah Dalam Al-Qur'an Dan Implementasinya Dalam Pendidikan Islam," *Dirasat Islamiah: Jurnal Kajian Keislaman* 1, no. 2 (2020): 127–40.

Qur'an. Al-Ḥujurāt: 10 which means: "Verily, the believers are brothers, so reconcile your two brothers (who are at war) and fear Allah so that you may be blessed." Ukhuwwah Islāmiyyah is an inner bond between fellow Muslims that is based on the similarity of beliefs, faith, and religion. This bond creates a sense of mutual love, help, and defense when someone is being persecuted. In addition, this ukhuwah also encourages cooperation in agreed matters and is tolerant of differences in religious branch issues. If a dispute occurs, the settlement is left to the party who has authority in religious science and is trusted by the people.¹³ The teachings of ukhuwwah Islāmiyyah in the Qur'an teach how to maintain true brotherhood, which brings goodness, as well as creating a sense of affection, honor, mutual trust, and peace among fellow Muslims.¹⁴ By maintaining the Islāmiyyah ukhuwwah according to the guidance of the Qur'an, Muslims can live in an atmosphere full of peace, trust, and honor for each other.

C. About Lontar Yusuf Banyuwangi

The name of the manuscript is Lontar Yusup. The name of this manuscript is not listed on the cover of the manuscript. The term *lontar* here means "manuscript" or "story", while Joseph is the name of the main character in this story. The name of the author Lontar Yusup is also not found in this manuscript. However, on the last page of the manuscript the name of the copyist is listed and written as follows: *who wrote Carik Pak Janah*. The information of this manuscript copyist shows the identity of the name as well

¹³ Abdul Karim Syeikh, "Potret Ukhuwah Islamiyah Dalam Al-Qur'an: Upaya Merajutnya Dalam Kehidupan Umat Islam" 16, no. 2 (2019): 176–198.

¹⁴ Herwani, "Ukhuwah Islamiyah Dalam Pandangan Al- Qur 'an," *Cross-Border* 3, no. 2 (2020): 294–301.

as the work of the manuscript copyist: Pak Janah is a *carik* (village secretary).¹⁵

Carik Janah who came from Cungking Village was a copyist of Lontar Yusup who lived in the latter half of the 19th century to the early 20th century. Until now, two manuscripts of Lontar Yusup by Carik Janah are still well preserved. One manuscript is a collection of Adi Purwadi from Kemiren Village, while the other manuscript is a collection of Jami' Abdul Gani from the Cungking neighborhood, Mojopanggung Village. The manuscript of Carik Janah's collection of Adi Purwadi is the oldest manuscript of Lontar Yusup found to date. The oldest manuscript of Lontar Yusup Banyuwangi is in the form of a copy found in Javanese numerals 1829/1890 AD.¹⁶

1. History and Background of the Manuscript

The process of Islamization in Java became one of the important factors in the birth of literary works such as *Lontar Yusup*. This work is in the form of narrative poetry and conveyed orally through tembang, which is an expression of Javanese Islam that also forms the cultural identity of the Banyuwangi people. This region used to be the center of the Blambangan Kingdom until the end of its reign. The Islamization process in Blambangan itself did not go smoothly. Until the mid-18th century, Islamization was not fully successful due to the presence of two kings, namely Tawangalun and Danureja, who maintained their Hindu faith. It was only during the time of Prince Adipati Danuningrat or Prince

¹⁵ Indiarti, *Lontar Yusup Banyuwangi, Teks Pegon - Transliterasi - Terjemahan*.

¹⁶ Wiwin Indiarti and Hervina Nurullita, "Geliat Kaum Muda Dalam Preservasi Tradisi Mocoan Lontar Yusup Di Banyuwangi," *Humaniora Dan Era Disrupsi* 1, no. 1 (2020): 352--358.

Pati (1736–1764) that the influence of Islam began to enter the royal family. When Blambangan collapsed in 1768, Islam began to grow more rapidly in the region.

Blambangan is one of the kingdoms in Java that still survived after the collapse of Majapahit in the 1530s. The 15th and 16th centuries were an important period in Javanese political history because it was a transition period from Majapahit rule based on Buddhism to Mataram with an Islamic style.¹⁷ At that time, social, political and cultural life in various centers of power in Java, from Banten to Blambangan, underwent a dynamic shift. The religious system of the Javanese people has also changed from Hindu-Buddhist adherents to converts to Islam. In the eastern tip of Java, the Blambangan Chronicle tells the story of the arrival of an Arab Muslim, Sayyid Ishak or Sheikh Walilanang, who came to this region during the reign of Santaguna (around 1575). In various local chronicles, Sheikh Walilanang is considered to be the initiator of spreading Islam in the eastern tip of Java, as well as descending his son, Raden Paku or Sunan Giri, one of the nine walis (walisongo) who are believed to be the main spreaders of Islam in the land of Java.

The arrival of Islam of course not only introduced its religious concept, but also its cultural products, one of which was Arabic writing which in Java adapted into pegon. The impact of this penetration of Islam was the emergence of a new civilization that de Graaf and Pigeaud

¹⁷ Ningrum Anggraini and Yohan Susilo, “Tradisi Mocoan Lontar Yusup Dalam Acara Pernikahan Desa Kemiren Kecamatan Glagah Kabupaten Banyuwangi (Tintingan Folklor Setengah Lisan),” *JOB (Jurnal Online Baradha)* 18, no. 2 (2022): 589–608.

referred to as the Javanese Islamic civilization. Thus, Islamic religious education centers grew which then developed as the mouth of the birth of Islamic texts including Javanese Islamic literature which was referred to by Poerbatjaraka as "Islamic Literature of the Islamic Boarding School".

In a new socio-cultural and religious setting, it is possible that Lontar Yusup was written in Banyuwangi. Yusuf's story written in the form of tembang has indeed been created long before in various other regions in Java. However, Lontar Yusup Banyuwangi has its own characteristics, both textual elements (narration, vocabulary and the form of pegon script) as well as music and reading rituals.¹⁸

2. Conditions and Content of the Manuscript

The condition of this manuscript has been damaged in several parts, especially in the bindings and spines of the manuscript. Some pages are patched with white paper to keep the manuscript bindings strong. However, the entire page is still complete and the writing on the manuscript can still be read clearly, although there are some papers that are aged brown and there are dirty spots. The type of paper used to write the manuscript is the *European Paper* type. The size of the Lontar Yusup manuscript itself is 20.5 cm long, 16 cm wide and 3.5 cm thick. The cover of the manuscript is red which is cardboard paper and on the back of the manuscript there is an adhesive in the form of black solution. In each manuscript sheet there is no page number but overall the number of

¹⁸ Wiwin Indarti, *Lontar Yusup Banyuwangi, Teks Pegon - Transliterasi - Terjemahan*, Elmatara (Jakarta: Elmatara, 2018).

manuscript sheets is 276 pages with details of 269 pages filled with text and 7 blank pages.¹⁹

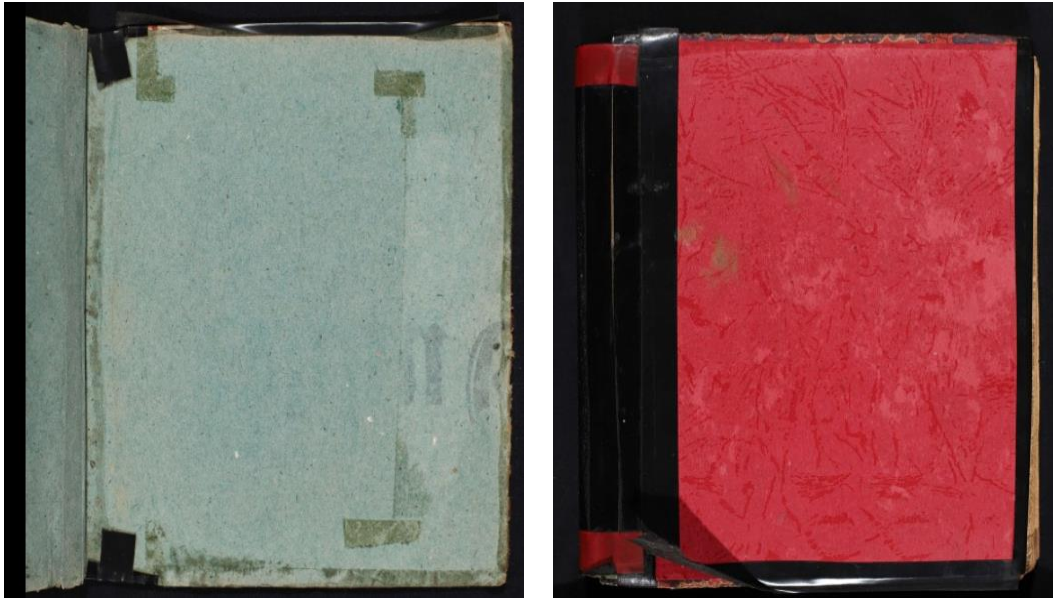
Figure 2. 1 The Middle (Back of the Manuscript) Damaged



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

¹⁹ Ibid, hlm 10.

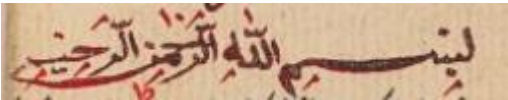
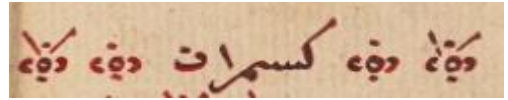
Figure 2. 2 Inner and Outer Volumes of the Manuscript





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

The text in the manuscript of Lontar Yusup was written using a black inked pen. However, each name of pupuh is written using red ink. The sentence *bismillahirrahmanirrahim* at the beginning of the manuscript is written in red ink. In addition, red ink is also used to write at the beginning of *the arum-arum* (Durma VII: 69) which reads *arum-arum tan ilang*, used to write a stop sign at each change of line (*on the lingsa*) and also used to write a stop sign at each change of verse (*on*) as well as the change of pupuh. Here are the details:

Table 2. 1: Mark on the Manuscript written in Red Ink

Sign	Information
	Lafadz basmalah at the beginning of the manuscript
	Signs of change of pupuh

	Stop sign for verse change
	Stop queue change sign

Lontar Yusup is an ancient literary work (in the form of a book) written in Arabic pegon and in the form of a poem. The word Lontar does not refer to the fact that this literary work is written on palm leaves but has the meaning of the story of life's journey. Structurally, Lontar Yusup is divided into several parts called pupuh. Pupuh is a term to divide the types of literary works based on their metres, namely Guru Gatra, Guru Lagu, Guru Wilangan. In Lontar Yusup there are 4 Pupuh, namely Pupuh Kasmaran, Durmo, Pangkur and Sinom.²⁰ In total, there are 12 pupuh, 593 stanzas and 4,366 arrays in Lontar Yusup. Of the 12 pupuh contained in the manuscript, pangkur is the most pupuh mentioned 4 times, pupuh kasmaran and sinom are repeated 3 times, while pupuh durma is repeated 2 times.

Although it predominantly discusses the story of the Prophet Yusuf, in the Lontar Yusup manuscript there are also other stories such as the story of the Children of Israel (Kasmaran I, verses 53-57), the story of animals that will be placed in heaven (Durma II, verses 1-2), the story of the Prophet David (Kasmaran III, verses 14-15) and other stories. After

²⁰ Handi Wiyono, E. W. Suprihatin, and Hartono Hartono, "Relevansi Pupuh Durma Pada Mocoan Lontar Yusup Dan Kultur Masyarakat Osing Banyuwangi," *Virtuoso: Jurnal Pengkajian Dan Penciptaan Musik* 4, no. 2 (2022): 127–34.

studying the Lontar Yusup Manuscript, the researcher underlined that there are about 533 stanzas that discuss the story of the Prophet Joseph and the remaining 60 stanzas discuss other stories

D. Thematic Interpretation and Steps

The method of tafsir maudhu'i first emerged as a result of the inspiration of Ali bin Abi Talib which reads *Istantiq al-Qur'ān* (ask questions to the Qur'an or let him explain its meaning). This message directs the interpreters to refer directly to the Qur'an in order to understand its contents. In the process, the interpreter needs to collect verses related to a predetermined theme. Furthermore, these verses are studied and analyzed in depth to form a complete understanding of the message of the Qur'an.²¹

The thematic interpretation method is an attempt to understand the verses of the Qur'an by focusing on *the maudhu'* (theme) that has been established by seriously studying the verses related to the theme. This topic is the main characteristic of the *maudhu'i method*.

In thematic research, there is a basic assumption that the Qur'an is like a strand of a golden necklace, which one chain with the next is interconnected. The popular adage put forward by scholars is *the Qur'ān yufassir ba'duhū ba'dan*. That is, the verses of the Qur'an partly interpret against others. The purpose of interpretation of thematic studies is to reveal the concept or idea of the Qur'ani (*Qur'anic idea*) in a complete and holistic manner as an answer related to the theme being studied.

²¹ Lailia Muyasaroh, "Metode Tafsir Maudu'i (Perspektif Komparatif)," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 18, no. 2 (2017): 23–48.

Furthermore, in thematic interpretation, there are several types of thematic research that can be used as the focus of the study. Here are the types:

1. Thematic surah, which is a thematic study model by examining certain surahs. In this case, the task that needs to be done by the researcher is how to explain the interpretation of the verses in the surah, where the verse descends, what is the situation and context that surrounds it, what are the main contents of the surah being studied and what are the moral messages in it.
2. Thematic terms, which are a thematic study model that specifically studies certain terms in the Qur'an.
3. Conceptual thematic, that is, research on certain concepts that are not explicitly mentioned in the Qur'an, but substantially the idea of that concept is in the Qur'an.
4. Thematic characters, namely thematic studies carried out through characters. Like the characters mentioned in the Qur'an which are usually revealed in the verses of the story. It can also be researched to see what the role of the character is and what are the moral messages behind the character's story.

On the other hand, there are steps that need to be taken when using the thematic research model, here are some thematic steps according to al-Farmawī's theory with a slight modification from Abdul Mustaqim. *First*, determine the problem to be discussed. *Second*, collect verses related to the problem. *Third*, arrange the sequence of verses chronologically according to the order of revelation. *Fourth*, understand the correlation of these verses in their respective surahs. *Fifth*, arrange the discussion in a perfect language

framework. *Sixth*, complement with relevant hadiths and explanations from psychologists or sociologists. *Seventh*, study the verse as a whole by gathering the verses that have the same meaning or that outwardly seem contradictory so that they can meet in one estuary.²²

E. Comparative Interpretation and Its Steps

One of the research models of the Qur'an or tafsir is comparative research. 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-Muqārīn*. As for something that is compared, it can be in the form of a concept, theory, thought or methodology.

Theoretically, comparative research can take several kinds. *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, there are several objectives to be achieved in comparative research, including; *First*, look for aspects of similarities and differences. *Second*, look for advantages and disadvantages. *Third*, looking for creative synthesis from the results of the analysis of the character's thoughts.

Like other research methods, the comparative method also has several steps that must be taken when using this method, the steps are; *First*, determine the theme to be researched. *Second*, Identify the aspects to be

²² Abdul Mustaqim, *Metode Penelitian Al-Qur'an Dan Tafsir* (Yogyakarta: Idea Press, 2017).

compared. *Third*, look for the relationships and influencing factors between concepts. *Fourth*, showing the peculiarities of each figure's thoughts, madhhab or areas studied. *Fifth*, conducting in-depth and critical analysis accompanied by data argumentation. *Sixth*, make conclusions to answer the problem of its content.²³

²³ Ibid, hlm 132-137.