

## **CHAPTER II THEORETICAL STUDIES**

### **A. Herbert Kelman's Theory of Social Influence**

Chapter two will outline sociological theories relevant to the topic of this research, particularly with reference to the theory of social influence developed by Helbert Kelman. This theory will be used as a framework to understand social interactions and the dynamics underlying individual behavior in the context of the research discussion.

Herbert Kelman Herbert C. Kelman was born on March 18, 1927 in Wien, Austria. He is known as an expert in the field of social psychology, particularly in conflict resolution and peace. As a social scientist, Kelman made a major contribution in understanding the dynamics of human behavior, attitude change, and social interaction in the context of conflict and peace. He was also active in the peace movement and played a role in the development of dialog-based conflict resolution methods. Throughout his career, Kelman produced many influential studies that remain relevant today. He passed away on March 1, 2022, leaving behind a valuable academic legacy in the fields of social psychology and conflict resolution.<sup>1</sup>

According to Herbert Kelman, the study of social influence focuses on how individuals understand and react to the social world around them. This definition emphasizes the importance of understanding social perceptions and

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<sup>1</sup> Herbert C. Kelman and Ronald J. Fisher: *A Pioneer in the Social Psychology of Conflict Analysis and Resolution, Pioneers in Arts, Humanities, Science, Engineering, Practice*, vol. 13, 2016. 5

individual responses to their environment. With various perspectives, social psychology can be defined as a scientific discipline that examines the interactions, influences, and responses of individuals in various social situations in everyday life.<sup>2</sup>

As for the forms of this social influence, there are three main forms of social influence, namely conformity, obedience, and social power. Conformity is a person tends to adjust his attitude and behavior to his friends around him as a form of social interaction with his environment. This adjustment occurs because the social norms that apply in life can influence individuals to follow group behavior in order to gain social acceptance and feel part of their community.<sup>3</sup>

Meanwhile, compliance is an action that reflects an individual's compliance with orders or requests from the authorities, even if it is not entirely in accordance with his wishes or personal approval.<sup>4</sup> Finally, social power is the pressure to conform arises from the power of social groups, which encourages individuals to follow the norms that apply in their community. Meanwhile, pressure to comply comes from the authority of someone who has the power to direct or control the actions of other individuals. In this context, power can be interpreted as the power possessed

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<sup>2</sup>Fikri, *Psikologi Sosial* (Yogyakarta: Penamuda Media, 2024). 31

<sup>3</sup> Ganang Adikarya, "Pengaruh Sosial Dalam Psikolog" *Journal Social Pshycology* . 1 (2009): 4

<sup>4</sup> Ganang Adikarya, " Pengaruh Sosial Dalam Psikolog " 5

by the influencer, which is able to change a person's attitude and behavior according to his will.<sup>5</sup>

The influence of social media plays a very important role in amplifying the FOMO (*Fear of Missing Out*) phenomenon. In the connected digital era, interactions through social media not only serve as a means of communication, but also become the main medium in shaping social standards, norms, and individual expectations of life. Content displayed on various digital platforms often showcases happy moments, achievements, and lifestyles that are considered ideal, creating social pressure for individuals who feel left behind or do not participate in similar experiences.

The rapidly growing social media has led to social influences that play a role in influencing the views, attitudes and behaviors of individuals in society. The amount of opinions and information that spread so quickly to millions of users encourages individuals to make social comparisons, normal pressure, and the desire to look perfect.<sup>6</sup>

Due to the instantaneous dissemination of information, intense social comparison, and pressure to look perfect, social media plays a significant role in triggering and amplifying the phenomenon of FOMO. Individuals who are constantly exposed to idealized standards and social feedback may feel anxious and worried about missing important moments, which may ultimately affect their emotional well-being.

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<sup>5</sup> Adikarya, "Pengaruh Sosial Dalam Psikologi." 6

<sup>6</sup> Asyari Dila Augusta and Fida Ayu Nurriksia Putri, " Pengaruh Penggunaan Media Sosial Instagram Terhadap Perilaku Fear Of Missing Out (FoMO)," *Journal Social Science Research* 3, no. 2 (2023).9.

Thus, Kelman's theory helps explain how social influences in the digital world can encourage individuals to experience FOMO, whether due to external pressure, the desire to conform, or internalized norms and values. This phenomenon shows how powerful the role of social media is in shaping the mindset and behavior of individuals in modern life.

## **B. Analytical Interpretation Theory**

Analytical interpretation theory is one of the methods of interpretation in the study of the Qur'an. The method of interpretation itself is a way and steps that must be taken in interpreting the Qur'an.<sup>7</sup> This approach focuses on a comprehensive analysis by paying attention to the linguistic, historical, and thematic context that surrounds each verse. Through this method, the research seeks to reveal the meanings contained in the verses of the Qur'an in more depth.

### **a) Definition of Analytical Interpretation Theory**

The analytical method is a way of interpreting the verses of the Qur'an by explaining the various aspects contained in the verses being interpreted, and describing the meanings in them in depth and detail.<sup>8</sup> This method also pays attention to the relevance of these verses to the social conditions, culture, and needs of the people of their time. The results of interpretation are often

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<sup>7</sup> Annissa Nur'aini, "Pengaruh Konformitas Teman Sebaya Terhadap Konsep Diri Remaja Di SMA Negeri 8 Semarang," *Jurnal Universitas PGRI Semarang* 03, no. 1 (2020): 41.

<sup>8</sup> Hujair Sanaky, "Methods of Interpretation [Perkembangan Metode Tafsir Mengikuti Warna Atau Corak Mufassirin]," *Al-Mawarid Journal*. 18 (2008): 274.

influenced by the expertise, experience, and interests of the mufassir who performs the interpretation, so this method opens up opportunities to produce varied understandings but still in accordance with the principles of tafsir.<sup>9</sup>

Analytical techniques in the study of tafsir are absolutely necessary. This is because the text of the Qur'an after coming into contact with humans (social reality) will give birth to various interpretations. Besides that, it is also caused by the realization that the most knowledgeable about a speech or writing is the owner of the speech or writing itself. Or an utterance cannot be reached with certainty except by the owner of the editorial.<sup>10</sup>

Analytical Tafsir is also called Tafsir *Tahlīlī* because it interprets the verses of the Qur'an analytically, that is, by explaining all aspects of the verse being interpreted, according to the mufassir's field of expertise. Both are important in developing a better understanding of the teachings of Islam and its application in daily life.<sup>11</sup>

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<sup>9</sup>Nashruddin Baidan, *Metodologi Penafsiran Al-Qur'an* (Yogyakarta: Pustaka Pelajar, 2000). 31

<sup>10</sup>Moh. Bakir Bakir, "Teknik-Teknik Analisis Tafsir Dan Cara Kerjanya," *MISYKAT: Jurnal Ilmu-ilmu Al-Quran, Hadist, Syari'ah dan Tarbiyah* 5, no. 1 (2020): 51.

<sup>11</sup>Aceng Kosasih Reyza Farhatani, "Metode Tafsir Tahlili Dalam Pengembangan Tafsir Tarbawi," *Jurnal Ilmiah Indonesia*. Vol.7 no.11.(2022):153

The word *Tahlīlī* comes from the Arabic (التحليلي) meaning to be loose or unraveled.<sup>12</sup> This method is a method used to examine a Tafsir. This method seeks to analyze the verses of the Qur'an specifically which starts from the research of the verse, azababun nuzul, munasabah surat, even mufrodat, and coupled with an explanation of the global meaning of the verse and the law contained therein.<sup>13</sup>

#### **b) Steps of Analytical Interpretation Method**

There are general steps used in the preparation of this analytical Tafsir method following those used by previous scholars in the interpretation of the Qur'an.

*First*, describing the meaning of words in the Qur'an. *Second*, explaining *asbab nuzul* means telling the background or causes of the revelation of the Qur'anic verse, either in the form of events, questions, or certain conditions that become the context for the revelation of the verse. This explanation is important to understand the meaning of the verse more deeply in accordance with its context. *Third*, an explanation of the munasabah of the verse both before and after the letter. *Fourth*, it discusses *the i'rab of the* verse and its qiraat variations. *Fifth*, discussing balagaha and the beauty of the sentence

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<sup>12</sup>Hemlan Elhany, "Metode Tafsir Tahlili Dan Maudhu'I," *Ath Thariq Jurnal Dakwah dan Komunikasi* 2, no. 1 (2018): 288.

<sup>13</sup>Rosalinda, " Tafsir Tahlili: Sebuah Metode Penafsiran Al-Qur'an," *Hikmah Journal of Islamic Studies*" 15, no. 2 (2020) :1.

structure. *Sixth*, conveying the fiqh law contained in the verse. *Seventh*, explaining the meaning and purpose of the sharia contained in the Qur'an.<sup>14</sup>

### c) Pros and Cons of *Analytical Interpretation Method*

The analytical Tafsir method has been used from classical to contemporary times to reveal the miracle of the Qur'an by discussing verses in detail from various aspects. The following advantages of this method include.

*First, it is easy to understand Tafsir*, because in one interpretation it covers various aspects such as language, asbabun nuzul, munasabah and so on. *Secondly*, this analytical Tafsir method is the same as that used in the days of the companions when receiving revelation, which is not going to jump to the previous verse before understanding the previous verse. *Third*, there is an explanation of the verse that can cover the problems of the social environment, linguistics and has a style of approach with the scientific background of the mufassir.<sup>15</sup>

From some of the advantages above, there are also shortcomings of the analytical Tafsir method or can be called Tafsir

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<sup>14</sup>Syaeful Rokim, "Mengenal Metode Tafsir Tahlili," *Al - Tadabbur: Jurnal Ilmu Al-Qur'an dan Tafsir* 2, no. 03 (2017): 41–56.

<sup>15</sup>Hilma Nurlaila Azharai, Fitroh Ni'matul Kafiyah, " Studi Kritis Metode Tafsir Tahlili " *Journal of Al-Qur'an and Tafsir Science* 2, no. 1 (2023): 142.

*Tahliili*, namely. *First, the* shortcomings taken from Fazlur Rahman's opinion which says that, the existence of this analytical Tafsir method which includes a sequence in the discussion makes a failure in understanding, because the understanding of verse by verse or word by word makes it seem as if the Qur'an was revealed separately and not united, so that the law taken is not in line as it should be. *Second, the* opening of space to interpret with the analytical Tafsir method makes the mufassir easily pour his subjective thoughts and usually arises because of the bigotry of the madzhab. *Third, the* number of pages and volumes are troublesome for ordinary people when they are looking for solutions to their problems.<sup>16</sup>

### **C. Description of Tafsir Al-Misbah**

#### **a. Brief Biography of the Author of Tafsir Al-Misbah**

Tafsir Al-Misbah is a work of Tafsir Al-Quran written by a famous Muslim scholar and scholar in Indonesia, namely Prof. Dr. M. Quraish Shihab. He was born on February 16, 1944 in Rappang, South Sulawesi. His father, Abdurrahman Shihab, was a professor of Tafsir and once served as rector of IAIN (State Islamic Institute).

In 1958, Quraysh received a scholarship to study in Cairo, Egypt. From the level of education starting from class II Tsanawiyah until he earned a Master's degree (MA) in 1967. After completing his

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<sup>16</sup>Ibid. 142

education, in 1984, Quraish Shihab returned to Indonesia and in 1995, he was assigned to teach at the Faculty of Ushuluddin and the Postgraduate Program of IAIN Syarif Hidayatullah Jakarta and was later appointed rector there.<sup>17</sup>

There are several purposes for M. Quraish Shihab to write this Tafsir Al-Misbah, the writing of Tafsir *Al-Misbah* is motivated by a strong desire to present a Qur'anic interpretation that can be accessed by the public normatively. Quraish Shihab saw the phenomenon of the weakening of the study of the Qur'an, which had an impact on the declining role of the holy book as a guide to life and the main source of decision making. As well as the encouragement of Indonesian Muslims who stirred the heart and determination of M. Quraish Shihab to write a work of Tafsir named Tafsir Al-Misbah.<sup>18</sup>

According to him, in this modern era, many Muslims are more fascinated by the beauty of the recitation of the Qur'an, as if the holy book was only revealed to be read without being understood and applied in everyday life. This prompted him to compile a tafsir that not only discusses the meaning of the verse in depth, but is also relevant to the social context and needs of today's society.<sup>19</sup>

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<sup>17</sup>Dinni Nazhifah, "Tafsir-Tafsir Modern Dan Kontemporer Abad Ke-19-21 M," *Jurnal Iman dan Spiritualitas* 1, no. 2 (2021): 211–218.

<sup>18</sup>Ali Geno Berutu, "Tafsir Al-Misbah," (*Academia journal* vol. 1 no.1). 2019): 2.

<sup>19</sup>Atik Wartini, "Corak Penafsiran M. Quraish Shihab Dalam Tafsir Al-Misbah," *HUNAFa: Jurnal Studia Islamika* 11, no. 1 (2014): 118.

The name Al-Misbah itself is taken from a word meaning lamp, lamp, or lantern, which symbolizes the illumination of the life and problems of mankind through the light of the Quran. The reason for the name is explained by Quraish Shihab in the foreword titled "*Sekapur Sirih*" and also in the "Introduction" section of Tafsir Al-Misbah, which implies the argument underlying the naming.<sup>20</sup>

#### **b. Style and Method of Writing Tafsir Al-Misbah**

The style and method used in the writing of Tafsir Al-Misbah certainly makes it distinctive from other Tafsir books. Such as the tendency towards cultural and societal literature or commonly referred to as (*al-adabi al-ijtima'i*), which connects the Qur'anic verses being studied with the social realities and cultural systems prevailing in society.<sup>21</sup>

Tafsir *Al-Misbah* also has a distinctive style because it is organized as a whole and inseparable unit. In this interpretation, Quraish Shihab always pays attention to the science of *munāsabah*, which appears in six main aspects. First, there is harmony in the choice of words in each surah. Second, the harmony between the content of the verse and its closing part. Third, the connection between one verse and the previous and subsequent verses. Fourth, the

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<sup>20</sup> Diayah Sofarwati et al, "Review of Tafsir Al-Mishbah by Muhammad Quraish Shihab. *Garuda journal* 3, no. 1 (2018).9

<sup>21</sup> Rahmadi Agus Setiawan, Kajian Tafsir Al-Mishbah Karya Muhammad Quraish Shihab " *Journal of Quran and Hadith Science* 3, no. 1 (2023): 124.

harmonious relationship between the introduction (*muqaddimah*) of a surah and its closing part. Fifth, the continuity between the end of a surah and the beginning of the next surah. Sixth, the connection between the main theme of the surah and the name given to it.<sup>22</sup>

In addition, Quraish Shihab also always includes the meaning of vocabulary, the relationship between verses (*munāsabah*), and the background of the revelation of the verse (*asbāb al-nuzūl*). In his method of interpretation, he prioritizes history, then interprets the verses sequentially until reaching the final group of verses in a discussion, then summarizes and presents the conclusion of the verses.<sup>23</sup>

Al-Misbah ' interpretation uses two methods: general and specific. The general method includes *tahlili and maudhu'i* methods.<sup>24</sup> While the specific method is using *adab al-ijtimali*. Because in the interpretation of the Qur'an there are two methods used, namely special methods and general methods.

The main purpose of this interpretation process is to correct people's mistakes in understanding the Qur'an, as an effort by Quraish Shihab to develop an interpretation that is not only oriented to textual meaning, but also tries to bridge the message of the Qur'an with the

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<sup>22</sup> AtikWartini, "Corak Penafsiran M. Quraish Shihab Dalam Tafsir Al-Misbah." 120

<sup>23</sup> Wartini, "Corak Penafsiran M. Quraish Shihab's dalam Tafsir Al-Misbah," 121

<sup>24</sup> Abdi Risalah Husni Alfikar and Ahmad Kamil Taufiq, "Metode Khusus Muhammad Quraish Shihab Dalam Tafsirnya," *Jurnal Iman dan Spiritualitas* 2, no. 3 (2022): 373–380.

reality of people's lives. In his tafsir, he uses a contextual approach, so that the teachings of the Qur'an can be more easily understood and applied in everyday life. Therefore, the most highlighted in the writing of Tafsir Al-Misbah is the *al-ijthad al-hidā'ī* approach.<sup>25</sup>

Through this method, Quraish Shihab also tries to present interpretations that are not only academic or normative, but also applicable and relevant to various social dynamics that continue to develop. Thus, his interpretation becomes more inclusive and able to answer various challenges of the times, both in social, cultural, economic and political aspects. In addition, this approach also shows that the understanding of the Qur'an must always evolve along with the changing times, without losing the essence of the teachings contained therein.

In this way, the Qur'ānic messages can be more grounded, close to the community, and provide solutions that suit their needs, so that the Qur'ān remains a relevant guide to life in various contexts of human life.

### **c. Strengths and weaknesses of Tafsir Al-Misbah**

In the writing of Tafsir, there is no single book of Tafsir that is perfect in all aspects, whether in terms of method, systematics, or other aspects. Likewise, Tafsir Al-Misbah , which although it has

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<sup>25</sup>Wartini, "Corak Penafsiran M. Quraish Shihab Dalam Tafsir Al-Misbah." 122

various advantages, is still inseparable from some existing shortcomings. The following are the strengths of Tafsir Al-Misbah :

1. It emphasizes the use of vocabulary and linguistic aspects that facilitate the reader's understanding. Quraish Shihab clearly elaborates on vocabulary and language.
2. Consistency in parsing the meaning of each verse of the Qur'an. Although classified as a modern Tafsir that raises contemporary social issues, this Tafsir still focuses on the textual meaning of the verse, with detailed explanations for almost every word in the Qur'an.
3. Connecting between verses (science al-munasabah) and the efforts of M. Quraish Shihab as a perfection of previous interpretations.<sup>26</sup>

After the advantages of Tafsir Al-Misbah , there are disadvantages, which are as follows:

1. The use of Indonesian language in the Tafsir, makes it difficult for non-Indonesian speakers to understand, and it appears that this Tafsir is dedicated to meeting the needs of Muslims in Indonesia.
2. Overlapping interpretations and repetition of explanations, especially in relation to the previous verse or chapter, can

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<sup>26</sup>Aisyah, "Menelaah Mahakarya Muhammad Quraish Shihab: Kajian Metodologis Dan Penafsirannya Dalam Tafsir Al Misbah," *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an dan Tafsir* 1, no. 1 (2021): 60.

lead to boredom as material that has already been explained is repeated in the next verse.

3. M. Quraish Shihab is sometimes less consistent in interpreting the Qur'an, some verses are explained in depth, while others are only briefly explained.<sup>27</sup>

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<sup>27</sup>Ibid. 60