

## CHAPTER I

### INTRODUCTION

#### A. Background

The Qur'an introduces itself as guidance (hudan) capable of leading humanity toward the straight path. Additionally, the Qur'an also serves as an explanation of all things and as a criterion (furqān) that distinguishes between truth (haqq) and falsehood (batil).<sup>1</sup> The Qur'an itself can also be understood as a collection of guidelines that function to regulate human relations with Allah, namely organizing human life in accordance with the provisions established by Allah.<sup>2</sup> In order to understand and implement these guidelines, humans need to study various insights into the Qur'an. This is because people often fail to deeply grasp the meaning and essence contained within the Qur'an.

The Qur'an has another function, namely to encourage positive change in society.<sup>3</sup> As stated in the word of Allah in Surah Ibrahim verse 1:

"الرَّكِيبُ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ  
الْحَمِيدِ"<sup>4</sup>

*Artinya: Alif Lām Rā. Inilah Kitab (Al-Qur'an) yang telah Kami wahyukan kepadamu (Nabi Muhammad) dengan tujuan agar engkau membimbing*

---

<sup>1</sup> Ahmad Dwi Bayu Saputro, "Ahmad Dwi Bayu Saputro, "Nilai-Nilai Pendidikan Ekologi Dalam AlQur'an (Analisis Tafsir Maudhu'i Karya Tim Kementerian Agama RI)" (Pascasarjana Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2017).

<sup>2</sup> Hendra, "Karakteristik Hukum Islam," Al- Maqasid, Karakteristik Hukum Islam 4, no. 2 (2018): 117.

<sup>3</sup> Hassan Zaeni et al., "Dakwah Pemberdayaan Umat Perspektif Al-Qur'an," KOMUNIKA: Jurnal Dakwah Dan Komunikasi 14, no. 1 (2020): 95–110, <https://doi.org/10.24090/komunika.v14i1.3276>.

<sup>4</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an Dan Terjemahannya* (Jakarta: Kementerian Agama Republik Indonesia, Al-Qur'an Dan Terjemahannya (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019), 288.

*umat manusia keluar dari berbagai bentuk kegelapan menuju cahaya yang terang-benderang, atas izin Tuhan mereka, yaitu ke jalan Allah Yang Maha Perkasa dan Maha Terpuji.*

In addition, the Qur'an also functions as a guide for building vertical relations between humans and Allah, as well as horizontal relationships among fellow human beings.<sup>5</sup> As stated in the word of Allah in Surah Ali-Imran verse 112:

"ضُرِبَتْ عَلَيْهِمُ الذَّلِيلَةُ أَيْنَ مَا تُقِفُوا إِلَّا بِجَبَلٍ مِّنَ اللَّهِ وَحَبْلِ مِّنَ النَّاسِ وَبَاءُوا بِعُضْبٍ مِّنَ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكُمْ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ حَقِّ ذَلِكُمْ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ"<sup>6</sup>

*Artinya: Kehinaan senantiasa menimpa mereka di mana pun mereka berada, kecuali apabila mereka berpegang teguh pada ajaran Allah dan menjalin perjanjian dengan sesama manusia. Mereka pasti akan menghadapi kemurkaan Allah dan ditimpa penderitaan. Hal ini terjadi karena mereka telah mengingkari ayat-ayat Allah dan membunuh para nabi tanpa alasan yang sah. Semua itu disebabkan oleh perilaku mereka yang durhaka dan melampaui batas.*

From the perspective of Qur'anic sciences ('ulum al-Qur'an), this holy book was revealed according to specific conditions and specific places, which we can then recognize as Makki verses and Madani verses. The verses referred to as Makki are verses that were revealed before the Prophet performed the hijrah (migration). The majority of these verses contain stories of the Prophets and their communities, emphasizing the importance of tawhid (monotheism) and belief in Allah's messengers (rasul). Meanwhile, the verses known as Madani are verses that were revealed after the Prophet's hijrah. The lessons contained in these verses differ from those found in the verses revealed in

---

<sup>5</sup> Indra, "Analisis Hubungan Islam, Spritualitas, Dan Perubahan Sosial," TSAQFAH: Jurnal Peradaban 14, no. 1 (2018): 352.

<sup>6</sup> Kementerian Agama Republik Indonesia, *Al-Qur'an Dan Terjemahannya*, 64.

Mecca, encompassing aspects of law, shari'ah, worship, muamalat (transactions), as well as social interaction and attitudes of interfaith tolerance.<sup>7</sup>

According to research by Nur Laeli, the stories contained in the Qur'an are not fabrications, but rather events whose authenticity is guaranteed to be real, unlike stories created by humans. In the Qur'an, the truth of these stories is absolute. The Qur'an itself is also a guide for life that is not merely to be read and memorized, but also contains stories worthy of being used as examples and containing messages and moral values. Thus, readers can take positive lessons and disregard negative things.<sup>8</sup>

Therefore, there are two types of assessments of the stories narrated in the Qur'an. The first assessment is when a story is considered good, then that story will be used as a valuable lesson worthy of emulation, although it does not have to be followed entirely. Then the second assessment is when a story is considered bad, then that story will function as a warning not to imitate it.<sup>9</sup>

When discussing morality, generally moral is defined as a person's attitude and actions toward others. Morality is a quality that exists within humans and is manifested in actions, indicating whether a deed is acceptable or not, as well as whether its impact is good or bad.<sup>10</sup> In the modern era today,

---

<sup>7</sup> Abdul Hamid, *Pengantar Studi Al-Qur'an* (Jakarta: Kencana, 2022), 82-83.

<sup>8</sup> Nur Laeli, "Pesan Moral Kisah Nabi Yunus Menurut Mufasir Modern Indonesia," (Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2014).

<sup>9</sup> Opik Taupikurrohman, "Nilai-Nilai Pendidikan Islam Menurut Al-Qur'an Surat Al Kahdi Ayat 60-82 (Kajian Tafsir Al-Mishbah Dan Tafsir Al-Maraghi)," *OASIS : Jurnal Ilmiah Kajian Islam* 2, no. 2 (2018): 31.

<sup>10</sup> Samsul Munir Amin, *Ilmu Akhlak* (Jakarta: Amzah, 2016), 15.

young people are experiencing deterioration such as declining moral values and social attitudes that are beginning to fade. This occurs because they have crossed the limits in their actions, so that behavioral deviations are increasingly rising. One phenomenon that is often encountered is that many young people easily fall into despair when facing various problems. After elaborating on the description of morality, it can be understood that morality has a crucial role for individuals and nations in every country.<sup>11</sup>

Nul Hakim and Kamaruddin in their research examined the events of Prophet Yunus through textual and contextual analysis to understand its relevance to contemporary life, particularly in addressing the challenges of moral decline among young people. The importance of exploring moral values from Quranic stories is based on the crucial role of morality for individual and national life. Currently, young people are experiencing serious decline marked by decreasing moral values, fading social concern, increasing behavioral deviations, and a tendency to easily give up when facing problems. This condition emphasizes the urgency of understanding morality as a quality within humans that is manifested in attitudes and actions to determine the good or bad of a deed.<sup>12</sup>

The Qur'an discusses many historical events, each with its own kaleidoscope. Some occurred in times long before Islam was born, which

---

<sup>11</sup> Zakiyah Dradjat, *Membina Nilai-Nilai Moral Indonesia* (Jakarta: Bulan Bintang, 1977), 9.

<sup>12</sup> Kamaruddin Lukman Nul Hakim, "Kisah Nabi Yunus A.S Dalam Al-Qur'an," *AL-IKLIL: Jurnal Dirasah Al-Qur'an Dan Tafsir* 1, no. 2 (2023): 152.

automatically were never experienced or known by the Prophet Muhammad SAW.<sup>13</sup> Therefore, the Qur'an contains various stories that are filled with moral values, such as the story of the mother of Mary in Surah Maryam and the stories of the prophets in Surah al-Shaffat.<sup>14</sup> In this writing, the author will focus the discussion on one of the stories contained in the Qur'an, namely the story of Prophet Yunus (Jonah). This story is often a topic in Qur'anic exegesis as well as various books that discuss the Prophets.

According to research by Syabilla Fikrina, in that story, it is narrated that Prophet Yunus once felt despair in his preaching because not a single person among those he invited (the people of Nineveh) accepted his call to embrace the religion (worship) of Allah.<sup>15</sup> This attitude of despair is one of the negative reactions that can arise in humans when facing severe trials from Allah. However, this raises a question: Is it not impossible for a Prophet to have such negative traits and make mistakes by leaving his people? In addition, there is a view stating that all Prophets are protected from error (ma'sûm).<sup>16</sup> Thus, this becomes a matter for further reflection.

The reason underlying the author's choice to research the story of Prophet Yunus is because Prophet Yunus's story is immortalized in the Qur'an,

---

<sup>13</sup> Asyhad Abdillah Rasyid, "Dimensi Intuitif Logis Dalam Kisah Al-Quran (Studi Analisis Tafsir Fi Zhilal Al-Qur'an Karya Sayyid Quthb)" (Pascasarjana Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, 2024).

<sup>14</sup> Luthfiana Fauziah Talhis, "Pendidikan Karakter Perspektif Al-Qur'an (Analisis Q.S Al-Shaffat Ayat 102-110)2021)." (Universitas Islam Negeri Raden Intan Lampung, 2021).

<sup>15</sup> Syabilla Fikrina Septiani, "Konsep Pendidikan Tauhid Dalam Kisah Nabi Yunus (Studi Tafsir Surah Ash-Shafat Ayat 139-148, Surah Al-Anbiya' Ayat 87-88, Dan Surah Yunus Ayat 98)" (Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2024).

<sup>16</sup> Asep Mikarom Jamil, "Teguran Al-Qur'an (Al-'Itab) Kepada Nabi Muhammad Dalam Tafsir Al-Mizan Dan Tafsir Al-Munir" (Universitas Islam Negeri Sunan Gunung Djati Bandung, 2020).

and his name is even used as the name of a surah.<sup>17</sup> Moreover, the story of Prophet Yunus encompasses an extraordinary event, namely when he was swallowed by a whale. The story of Prophet Yunus's journey teaches us to always be patient and trust in Allah (tawakal) in facing everything that happens in life. When we surrender ourselves and earnestly live our lives, Allah will surely provide ease, even exceeding what we imagine. Therefore, whatever we face in this world, we must surrender and persevere, because Allah will help us.

This study highlights the importance of the story of Prophet Yunus as a moral example, especially the values of patience, self-reflection, and tawakal to Allah. The experience of Prophet Yunus, who once experienced despair and left his people, actually teaches the importance of being patient in facing rejection and returning to surrender to Allah with full hope. Observing contemporary conditions that show the prevalence of despair among the younger generation when facing life's challenges, character building is needed to strengthen mental and spiritual resilience through emulating the story of Prophet Yunus in the Qur'an.<sup>18</sup>

Therefore, this research explores the moral values from the story of Prophet Yunus in Tafsir Al-Mishbah by M. Quraish Shihab on Surah Yunus verse 98, Al-Anbiyā' verses 87-88, Al-Shaffāt verses 139-148, and Al-Qalam verses 48-50 as a spiritual foundation to strengthen the character of young

---

<sup>17</sup> Alima Syifa Rahmadiani, "Kisah Nabi Yusuf Dalam Pembacaan Teori Tamšil Muḥammad Aḥmad Khalafallāh" (Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2025).

<sup>18</sup> FA Nurdianto, "Masih Ada Harapan: Eksplorasi Pengalaman Pemuda Yang Menanggukkan Bunuh Diri," *Persona: Jurnal Psikologi Indonesia* 9, no. 2 (2020): 371–372.

people so they are patient and resilient in facing the challenges of the modern era. This book was chosen because its interpretation is modern with a focus on culture and society, relevant to addressing the moral deterioration and despair of today's youth who often easily give up when facing life's trials. Therefore, Tafsir Al-Mishbah becomes a solution for young people to be stronger and more characterized.

Nevertheless, Tafsir Al-Mishbah still provides deep attention to the literal and linguistic meanings of Qur'anic verses by elaborating on each word in detail from linguistic, grammatical, and rhetorical aspects. This book becomes a highly relevant exegetical reference for the contemporary context because it combines classical and modern approaches and integrates various disciplines such as history, sociology, psychology, and science, thus producing a dynamic, holistic, and comprehensive understanding in answering contemporary issues.<sup>19</sup>

Based on several problems that have been previously outlined, the author has chosen the title of this thesis, namely, ***“Wisdom of the Story of Prophet Yunus in the Qur'an from the Perspective of Tafsir Al-Mishbah by M. Quraish Shihab.”*** It is hoped that this work can become a reference and source of motivation in resolving various problems.

---

<sup>19</sup> Alpaqih Andopa, “An-Nafs Dalam Al-Quran (Studi Pemikiran M Quraish Shihab Dalam Tafsir Al-Mishbah)” (Institut Agama Islam Negeri Curup, 2018).

## **B. Problem Formulation**

After the author has presented several background problems previously, it can be concluded that there are several problems that can be focused on in this thesis research, which can be formulated as follows:

1. How does M. Quraish Shihab interpret the story of Prophet Yunus as stated in the Qur'an in his work Tafsir Al-Mishbah?
2. What are the wisdom from the story of Prophet Yunus as stated in the Qur'an from the perspective of Tafsir Al-Mishbah by M. Quraish Shihab?

## **C. Research Objectives**

This research aims to explain and elaborate on M. Quraish Shihab's perspective in his work Tafsir Al-Mishbah regarding the story of Prophet Yunus. Thus, it is hoped that knowledge related to the story of Prophet Yunus can provide benefits for life. The objectives expected by the author are as follows:

1. To provide insights regarding M. Quraish Shihab's interpretation in his work Tafsir Al-Mishbah of the story of Prophet Yunus as stated in the Qur'an.
2. To provide insights regarding the wisdom from the story of Prophet Yunus as stated in the Qur'an from the perspective of Tafsir Al-Mishbah by M. Quraish Shihab.

## **D. Research Benefits**

During the writing of this scientific work, the author also considers what benefits this research will bring, namely the impact of achieving the objectives. The author sincerely hopes that the benefits of this research include the following matters:

1. This research is expected to provide theoretical benefits, at least it can be used as a contribution of thought to the Islamic academic world.
2. To enhance understanding and knowledge about the morality from the story of Prophet Yunus from the perspective of Tafsir Al-Mishbah by M. Quraish Shihab.
3. Can be used as reference material for subsequent research related to the story of Prophet Yunus for anyone who wishes to deepen the story and its interpretation.

#### **E. Literature Review**

After searching for references, books, articles, and previous research related to this thesis title were found. The purpose of this activity is to demonstrate that there has been no research specifically addressing this topic. The following are several sources relevant to this thesis title:

1. A thesis written by Syabilla Fikrina Septiani (2024), a student at UIN Syarif Hidayatullah Jakarta, entitled "The Concept of Tawhid Education in the Story of Prophet Yunus (Study of Tafsir Surah Ash-Shafat verses 139-148, Surah Al-Anbiya' verses 87-88, and Surah Yunus verse 98)". This research discusses the story

of Prophet Yunus with a focus on the values of tawhid education contained therein. This research has similarities, namely using the library research method and discussing the story of Prophet Yunus. However, the difference lies in the focus used. Syabilla Fikrina Septiani's research emphasizes how the values of tawhid education in the verses of the story of Prophet Yunus (Ash-Shafat verses 139-148, Surah Al-Anbiya' verses 87-88, and Surah Yunus verse 98) are derived from the interpretation of these verses from various tafsirs. Meanwhile, this research focuses more on the verses of the story of Prophet Yunus (Surah Al-Anbiyā' verses 87-88, Al-Shaffāt verses 139-148, and Al-Qalam verses 48-50), using Tafsir Al-Mishbah to examine the wisdom contained in the interpretation of these verses.

2. A thesis written by Muhammad Nadhif (2021), a student at UIN Sunan Kalijaga Yogyakarta, entitled "Character Education Values Contained in the Story of Prophet Yunus AS in the Qur'an". This research discusses the story of Prophet Yunus with a focus on the character education values contained therein. This research has similarities, namely using the library research method and discussing the story of Prophet Yunus. However, the difference lies in its focus, where Muhammad Nadhif emphasizes extracting character education values found in the story of Prophet Yunus AS in the Qur'an. Meanwhile, this

research focuses more on the verses of the story of Prophet Yunus (Surah Al-Anbiyā' verses 87-88, Al-Shaffāt verses 139-148, and Al-Qalam verses 48-50), using Tafsir Al-Mishbah to examine the wisdom contained in the interpretation of these verses.

3. A thesis written by Nur Laeli (2015), a student at UIN Syarif Hidayatullah Jakarta, entitled "Moral Messages from the Story of Prophet Yunus According to Modern Indonesian Mufassirs". This research has similarities, namely using the library research method and discussing the story of Prophet Yunus. However, the difference lies in the focus used. Nur Laeli's research emphasizes how modern Indonesian mufassirs generally interpret the verses of the story of Prophet Yunus and the moral messages that can be drawn from that story. Meanwhile, this research focuses more on the verses of the story of Prophet Yunus (Surah Al-Anbiyā' verses 87-88, Al-Shaffāt verses 139-148, and Al-Qalam verses 48-50), using Tafsir Al-Mishbah to examine the wisdom contained in the interpretation of these verses.
4. A thesis written by Indri Huriyatul Maziyah (2021), a student at UIN Sunan Kalijaga Yogyakarta, entitled "The Story of Prophet Yunus According to Tafsir Jami' Al-Bayan 'An Ta'wil Ay Al-Qur'an by Abu Ja'far Muhammad bin Jarir Al-Thabari". This research discusses the story of Prophet Yunus based on Tafsir

Ath-Thabari. This research has similarities, namely both examining the story of Prophet Yunus in the Qur'an and using the library research method. However, the difference lies in the focus used. Indri Huriyatul Maziyah's research emphasizes how Ath-Thabari interprets the verses of the story of Prophet Yunus and the moral messages that can be drawn from that story. Meanwhile, this research focuses more on the verses of the story of Prophet Yunus (Surah Al-Anbiyā' verses 87-88, Al-Shaffāt verses 139-148, and Al-Qalam verses 48-50), using Tafsir Al-Mishbah to examine the wisdom contained in the interpretation of these verses.

5. A thesis written by Nurul Fida Anjani (2020), a student at Universitas Islam Negeri Sunan Gunung Djati, entitled "Analysis of Qashasul Qur'an (The Story of Prophet Yunus in the Interpretation of Ahmad Musthafa Al-Maraghi)" discusses the story of Prophet Yunus based on Tafsir Ahmad Musthafa Al-Marāghi. This research has similarities, namely both use the library research method. However, the difference lies in the research focus. Nurul Fida Anjani emphasizes analysis of the story of Prophet Yunus in Tafsir Al-Marāghi as well as the wisdom that can be drawn from that story according to that interpretation. Meanwhile, this research focuses more on the verses of the story of Prophet Yunus (Surah Al-Anbiyā' verses

87-88, Al-Shaffāt verses 139-148, and Al-Qalam verses 48-50), using Tafsir Al-Mishbah to examine the wisdom contained in the interpretation of these verses.

6. A thesis written by Ana Azzahra (2023), a student at UIN Syarif Hidayatullah Jakarta entitled "The Story of Prophet Yunus AS in the Qur'an and Maslow's Hierarchy of Needs Theory". This research has similarities, namely using the library research method and discussing the story of Prophet Yunus. However, the difference lies in the focus used. Ana Azzahra's research emphasizes how to analyze the story of Prophet Yunus in the Qur'an using Abraham Maslow's hierarchy of needs theory approach. Meanwhile, this research focuses more on the verses of the story of Prophet Yunus (Surah Al-Anbiyā' verses 87-88, Al-Shaffāt verses 139-148, and Al-Qalam verses 48-50), using Tafsir Al-Mishbah to examine the wisdom contained in the interpretation of these verses.
7. A journal written by Citra Kemala Putri (2019), a student at Universitas Informatika dan Bisnis Indonesia, entitled "Analysis of Illustrations and Narratives in the Picture Storybook The Whale and Prophet Yunus". This research has similarities, namely using the library research method. This research emphasizes the narrative and illustration aspects found in the storybook The Whale and Prophet Yunus. The method used in

this research is the qualitative method. Meanwhile, this research focuses more on the verses of the story of Prophet Yunus (Surah Al-Anbiyā' verses 87-88, Al-Shaffāt verses 139-148, and Al-Qalam verses 48-50), using Tafsir Al-Mishbah to examine the wisdom contained in the interpretation of these verses.

8. A journal written by Qurratul Aini (2021), a student at UIN Sunan Kalijaga Yogyakarta, entitled "The Personality Structure of Prophet Yunus in the Qur'an (Sigmund Freud's Psychoanalytic Approach)". This research has similarities, namely using the library research method. Qurratul Aini's research emphasizes the description of Prophet Yunus's personality structure as depicted in the Qur'an, using Sigmund Freud's psychoanalytic theory, namely the concepts of id, ego, and superego. Meanwhile, this research focuses more on the verses of the story of Prophet Yunus (Surah Al-Anbiyā' verses 87-88, Al-Shaffāt verses 139-148, and Al-Qalam verses 48-50), using Tafsir Al-Mishbah to examine the wisdom contained in the interpretation of these verses.
9. A journal written by Lukman Nul Hakim and Kamaruddin (2023), students at UIN Raden Fatah Palembang, entitled "The Story of Prophet Yunus A.S in the Qur'an". This research has similarities, namely using the library research method. Lukman Nul Hakim and Kamaruddin's research emphasizes the events of

Yunus AS in the Qur'an, using textual and contextual analysis to understand its implications in contemporary life today. Meanwhile, this research focuses more on the verses of the story of Prophet Yunus (Surah Al-Anbiyā' verses 87-88, Al-Shaffāt verses 139-148, and Al-Qalam verses 48-50), using Tafsir Al-Mishbah to examine the wisdom contained in the interpretation of these verses.

10. A journal written by Samratul Aini (2020), a student at UIN Sunan Kalijaga Yogyakarta, entitled "The Story of Prophet Yunus in the Qur'an and the Bible; Julia Kristeva's Intertextual Approach". This research has similarities, namely using the library research method. Samratul Aini's research emphasizes the discussion of the story of Prophet Yunus with an intertextual approach proposed by Julia Kristeva with the aim of finding differences and similarities in the story of Prophet Yunus in the Qur'an and the Bible. Meanwhile, this research focuses more on the verses of the story of Prophet Yunus (Surah Al-Anbiyā' verses 87-88, Al-Shaffāt verses 139-148, and Al-Qalam verses 48-50), using Tafsir Al-Mishbah to examine the wisdom contained in the interpretation of these verses.

## **F. Research Methodology**

Research methodology refers to explaining the steps to be used in a research study, including the type of research that should be conducted and

ways to address the raised issues. In its implementation, it is important to apply rules and principles commonly used in research. As a researcher in the field of Qur'anic sciences and tafsir, the thematic method is used to explore a problem that has been studied, as well as to analyze verses in the Qur'an related to that theme.<sup>20</sup>

#### 1. Research Approach and Type

In this research, the author uses a descriptive qualitative approach because the data used comes from library documentation. Thus, this research falls under the category of library research that focuses on using data or information from various types of literature found in libraries in the form of books, theses, or other internet sources such as journals, dissertations, theses, or other reading materials.

#### 2. Data and Data Sources

In research, it is essential that the data used be clear, especially in library research that uses books and relevant writings in a particular field of knowledge as reference sources. Therefore, library research uses all literature related to a specific field of knowledge as its reference source. This research utilizes two categories of data sources, namely primary data sources and secondary data sources, as the foundation for information collection and analysis.

---

<sup>20</sup> Mustaqim, *Metode Penelitian Al-Qur'an Dan Tafsir*, 18.

a. Primary Data Sources

The primary data source used as the main reference in this study is the Tafsir Al-Mishbah, which functions as the central reference for obtaining in-depth understanding of the material being researched. This book was chosen because it has high authority and relevance in the context of Qur'anic interpretation, thus becoming the main foundation in building the research arguments and analysis.

b. Secondary Data Sources

Secondary data sources are used to complement and enrich perspectives as well as provide additional context that supports the validity of research results. Secondary data sources are obtained from various other literature such as theses, journals, articles, and several books relevant to this research topic.

3. Data Collection Technique

This research uses documentation data collection technique as the primary method, considering that the type of research is library research. The primary data, which serves as the main source, comes directly from the text of the Qur'an and Tafsir Al-Mishbah by M. Quraish Shihab. In addition, secondary data is collected from books, papers, journals, and scientific literature that support the research theme in order to broaden and deepen understanding of the research object.

All data are analyzed systematically by paying attention to historical context, the reasons for revelation (Asbab al-Nuzul), inter-verse relationships (Munasabah al-Ayat), as well as linguistic aspects and their applications. This approach enables the research to obtain a comprehensive and objective picture in understanding the verses and themes being examined, thus producing valid and contextual interpretations in accordance with the study objectives. This documentation technique also provides flexibility for researchers to conduct in-depth literature review relevant to the issues raised.

#### 4. Data Analysis

In this research, the methodology used is the Maudhu'i method, which is a Qur'anic interpretation approach that focuses on collecting verses that have a particular theme or subject matter. Data is analyzed by identifying all related verses, paying attention to the context of their revelation (time and cause), then arranging these verses according to their chronological order of revelation. Subsequently, these verses are studied in depth by considering the relationship between verses, textual explanation, and relevant sociocultural context.<sup>21</sup>

### **G. Systematics of Writing**

---

<sup>21</sup> Jalaluddin Rahman, *Konsep Perbuatan Manusia Menurut Quran: Suatu Kajian Tafsir Tematik* (Jakarta: Bulan Bintang, 1992), 72.

Systematic research is a necessity in a study, as it demonstrates that the research is directed and focused. Therefore, to organize the results of this research systematically and to make it easily understood, the discussion is divided into five chapters.<sup>22</sup>

**Chapter One** contains an introduction that includes a general overview and explanation of the background, problem formulation, research objectives, and research benefits. In addition, this chapter also discusses the literature review, theoretical framework, and research methodology that includes the type of research, data sources, data collection techniques, and data analysis. At the end, there is an explanation of the research writing structure.

**Chapter Two** in this research research, it discusses generally the concept of Hikmah (wisdom), Stories in the Qur'an, and the story of Prophet Yunus (Jonah). The discussion begins with the definition of hikmah, hikmah from the Qur'anic perspective, and the types of hikmah. It continues with the definition of stories, followed by the types of stories in the Qur'an, then the purposes of stories in the Qur'an, and concludes with the Story of Prophet Yunus.

**Chapter Three** discusses M. Quraish Shihab and his tafsir book, Tafsir Al-Mishbah. The discussion begins with M. Quraish Shihab's biography, his intellectual journey, and the works he has produced. Next, it discusses the Tafsir Al-Mishbah book, starting from the background of its

---

<sup>22</sup> IAIN Kediri, *Pedoman Penulisan Karya Ilmiah* (Kediri: IAIN Kediri Press, 2021), 9.

writing to the characteristics of its interpretation method. It then concludes with an analysis of the verses about the story of Prophet Yunus along with their interpretation.

**Chapter Four** discusses the relevance of social problems to the wisdom contained in the story of Prophet Yunus in Tafsir Al-Mishbah.

**Chapter Five** explains the conclusions from all discussions of all problem formulations. It also includes recommendations for the research with the hope that this research can contribute to the general public.