THE QORANIC VIEW OF THE WORLD'S RELIGIONS STUDY OF THE INDONESIA MINISTRY OF RELIGIOUS AFFAIRS' AL-QURAN DAN TAFSIRNYA AND M. QURAISH SHIHAB'S TAFSIR AL-MISHBÂH

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ABSTRACT

Purpose: The purpose and responsibility of religious education, of one's own religion and of other people's religious traditions. It focuses on Tafsir al-Mishbah and Al-Qur'an al-Karim wa Tafsiruh (Al-Qur'an and Tafsirma) of M Quraish Shihab, both of which are relatively outstanding books on tafsir in Indonesia.

Method: This study mainly focuses on the verses related to the above topics using a thematic (mawdu) method and approach. The method applied in this study was the subjective method (mawdahui), but it was not intended to be a subjective interpretation (tafsir mawdudi). Al-Farmawi explained that the purpose of this method is to get answers to a specific question from the Qur'an, in this sense, the study of religion.

Results and Conclusions: The results indicate that: (1) According to the Qur'an, there are two concepts of religion: religion as the supreme and holy word of God and religion as society and culture: impure, relative and dynamic. (2) The study of religion in the Qur'an adheres to the theory of plurality or distinction. The main article is about Al-Islam or Al-Islam and Tawhid. According to the Qur'anic view, the study of religion is as much theological as it is scientific and socio-ethical.

Research implications: At the same time, however, they are expressions of the human experience of living in the system of human civilization, exposing God to His congregation, and understanding and implementing His teachings.

Originality/value: Expert approaches are often inconsistent with the problems under discussion, and in some cases ignore behavior and value factors or downplay central religious factors.

Keywords: Al-Qur'an, Study of Religions, Din Al-Haq, Al-Millah, Al-Istislâm.

A VISÃO CORÂNICA DAS RELIGIÕES DO MUNDO ESTUDO DO MINISTÉRIO DE ASSUNTOS RELIGIOSOS DA INDONÉSIA AL-QURAN E SUAS INTERPRETAÇÕES E M. QURAISH SHIHB'STAFSIR AL-MISHBÂH

RESUMO


Método: Este estudo se concentra principalmente nos versículos relacionados aos tópicos acima usando um método e abordagem temática (mawdu). O método aplicado neste estudo foi o método subjetivo (mawdahui), mas não pretendia ser uma interpretação subjetiva (tafsir mawdudi). Al-Farmawi explicou que o objetivo deste método é obter respostas para uma pergunta específica do Alcorão, neste sentido, o estudo da religião.

Resultados e Conclusões: Os resultados indicam que: (1) De acordo com o Alcorão, existem dois conceitos de religião: religião como palavra suprema e sagrada de Deus e religião como sociedade e cultura: impura, relativa e dinâmica. (2) O estudo da religião no Alcorão adere à teoria da pluralidade ou distinção. O artigo principal é sobre

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al-Islam ou al-Islam e Tawhid. De acordo com a visão do Alcorão, o estudo da religião é tanto teológico quanto científico e sócio-ético.

**Implicações de pesquisa:** Ao mesmo tempo, porém, são expressões da experiência humana de viver no sistema da civilização humana, expondo Deus à Sua congregação e compreendendo e implementando Seus ensinamentos.

**Originalidade/valor:** as abordagens especializadas são muitas vezes inconsistentes com os problemas em discussão e, em alguns casos, ignoram o comportamento e os fatores de valor ou minimizam os fatores religiosos centrais.

**Palavras-chave:** al-Qur`ân, Estudo das Religiões, Din Al-Haq, Al-Millah, Al-Istislâm.

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1 INTRODUCTION

Religious discourse has enriched the field of science in the contemporary world. It may be particularly famous for the wide and varied religious discussion forums organized by Indonesian intellectuals. Mukti Ali, the first professor of proportional religion in Indonesia, suggests that the infectious trend is mainly due to the reject of non-scientific concepts in the study of religion. However, the present view considers the doctrines of faith in religion as well as incidents that can be find out and discovered on a skillful base.

This new current transformed religious studies from ideological to rational-empirical and objective. Various methods and topics are increasingly evolving as science develops, including forms of interdisciplinary study.

Advances in the skillful method and methodology in the education of religion have led to the emergence of two poles in religious studies. The first emphasizes a different approach to understanding a religion called a subgenre. It assumes that the expert technique should not be used as a method of religious study. The second affirms that the only valid technique to carry out an education is the expert method. However, both notions have some weaknesses. expert approaches are often inconsistent with the problems under discussion, and in some cases ignore behavior and value factors or downplay central religious factors. To deal with the errors, Joachim Wach planned a synthesis among the subdivisions and the expert technique, on the condition that they be joint and respective to the personal religions. Mukti Ali also developed a similar approach called the religious-scientific doctrine or the religious-scientific method.


Indeed, after this era of political theory finished, the education of religion in the Islamic world failed and equal stagnated. On the contrary, it grown rapidly in the West as if the self-control was born there because of the Western nuances that influenced the growth of the self-control. Such hegemony is most evident in the collaboration of Orientalism and Western colonialism against the whole world, especially the Islamic world. In fact, almost all scientific discourse, including the study of religion, has been westernized, which means secularization and secularization, Islamic studies in Islamic higher education, liberalism, and liberalization of science.
Meantime, the Qur'an, as a holy book for Muslims, trusted to be ordained by God, mentions and debates religion in both theology, worldly affairs (mu'am), ethics and culture. It suggests that there are debates and encouragements for the study of the above-mentioned religions, which are scattered at an embryonic level in various chapters (suras) and verses (ayats). Therefore, further studies are needed to develop a systematic framework founded on expert ethics.

Several keywords in the Qur'an are closely associated with the word religion, including al-deen, al-millah, al-sirah or al-siyyah, and al-minhaj. The word Al-Din occurs 91 times in the text of the Qur'an. The meaning and origin of the word al-din in these verses depends on the context of the sentence. Meanwhile, the Quran compiled by Sukmajaya Asiri and Rosi Yusuf in Bahasa Indonesia contains 124 verses containing the word or definition of religion. The word Syariah and its derivatives appear once in verse 5(5), the word al-Millah and its derivatives appear once in verse 18 and the word al-Minhaj once.

In general, the discussion of religion in the Qur'an can be categorized into: the meaning of religion in the Qur'an, the true religion revealed by God, the obligation to uphold the true religion, the free will of religion, the prophets and messengers of religion, the common mission of prophets in all religions, paganism, religion and other related topics such as religious characteristics. In other words, it includes the meaning of faith, civilization and religion as religion.

Based on the above-mentioned background, this study explores the Quran and world religions using a thematic (mawdu') approach to uncovering examples of Quranic studies or religions. The main findings of this study are: "What are the examples of religious studies based on the Qur'an?" Under the main question, various topics are defined, including: (1) the meaning and notion of religion according to the Qur'an, (2) the understanding and choice of the analysis of religion based on the Qur'an, (3) the Qur'anic perspective and method of discussing religion, (4) Objective and definition of Reading Religion According to the Qur'an.

2 LITERATURE REVIEW

This research seeks to improve the treasure of religious studies carried out by various researchers. This chapter reviews previous studies and reviews related to the study of religion. From above, he has grown an analysis method that has not been used by past critics and investigators.

The role of researcher A. Mukti Ali, who is referred to as the father of relative religion in Indonesia, is related to the study of religion or the discussion of relative religion. It supports and develops the religious system related to beliefs and deeds according to Islamic ideas, which are the subject of 'The attitude of Muslims towards other religions' and 'The validity and results of comparative studies for Muslims'. does not mean that the general approach is getting closer and closer. Understands religious beliefs based on the Qur'an.

Likewise, Comparative Religion recognizes mathematics in the study of humanity. Za manurini, AlBiru, in his chapter on terrorism and culture, examines terrorism from a detailed, systematic, contradictory and ideological perspective. The same Muslim scholars, Ibn Hazm al Andalus and AlBiru, examine the later religion in these regions from a partly theoretical, practical, empirical and epistemological perspective. Siya, who is also younger but present than the last two scholars, uses political, empirical and typological methods to subvert the jistaji belief.

Similarly, the Qur'anic study on religious sciences is incomplete and did not explain the meaning of religious sciences as the aim of this study. For example, see A Mukith Ghojali Argumen in Pluralism: Membangun Tolerance Burbasis AlQur'an and AlQur'an Compassion, by Zuhiri Misrawi: Inclusionism, Pluralism, Multicultureism. These books do not include exa
amples of the Qur'an in religious sciences and do not participate in the discussion on the indepen-
dence of Qur'anic sciences and the understanding of science in the Western world.

The Religious Qur'an includes the religious studies of religions in general and the Isla-
mic world in particular. This book refers to the evolutionary pluralism debate, which wants to
say that the Qur'an has a relative view that not only knows the existence of all religions, but al-
so knows their reality. The infiltration of Islamic thought from the Western paradigm into the
learning of the Qur'an is a major rebellion because of its hostility to the Islamic paradigm. The
disadvantages of the Western paradigm include a strong belief in reason, the dichotomy bet-
ween reality and reality, secularism based on worldview, and confusion. It can be confirmed that
previous studies have not been associated with deep research on the meaning of religious beli-
efs in the Qur'an.

In addition, the meaning and concept of religion, its center and breadth, methods and methods,
and the problems of participation in religious studies are not discussed.

3 METHODOLOGY

Main sources for this research include the Qur'an, and the interpretation of the Qur'an
by M. Quraish Shihab and Al-Qur'an Dan Tafsirnya by the Religious Interpreter Board of the
Ministry of Religious Affairs of the Democracy of Indonesia. However, extra records were set
to magnify or excel in main sources.

Other sources are prepared for compiling information, including Qur'an indices or dicti-
onaries for context classification, or Qur'an verses and verses relevant to the subject of analy-
sis. In addition, there are many books, journals and encyclopedias on theology, relative religio-
n, history of religion, religious theology, religious theology, religious thought, and the unity of
religious understanding.

The method applied in this study was the subjective method (mawdahui), but it was not
intended to be a subjective interpretation (tafsir mawdui). Al-Farmawî explained that the
purpose of this method is to get answers to a specific question from the Qur'an, in this sense,
the study of religion. During this process, verses of the Qur'an are collected and examined to
create a framework that includes similar themes and topics that can provide an inclusive reply
to a problem, such as the Qur'an's notion of religious studies.

4 RESULTS AND DISCUSSION

The phase of theoretic studies with an anthropological approach was followed by
inquiry based on qualitative and content study methods. Subsequently, this research attempted
to give samples of the study of religion from the viewpoint of the Qur'an:

4.1 The Insight of the Qur’ân on the Definition and Concept of Religion

Al-Muzam al-Mufaras li Alfaz Al-Qur'an and other indicators of the word religion (al-
din) and its derivatives, a specific examination of keywords closely related to the meaning of
al-din and other related keywords. Meaning of religion

A complete study of the central or structural elements or key words of the definition and
concept of religion according to the Qur'an: (1) Man's commitment to God, (2) Man's obedience
and obedience to God, (3) revealed religion. God through God's messengers, (4) Religion is
a law and a government of God, (5) Religion is the way and manner of living according to God's
commandments, (6) True religion is the teaching of monotheism. and complete surrender to
God. (7) Religion is the light, tranquility and purification of man in this life and the hereafter.
According to the Qur'an, the essence of religion should best be expressed in the rules, promises, guidance and direction of human life in this life and the next through God's messengers. At the same time, however, they are expressions of the human experience of living in the system of human civilization, exposing God to His congregation, and understanding and implementing His teachings. At this point, the Qur'an reveals al-Din as the Word of God, which simultaneously characterizes and guides human civilization.

Other sources are prepared for compiling information, including Qur'an indices or dictionaries for context classification, or Qur'anic verses and verses relevant to the subject of analysis. In addition, there are many books, journals and encyclopedias on theology, relative religion, history of religion, religious theology, religious thought, and the unity of religious understanding.

From the analysis it is clear that the concept of religion based on the Qur'anic view is very broad; God's words and perceptions permeate human thought and culture. Kufr (disbelief) is even considered a religion or belief (QS al-Kafirun/109:6).

Deen-ul-Haq, i.e. the religion of God, is contained in the Qur'an through the understanding, belief and practice of the Messengers sent through Deen-ul-Dal. Religion of man or religion of God. Therefore, Allah sent His Messengers with guidance and the religion of truth so that it may be sent to all religions and misguided people (Surah Tawbah 9:33, Al-Fatah 48:28 and Al-Safar 61:9).

4.2 The Insight of Qur'an on the Study of Religions

It is not accepted that the Qur'an teaches anything, including religion. It is not possible to examine the word of God, which is the word of God, by thinking about design. However, as a logical operation, the Qur'an appears to provide a very clear indication for the study of religion. The Qur'an, or the Book of Allah, is a source of inspiration for religious studies, both academically and spiritually.

In this context, the Qur'an considers the religious scientific paradigm as a process of understanding (tafakkuh) showing academicscientific, social and moral praise (theological) aspects and concepts. Therefore, the concept of the Qur'an, the meaning of religious sciences, is the process of studying and examining all religious traditions in order to understand the principled relationship of the past, present and future, that is, education. The ultimate goal of devotion and obedience to the Supreme God is to end conflict and promote the ascension and unity of consciousness.

4.3 Scope of Religious Sciences

Ali recommended that Religious Studies explore the main content of all religions, regarding to people's religious concepts, the connection between God, sin and evil, and the teachings of religions such as virtue and religion. And why. Religion and morality, the role of religion in society, etc.

The Qur'an touched upon many aspects of religion while talking about religion, criticizing the concept of God, the way of worship, traditions and the role of religion in people's religion. The nature of religion, having the right, the religion of Allah and the religion of evil are described as the religion created by people against Allah's religion (QS).

Jonah/10:32). The concept of theology in the Qur'an is criticized by those who directly and indirectly reject the truth. In addition to describing acts of worship such as prayer, fasting, and other religious practices, the Qur'an also defines the type of taqwa, the commandment of Muslims to respect ancestors and the dead. The explanation for the social and religious activit
ies of human life is to criticize people's moral behavior and that people's behavior is different from their teachings.

4.4 The Insight of the Qur’an on Methods and Approach of the Study of Religions

As mentioned above, the Qur’an is a message from God that has its position as a model of knowledge for readers and users, methods and procedures for conducting scientific research, as well as a source and guide for people. In general, the Qur’an shows that when talking about religion, the analytical method of narration is used, which is the interpretation and elaboration of certain topics so that the reader can understand them. The Qur’an is highly communicative as a guide to life and an indication of the development of science. Moreover, the Qur’an applies various methods to such methods, including historical method, critical method, intuitive rational method, psychological method, sociological method, dialogic method, and theological method.

4.4.1 Historical approach

A few verses make the reader read Ad, Samud, Aikah, etc. There are many other standards (QS) of good and evil in this world. Mohammed/47:10; Joseph/12:109; Fajr/89:614 etc.). Historical research, geology, archeology etc. This can be done through historical research with the knowledge available in the fields.

4.4.2 Critical approach

In the first, serious views are expressed during the Qur’an's speeches about exposing the faults of the descendants of Israel in particular, such as criticizing the Jews for mistreating their Messenger, i.e. denying him (QS) or killing him. Al-Midah/5:70-71, Criticism of Christian Beliefs and Viewpoints in Sharing Others with God (Q. 5:72-74)

The Qur’an also strongly criticizes the manners of religious directors, who deceive their leaders to take advantage of others and preserve their wealth and ignore the struggle in the way of God (QS al-Tawbah 9:31, 34).

Moreover, the serious view of the Qur’an is also indicated in the verses: (a) Al-Najr, the instruction to reason and think; (b) al-Tabashur, the command of direct observation; (c) deep image on instructions, images and their execution; d) Order of annulment, complete examination, e). Claim credit even if you report experiences, comments and understandings of each incident (Qus al-Araf/7:185; al-Dhariyat/51:21; al-Araf/7:179; al-Nisa’/4 : 82; al-Mu’unun/23:68; Al-A’raf/7:21). Al-Baqarah (2:219).

4.4.3 Rational-intuitive approach

Reason from the Qur’anic point of view is the proportion and recipe of the heart or feeling. It is a spiritual force that uses the mind (al-fiqr) and the heart (al-kalbu) to understand the truth, which is biologically related. The mind works to materially understand the physical dimension, while the heart works to understand the spiritual dimension. From the Qur’anic perspective, both are functional units of civilization that include inquiry, assessment and understanding (QS). Ali Imran/3: 190-191).

In the study of religion, this approach is expressed in QS. Al-Nisa/4:82 and Muhammad/47:24, with the era of Tadabbur. Tadabbur refers to deep thinking and reflection about something, which refers to rationality and intuition, the level of thinking and questioning
in the Qur'an and even all possibilities of discovering the ultimate truth. Thus, the Tadabbu method is necessary for the study of religion, especially religious texts.

4.4.4 Psychological approach

A psychological approach is to look at religion through spiritual experience; So the main objective is to be fair. The Qur'an gives many clues about such methods. They mainly refer to the concepts of humanity developed by the Qur'an, for example: insan, basar, nafs, nas, fitra, kalb and others. (Son, 2023).

In the study of religion, the Qur'an shows that the nafs can encompass a variety of activities, from high-quality actions (taqwa) to low-quality actions (fuzur) (Surah al-Shams 91:7-8). Elsewhere, the nafs are classified as al-nafs al-ammarah, al-nafs al-lawamah and al-nafs al-mutmaina (QS). Joseph/12:53; Al-Quaymah/75:2 Al-Fajr/89:27). Al-Nafs al-Ammara is the person who commits bad deeds because he is full of passion and physical emotions. Al-Nafs al-Lauma is a soul that always seeks glory, regrets bad deeds and does not do enough in life. Meanwhile, al-Nafs al-Mutmayana is a soul who fully believes in God's truth without the slightest confusion and follows Islamic law (Sharia) directly despite greed and immorality.

4.4.5 Sociological approach

The Qur'an explains the sociological perspective in terms of Qawm, Ummah, Jamaat, Muamlah, Khilafat (Imamah), Ukhua (Ikhwah) etc. For example, QS. Al-Baqarah/2:30 contains elements of social structure, namely: (a) people, (b) land or situation and environment, (c) spiritual ties that connect people to land or character and, in turn, to people. On the other side. The term for such connection is "Khilafah".

Khilafat is a connection not only between man, nature and environment, but also between man and God. This is clearly described when the angel said: "Tajalu fihaman ufsidu fiha wa yasfiqu al-dima wa nahnu nusabihu bihamdika wa nuqadisu la ka" (You call it impure and bleeding, since we praise you and you are pure). This declaration is characteristic and progressive and is widely understood as an obligation to maintain the brotherhood of man and preserve the glory or holiness of God.

4.4.6 Dialogical approach

The Qur'an best describes the scientific discussion of religion, whether among individuals or groups, by inviting and encouraging it. Discussions will include theological debate as well as discussion and ethical issues. The method is indicated by the QS price. Ali Imran/3:64; Ankabut/29:46, Nahl/16:125. Scriptures reaffirm that a religious discussion with Mujadallah is a good discussion through the understanding of religion and the beliefs of other religions. (Rachmayanthy,2023).

While the concept of theology is expressed with the concepts of tawhid and circus, the concept of humanity or humanity is seen through the concept of equality of people, not commemorating others as gods (Rob Atau Arbab) and morality of conversation.

4.4.7 Comparative approach

The comparative approach is very common in the Qur'anic text, as stated in several verses, such as QS al-Imran/3:110, al-Radu/13:4, al-Layal/92:1-11. Terms are embryos of comparative perspective. The Qur'an uses such a method to describe human religiosity and natural phenomena, including human events.
In the case of natural phenomena, comparative studies attempt to unravel the mysteries of nature from two different or (even) contradictory themes (QS al-Ra'adu/13:4). Meanwhile, other verses (Surah Al-Imran/3:110 and Al-Layal/92:1-11) explain the comparison of the religious qualities of each person. Another verse also refers to inter-religious comparative studies, where the Qur'an reveals that each religion has different teachings, laws and regulations and that the believers of each religion should strive for good (QS al-Majidah / 5:48).

The plurality and diversity of religions is God's will (Sunnah), which is a test for people to determine their attitude and commitment to God and to strive for good. Last part of QS. Al-Mi'dah/5:48 says that God will eventually inform the people about what they disagree about. This means that people should explore the diversity and commonalities between religions, hang out and run on Mars.

4.5 The Vision of the Qur’an on the Objective and Significance of the Study of Religions

4.5.1 Sociological-ethical approach

In theoretical research, there is a conflict between religious research schools. The school of thought that it is pure science and that science should not interfere with the discipline except for its relevance and importance. Conversely, other schools of thought seek to mature and broaden the understanding of the purpose and responsibility of religious education, of one's own religion and of other people's religious traditions, to foster tolerance and mutual respect among believers of different religions, and, finally, to promote the study of ethics in dealing with religions' religious practices.

4.5.2 The Qur'an points to the existence of purpose and meaning in every religious discussion

In the case of the Qur'an, faith is studied or discussed for various purposes, for example: Scientific understanding or development (Tafakkuh)

If a person who believes in the Qur'an is studied more deeply, the purpose is given. A broader understanding for readers of other religions. As mentioned in the KS section, the view offered by the Qur'an is the doctrine of thought (Al-Imran wa'llitibar) and contemplation (Tafakkuh). Ali Imran/3:13; Repentance (9:122).

The first chapter says that many religions should be looked at and studied as Abraham did. Ibros means: reading, knowledge or understanding, the process of understanding and discovering science at the epistemological level.

So at the religious level, it means that instruction and instructions are valid. The first part presents Abraham by comparison, that is, presents two or more different images to examine their similarities and differences. By the way, the second verse shows that there is a commonality that is concerned about religion (Tafakkuh).

4.6 Tefâkkuh fi'd-

Din should not remain only at the level of thought and understanding, it should be a human responsibility, people should be more careful and careful to protect themselves. The state of awareness can be defined as supporting the knowledge gained from experience.

Qur'anic theology therefore has a scientific responsibility that requires intellectual freedom, openness and patience at the epistemological level, but which must be beneficial for the advancement of human life at the epistemological level.
5 CONCLUSIONS

In fact, faith is the message that Allah sent to the prophets and messengers, and it is the guide and guide for people's lives in this world and their future eternal lives. In this sense, religion is divine and infallible. In addition to this, interpretations and beliefs about religious thought, understanding and the activities or power of thinking in the name of Allah are also included in the religious section. Even those who do not believe in God belong to religion or belief. In this sense, religion is false, relative, and temporary. According to the above, religious concepts in the Qur'an are called al-din and al millah. According to tradition, religion is called shira or sharia, al-minhac, al-habal and other words. In both the first and second points, the concept of religion is based on the Qur'an. If this is the case, the right words include religious elements and elements related to al-Islam or allIslam (obedience, obedience and integrity to God) and tawhid (complete and muscular devotion to God). In terms of the Qur'an, religion is social, theological and scientific.

This is in contrast to the study of religion, created by Westerners who use only the scientific method and work solely in the interest of science, without science and therefore social, justice and faith. The Holy Quran mentions the historical process of understanding science and religion, the method of criticism, the method of surprise, the psychological method, the social method and many methods and methods. Conversational style and theological perspective. In this sense, religion is similar to the methodology of most developmental studies. However, since these methods are indicative only, more precise models are needed, which are not discussed in this study due to various limitations.

Regarding the importance and benefits of studying the religion of the Qur'an, the author can say that this study has a basis and a role in the development of people's understanding of knowledge and experience about Islam and other religions, and in inter-religious relations. It is based on a deeper understanding of the similarities and differences between their beliefs.

You can also live a competitive life by realizing the benefits of unity instead of the disadvantages created by negative thoughts and religious beliefs. Religious beliefs are also very important in purging faith from things that might harm the faith. Therefore, Dinul Hak means al-Islam or al-Islam Billah, and Tawhidullah means al-Risalah Ahira, which is taught by the Qur'an and Sunnah and can be used in the lives of the same people. It is recommended to eat.

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