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**THE IMPLEMENTATION OF *AL-ADÂBI AL-IJTIMÂ'Ī*
IN INTERPRETATION OF *FÂHISYAH* VERSES
(STUDY OF STYLE AS BUYA HAMKA)**

A THESIS

Submitted to Faculty of Ushuluddin as partial fulfillment of the requirements for
getting the Religion Degree (S.Ag) in Quran and Exegesis Sciences Department



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Date : 13 July 2022

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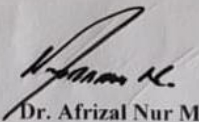
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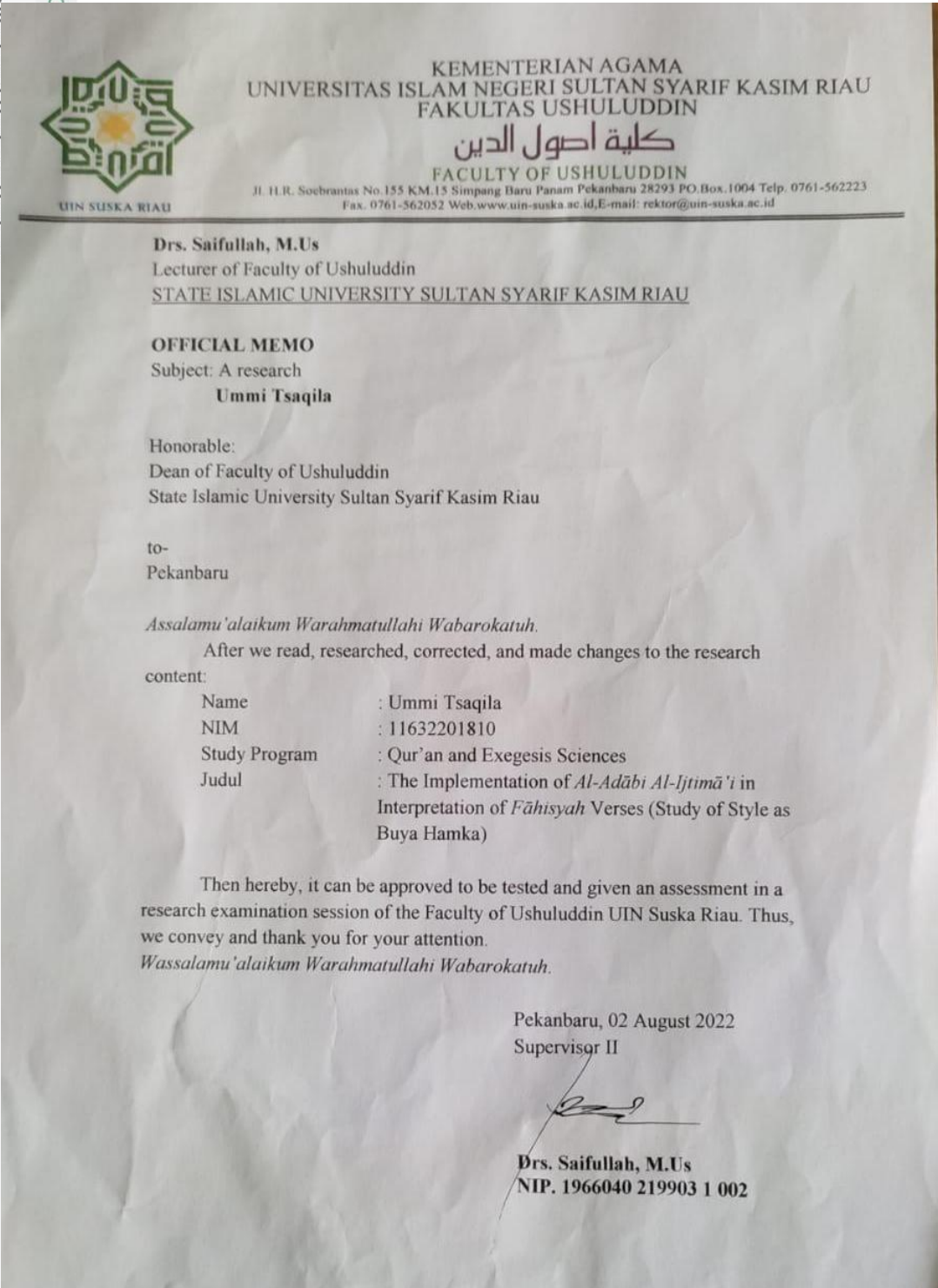
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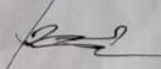
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TABLE OF CONTENT

TITLE

SUPERVISOR OFFICIAL MEMO

VALIDATION

STATEMENT LETTER

ACKNOWLEDGEMENT i

TABLE OF CONTENT iii

AGUIDE TO ARABIC transliteration v

ABSTRAK viii

ABSTRACT ix

ملخص x

CHAPTER I INTRODUCTION 1

A. Background of the Problem 1

B. Definition of The Terms 6

C. Identification of The Problems 7

D. Limitation of the Problem 8

E. Formulation of The Problem 8

F. Objective and Significance of The Research 9

G. The Systematics of Writing 9

CHAPTER II THEORETICAL FRAMEWORK 11

A. Theoretical Basis 11

1. *Al-Adabi Al-Ijtima'i* 11

a. The Definition of *Al-Adabi Al-Ijtima'i* 11

b. The Figures With The Style of *Al-Adabi Al-Ijtima'i* 13

c. The Style of Interpretation of *Al-Adabi Al-Ijtima'i* 14

2. General Understanding of *Fahisyah* 16



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3. Biography of Buya Hamka	17
B. Literature Review	21
CHAPTER III RESEARCH METHODS	24
A. Methods of The Research	24
B. Data Sources	25
C. The Technique of Collecting Data	25
D. The Technique of Data Analysis	26
CHAPTER IV THE INTERPRETATION AND DATA ANALYSIS	28
A. Interpretation of <i>Fahisyah</i> Verses According to Buya Hamka	28
1. Surah An-Nisa' [4] : 15	28
2. Surah An-Nahl [16] : 90	30
3. Surah Al-Isra' [17] : 32.....	32
4. Surah Al-A'raf [7] : 33	34
5. Surah An-Naml [27] : 54	36
6. Surah Al-Ankabut [29] : 28	36
B. Analysis	37
1. The Meaning of The Term <i>Fahisyah</i> and Its Derivation According to Buya Hamka in Tafsir Al-Azhar.....	37
2. The Implementation of <i>Al-Adabi Al-Ijtima'i</i> in Interpretation of <i>Fahisyah</i> Verses	40
BAB V CLOSING	49
A. Conclusion	49
B. Suggestions	50
BIBLIOGRAPHY	51
PERSONAL IDENTITY	

A GUIDE TO ARABIC transliteration

The transliteration of Arabic-Indonesian letters in this text is based on the Joint Decree of the Minister of Religious Affairs and the Minister of Education and Culture of the Republic of Indonesia, dated January 22, 1988, No. 158/1987 and 0543.b/U/1987, as stated in the Arabic Transliteration Manual (A Guide to Arabic Literation), INIS Fellow 1992.

A. Consonant

Consonant		
Arabic	=	Latin
ء	=	'
ب	=	B
ت	=	T
ث	=	Ts
ج	=	J
ح	=	h / h
خ	=	Kh
د	=	D
ذ	=	Dz
ر	=	R
ز	=	Z
س	=	S
ش	=	Sy
ص	=	s/s

Consonant		
Arabic	=	Latin
ض	=	d / d
ط	=	t / t
ظ	=	z / z
ع	=	'
غ	=	Gh
ف	=	F
ق	=	Q
ك	=	K
ل	=	L
م	=	M
ن	=	N
ه	=	H
و	=	W
ي	=	Y

Vocal

اَ = a

اِ = i

اُ = u

اَو = aw

اَي = ay

Long Vocal

اَ = ā

اِ = ī

اُ = ū

اَو = aw

اَي = ay

Example

تَكَاتُرٌ = takātsur

يَهَيِّجُ = yahīj

تَعَلَّمُونَ = ta'lamūn

سَوْفَ = sawf

عَيْنٌ = 'ayn

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B. Long Vocals and Diphthong

Each Arabic writing in the form of *fathah* vocal Latin writing is written with “a” *kasrah* with “I” *dlommah* with “u” while the long readings are each written in the following way:

Vocals (a) long = \hat{A} for example قال become qâla

Vocals (i) long = \hat{i} for example قيم become qîla

Vocals (u) long = \hat{U} for example دون become dûna

Especially for the reading of *ya'* nisbat, it should not be replaced with “i” but still written with “iy” to describe *ya'* nisbat at the end. Likewise, the sound of the diphthong, *wawu*, and *ya'* after *fathah* is written with “aw” and “ay”. Consider the following example:

Diphthong (aw) = ـَـو for example قول become qawlun

Diphthong (ay) = ـَـي for example خير become khayru

C. Ta' marbûthah (ة)

Ta' marbûthah is transliteration with "t" if it is in the middle of a sentence, and if *ta' marbûthah* is at the end of the sentence, it is transliterated by using "h". Such as الرسالة للمدرسة to *al-risalat li al-mudarrisah*, or when in the middle of a sentence consisting of *mudlaf* and *mudlaf ilayh* arrangement, then transliterated by using t connected with the following sentence, for example, في رحمة الله become *fi rahmatillah*.

D. Articles and Lafadh al-Jalâlah

The word “al” (ال) is written in lowercase unless it is located at the beginning of the sentence, while “al” in *Jalâlah* lafadz, which is in the middle of the sentence propped (*idlafah*), is then omitted. Consider the following examples:

1. Al-Imâm al-Bukhâriy say...
2. Al-Bukhâri, in the opening of the book, explained...
3. Masyâ‘ Allâh kâna wa mâ lam yasya‘ lam yakun.



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ABSTRAK

Skripsi ini berjudul “**Implementasi Al-Adabi Al-Ijtima’i pada Penafsiran Ayat-Ayat Fahisyah (Kajian Pola Penulisan Buya Hamka)**”. *Fahisyah* merupakan perbuatan keji atau jelek. Term *fahisyah* dan derivasinya mengacu pada makna keburukan yang beraneka ragam. Adapun salah satu makna kata *fahisyah* adalah perzinahan. Di Indonesia, tingkat kasus perzinahan yang nampak adalah adanya data hamil di luar nikah yang tercatat pertahunnya. Terlebih pada pandemi yang menerpa seluruh penjuru dunia ini, menjadi salah satu faktor meningkatnya kasus hamil di luar nikah. Didalam menafsirkan ayat-ayat *fahisyah*, Buya Hamka mengaitkan ayat tersebut dengan fenomena yang terjadi serta berusaha untuk menanggulangi problematika tersebut dan mengimplementasikannya dalam kehidupan masyarakat. Maka dari itu, rumusan masalah dari penelitian ini adalah bagaimana penafsiran ayat-ayat *fahisyah* menurut Buya Hamka dan bagaimana analisis implementasi *al-adabi al-ijtima’i* dalam penafsiran ayat-ayat *fahisyah*. Jenis penelitian ini adalah *library research* (kepuustakaan) dengan menggunakan metode *maudhu’i* (tematik). Adapun hasil penelitian terhadap 6 ayat yang sudah dipilih, yaitu: *pertama*, makna kata *fahisyah* dan derivasinya dalam Tafsir Al-Azhar beraneka ragam, diantaranya adalah zina, perbuatan keji yang merusak pergaulan dan keturunan, segala sesuatu yang berhubungan dengan *faraj*, *musahaqah*, suka memaki-maki, bercarut, berkelahi dengan tetangga, dan penyakit homoseksual. *Kedua*, diantara poin-poin penting yang terkandung dalam penafsiran ayat-ayat *fahisyah* tersebut, mengarahkan manusia agar tidak terjerumus dalam perbuatan zina dan juga merupakan upaya preventif dari problematika zina itu sendiri, yang mana solusi ini bisa diaplikasikan pada masa sekarang, yaitu: larangan *tabarruj*, *berkhalwat*, tidak terjerumus ke dalam *liwath* atau homoseksual, *musahaqah* atau lesbian, dan menjauhi pornografi.

Kata Kunci: Implementasi, *Al-Adabi Al-Ijtima’i*, *Fahisyah*.

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ABSTRACT

This thesis is entitled "**The Implementation of *Al-Adabi Al-Ijtima'i* in Interpretation of *Fahisyah* Verses (Study of Style as Buya Hamka)**". *Fahisyah* is a heinous or lousy act. The term *fahisyah* and its derivation refer to the variegated meanings of ugliness. One of the meanings of the word *fahisyah* is adultery. In Indonesia, the apparent rate of adultery cases is the annual data on pregnancies outside of marriage. Especially in the pandemic that has hit all corners of the world, it has become one of the factors for the increasing cases of pregnancy outside of marriage. In interpreting the *fahisyah* verses, Buya Hamka relates the verses to the phenomena that occur and tries to overcome these problems and implement them in people's lives. Therefore, the problem of this research is how does Buya Hamka interpret the *fahisyah* verses and how to analyze the implementation of *al-adabi al-ijtima'i* in interpretation of *fahisyah* verses. This type of research is library research using the *maudhu'i* (thematic) method. The results of the study on the six verses that have been chosen, namely: *first*, the meaning of the word *fahisyah* and its derivation in the *Tafsir Al-Azhar* are varied, including adultery, heinous acts that damage associations and lineage, and everything related to *faraj*, *musahaqah*, likes to curse, fight with neighbors, and homosexual diseases. *Second*, among the essential points in interpreting these *fahisyah* verses, it directs people not to commit adultery. It is also a preventive effort against the problem of adultery itself, which can be applied in the present, namely: the prohibition of *tabarruj*, *khalwat*, not falling into *liwath* or homosexuality, *musahaqah* or lesbian, and staying away from pornography.

Keywords: Implementation, *Al-Adabi Al-Ijtima'i*, *Fahisyah*.

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ملخص

عنوان هذه الرسالة "تطبيق الأدبي الاجتماعي في تفسير آيات الفاحشة (دراسة أنماط كتابة بوياء حمكا)". الفاحشة عمل حقير أو سيء. ويشير لفظ الفاحشة ومشتقاتها إلى معانٍ مختلفة من الشر. وأما من معاني كلمة الفاحشة الزنا. في إندونيسيا، المستوى المرئي لحالات الزنا هو البيانات المتعلقة بالحامل خارج نطاق الزواج والتي يتم تسجيلها سنويًا. خاصة في هذا الوباء الذي أصاب جميع أنحاء العالم، فقد أصبح أحد عوامل زيادة عدد حالات الحمل خارج نطاق الزوجية. في تفسير آيات الفاحشة يربط بوياء حمكا هذه الآيات بالظواهر التي تحدث ويحاول التغلب عليها وتنفيذها في حياة الناس. لذلك فإن صياغة المشكلة من هذا البحث هي كيفية تفسير آيات الفاحشة عند بوياء حمكا وكيفية تحليل تطبيق الأدبي الاجتماعي في تفسير آيات الفاحشة. هذا النوع من البحث هو البحث المكتبي باستخدام طريقة المودوي. وتتنوع نتائج البحث عن الآيات الست التي تم اختيارها، وهي: أولاً: معنى كلمة الفاحشة واشتقاقها في تفسير الأزهر، متنوعة، منها الزنا، والأفعال الشنيعة التي تلحق الضرر بالعلاقات والنسل، وكل ما يتعلق بالفرج، مساحقة، مثل الشتم، والشتم، والشتم، والقتال مع الجيران، والمرض المثلي. ثانياً: من بين النقاط المهمة الواردة في تفسير آيات الفاحشة أنه يوجه الإنسان إلى عدم الوقوع في الزنا، كما أنه جهد وقائي من مشكلة الزنا نفسها، حيث يمكن تطبيق هذا الحل في الوقت الحاضر، وهي: تحريم التبرج، والعزلة، وعدم الوقوع في اللواط أو اللواط، أو المسابقة، أو السحاقية، والابتعاد عن الإباحية.

كلمات مفتاحية: التطبيق ، الأدبي الاجتماعي ، الفاحشة

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CHAPTER I INTRODUCTION

A Background of the Problem

In Islam, the criteria for good and evil are concerned with *aqidah* and *shari'a*, which are believed to come from Allah Almighty and His Messenger. Meanwhile, those concerned with world affairs are judged by their conformity with the purpose of *syar'i*. If the attitude, behavior, and deed follow the purpose of the *shari'a*, then the attitude of conduct and act is declared good. And vice versa. If it is contrary to the purpose of *syar'i*, then the attitude, behavior, and deed are expressed bad.¹

One of the evil deeds contrary to *shari'a*'s purpose is adultery. The emergence of this adultery disease, one of which can be caused by *khalwat*, namely both men and women, or often known as "courtship". In Indonesia, the apparent rate of adultery cases is the data on pregnancies outside of marriage which is recorded annually. Especially in this pandemic that has hit all corners of the world, one factor that has become a factor is the increase in cases of pregnancy outside of marriage. One of the cities in Indonesia with the second highest number of pregnant students outside of marriage is Jogjakarta. Based on existing data, Jogjakarta found that the pregnancy rate in 2022 was 45 cases after South Tangerang, 276 cases.²

Demographics and Health Indonesia (SDKI) in 2017, the review mentioned that most teenage girls (81%) and teenage boys (84%) have been dating. 44% of teenage girls and 44% of teenage boys start dating at 15-17 years old. Most teenage boys and teenage girls admitted that when dating, they held hands (64% of women and 75% of men), hugged (17% of women and 33% of men), kissed lips (30% of women and 50% of men) and groped (5% of

¹ Ahmad Fauzan, "Makna *Fahsya* ' dalam Al-Quran" (Kajian Ayat-Ayat *Fahsya* ' dalam Al-Quran", *Al-Bayan : Jurnal Studi Al-Quran dan Tafsir*, Vol. 3, No. 1, Juni 2018, p. 63.

² Lutfan Faizi, accessed from <https://lifestyle.sindonews.com/read/683391/156/3-kota-di-indonesia-dengan-jumlah-pelajar-hamil-di-luar-nikah-terbanyak-nomor-2-capai-ribuan-1644573776>, on Tuesday, 02 August 2022 at 07.55am.

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women and 22% of men). Sexual intercourse activity is reported to be 8% of men and 2% of women, and the reason is: mutual love, curiosity/curiosity, just happened, because forced and influenced friends. 59% of women and 74% of men their first time to have sexual intercourse at the age of 15-19. The highest percentage occurred at 17, 19% of both men and women.³

Muslims are prohibited from approaching adultery because adultery is a heinous act and an improper way of distributing sexual appetite.⁴ In the Qur'an, *fahisyah* is a horrific or ugly act. Several terms refer to the meaning of various bad things, one of which is the term *fahisyah* word which has the purpose of appalling deeds in the Qur'an. In language, a *fahisyah* comment is a form of adjective taken from the root of a phrase consisting of three letters ف ح ش which mean the word's source refers to the spectacle of everything (bad things).⁵

The word *fahisyah* consisting of the letter *fa-ha-syin* in the Quran, has several meanings, including increasing and becoming many, so that all those who pass their size and boundaries are called *fahisy*. So, likewise, something that does not fit the truth and size. *Fahisyah* also means heinous words and deeds. According to Ibn Al-Asir, most of the terms *fahisyah* mean adultery, and it is called *fahisyah*.⁶

The verses of the Quran use the word *fahisyah* not only in the sense of adultery but also include forms of sexual deviance. The sexual perversion in homosexual behavior first committed by the Prophet Luth was called the *fahisyah*, i.e., QS. Al-A'raf [7]: 80, An-Naml [27]: 54, and Al-Ankabut [29]: 28. Adultery is also named *fahisyah*, i.e., in QS. Al-Isra [15]: 32, as is lesbian

³ Naency Mayren, dkk., "Determinan Perilaku Pacaran Pada Remaja", *Jurnal Kesehatan Komunitas*, Vol. 6, No. 3, 2020, p. 273.

⁴ Budi Kisworo, "Zina dalam Kajian Teologis dan Sosiologis", *Al-Istinbath : Jurnal Hukum Islam*, Vol. 1, No. 1, 2016, p. 5.

⁵ Jamaluddin Muhammad bin Makram Ibnu Manzur al-Afriqi al-Misri, *Lisan al-'Arab*, (Beirut: Dar al-Shadiz, 1992), Juz 38, p. 3355.

⁶ Muzdalifah Muhammadun, "Konsep Kejahatan dalam al-Quran (Perspektif Tafsir Maudhu'i)", *Jurnal Hukum Diktum*, Vol. 9, No. 1, January 2011, p. 21.

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behavior in QS. An-Nisa [4]: 15, infidelity in QS. An-Nisa [4]: 19 and 25, as well as action porn in nude form despite QS worship in Q.S. Al-A'raf [7]: 28.⁷

Among the verses in the Quran relating to the *fahisyah*, it is mentioned in Surah Ali-Imran verse 135:

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرَ
اللَّهُ لِمَنْ يَشَاءُ إِنَّ اللَّهَ عَلِيمٌ ذَكِيمٌ

“And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins – Who forgiveth sins save Allah only? – and will not knowingly repeat (the wrong) they did.”

Wahbah al-Zuhaili, in his interpretation, explained the meaning of the *fahisyah* in this verse, which means excellent sin and evil deeds whose harmful effects befall the person who does it, but also such as adultery, ghibah (gossiping), and others. In comparison, *zhulmun nafsi* (self-persecution) is a sin whose harmful effects only befall people who do it, such as drinking liquor and others.⁸

Allah Subhanahu wa Ta'ala has prohibited all heinous deeds, which are and are invisible. Allah also forbids approaching all horrific acts and commands that avoid and close all access that can lead to these forbidden deeds. Allah also forbids all these heinous acts and powers that they stay away from and close all access that can drag them toward the forbidden deed. These are Allah's mercy towards the servants, and there is a guardianship that Allah gives to His servants not to be exposed to harm in this world and the Hereafter.⁹

Therefore, one of the heinous deeds in the form of the word *فاحشة* which Allah Almighty forbids in the Quran is the act of adultery. Therefore, Allah Almighty said in QS. Al-Isra verse 32 is as follows:

⁷ *Ibid.*, p. 21.

⁸ Wahbah az-Zuhaili, *al-Tafsir al-Munir fi al-'Aqidah wa al-Syari'ah wa al-Minhaj*, (Jakarta: Gema Insani, 2013), Vol. 2, p. 417.

⁹ Nurmayani, “Penyebab Zina dan Akibat yang Ditimbulkannya”, *Jurnal Pengabdian Kepada Masyarakat*, 2014, p. 1.

وَلَا تَقْرُبُوا الزَّوَاجَ إِذَا كَانَ فَحِشَةً وَسَاءَ سَبِيلًا

“And do not approach unlawful sexual intercourse. Indeed, it is ever an immorality and is evil as a way.”

Buya Hamka interpreted that the heinous act or *فاحشة* is adultery because of the prohibition at the beginning of the verse, which is not to approach adultery. Adultery here is any copulation that is not legalized by marriage. Buya Hamka interpreted this prohibition as due to the existence of *shahwat* on men and women because this *khalwat* belongs to the matter that leads to adultery.¹⁰

When interpreting this verse, Buya Hamka relates the verse to the phenomena that occur in society. Buya Hamka mentioned that in modern times the path that draws closer to the act of adultery is open everywhere. Obscene movies, magazines, and pornographic books, and recently there is something that has attracted even more attention, promiscuity.¹¹

Mufassir's efforts in interpreting verses from the Quran by relating these interpretations to social life or social problems are one of the characteristics of the style of interpretation of *al-Adabi al-Ijtima'i*.¹² The style of *al-Adabi al-Ijtima'i* is a style of interpretation that explains the instructions of the verses of the Quran that are directly related to society, as well as efforts to overcome their problems based on the instructions of the verses by putting forward these instructions in a language that is easy to understand and implement in people's lives. Therefore, the most important thing about the style of interpretation of *al-Adabi al-Ijtima'i* is that the texts of the Quran are associated with the realities of people's lives, social traditions, and civilizational systems so that it can solve the problem.¹³

¹⁰ Buya Hamka, *Tafsir Al-Azhar*, Vol. 6 (Singapura: Pustaka Nasional PTE LTD, 1982), p. 4048.

¹¹ *Ibid.*, p. 4049.

¹² Quraish Shihab, *Studi Kritis Tafsir Al-Manar*, (Bandung: Pustaka Hidayah, 1994), p. 549.

¹³ Abdurrahman Rusli Tanjung, “Analisis Terhadap Corak Tafsir *Al-Adaby Al-Ijtima'i*”, *Analytica Islamica*, Vol. 3, No. 1, 2014, p. 162.

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The *al-Adabi al-Ijtima'i* style is a collaboration of two styles in interpretation, namely the *adabi* style and *ijtima'i*. The *adabi* style is a study that rests or focuses on analysis related to vocabulary and verse arrangement with the help of a set of linguistic and literary sciences that include *sarf*, *nahwu*, *lughah*, and *balaghah*.¹⁴ Meanwhile, the *adabi* style is a style of interpretation that emphasizes an in-depth study of social and cultural conditions in society. *Mufasssir* tried to examine the development and diversity of society's social conditions, economic conditions, intellectuality, faith, and politics. After discovering the social "disease" in the community, the *mufasssir* tried to dig up *hidayah* or instructions from the Quran to improve the social conditions of the society.¹⁵

The central figure who uses this style is Shaikh Muhammad Abduh, then developed by his disciple and friend, Sayyid Muhammad Rasyid Ridho, followed by other *mufasssir* such as Musthafa Al-Maraghi, Mahmud Syaltut, and others.¹⁶ However, along with the development of Islamic studies, in the 20th century, the network of Islamic intellectuals in Indonesia expanded. As a result, not only in the Middle East, the process of intellectualization has become rampant among Indonesian Muslims in terms of methodology, writing techniques, styles, and language used.¹⁷

One of the Indonesian interpretation books with the *adabi ijtima'i* style is Buya Hamka's tafsir Al-Azhar. In the interpretation of Al-Azhar, Buya Hamka presents a simple interpretation. That is, the explanation given by Hamka in the interpretation is not too high so that anyone can understand it regardless of the status and breadth of insight possessed. In addition, Buya Hamka's

¹⁴ Kusroni, "Mengenal Tafsir Tahlili Ijtihadi Corak Adabi Ijtima'i", *Hermeneutik: Jurnal Ilmu Al-Quran dan Tafsir*, Vol. 10, No. 1, 2016, p.124.

¹⁵ Afrizal Nur, *Memahami Orientasi dan Corak Penafsiran Buya Hamka*, (KALIMEDIA: Yogyakarta, 2021), p. 23-24.

¹⁶ Rachmat Syafi'ie, *Pengantar Ilmu Tafsir*, (Bandung: Pustaka Setia, 2006), p. 255.

¹⁷ Nur Huda, *Sejarah Sosial Intelektual Islam di Indonesia*, (Jakarta: Rajawali Press, 2015), p. 275.

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explanation of the interpretation of Al-Azhar is also not too low so that readers will not get tired of reading it.¹⁸

I want to discuss this issue from the problem statement described above. As we already know, there are so many kinds of adultery nowadays, and people have considered it commonplace. Even though the impact of adultery is not only for the perpetrators, it affects people's lives. And this discussion is outlined in the title: **“The Implementation of *Al-Adabi Al-Ijtima'i* in Interpretation of *Fahisyah* Verses (Study of Style as Buya Hamka).”**

B. Definition of The Terms

1. Implementation

An action or implementation of a plan that has been prepared carefully and in detail. Implementation is usually done after the planning has been considered perfect. According to Nurdin Usman, implementation is down to the system's activity, action, or mechanism. Implementation is not just an activity but a planned activity to achieve the activity's objectives.¹⁹

2. Style

In the Indonesian dictionary, the word style has several meanings. Among them, style means flowers or pictures (some are colored) on the fabric (woven, etc.), also indicates the type of color type on the base color, also means specific properties (understand, kinds, shapes). The word style in historical literature is interpreted, usually used to translate the word *al-laun*, in Arabic, meaning color. The term is also used by Azzahaby in his book *At-Tafsir Wa-al-Mufasssirun*. And it can be understood that the style of interpretation is the tendency and standard of truth that *mufasssir* uses to

¹⁸ Halimatussa'diyah and Apriyanti, “Sosio-Kultural Tafsir al-Quran Melayu Nusantara : Kajian Atas Tafsir Al-Azhar Karya Hamka”, *Jurnal Ilmu Agama Mengkaji Doktrin Pemikiran dan Fenomena Agama*, Vol. 19, No. 2, December 2018, p. 227.

¹⁹ Nurdin Usman, *Konteks Implementasi Berbasis Kurikulum*, (Jakarta: Grasindo, 2002), p.70.

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explain the meaning of the Qur'an, which makes it different from other interpretations.²⁰

3. *Al- Adabi Al-Ijtima'i*

A style of interpretation that explains the instructions of the verses of the Quran that are directly related to society, as well as efforts to overcome their problems based on the instructions of the verses, by putting forward these instructions in a language that is easy to understand and implement in people's lives. The most important thing about the style of interpretation of *al-Adabi al-Ijtima'i* is that the texts of the Quran are associated with the realities of people's lives, social traditions, and civilizational systems so that it can solve problems.²¹

4. *Fahisyah*

According to linguists, all things that go beyond the limits can be called *fahisyah*, but this is specific to wrong items and does not like normal fitrah, both in words and actions. Things not by the truth and reasonable rate are also called *fahisyah*. It is one type of wildness and stupidity, the opposite of guardedness, self-control, and common sense.²²

Identification of The Problems

Along with the background of the problem, some cases are discussed in this research. Those are:

1. Buya Hamka interprets the *fahisyah* verses
2. The implementation of *al-adabi al-ijtima'i* in interpretation of *fahisyah* verses.

²⁰ Muhammad Erpian Maulana, "Corak Tafsir Periode Pertengahan", *Bayani: Jurnal Studi Islam*, Vol. 1, No. 2, September 2021, p. 213.

²¹ Abdurrahman Rusli Tanjung, "Analisis Terhadap Corak Tafsir Al-Adabi Al-Ijtima'i", *Analytica Islamica*, Vol. 3, No. 1, 2014, p. 1.

²² Alimin Mukhtar, *Fahisyah*, accessed from <https://www.hidayatullah.com/spesial/hidcompedia/read/2016/02/16/89469/faahisyah.html> on February 7, 2022).

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D. Limitation of the Problem

The writer traced the word فحش with various forms of derivation mentioned repeatedly 24 times in different wazan. The wazan [فاحشة] has 13 verses, namely: *ali-Imran*: 135, *an-Nisa'*: 15, 19, 22, and 25, *al-A'raf*: 28, and 80, *al-Isra'*: 32, *an-Nur*: 19, *an-Naml*: 54. *al-Ankabut*: 28, *al-Ahzab*: 30, and *at-Talaq*: 1. On wazan [فحشاء] has seven verses, namely: *al-Baqarah*: 169 and 268, *al-A'raf*: 28, *Yusuf*: 24, *an-Nahl*: 90, *an-Nur*: 21, and *al-Ankabut*: 45. And the wazan [فواحش] has four verses, namely: *al-An'am*: 151, *al-A'raf*: 33, *ash-Shura'*: 37, and *an-Najm*: 32.²³

The writer only focuses on discussing *fahisyah* verses related to or that have the meaning of adultery and deeds that are close to adultery and tells them about the phenomenon of the social life of society that occurs today, namely in QS. Al-A'raf [7]: 33, QS. Al-Isra' [15]: 32, QS. An-Nahl [16]: 90, QS. An-Naml [27]: 54 and QS. Al-Ankabut [29]: 28.

And to discuss the implementation of *al-adabi al-ijtima'i* in the interpretation of *fahisyah* verses in this study, the writer only focuses on studying one book of interpretation of the Quran, namely the book of *Tafsir Al-Azhar* by Buya Hamka.

E. Formulation of The Problem

Based on the described above, the problems formulated to:

1. How does Buya Hamka interpret the *fahisyah* verses?
2. How to analyze the implementation of *al-adabi al-ijtima'i* in interpretation of *fahisyah* verses?

F. Objective and Significance of The Research

1. The Objective of The Research

²³ Muhammad Fuad 'Abd al-Baqi, *al-Mu'jam al-Mufahras li Alfaz al-Qur'an al-Karim*, (Beirut: Dar al-Fikr, 1992), 3rd Printing, p. 624.

Based on the formulation of the problem above, the objectives to be achieved by the writer are as follows:

- a. To find out the interpretation of the Qur'anic verse about the meaning of the word *fahisyah*.
- b. To find out Buya Hamka's interpretation of the term *fahisyah* in his interpretation of Al-Azhar and its implementation in social life.

2. The significance of the Research

- a. Theoretically: To be added to the Library of Ushuluddin Faculty of Qur'anic Sciences and Tafsir, this research is also expected to be useful for other authors as a comparative study.
- b. Practically: The values contained in the *fahisyah* and its implementation in social life.
- c. Theologically: This research is expected to add to our faith as Muslims.

G. The Systematics of Writing

Systematics of writing is a part that describes the outline or framework of research. The presentation is in chapters, with brief information about the discussion topic and the objectives achieved through the forum.²⁴

This research is described in five chapters, and each chapter consists of several sub-chapters as follows:

CHAPTER I: Introduction containing the background of the problem, the definition of terms, problem identification, problem limitation, problem formulation, research objectives, research significance, and writing systematics.

CHAPTER II: Theoretical framework. First, it contains a theoretical basis, namely a general explanation of The Implementation of *al-Adabi al-Ijtima'i* in Interpretation of Fahisyah Verses (Study of Style as Buya Hamka).

²⁴ The Team of Writing Guidelines for Writing Scientific Papers, *Pedoman Penulisan Karya Ilmiah, Makalah, Sinopsis, Proposal, dan Skripsi (revised edition)*, (Pekanbaru: Mulia Indah Kemala, 2015), p. 72.

It also presented a literature review containing research relevant to the writer's issue, including journals and thesis.

CHAPTER III: This chapter describes research methods, including types of research, data sources (primary and secondary), data collection techniques, and data analysis techniques.

CHAPTER IV: Chapter four is a chapter that contains the subject of discussion. The writer explains the interpretation of *fahisyah* verses according to Buya Hamka, the meaning of the term *fahisyah* and its derivation according to Buya Hamka in *Tafsir Al-Azhar*, and the implementation of *al-Adabi al-Ijtima'i* in interpretation of *fahisyah* verses.

CHAPTER V: The closing chapter contains conclusions and suggestions.

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CHAPTER II THEORETICAL FRAMEWORK

A Theoretical Basis

1. *Al-Adabi Al-Ijtima'i*

a. The Definition of *Al-Adabi Al-Ijtima'i*

In terms of language, the word *al-adabi* comes from the form of *masdar* (infinitive), while the verb (*madi*) is *aduba*, which means manners and literature. Lexically, the word denotes the norms used as a handle for a person behaving in his life and expressing his artwork. Therefore, the term *al-Adabi* can be translated into cultural literature. The word *al-Ijtima'i* means a lot of getting along with the community or can be translated into society. So etymologically, *al-Adabi al-Ijtima'i* is an interpretation oriented toward cultural and societal literature, or it can be called a *socio-cultural* interpretation.²⁵

Al-Adabi Al-Ijtima'i, born due to the development of modern times, has its characteristics and is different from other interpretations. According to Husain Al-Dzahabi, *al-Adabi al-Ijtima'i* is an interpretation that explains the verses of the Qur'an based on the thoroughness of expressions arranged in straightforward language by emphasizing the primary purpose of the Qur'an, then applying them to the order of social life. Such as solving the problems of Muslims and the nation in general, in line with people's social life development.²⁶

Meanwhile, according to Manna' Khalil Al-Qattan, *al-Adabi al-Ijtima'i* is an interpretation enriched with the History of the salaf and with a description of the sunnatullah that occurs in social life, outlining the style of the qur'anic expression that is *musykil* by revealing its meaning, with such a straightforward meaning and trying to explain

²⁵ Abdurrahman Rusli Tanjung, "Analisis Terhadap Corak Tafsir Al-Adaby Al-Ijtima'i", *Analytica Islamica*, Vol. 3, No. 1, 2014: 162-177, p. 163.

²⁶ Abd. Ghafir, "Sekilas Mengenal At-Tafsir Al-Adabi Al-Ijtima'i", *Jurnal Ilmu Syari'ah dan Hukum (al-Ahkam)*, Vol. 1, No. 1, Januari-Juni 2016, p. 27.

the problems that *musykil*, to restore the glory and honor of Islam and treat the diseases of society through the instructions of the Qur'an.²⁷

According to Dr. Abd al-Hayy al-Farmawi, *al-Adabi al-Ijtima'i* is an interpretation that expresses the expressions of the Qur'an carefully, further explaining the meanings referred to by the Qur'an in a beautiful and exciting language style. Then in the following steps, *mufasssir* seeks to connect the nash-nash of the Qur'an that is being studied with the social reality and existing cultural system.²⁸

Based on the understanding put forward by the three authors, it can be described the meaning and purpose of *al-Adabi al-Ijtima'i* as follows:

1. Trying to tell the language's beauty and the Qur'an's efficacy.
2. Trying to explain the meaning or purpose intended by the Qur'an.
3. Trying to tell how the Qur'an contains laws, Sunnatullah, and rules of society.
4. Intending to help solve various problems faced by humanity in general, through the instructions and teachings of the Qur'an oriented towards the good in the world and the afterlife.
5. Trying to bring together the teachings of the Qur'an with the theories of science.
6. Trying to explain to humanity that the Qur'an is an eternal holy book, it will never change its verses throughout the development of the times and human civilization until the end of time.
7. Trying to eliminate all lies and doubts claimed in the Qur'an with solid arguments and able to fend off all evil.

All these things are expressed and elaborated in a beautiful language style, attractive, alluring, and make the reader fascinated and

²⁷ Manna' Khalil Al-Qattan, *Studi Ilmu-ilmu Qur'an*, (Bogor: Pustaka Litera Antar Nusa, 1996), p. 482.

²⁸ Abd Al-Hayy Al-Farmawi, *Metode Tafsir Maudhu'i Suatu Pengantar*, (Jakarta: Raja Grafindo Persada, 1994), p. 28.

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Penetrated his heart so that his heart was moved to pay attention to the Qur'an and aroused the passion for knowing all the meanings and secrets of the Qur'an al-Karim.²⁹

So, it can be said that the style of interpretation of *al-Adabi al-Ijtima'i* is a style of arrangement that explains the instructions of the verses of the Qur'an that are directly related to society, as well as efforts to overcome the diseases of civilization or their problems based on the instructions of the verses, by presenting these instructions in a language that is easy to understand but beautiful to hear.³⁰

b. The Figures with the style of *Al-Adabi Al-Ijtima'i*

The following is reviewed by several figures or *mufassir* whose interpretive works are oriented towards the style of *al-Adabi al-Ijtima'i*, namely:

1. Muhammad Abduh (1266 H / 1849 M – 1905) and Rashid Ridha (1282 H – 1354 H / 1935 M) with his work *The Interpretation of al-Qur'an al-Karim (Tafsir al-Manar)*.
2. Muhammad Mustafa al-Maraghi (1326-1365 H) with his work *The Interpretation of al-Maraghi*.
3. Sayyid Qutub with his work *The Interpretation of Fi Zilal al-Qur'an (under the auspices of the al-Qur'an)*.
4. Buya Hamka with his work *The Interpretation of al-Azhar*.
5. Abdullah Yusuf Ali with his work *The Holy Quran, Text, Translation and Commentary*.
6. M Quraish Shihab is a famous *mufassir* in Indonesia who is very productive in producing works related to the interpretation and the Qur'an. One of his monumental works is the interpretation of *al-Misbah*.³¹

²⁹ *Ibid*, p. 29.

³⁰ Abdurrahman Rusli Tanjung, "Analisis Terhadap Corak Tafsir Al-Adaby Al-Ijtima'i", p. 163.

³¹ *Ibid*, p. 164-173.

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c. The Style of Interpretation of *Al-Adabi Al-Ijtima'i*

This Style of interpretation of *Al-Adabi Al-Ijtima'i* includes several points as follows:

1. Seeing that each surah is a unity, the verses have a connectedness or *munasabah*.

One of the aspects that stands out in this style of interpretation is trying to prove that the verses in the Qur'anic letter are complete unity because the Qur'an, as Kalamullah, can't have any relevance between one verse and another. This reason, at the same time, refutes while people who argue that the arrangement of the verses of the Qur'an is chaotic, not systematic, and has no relevance between one verse and another.

2. The Verses of the Qur'an are general.

The content of the Qur'an is universal and occurs continuously throughout time until the day of judgment. There are lessons, promises, threats, good news, torments, and teachings on moral *'aqidah* and worship that apply to all peoples and nations anywhere and anytime. It applies to everyone with these past, present, and future qualities. With the universality of the content of the verses of the Qur'an, opinions that limit the understanding and range of the Qur'an only apply for a specific time will be rejected. For example, the nature of hypocrites described at the beginning of surah *Al-Baqarah* is addressed to hypocrites during the time of the Prophet.

3. The Qur'an is the source of *Aqidah* and Law.

This stream of interpretation styles argues that the Qur'an is the primary source of Islamic religious and *shari'a* teachings. To establish a provision of the law must return to the principal source, the Qur'an. In other words, it is not easy to be able to accept one's opinions and ideas without checking the truth based on the Qur'an and Sunnah.

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4. The use of reason is widespread in understanding the verses of the Qur'an.

One of this interpretation's dominant and distinctive features is the rational use of reason-based understanding. The reason is that the Qur'an highly values the mind and positions it in a very honorable position. Therefore, many verses of the Qur'an command use reason as demands: أَفَلَا تَتَفَكَّرُونَ، أَفَلَا تَتَدَبَّرُونَ، أَفَلَا تَعْقِلُونَ and other similar requests for the human to use his mind to think about everything, intuition demands the same thing.

5. Oppose and eradicate *Taqlid*.

One of the intense efforts of this style of interpretation is to eliminate the practice and belief of blind *taqlid* in Islamic society because *taqlid* is considered to cause stagnation of Muslim thought and regress. Muhammad Abduh, a scholar of this tradition, believes that the Qur'an strongly denounces those who follow the opinions of their predecessors without a critical attitude and apparent reason. This belief is based on verse 170 of al-Baqarah:

"When it is said to them: "Follow what God has revealed, "they reply: "No, we shall follow only what our fathers had practiced," even though their fathers had no wisdom or guidance!"

6. Associating the Interpretation of the Qur'an with social life.

The breath of this interpretation is oriented to social life. One of the characteristics is associating the Qur'an verses with social problems at the time of *mufasssir* writing the interpretation. For example: in the time Shaykh Muhammad Abduh wrote *Tafsir al-Manar*, Egyptian Muslims were in the grip of Western colonialism (British), so the interpretation written seeks to arouse the fighting spirit of Egyptian Muslims to

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Rise against colonization and re-examine the values of the Qur'an to push toward the Egyptian nation's independence, progress, and prosperity.³²

2. General Understanding of *Fahisyah*

In the Qur'an, *fahisyah* is a heinous act. Several terms refer to the meaning of various bad things, one of which is the term *fahisyah* word which has the purpose of horrific deeds in the Qur'an. In language, a *fahisyah* comment is a form of adjective taken from the root of a phrase consisting of three letters ف ح ش which mean the word's source refers to the spectacle of everything (bad things).³³

The meaning of the word *fahisyah* mentioned in the Qur'an leads to filth, deceit, transgression, and the like. It can also be said that the *fahisyah* is an act that has come out of the norms of humans and the law of *shari'a* ordained by Allah. These heinous deeds are demons constantly trying to plunge humans into the abyss of destruction in various ways of toxicity, stinginess, and all things that the *syara'* forbids.³⁴

In *Mu'jam Mufradat Alfaz al-Qur'an*, it is stated that the word *fahisyah* comes from الفاحش والفحشاء والفاحشة which means ما عظم قبحه من الأفعال والأقوال (the ugliest deeds and words).³⁵

According to Ibn Barri: الفاحش الشيء الخلق المتشدد البخل (a very severe moral disorder such as bakhil). In a hadith mentioned إن الله يبغض الفاحش المتفحش which means كل ما يشدد تبعة من الذنوب والمعاصي (something of sin and vice that is hated).³⁶

³² Quraish Shihab, *Studi Kritis Tafsir Al-Manar*, (Bandung: Pustaka Hidayah, 1994), p. 548-549.

³³ Jamaluddin Muhammad bin Makram Ibnu Manzur al-Afriqi al-Misri, *Lisan al-'Arab*, (Beirut: Dar al-Shadiz, 1992), Juz 38, p. 3355.

³⁴ Uswatun Hasanah, *Penafsiran Zina, Fahisyah, Khabisah (Suatu Pendekatan Tafsir Maudhu'i)*, Tesis Magister, (Semarang: UIN Walisongo Semarang, 2015), p. 24.

³⁵ Al-Raghib al-Asfahani, *Mu'jam mufradat Alfaz al-Qur'an*, (Beirut: Daar al-Fikr, T.T.), Juz II, p. 80.

³⁶ Jamaluddin Muhammad bin Makram Ibnu Manzur al-Afriqi al-Misri, *Lisan al-'Arab*, p. 3355.

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In the dictionary, *al-Muhit* tendency of the *fahisyah* word is a form of adultery and all acts of sin that reach a terrible level and are all things Allah Subhanahu wa Ta'ala forbids. When the word is in the form of the *fahsya'* word, it shows the meaning of terrible habits in general, such as a miserly attitude in preventing not issuing *zakat*. If the philosophy becomes a tremendous attitude miserly, it enters the territory of the meaning of the *fahisy* word.³⁷

Another opinion explains that the word *fahsya'* and its derivations mean all disobedience or sin, which is considered harmful according to human thought. But, at the same time, this deed can affect others and is a worse act than *al-su'*.³⁸ Therefore, everything viewed severely by *shari'a* or the human view of all disobedience and all bad things that go beyond the limits are denied by common sense and despised by Islamic law.³⁹

3. Biography of Buya Hamka

Hamka is an acronym for the name Haji Abdul Malik Karim Amrullah, the name after he performed hajj in 1927 and got additional Hajj. He was born in a village called Tanah Sirah, in Nagari Sungai Batang, on the shores of Lake Maninjau, West Sumatra on February 17, 1908. His father was a famous cleric DR. H. Abdul Karim Amrullah, Haji Rasul, who carried Islamic understandings in Minangkabau. Hamka's mother was named Siti Safiyah. The maternal grandfather is named Gelanggang, his title is Bagindo Nan Batuah.⁴⁰

Life in his childhood, Hamka was closer to the andung (grandmother) and his engku (grandfather) in the village of his birth. Because his father Haji Abdul Karim Amrullah is a modernist scholar needed in the community. So that his life must come out of hamka's

³⁷ Muhammad bin Ya'qub al-Fairuz, *Al-Qamus al-Muhit*, (Beirut: Al-Resalah, 2005), p. 600.

³⁸ Ahmad Mustofa Al-Maraghi, *Tafsir Al-Maraghi*, Vol.2, (Mesir : Musthafa al-Bab al-Halabi, 1969), p. 41.

³⁹ Wahbah al-Zuhaili, *Al-Tafsir al-Munir fi al-'Aqidah wa al-Syari'ah wa al-Minhaj*, Vol. 1, (Damaskus: Daar al-Fikr, 2009), p. 435.

⁴⁰ Rithon Igisani, "Kajian Tafsir Mufassir di Indonesia", *Jurnal Potret - Jurnal Penelitian dan Pemikiran Islam*, Vol. 22, No. 1, Januari-Juni 2018, p. 24.

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Hometown, such as the city of Padang. In Hamka's narration, he felt fonder of his *andung* (grandmother) and his *engku* (grandfather) than his biological parent's father and mother.⁴¹ Life in his childhood, Hamka was greatly influenced by the interaction of several social environment variables. *First* is his father's social role and expectations of Hamka. *Second* is the village where Hamka was born. *The third* is the assimilation of "*Islamic customs*" that affect the surrounding community. *Fourth*, this variable is the socialization environment of Hamka's value in childhood, which will significantly influence Hamka's life.⁴²

As a child, the education that Hamka took began receiving education from his father and several formal schools. At 6, Hamka was taken by his father to Padang Panjang. Padang Panjang at that time was crowded with Islamic religious scholars under the leadership of his father. When he was seven years old, Hamka was admitted to a village school, and the night learned to study the Quran with his father until he finished (*khatam*). From 1916 to 1923, Hamka studied religion at the Diniyyah School and Sumatra Thawalib schools in Padang Panjang and in Parabek which was studied by Sheikh Ibrahim Musa Parabek, Engku Mudo Abdul Hamid, and Zainuddin Labay.⁴³

Frequent reading makes Hamka more dissatisfied with the implementation of existing education. His intellectual anxiety has caused him to desire to travel to add to his insights. Therefore, at a very young age, Hamka has gone through Buana. When he was 16 years old, in 1924, he left Minangkabau for Java, Yogyakarta. He lives with his father's brother, Ja'far Amrullah. Here Hamka studied with Ki Bagus Hadikusumo, R.M. Suryopranoto, H. Fachruddin, HOS. Tjokroaminoto, Mirza Wali Ahmad Baig, A. Hasan Bandung, Muhammad Natsir, and AR. St.

⁴¹ Mohammad Damami, *Tasawuf Positif dalam Pemikiran Hamka*, (PT. Fajar Pustaka Baru, 2000), p. 28.

⁴² Yanto Bashri dan Retno Suffatni, *Sejarah Tokoh Bangsa*, (Yogyakarta: PT. Pustaka Tokoh Bangsa, 2004), p. 381.

⁴³ Prof. DR. Hamka, *Tasawuf Modern*, (Jakarta: Republik Penerbit, 2015), p. iii.

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Mansur.⁴⁴ In Yogyakarta, Hamka became acquainted with the Islamic Union (SI). The ideas of this movement greatly influenced the formation of Hamka's thought of Islam as a living and dynamic. Hamka began to see a noticeable difference between Islam living in Minangkabau, which seemed static, and Islam residing in Yogyakarta, which is involved. This is where the dynamics of Hamka's Islamic thought began to develop. His scientific journey continued to Pekalongan, and he studied with his brother-in-law, AR. St. Mansur, a Muhammadiyah leader. Hamka learned a lot about Islam and politics. Here also, Hamka began to get acquainted with the idea of renewal Jamaluddin Al-Afghani, Muhammad Abduh Rashid Ridha, who tried to break the ice of the ummah. The Scientific Rihlah that Hamka did to Java Island for approximately a year is enough to color his insight into the dynamics and Universality of Islam. With these provisions, Hamka returned home to Maninjau (in 1925) with a new spirit of Islam.⁴⁵ He returned to West Sumatra with AR. St. Mansur. In that place, AR. St. Mansur became the missionary and spreader of Muhammadiyah, and Hamka became his accompaniment in every Islamic activity.⁴⁶

Before Hamka died, Hamka resigned from his post as chairman of the MUI after a controversy over the fatwa on Muslims participating in celebrating Christmas. The Minister of Religious Affairs of the Republic of Indonesia at the time objected to the fatwa of the chairman of the MUI. This fatwa was eventually repealed. However, it should be noted that Hamka said that fatwas might be revoked, *but the truth cannot be denied*. Buya Hamka Died on Friday, July 24, 1981.⁴⁷

⁴⁴ M. Dawam Rahardjo, *Intelektual Inteligensi dan Perilaku Politik Bangsa*, (Bandung: Mizan, 1993), p. 201-202.

⁴⁵ A. Susanto, *Pemikiran Pendidikan Islam*, (Jakarta: Amzah, 2009), 1st Printing, p. 101.

⁴⁶ H. Rusydi Hamka, *Pribadi dan Martabat Buya Prof. Dr. Hamka*, (Jakarta: Pustaka Panjimas, 1983), p. 2.

⁴⁷ Afrizal Nur, *Memahami Orientasi dan Corak Penafsiran Buya Hamka*, (Yogyakarta: Kalimedia, 2021), p. 29.

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During his lifetime, he produced 118 books. One of them is Tafsir al-Azhar. Buya Hamka in al-Azhar Tafsir uses the source *al-Ra'yi* because he expressed his opinions about the interpretation of the verses in terms of interpreting. And if viewed from the order of the letter, he used *tartib mushafi*, and then the method uses the *Tahlili* method. Hamka uses examples in society, high-class institutions such as kings, ordinary people, or individuals depicted in his work. In addition, Hamka's long description is not dull, but it is comfortable to read and touch a very subtle human feeling. Therefore, based on this, The interpretation of *al-Azhar*, in explaining the verse, is styled the literature of community culture (Al-Adabi Al-Ijtima'i) with the approach of Sufism.

Hamka also presented several verses at the beginning of the discussion thematically. He formed a group of verses that were considered to have the appropriateness of the theme to facilitate interpretation while understanding its content. It seems that this is Hamka's goal of compiling an interpretation of *al-Azhar* intended for the people of Indonesia to be closer to the Qur'an. Hamka first translated the verse into Indonesian to make it easier to understand. In this interpretation, Hamka also distanced himself from dragging on in describing the word's meaning. Besides, it is not suitable for Indonesian people who do not understand Arabic. Hamka assessed that the understanding had been covered in the translation. However, this does not mean that Hamka has never explained the meaning of a word in the Qur'an. Occasionally the interpretation of a word will be presented in its performance.

After translating the verse, Hamka begins his interpretation of it extensively and sometimes associates it with today's events so that the reader can make the Qur'an a guide to the life of all time.⁴⁸

⁴⁸ Rithon Igisani, "Kajian Tafsir Mufassir di Indonesia", *Jurnal Potret - Jurnal Penelitian dan Pemikiran Islam*, p. 24.

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B. Literature Review

Based on the title of the study entitled "The Implementation of *Al-Adabi Al-Ijtima'i* in Interpretation of *Fahisyah* Verses," there are several previous types of research that are related to the writer's research, such as:

1. Abdurrahman Rusli Tanjung's journal entitled, "*Analisis terhadap Corak Tafsir Al-Adabi Ijtima'i*" in *Analytica Islamica*, Vol. 3, No. 1, 2014. This journal discusses an overview of how the interprets in interpretation styled *al-Adabi al-Ijtima'i*, namely relating verses of the Quran to the reality of people's lives and mentioning and explaining several books of interpretation that have the style of *al-adabi al-ijtima'i*, such as *Tafsir Al-Manar*, *Tafsir Al-Maraghi*, *Tafsir Fi Zilal al-Quran*, *Tafsir Al-Azhar*, *Tafsir Al-Mishbah*. Meanwhile, in this research, the writer only focused on reviewing the style of *al-Adabi al-Ijtima'i* in interpretation of Buya Hamka and analyzing the implementation of *al-Adabi al-Ijtima'i* style in *fahisyah* verses.
2. The thesis of Indah Pirma Maya in 2015 entitled, "*Pemikiran Buya Hamka dan Quraish Shihab tentang Kata Fahisha dan Sa'a Sabila*" Department of Qur'an and Exegesis Sciences, Faculty of Ushuluddin, State Islamic University of Sultan Syarif Kasim Riau. This thesis compares the interpretation of *fahisyah* and *sa'a sabila* according to Buya Hamka and Quraish Shihab. The opinion of the two *mufassir* is the same that *fahisyah* and *sa'a sabila* mean heinous deeds that lead to a wrong path. Among them are adultery, homosexuality, and the prohibition of promiscuous sex that changes partners. Meanwhile, in this research, the writer also discusses the interpretation of *fahisyah* verses according to Buya Hamka. Still, the writer focuses more on reviewing the implementation of the *al-adabi al-ijtima'i* style in interpretation of Buya Hamka with the *fahisyah* verses.

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3. The thesis of Ahmad Fauzan in 2016 entitled, "*Fahsya dalam Al-Quran*" Department of Qur'an and Exegesis Sciences, Faculty of Ushuluddin, State Islamic University of Sunan Kalijaga Yogyakarta. This thesis discusses the interpretation of *fahsya* and its derivation in the Quran. The word *fahsya* is related to *shaitan*, lust, issues, and things prohibited by religion. On the other hand, the word *fahisyah* is related explicitly to his deeds, such as adultery and homosexuality. In contrast, *fawahisy* deals with physical and spiritual charity and great sins. While in this research, the writer also discusses the word *fahisyah* in the Qur'an, the writer limits the meaning of the word *fahisyah* and its derivation only to the interpretation of Buya Hamka.
4. Syaripah Aini's journal entitled, "*Studi Corak Adabi Ijtima'i dalam Tafsir Al-Azhar Karya Hamka* " in Al-Kauniah: Jurnal Ilmu Al-Quran dan Tafsir, Vol.1 No.1 December 2020. This journal discusses the style of *al-adabi al-ijtima'i* in interpretation of Buya Hamka, including the application/implementation of the principles of the *al-adabi al-ijtima'i* style in theological, legal, and *kauniah* verses. In addition, in this research, the writer examines the application or implementation of the *al-adabi al-ijtima'i* style in interpreting *fahisyah* verses based on Buya Hamka.
5. Rifqi As'adah's journal entitled, "*Fahisyah dalam al-Quran*" in Kontemplasi: Jurnal Ilmu-Ilmu Ushuluddin, Vol. 8, No. 2, 2020. This journal discusses the meaning of the word *fahisyah* from the period of Makkah and Medina. Both have the meaning of all forms of abomination and ugliness that transcend boundaries. In the Makkah period, however, the form of abomination was in the form of shirking, and in later verses, it was interpreted as adultery and homosexuality. Meanwhile, the Medina period started with all forms of great sins such as adultery, stealing, killing, and self-persecuting deeds. Meanwhile, in this research, the writer discusses

the meaning of the word *fahisyah* and its derivation based on the interpretation of Buya Hamka. And the author explains and limits the meaning of the word *fahisyah*, which is classified based on the substance interpretation of Buya Hamka.



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CHAPTER III RESEARCH METHODS

A Methods of The Research

The method used in this discussion is the Thematic (*maudhu'i*) Method. The thematic method is a method that seeks to find an answer in the Al-Qur'an by collecting the verses of the Al-Qur'an have one goal, which together discusses the topic or title certain and order them according to their descent and in harmony with the reasons for the descent, then pay attention to these verses with explanations. Their relationships with other verses then it is used in laws.⁴⁹

The type of research used in this research is library research, which is carried out using literature (library) in the form of books, notes, and reports of previous research results. Library research is a series of activities related to collecting library data, reading and taking notes, and processing research materials.⁵⁰ It is research that utilizes library resources to obtain research data. The research uses literature from written materials, such as books, journals, and articles related to research. It is necessary to understand more deeply new things developing in society.

This discussion's approach method is qualitative data analysis, based on words arranged into an extended form. Creswell defines the qualitative method as an approach or searches to explore and understand a central phenomenon, and the data presented is in the form of words, not numbers. The research process begins by compiling the basic assumptions and rules of thought used. Then be applied systematically in data collection and processing to provide explanations and arguments.⁵¹

⁴⁹ Abd Hayy Alfarmawi, *Al-Bidayah Fi al-Tafsir al-Maudhu'i*, terj. Rosihon Anwar, (Bandung: Pustaka Setia, 2002), p. 49.

⁵⁰ Mestika Zed, *Metode Penelitian Kepustakaan*, (Jakarta: Yayasan Obor Indonesia, 2008), p.3.

⁵¹ Jani Arni, *Metode Penelitian Tafsir*, (Pekanbaru: Daulat Riau, 2013), p.11.

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B. Data Sources

The data sources used in this qualitative library research are from some writings in archives, theory books, opinions, arguments, laws, and others related to research issues.⁵² According to the data source, the research is classified as primary and secondary data. The data sources used by the authors in this study are:

1. Primary Data

Primary data is the official source of information and is responsible for the success of the first data source request. The primary data that the writer used in this research is the al-Qur'an al-Karim and the book of interpretation the primary data sources, namely: *Tafsir al-Azhar*, the work of Prof. Dr. Haji Abdul Malik Abdulkarim Amrullah (Buya Hamka).

2. Secondary Data

Secondary data are all data obtained indirectly from the object being studied. Secondary data is the same supporting book as the main book, but the book that supports this is not the main factor. The secondary data the writer uses in this research are books, journals, thesis, and so on that support and are related to the problems the writer will discuss. The secondary data consists of literature and books that are relevant to the discussion, including:

- a. The book of Dr. Afrizal Nur. M.I.S entitled Memahami Orientasi dan Corak Penafsiran Buya Hamka.
 - b. The book of Prof. DR. Hamka entitled Tasawuf Modern.
 - c. The Journal of Rifqi As'adah entitled Fahisyah dalam Al-Qur'an.
- Etc.

C. The Technique of Collecting Data

The method of collecting research data is taken from the data source. The writer formulates the steps in this discussion as follows:

⁵² Nurul Zuriyah, *Metode Penelitian Sosial dan Pendidikan*, (Jakarta: Earth Literacy, 2009), p. 191.

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First, the writer formulates the discussion steps with the *maudhu'i* method, and the writer chooses to determine the topic in the Qur'an that will be raised as a study topic in this research is The Implementation of *al-Adabi al-Ijtima'i* in Interpretation of *fahisyah* verses (Study of Style as Buya Hamka). Then the writer searches and collects verses related to the current issue by referring to the book *Al-Mu'jam Al-Muhfahras li Al-Fadz Al-Quran Al-Karim* with the word ف ح ش as the keyword.

Second, reviewing and analyzing secondary data regarding the Interpretation of *fahisyah* verses and their Implementation of the *al-Adabi al-Ijtima'i* style. Finally, the writer refers to references or literature directly related to this research topic.

Third, determining primary data after discussion in this research, namely: Al-Qur'an Al-Karim and *Tafsir Al-Azhar*

Fourth, after collecting the data, the writer needs the next editing and classification process, such as what data should be placed in chapter two and what data should be placed in chapters three and four. Then the following process is analyzed and interpreted.

D. The Technique of Data Analysis

In this writing, the writer uses descriptive data analysis techniques, namely analyzing data by describing the data that has been collected. Analysis of data collected through the Qur'an, the books of interpretation, and other supporting books, will then be presented following the main problems that exist so that conclusions can be drawn. In this research, the writer took the following techniques in analyzing the data:

First, the writer arranges the discussion in a perfect framework (outline). *Second*, try to understand the interpretation of *fahisyah* verses from the previously established book of interpretation: *Tafsir Al-Azhar*. And also analyze the *fahisyah* verses that connect with the previous verses and after (munasabah). *Third*, analyze all the *fahisyah* verses, then the writer limits the verses based on the substance of the verses in Buya Hamka's interpretation. *Fourth*, analyze the implementation of the *al-Adabi al-Ijtima'i* style in

interpretation of *fahisyah* verses by referring back to the primary and secondary data. *And lastly*, take conclusions based on this interpretation and present it as a case of problems according to the issues raised by the writer.



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BAB V CLOSING

The Conclusion

1. The interpretation of the meaning of the word *fahisyah* and its derivation according to Buya Hamka in the Tafsir Al-Azhar is as follows: The word *fahisyah* in QS. Al-Isra verse 32 refers to the act of adultery itself. *Fahsya'* said to QS. An-Nahl verse 90 are heinous acts that are sins that significantly damage the association and lineage. Or everything that leads to adultery. *Fawahisy* said in QS. Al-A'raf verse 33 is related to the *faraj*. *Fawahisy zahir* is like a woman wearing eye-catching clothes, dressed but naked, watching an art performance that shows a woman's body, that greatly stimulates the passions of the *shahwat*. *Fawahisy batin* is a disease of "homosexuality" and "lesbianism." The meaning of the word *fahisyah* in QS. Al-Ankabut verse 28 and An-Naml 54 are homosexual diseases. And the meaning of the word *fahisyah* in QS. An-Nisa verse 15 is adultery, *musahaqah*, likes to curse, likes to fight, likes to fight with neighbors, etc.
2. Because the verses that have been restricted are verses that tend to have the meaning of adultery or heinous acts that are close to adultery, the style of *al-Adabi al-Ijtima'i* in the interpretation of *fahisyah* verses by examining Buya Hamka's writing style shows that the problem of adultery has a significant impact on people's social life. There are several essential points contained in the interpretation of these *fahisyah* verses that direct people not to fall into adultery and are also preventive efforts or solutions to the problem of adultery itself which can be applied in the present, namely: the prohibition of *tabarruj*, *khalwat*, not falling into *liwath* or homosexuality, *musahaqah* or lesbian, and staying away from pornography. *Khalwat*, *tabarruj*, and pornography give rise to *shahwat* so that it can result in adultery. At the same time, *liwath* and *musahaqah* can be said to be included in the act of adultery.

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B. Suggestions

Based on the research above, the author has several suggestions. Such as:

1. Used as a reference to be explored in more depth or can be continued in the form of new and more comprehensive research.
2. Make prayer a protector and fortress from satan's impulse to do heinous and evil deeds.
3. Stay away from *fahisyah* acts that can damage oneself and offspring, such as adultery and sexual deviance, whether bad for oneself or others, such as killing, persecuting, etc.
4. Hopefully, this research will add a note of kindness and usefulness to the community because the author realizes there is still a lack in writing this research and hopes for improvements and suggestions to readers if there are mistakes.

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