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NO. 035/IAT-U/SU-S1/2025

**THE PHENOMENON OF SUNRISE AND SUNSET  
PERSPECTIVE OF THAHIR IBN 'ASHUR  
(STUDY OF MAQASHIDUL QUR'AN)**

**THESIS**

Submitted to fulfill one of the requirements to obtain a Bachelor's Degree (S.Ag)  
in the Al-Qur'an and Interpretation Science Study Program



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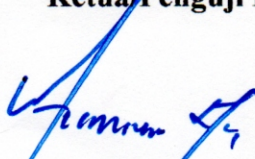
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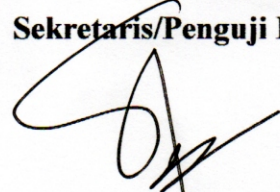
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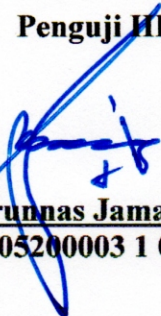
  
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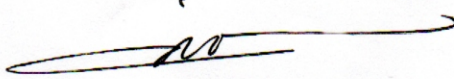
  
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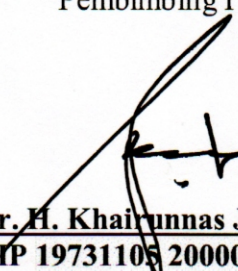
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Maka dengan ini dapat disetujui untuk diuji dan diberikan penilaian, dalam sidang ujian Munaqasyah Skripsi Fakultas Ushuluddin UIN Suska Riau.

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Dengan ini menyatakan bahwa :

1. Skripsi ini adalah asli karya tulis saya dan belum pernah diajukan oleh siapapun untuk mendapatkan gelar akademik (sarjana), baik di universitas islam negeri sultan syarif kasim riau maupun di perguruan tinggi lainnya
2. karya tulis ini murni gagasan, rumusan dan penelitian saya sendiri, tanpa bantuan pihak lain, kecuali arahan tim pembimbing
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4. saya dengan ini menyerahkan karya tulis ini kepada fakultas ushuluddin uin suska riau. mulai dari sekarang dan seterusnya hak cipta atas karya tulis ini adalah milik fakultas ushuluddin, dan publikasi dalam bentuk apapun harus mendapat izin tertulis dari fakultas ushuluddin
5. pernyataan ini saya buat dengan sesungguhnya dan apabila dikemudian hari terdapat penyimpangan dengan ketidakbenaran dalam pernyataan ini, maka saya bersedia menerima sanksi akademik sesuai dengan peraturan yang berlaku

Pekanbaru, 06 Januari 2025

Yang Membuat Pernyataan,



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## MOTTO

تذكر دائماً أنك تستطيع، حتى عندما يخبرك الآخرون أنك لا تستطيع

*“Always remember that you can,  
even when others tell you that you can't.”*



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## OFFERING

*In the name of Allah, the Most Merciful, the Most Gracious, the Most Merciful,  
"Allah will raise in rank those who believe and those who are given knowledge"*

(QS. Al-Mujadalah 11)

Alhamdulillah, with full gratitude I offer praise to You, O Allah, for Your abundant blessings and mercy, which have enabled me to survive and move forward until now.

**To Mother Nurbaiti**, thank you for your infinite sacrifice. Your love and never-ending prayers are my strength to continue fighting.

**To Father Ramli**, thank you for your sweat and hard work. You are the support of my life in every step. I dedicate this small work as proof of my appreciation, although it is not comparable to your sacrifice. Hopefully this work can lead me to achieve my dreams and make you happy.

**Muhammad Habib, Ratna Mintarse**, my brother and my sister, thank you for being present in this world to accompany me, thank you for being one of the motivators to complete my education up to college.

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## FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Alhamdulillah, praise and gratitude we say to the presence of Allah SWT because of His grace and favor which is always bestowed upon us all. Then, sholawat and greetings we convey to the prophet Muhammad SAW who has conveyed the treatise and Syari'ah of Islam to all mankind. By the grace of Allah ASW, finally the writer can finish the thesis with the title "The Phenomenon Of Sunrise And Sunset Perspective Of Thahir Ibn 'Ashur (Study Of Maqashidul Qur'an)."

This research is a requirement for achieving a Bachelor of Religion of Islam at the Faculty of Ushuluddin, State Islamic University of Sultan Syarif Kasim Riau. Thanks to the confidence and support from some people morally and materially, the author finally faced and overcome the difficulties and obstacles well, so the research could be completed. On this occasion, the author would like to express gratitude to a few parties where the assistance, guidance, and encouragement so that I can finish, namely to :

1. In particular to my parents who always encourage, accompany their children to complete this thesis and thank you for the prayers that my parents always pray every day, Ramli's father and Nurbaiti's mother who the author loves. Brother Muhammad Habib and Sister Ratna Mintarse, and the author would like to thank the entire extended family for encouraging the author.
2. Rector of UIN Suska Riau Prof. Dr. Khairunnas Rajab, M.Ag as the rector of Sultan Syarif Kasim Riau State Islamic University, along with his staff who cannot be mentioned one by one, who have given the author the opportunity to gain knowledge at Sultan Syarif Kasim Riau State Islamic University.



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3. Dr. H. Jamaluddin, M.Us, dean of the Faculty of Ushuluddin, Vice Dean I Dr. Rina Rehayati, M. Ag., Vice Dean II Dr. Afrizal Nur, MIS, and Vice Dean III Dr. H. M. Ridwan Hasbi, Lc. M.Ag.
4. Agus Firdaus Chandra, Lc., M.A. as the Head of the Al-Qur'an and Interpretation Science Study Program as well as the thesis supervisor who provided a lot of direction and guidance in completing the preparation of this thesis. and Syahrul Rahman, MA as the Secretary of the Al-Qur'an and Interpretation Science Study Program, along with his staff who have made it easy for the author in arrangements related to the author's studies.
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8. Thank you also to my friends, my best friends in the IAT Bilingual Class of 2021 who accompanied me in the process from the beginning of becoming a new student to the point of submitting a title, writing a synopsis, writing a



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proposal, collecting files for seminars to seminars, to proposal seminars, even to the point of writing this thesis, hopefully always blessed by Allah SWT and given smoothness in all our affairs.

9. Thank you to my friends from the At-Taisir Qur'an House dormitory as my roof mates while overseas.

10. Thank you to Myself for struggling to complete this thesis as well as i can. thank you for persisting and not giving up.

The writer is fully aware that this thesis is still far from perfection. Therefore, criticism and suggestions from various parties are highly expected and I hope this thesis becomes useful knowledge, Aamiin

Regards,

**Arpainingih**  
**12130220950**

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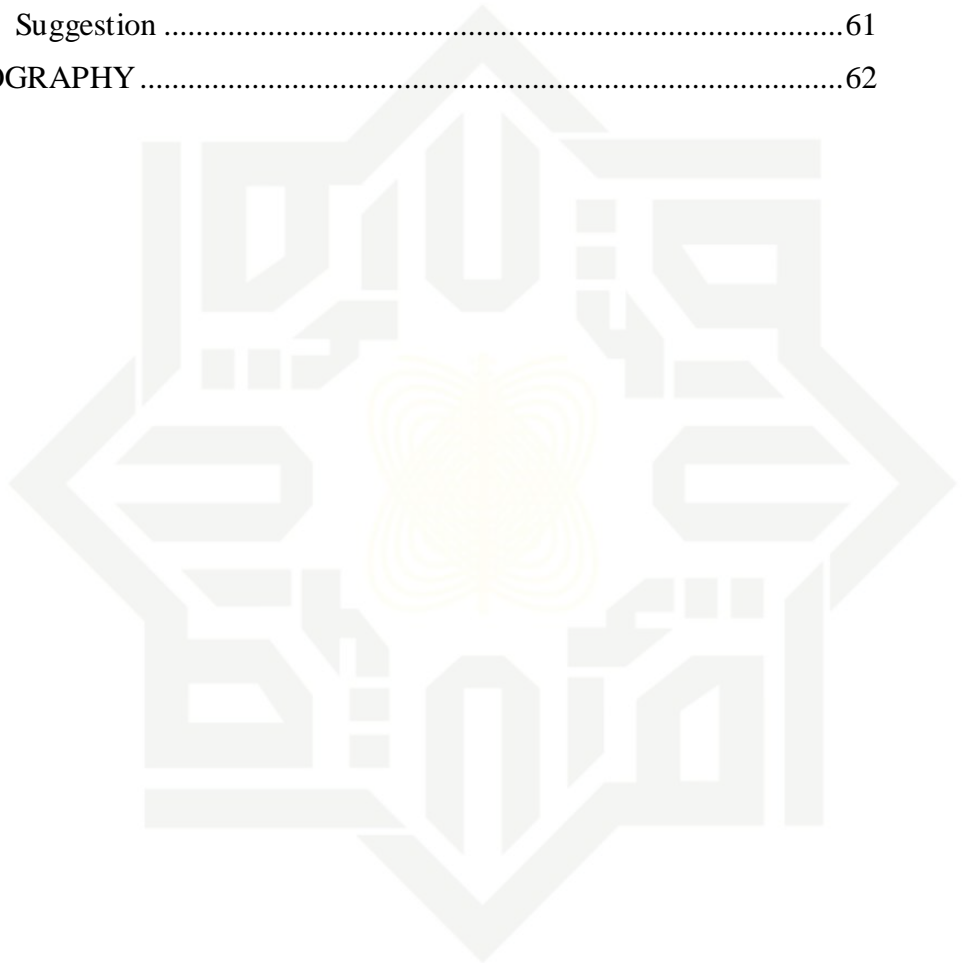
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A.	Analysis of Interpretation <i>Maqashidi</i> Verses Sunrise and Sunset in the Qur'an .....	35
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## A GUIDE TO ARABIC transliteration

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

Arabic	Latin	Arabic	Latin
ا	A	ط	Th
ب	B	ظ	Zh
ت	T	ع	'
ث	Ts	غ	Gh
ج	J	ف	F
ح	H	ق	Q
خ	Kh	ك	K
د	D	ل	L
ذ	Dz	م	M
ر	R	ن	N
ز	Z	و	W
س	S	ه	H
ص	Sy	ء	'
ش	Sh	ي	Y
ص	Dl		

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<u>Vocal</u>		<u>Long Vocal</u>		<u>Example</u>	
اَ	=	ا	=	آ	تَكَاتُرْ = takâtsur
اِ	=	ي	=	يَ	يَهِيْجُ = yahîj
اُ	=	و	=	وُ	تَعْلَمُوْنَ = ta'lamûn
		اَو	=	اَو	سَوْفَ = sawf
		اَي	=	اَي	عَيْنَ = 'ayn

### 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 قَالَ become qâla

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

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

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

Diphthong (aw) =  $\text{اَو}$  for example قَوْلٌ become qawlun

Diphthong (ay) =  $\text{اَي}$  for example خَيْرٌ become khayrun

### 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,

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then transliterated by using t connected with the following sentence, for example, *في رحمة الله* become *fi rahmatillah*.

#### D. Articles and *Lafadz 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. Masya ‘Allâh kâna wa mâ lam yasya’ lam yakun.

## ABSTRACT

This thesis is entitled “The Phenomenon of Sunrise and Sunset Perspective of Thahir Ibn 'Ashur (Study of Maqashidul Qur'an).” The Qur'an includes many verses that deal with natural phenomena, including verses that discuss sunrise and sunset. This study aims to analyse the interpretation of Qur'anic verses that discuss these phenomena from the perspective of Thahir Ibn 'Assyria, focusing on the maqashidi interpretation approach, as well as to broaden scientific insights in the context of the Qur'an. The method used in this research is library research (literature study) which includes a study of the books of tafsir and relevant literature. The results show that in the Qur'an, the words about sunrise and sunset are interpreted as a representation of two main directions that cover all corners of the earth, namely east (sunrise) and west (sunset). This phenomenon signifies the alternation of day and night, which is a consequence of the earth's rotation and revolution. The rotation of the earth from west to east causes the movement of the sun to appear to rise in the east and set in the west. In addition, the phenomenon of sunrise and sunset has practical value in Islam, such as being a reference for determining the Qibla direction, the alternation between day and night, and the time limit for worship, including the time of Fajr and Maghrib prayers. This interpretation shows the relevance of maqashid sharia in understanding natural phenomena to support human life spiritually and practically.

**Keywords:** *Phenomenon, Sunrise, Sunset, Maqashidul Qur'an*

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## ABSTRAK

Skripsi ini berjudul “Fenomena Sunrise dan Sunset Perspektif Thahir Ibn 'Asyur (Kajian Maqashidul Qur'an).” Al-Qur'an mencakup banyak ayat yang mengandung dengan fenomena alam, termasuk ayat-ayat yang membahas tentang matahari terbit dan tenggelam. Penelitian ini bertujuan untuk menganalisis penafsiran ayat-ayat Al-Qur'an yang membahas fenomena tersebut dari perspektif Thahir Ibn 'Asyur, dengan fokus pada pendekatan tafsir maqashidi, serta untuk memperluas wawasan ilmiah dalam konteks Al-Qur'an. Metode yang digunakan dalam penelitian ini adalah library research (studi kepustakaan) yang mencakup kajian terhadap kitab-kitab tafsir dan literature yang relevan. Hasil penelitian menunjukkan bahwa dalam Al-Qur'an, lafadz mengenai matahari terbit dan tenggelam diinterpretasikan sebagai representasi dua arah utama yang mencakup seluruh penjuru bumi, yaitu timur (matahari terbit) dan barat (matahari tenggelam). Fenomena ini menandakan pergantian siang dan malam, yang merupakan konsekuensi dari rotasi dan revolusi bumi. Rotasi bumi dari barat ke timur menyebabkan gerakan matahari tampak terbit di timur dan tenggelam di barat. Selain itu, fenomena terbit dan tenggelamnya matahari memiliki nilai praktis dalam Islam, seperti menjadi acuan penentuan arah kiblat, pergantian antara siang dan malam, serta batas waktu pelaksanaan ibadah, termasuk waktu shalat Subuh dan Maghrib. Penafsiran ini menunjukkan relevansi maqashid syariah dalam memahami fenomena alam untuk mendukung kehidupan manusia secara spiritual dan praktis.

**Kata Kunci :** *Fenomena, Sunrise, Sunset, Maqashidul Qur'an*

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## الملخص

موضوع هذا البحث ”ظاهرة شروق الشمس وغروبها من منظور ظاهر ابن عاشور (دراسة في مقاصد القرآن)“. يتضمن القرآن الكريم العديد من الآيات التي تتناول الظواهر الطبيعية، ومنها الآيات التي تتحدث عن شروق الشمس وغروبها. وتهدف هذه الدراسة إلى تحليل تفسير الآيات القرآنية التي تتحدث عن هذه الظواهر من منظور ظاهر ابن عصفور مع التركيز على منهج التفسير المقشدي، وتوسيع الرؤى العلمية في سياق القرآن الكريم. والمنهج المتبع في هذا البحث هو البحث المكتبي (دراسة أدبية) الذي يشمل دراسة كتب التفسير والمؤلفات ذات الصلة. وقد أظهرت النتائج أن الحديث عن شروق الشمس وغروبها في القرآن الكريم يُفسر على أنه تمثيل لجهتين رئيسيتين تشملمان جميع جهات الأرض، وهما المشرق (الشروق) والمغرب (الغروب). وتدل هذه الظاهرة على تعاقب الليل والنهار، وهي نتيجة لدوران الأرض ودورانها. يتسبب دوران الأرض من الغرب إلى الشرق في حركة الشمس لتبدو وكأنها تشرق في الشرق وتغرب في الغرب. وبالإضافة إلى ذلك فإن لظاهرة شروق الشمس وغروبها قيمة عملية في الإسلام، مثل كونها مرجعاً لتحديد اتجاه القبلة، والتناوب بين الليل والنهار، وموعد العبادات بما في ذلك وقت صلاة الفجر والمغرب. ويبين هذا التفسير أهمية مقاصد الشريعة في فهم الظواهر الطبيعية لدعم حياة الإنسان روحياً وعملياً.

الكلمات المفتاحية : الظواهر، شروق الشمس، غروب الشمس، مقاصد القرآن الكريم

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## CHAPTER 1 INTRODUCTION

### A. Background of The Problem

The sun is the main source of energy in the universe, its gravity moves the planets in rotation and revolution, creating a cycle of day and night through the rising and setting of the sun. Sunrise symbolizes the beginning of a new day full of hope and struggle, raising optimism even though yesterday's challenges were heavy. Sunset is a moment of reflection, ending a day's journey and starting contemplation to design new hopes. The rapid rotation of the earth in 24 hours creates a change of day and night according to the laws of nature, showing a complementary balance. Like day and night, dry and rainy seasons, the rising and setting of the sun depicts the cycle of meetings and separations in life.<sup>1</sup>

Among the natural phenomena that we often feel and witness are sunrise and sunset. These two phenomena are one of the natural phenomena that cannot be avoided by all creatures on earth. Ancient people once thought that the sunrise and sunset were caused by the sun's orbit around the earth. It turns out that this opinion has been wrong all this time. The sun does not orbit the earth, but rather the earth orbits the sun.<sup>2</sup> Even though these events happen every day and are often considered ordinary, there are many lessons to be learned from them.<sup>3</sup>

The phenomenon of the rising sun becomes a symbol of new energy and optimism, as the implementation of the Subuh prayer raises the spirit to start the day with steadfast faith. Meanwhile, the event of the setting sun represents peace and perfection, making people aware of the importance of expressing

<sup>1</sup><https://rohmatchemistry-staff.ipb.ac.id/filosof-live-fenomena-terbenam-dan-tenggelamnya-matahari-sebuah-harapan-yang-pasti-re-dalam-sebuah-penantikan-dengan-rasa-syukur- Infinity/> Accessed on November 30, 2024, at 15.35 pm

<sup>2</sup> Tri Erniwati and Okimustava, *Ensiklopedia Cahaya, K-Media*, 2018,

<sup>3</sup> Tim Penulis Kementerian Agama RI, Tafsir Ilmi: *Cahaya dalam perspektif Qur'an & Sains*, (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an Badan Litbang dan Diklat, 2016 ) p.38

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gratitude for all achievements and surrendering to Allah at the end of the day through a series of tasbih and dhikr.<sup>4</sup>

As Allah SWT has ordered Rasulullah SAW to always perform dhikr and glorify at the time of sunrise and sunset, as explained in surah Thaha verse 130.

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَايِ اللَّيْلِ

فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ

So be patient with what they say, and glorify your Lord with praise before sunrise and before sunset, and glorify Him during the night and at both ends of the day, so that you may be pleased [with the reward].<sup>5</sup>

The verse begins with the command to be patient (فَاصْبِرْ) with what those who deny the Prophet's message say. This shows that challenges and rejection are part of a prophet's journey in spreading the truth. Patience here is the key to remaining steadfast in faith and mission. The command to glorify (وَسَبِّحْ) by praising God before sunrise and before sunset shows the importance of spiritual reminders in daily life. Dhikr at these times is not only a form of worship, but also a way to calm the heart and soul in the midst of various trials. Before sunrise is known as a blessed time, where light first appears, symbolising hope and new beginnings. Performing dhikr at this time helps to spiritually prepare oneself for the new day.<sup>6</sup>

In the context of prayer, this refers to the morning prayer, which is an important act of worship for Muslims. As for before sunset, it symbolises the end of daily activities and a time for reflection. Performing dhikr before dusk helps individuals recall the day's achievements and give thanks for any favours. This also relates to the Asr prayer, which is one of the obligatory prayer times. Allah emphasises that by performing dhikr regularly, one will

<sup>4</sup> M. Quraish Shihab, *Tafsir Al-Misbah; Pesan, Kesan, dan Keserasian Al-Qur'an*, jilid 13, (Jakarta: Lentera Hati, 2002), p.315.

<sup>5</sup> Kementerian Agama RI, *LPMQ Al-Qur'an dan Terjemahannya*

<sup>6</sup> Kementerian Agama RI, *Al-Qur'an dan Tafsirnya*, Jilid 6, p.212-213.

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feel calm (لَعَلَّكَ تَرْضَى). This shows that closeness to Allah through worship can bring peace to the heart, especially when facing difficulties or rejection from others.<sup>7</sup>

Through natural phenomena such as sunrise and sunset, Muslims are invited to reflect on the greatness of Allah. The process of sunrise and sunset are signs of His power that can inspire gratitude and submission to the Creator. Dhikr at specific times such as sunrise and sunset is thus not just a ritual, but also a deeply spiritual practice that connects Muslims to Allah through reflection, gratitude and hope. Based on the explanation above, this research is focused on an in-depth study of the interpretation of the verses of the Qur'an relating to the phenomenon of sunrise and sunset through the perspective of *maqashidi* interpretation, as well as uncovering the wisdom and values contained therein. . Therefore, the author directs the research focus to the discussion of verses in the Al-Qur'an regarding the Sunrise and Sunset Phenomenon in the Al-Qur'an from the *Maqasidi Tafsir* Perspective.

## B. Affirmation of Terms

There are several related terms from the research title raised by the author, namely the “The Phenomena Sunrise And Sunset In The Quran Perspective Of *Maqashidi* Interpretation”, which can be explained as follows:

1. Phenomenon in KBBI are things that can be witnessed with the five senses and can be explained and assessed scientifically (such as natural phenomena).<sup>8</sup> Phenomenon is a series of events and forms of conditions that can be observed and assessed through scientific glasses or certain disciplines. In natural science, a phenomenon is an event or occurrence that can be observed. This term is often used without considering the cause of a particular event.<sup>9</sup>

<sup>7</sup> <https://kalam.fk.ugm.ac.id/senjapagi-sunsetsunrise/>. Diakses pada 04 Januari 2025

Pukul 20.00

<sup>8</sup> <https://kbbi.web.id>. Accessed on 05 November 2024 at 22.00 pm

<sup>9</sup> <https://id.wikipedia.org/wiki/Fenomena>. Accessed on 05 November 2024 at 22.10 pm

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2. Sunrise is an English word, which is related to sun. The meaning of sunrise itself is sunrise.<sup>10</sup>
3. Sunset (sunset or setting of the sun) is the disappearance of the sun in lower horizon Earth (astronomical objects more on the Solar system) because of rotation. When viewed from anywhere on Earth, this phenomenon occurs approximately once every 24 hours, except in areas close to the pole.<sup>11</sup>
4. The Qur'an in this phrase indicates that one of the main sources analyzed is the Qur'an. The focus is on how this sacred text describes or comments on the phenomena of day and night.<sup>12</sup>
5. Perspective comes from the Latin word “perspicere” which means “picture, see, view”. When viewed linguistically, perspective is a point of view used to understand or interpret a particular problem.<sup>13</sup>
6. Interpretation is derived from the word *فسر* (*fa-sa-ra*) or *فَسَّرَ* *fassar* which means *بين* *bayan* (explaining), and *وضح* *waddhaha* (explaining). This means that interpretation is an attempt to explain.<sup>14</sup>
7. *Maqashidi* According to the language *maqashid* is the plural form of *maqshad* which is the masdar of the word which can be interpreted with the meaning of “intention” or “purpose”. *Maqashid* comes from Arabic *مقاصد* which is the plural form of the word *مقصد* *maqshad*, which means intent, target, principle, intention, purpose, and ultimate goal.<sup>15</sup>

<sup>10</sup> <https://pusba.uma.ac.id/2022/01/penjualan-sun-sunrise-sunset-dalam-language-inggris>

<sup>11</sup> <https://enm.wikipedia.org.translate.google/wiki/Sunset>

<sup>12</sup> Tim Penulis Kementerian Agama RI, Tafsir Ilmi: *Cahaya dalam perspektif Qur'an & Sains*, (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an Badan Litbang dan Diklat, 2016 ) p. 38

<sup>13</sup> <https://www.gramedia.com/literasi/pengertian-perspeksi/> Accessed on 19 November 2024 at 22.00 WIB

<sup>14</sup> Agus Salim Hasanudin and Eni Zulaiha, “Hakikat Tafsir Menurut Para Mufasssir,” *Jurnal Iman dan Spiritualitas* 2, no. 2 (2022): 203–210.

<sup>15</sup> Paryadi, “Maqashid Syariah: Definisi Dan Pendapat Para Ulama,” *Cross-border* Vol 4, no. 2 (2021): 201–216.

Overall, this title describes a study that aims to find the suitability or relationship between the explanation of the Qur'an revealing aspects of meaning, wisdom, and relevance of the sunrise and sunset phenomena in the Qur'an through the *maqashidi* interpretation approach.

### C. Identification of Problems

From the various explanations that have been presented in the background above, there are several problems that can be identified by the author as follows:

1. The form of explanation of the Qur'an in the verses of the phenomenon of sunrise
2. The form of explanation of the Qur'an in describing the verses regarding the phenomenon of sunset.
3. Views and interpretations of *Maqashidi's* interpretation of verses relating to sunrise (rising of the sun)
4. Views and interpretations as well as the relevance of *Maqashidi's* interpretation of verses relating to sunset (the setting of the sun)
5. Explanation of the spiritual values and wisdom contained in the sunrise and sunset phenomena.

### D. Scope of Problem

To produce a focused and comprehensive research, this study is limited to the Qur'anic verses about the phenomenon of sunrise and sunset, both explicit and implicit. The verses studied include Qs. Al-Baqarah/2: 115, 142, 177, 258; Qs. Al-Kahf/18: 86; Qs. Ash-Syu'ara'/26: 28; Qs. Al-Muzzammil/73: 9; Qs. Az-Zukhruf: 38; Qs. Ar-Rahman: 17; Qs. Al-A'raf/7: 137; Qs. Ash-Shaffat/37: 5; and Qs. Al-Ma'arij/70: 40. The analysis of these verses uses the main reference of Tafsir *al-Tahrir wa al-Tanwir* by Muhammad Thahir bin 'Ashur. Through the *maqashidi* approach that not only focuses on textual meaning but also explores the intent and wisdom contained

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therein, this research is expected to provide a complete understanding of the purpose of Islamic law related to the phenomenon of sunrise and sunset in the Qur'an.

## E. Formulation of The Problem

Based on the background that has been described, to answer this research problem, the author formulated the problem based on the following background:

1. How is the interpretation of the Qur'anic verses about the phenomenon of sunrise and sunset in the book of Tafsir al-Tahrir wa al-Tanwir by Thahir Ibn 'Ashur?
2. What are the implications of maqasidi interpretation in the book At Tahrir wa At Tanwir by Thahir Ibn 'Assyria on the verses of sunrise and sunset in the Qur'an?

## F. Objectives and Benefits of Research

Based on the explanation of the limitations and problem formulation above, the purpose of this paper is to provide answers to the various problems mentioned previously and find solutions to the following problems:

### 1. Research Purposes

- a. To gain an understanding of the interpretation of verses relating to the phenomenon of sunrise and sunset in the Qur'an.
- b. To explain how the phenomenon of the sun rising and setting in the Qur'an and how *maqashidi* interpretation plays a role in explaining the wisdom and meaning in the related verses.

### 2. Benefits of Research

- a. Theoretical Benefits

In science, theories and concepts are created according to the researcher's field of expertise. The results of this study are expected to increase our knowledge. and provide a new perspective on the changes of day and night based on the interpretation of the Qur'an. With this

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view, it is hoped that we can respond to these changes well and in accordance with the Qur'an as a guide to life. The benefits of this writing are to expand knowledge, especially in the field of Qur'anic Science and Interpretation, the author hopes that the results of this study will enrich scientific resources in the field of Qur'anic interpretation.

b. Practical Benefits

The results of this study are expected to encourage readers and researchers to read, study, and practice the Qur'an regularly. In addition, this study can also be an additional source of reference for further research, especially for students at Uin Suska Riau. This study also aims to fulfill the academic requirements to obtain a Bachelor's degree in Ushuluddin Science at the Department of Al-Qur'an and Interpretation, Faculty of Ushuluddin, Sultan Syarif Kasim State Islamic University Riau.

## G. Writing System

The systematics of writing is an element that illustrates the general picture or structure of research. The explanation is given comprehensively and includes a summary of information about the topic discussed and the objectives to be achieved through the discussion. This study is divided into five chapters, with each chapter consisting of sub-chapters as follows:

**CHAPTER I** Contains an introduction that begins with the background of the problem under the title where there are reasons for the author to conduct this research. Then proceed with the affirmation of terms, problem identification, problem limitation, and problem formulation that focus the discussion on this research. Next are the objectives and benefits of the research both theoretically and practically

**CHAPTER II** This section covers the theoretical basis that discusses the

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phenomena of sunrise and sunset as well as verses related to sunrise and sunset from the perspective of *maqashidi* interpretation and is continued with a literature review.

**CHAPTER III** Research method, Describes research methods or systematic procedures so that this research is directed and gets scientific, accurate, and accountable results. Here the author explains four points containing types, data sources, data collection, and analysis techniques.

**CHAPTER IV** Results. Presenting the interpretation of the verses of sunrise and sunset, in a interpretation book with a *maqashidi* character that focuses on the theme to be discussed.

**CHAPTER V** It is a closing that contains conclusions from all the things that have been presented and provides logical suggestions. The author also provides suggestions that are considered important for the progress and continuation of better research.

## CHAPTER II THEORETICAL STUDY

### A. Theoretical Basis

#### 1. General Concept of Sunrise and Sunset

##### a. Definition of Sunrise and Sunset

In Arabic, sunrise is called **مشرق** (*masyriq*), while sunset is called **مغرب** (*maghrib*). Both of these words originate from root words that indicate the meaning of time and place. The word **مشرق** (*masyriq*) comes from the root word **يشرق-شرق** (*syaraqa yasyruku*), which means "to rise," with other forms such as **شَرْقًا** or **شَرْوَقًا**. Meanwhile, the word **مغرب** (*maghrib*) comes from the root word **غرب يغرب** (*gharaba yaghrubu*), which means "to go far away, to depart, or to set."<sup>16</sup> As a noun of time (time indicator), **مشرق** (*masyriq*) means the time of sunrise, and **مغرب** (*maghrib*) means the time of sunset. As for the noun of place (indicator of location), **مشرق** (*masyriq*) means the place of rising or the east direction, while **مغرب** (*maghrib*) means the west direction. The word **مغرب** (*maghrib*) can also refer to the name of a country in Africa, namely *Maghribi* (Morocco).<sup>17</sup>

<sup>16</sup> A.W Munawwir, "Kamus Al-Munawwir Arab-Indonesia terlengkap", Cet.IV (Surabaya: Progressif, 2020), p.713

<sup>17</sup> Agus Purwanto, "Nalar Ayat-Ayat Semesta Menjadikan Al Qur'an sebagai Basis Kontruksi Ilmu Pengetahuan", (Bandung: Mizan Pustaka, 2015), p.316

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Sunrise and sunset in science are included in the branch of astronomy, astronomy is a branch of science that applies scientific methodology to study objects in the sky. In the context of Islam, astronomy has a special position and is appreciated by scholars because of its important contribution to the lives of Muslims. Muslim scientists have utilized astronomical science for various purposes of worship, such as determining the direction of the *Qibla*, prayer times, and compiling the Islamic calendar. They made in-depth observations of the movement of celestial objects and used this knowledge for practical purposes. Interestingly, Islamic scholars not only adopted existing astronomical science, but also developed it further. They made updates by revising existing theories and adding important elements.<sup>18</sup>

The astronomical approach from previously more theoretical to more empirical, by prioritizing scientific observation and analysis in data collection. Sunrise is an event where the top side of the sun appears above the eastern horizon. A yellowish light appears when sunrise occurs. Sunrise is not the same as dawn, because sunrise is a sign of the end of the morning prayer time while dawn is a sign of the entry of the morning prayer time.<sup>19</sup> Meanwhile, sunset is an event where the sun disappears below the western horizon.<sup>20</sup> A natural phenomenon that can be observed in the afternoon when day is about to change to night, marked by the disappearance of the sun below the horizon. As night falls, the sunlight will experience a unique change in shape.

The sunset phenomenon is a series of changes in the color of the sky that occur when the sun begins to set on the western horizon. The

<sup>18</sup> Laili Nur Hidayah and Salamah Noorhidayati, "Interpretation of Constellations in the Ilmi Interpretation of the Ministry of Religion and Its Implications for the Development of Astronomy and Astrology," *Jurnal Ushuluddin* Vol.30, no. 2 (2022), p.137–154.

<sup>19</sup> Erniwati and Oki mustava, *Ensiklopedia Cahaya Terintegrasi Sains Al-Qur'an*, (Yogyakarta: K-Media, 2018), p.37

<sup>20</sup> *Ibid.*

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light seen on the earth's surface is initially reddish yellow. As the sun gets lower, the dark yellow light slowly changes to dark red, as the scattering of sunlight in the atmosphere decreases. This process continues until the sky is finally completely dark.<sup>21</sup> Due to the high refraction of the atmosphere, the shape of the sun's disk will appear below the horizon. The view of the sunset as a closing moment during the day.<sup>22</sup> This explanation is in line with the word of Allah contained in surah Al-Anbiya'[21]: 33 as follows.

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ

It is He Who created the night and the day, the sun and the moon each floating in its orbit.<sup>23</sup>

The word yasbahun which is related to the depiction of natural phenomena, This word comes from sabaya-yasbayu-sibayatan which literally means floating or swimming. Just as a person swims in a floating state on water, so too do natural objects in the sky also swim floating supported firmly by something around them. The floating of natural objects in the sky in their respective orbits is a statement beyond the knowledge of the Arabs 15 centuries ago. The Qur'an is a book that contains guidance for the human heart and soul, but it also reveals many secrets of scientific truths that were not yet known to humans at the time the Qur'an was revealed.<sup>24</sup>

Regarding the discussion of the verse above, Ibn Asyur explains in his interpretation book *Al-Tahrir wa Al-Tanwir*:

<sup>21</sup> Moh Lutfi Salim Al Hanani, Jihan Ariqatur Rafiah, and Winarti, "Natural Phenomenon of Twilight in Islamic and Science Perspective," *Proceeding International Conference on Religion, Science and Education* vol.3 (2022), p.859–862.

<sup>22</sup> Nanda Permatasari Asti Jannati Intan Parisia, Muhammad Surya Ramadhan Ayu and Ulpah Miranda, "Pandangan Al-Qur'an Terhadap Rotasi Dan Revolusi Bumi Dalam Ilmu Fisika" 1, no. 2023 (n.d.): 298–308.

<sup>23</sup> Kementerian Agama RI, *LPMQ Al-Qur'an dan Terjemahannya*

<sup>24</sup> Lajnah Pentashihan Mushaf Al-Qur'an, *Al-Qur'an Dan Tafsirnya Jilid VIII (Juz 22 - 24)*, Depaartemen Kementerian Agama RI, Percetakan. (Jakarta: Widya Cahaya, 2011).

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وَأَمَّا خَلْقَ النَّهَارِ فَهُوَ بِخَلْقِ الشَّمْسِ وَمِنْ تَوَجُّهِ أَشْعَتِهَا إِلَى الْبَصْفِ الْمُقَابِلِ  
لِلْأَشْعَةِ مِنَ الْكُرَةِ الْأَرْضِيَّةِ، فَخَلَقَ النَّهَارَ تَبَعَ الْخَلْقِ الشَّمْسِ وَخَلْقِ الْأَرْضِ  
وَمُقَابِلَةِ الْأَرْضِ لِأَشْعَةِ الشَّمْسِ، وَلِذَلِكَ كَانَ لِذِكْرِ خَلْقِ الشَّمْسِ عَقِبَ ذِكْرِ  
خَلْقِ النَّهَارِ الْمُنَاسَبَةَ قَوِيَّةً لِلتَّنْبِيهِ عَلَى مَنْشَأِ خَلْقِ النَّهَارِ كَمَا هُوَ مَعْلُومٌ.

The creation of the day is by creating the sun and directing its rays to the opposite side of the earth, so that the creation of the day follows the creation of the sun and the creation of the earth and the opposition of the earth to the rays of the sun, so that the mention of the creation of the sun after the mention of the creation of the day has a strong proportion to indicate the origin of the creation of the day, as is known.<sup>25</sup>

Ibn Asyur describes in more detail the process of the occurrence of night and its stages as a result of the rotation of the earth.

والليل اسم لعرض الظلمة والسواد الذي يعم مقدار يصف من كُرَةِ الْأَرْضِ الَّذِي  
يَكُونُ غَيْرَ مُقَابِلٍ لِلشَّمْسِ فَإِذَا حَجَبَ قَرَصُ الشَّمْسِ عَنِ الْمَقْدَارِ نِصْفِ الْكُرَةِ  
الْأَرْضِيَّةِ بِسَبَبِ التَّقَابِلِ الْكُرْوِيِّ تَقْلُصُ شَعَالُ الشَّمْسِ عَنِ ذَلِكَ الْمَقْدَارِ مِنَ الْكُرَةِ  
الْأَرْضِيَّةِ فَأَخَذَ النُّورَ فِي الضَّعْفِ وَعَادَتْ إِلَيْهِ الظُّلْمَةُ الْأَصْلِيَّةُ الَّتِي مَا أزالها إِلَّا  
شُعَاعُ الشَّمْسِ وَيَكُونُ تَقْلُصُ النُّورِ مَدْرَجًا مِنْ وَقْتِ مَعِيبِ قَرَصِ الشَّمْسِ عَنِ  
مُقَابِلَةِ الْأَفْقِ ابْتِدَاءً مِنْ وَقْتِ الْغُرُوبِ ثُمَّ وَقْتِ الشَّفَقِ الْأَحْمَرِ ثُمَّ الشَّفَقِ الْأَبْيَضِ

<sup>25</sup> Muhammad Tahir Ibn 'Asyur, *Al-Tahrir Wa Al-Tanwir*, Volume 17, Juz 17 (Al Dar Al Tunisiyah), 1984, p.59

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إلى أن يملك السواد في وقت العشاء حين بعد قرص الشمس عن الأفق الذي  
ابتدأ منه المَعِيب.

Night is the name given to the darkness and darkness that covers about half of the earth that is not facing the sun. When the sun is blocked from half of the earth due to the rotation of the earth, the sunlight shrinks from the part of the earth that is blocked. The sunlight becomes weak and returns to darkness that will not disappear except with the presence of sunlight. The shrinkage of sunlight occurs gradually, from the time the sun sets on the horizon starting from the time of ghurub, then the time of the red and white megama until it is completely dark at the time of isya, which is when the sun is further away from the side of the horizon at the beginning of setting. When the sun ball approaches the horizon at dawn, white light appears from its rays, starting from the time of dawn, the time of the appearance of light (the disappearance of darkness), the time of syuruq and the time of dhuha, where the sunlight that is directed towards the hemisphere of the earth gradually becomes perfect.<sup>26</sup>

In this regard, Ibn Ashur explains the phenomenon of changes in sunlight during the day and night cycle, and the importance of sunlight in dispelling darkness and bringing light. This reflects an understanding of the ways of nature and the beauty of Allah's created system in regulating the movement of the sun and the light conditions on earth.<sup>27</sup> Discussions related to sunrise and sunset have drawn various interpretations among scholars. These various interpretations are due to the many verses of the Qur'an that mention signs of the beginning of the day, but there is not a single verse that explicitly

<sup>26</sup> Muhammad Tahir Ibn 'Asyur, *Al-Tahrir Wa Al-Tanwir*, Jilid 2, Juz 2 (Al Dar Al Tunisiyah), 1984, p.79

<sup>27</sup> Nur Ahmad Irfai et al., "Astronomical Verses in the Qur'an (Analytical Study of Ibn Asyur Thought in Kita-Tahrir Wa Al-Tanwir)," *At-Tibyan Journal: Journal of Al-Qur'an and Tafsir Science* Vol. 8, no. 2 (2023): 251–271.

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mentions the beginning of the day. The phenomenon of the rising and setting of the Sun indirectly shows that the Sun seems to move up past the horizon in the east and then down past the horizon in the west. However, this movement is not actually the movement of the Sun, but rather the result of the rotation of the Earth. In addition, sunrise and sunset are often used as a reference by people to determine direction, such as the direction of the *Qibla*. However, the use of the Sun as a reference is not entirely accurate because the Sun does not always rise exactly in the east or set exactly in the west. This is due to the rotation and revolution of the Earth, which causes the position of the rising and setting of the Sun to shift.<sup>28</sup> Based on the explanation of the verse, scientifically it can be concluded regarding the process of sunrise and sunset:

## 1) Sunrise Process

The rotation of the earth is continuous and takes about 24 hours to complete one full rotation, which we then know as one day. When the earth rotates, the part of the earth's surface facing the sun will experience day, while the part facing away from the sun will experience night. When a region on earth moves from a position facing away from the sun to a position facing the sun, the region will experience the phenomenon of sunrise. This is why the sun always appears to rise from the east, because it is in the same direction as the earth's rotation from west to east.<sup>29</sup>

Sunrise time does not occur simultaneously across the entire surface of the earth, but varies in each region. The difference in sunrise time is influenced by several geographical factors. First, the latitude of a region affects the duration of day and night as well as

<sup>28</sup> Abu Yazid Raisal et al., "Posisi Matahari Pada Saat Ekuinoks, Summer Solstice, Dan Winter Solstice Di Observatorium Ilmu Falak Universitas Muhammadiyah Sumatera Utara," *Jurnal Riset dan Kajian Pendidikan Fisika* Vol. 7, no. 1 (2020), p.35.

<sup>29</sup> Slamet Hambali, "Astronomi Islam Dan Teori Heliocentris Nicolaus Copernicus," *Al-Ahkam* Vol.23, no. 2 (2013), p.225.

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the time of sunrise. Regions near the equator tend to have relatively constant sunrise and sunset times throughout the year, while regions far from the equator experience greater variation. Second, the longitude of a region determines the order of sunrise times, where regions located in the eastern longitude will experience sunrise earlier than regions in the western longitude. Third, topographic conditions such as altitude and the presence of mountains can also affect the time the sunrise is visible in a region.<sup>30</sup>

## 2) The Sunset Process

The phenomenon of the setting sun is a continuation of the rotation of the earth which continues to rotate on its axis. When an area on the earth's surface that previously faced the sun begins to move away from the direction of the sun due to the rotation of the earth, then the area will experience a sunset. From the perspective of an observer on earth, the sun will appear to move westward and eventually set on the western horizon, even though it is actually the earth that is rotating from west to east that is moving. The process of setting sun plays an important role in the change of day and night. When the sun begins to set in an area, the intensity of light will gradually decrease until finally the area experiences night. This change of day and night is a natural cycle that is very important for life on earth, affecting various aspects such as temperature, the activities of living things, and other natural processes.<sup>31</sup>

Sunset times vary across the globe, influenced by several factors. The geographic location of a place, particularly its latitude and longitude, greatly determines the sunset time. Areas at different latitudes will experience different lengths of day and

<sup>30</sup> Sakirman, "Corak Pemikiran Ibn Al-Shātīr Tentang Astronomi," *International Journal Ihya' Ulum al-Din* Vol.19, no. 1 (2017), p.1.

<sup>31</sup> Digital Learning and Lesson Study, "*Gerak Bumi Dan Bulan 2010*" (2010).

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night. In addition, changes in seasons throughout the year also affect sunset times. In summer, the sun will set later than in winter in the same area. Other factors such as altitude, atmospheric conditions, and local topography can also affect the exact time of sunset at a location.<sup>32</sup>

### b. Analysis of Factors Affecting Sunrise and Sunset

The phenomenon of sunrise and sunset is not just a natural occurrence that occurs every day, but also real evidence of the greatness of Allah SWT, which holds deep wisdom for human life. The process of sunrise and sunset involves various important elements that influence the phenomenon. Here are some of the main factors that influence the occurrence of sunrise and sunset, including the following:

#### 1) Earth's Rotation

The Earth's rotational motion lasts for 23 hours 56 minutes 4 seconds (1 sidereal day) or 24 hours (1 synodic day), which causes the change of day and night and makes celestial bodies appear to circle the Earth in 24 hours.<sup>33</sup> The Earth's revolution around the sun for 365 days 5 hours 48 minutes 45.2 seconds causes the sun to move north and south as far as  $23^{\circ} 26' 26''$  from the equator. On March 21, the sun crosses the equator, causing day and night to last for 12 hours across the earth's surface. On June 21, the sun is on the Tropic of Cancer, marking the beginning of summer in the northern hemisphere and winter in the southern hemisphere.<sup>34</sup>

<sup>32</sup> *Ibid.*

<sup>33</sup> <https://journeynorth-org.translate.google/tm/mclass/SunriseSetAns>. Accessed on 31 October, 2024 at 17.45 pm

<sup>34</sup> Thoha Firdaus and Arini Rosa Sinensis, "Perdebatan Paradigma Teori Revolusi: Matahari Atau Bumi Sebagai Pusat Tata Surya?," *Titian Ilmu: Jurnal Ilmiah Multi Sciences* Vol. 9, no. 1 (2017), p.23–32.

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## 2) Earth Revolution

The Earth's revolution is the movement of the Earth around the Sun in its orbit. The plane of the Earth's orbit around the Sun is called the ecliptic. During this revolution, the Earth's axis is always tilted by  $23.5^\circ$  to a line perpendicular to the ecliptic. The orbits of other planets are not in the same plane as the ecliptic. The angle between the plane of the orbit of another planet and the ecliptic is called the inclination.<sup>35</sup> The Earth moves in a counterclockwise direction. This means that if we were in a spaceship directly above the North Pole, we would see the Earth orbiting the Sun in a counterclockwise direction.<sup>36</sup>

## 3) Earth's Tilt

The tilt of the Earth remains relatively constant, but an important element in increasing and decreasing sunlight is the Earth's elliptical orbit around the Sun. Around the summer solstice, the Northern Hemisphere is positioned facing the Sun, causing the days to become longer. The opposite is true during the winter solstice when the Northern Hemisphere finds itself tilted away from the Sun. The opposite effect occurs in the Southern Hemisphere when the summer solstice occurs in December, and the winter solstice occurs in June.<sup>37</sup>

## 2. Theoretical Review of Maqashidi Interpretation

### a. Definition of *Maqashidi* Interpretation

The word *Maqashidi* etymologically comes from *qaf-shad-dal*, which is the mother of all things (*al-umm*), towards, rising (*al-nuhûdh*) towards something specifically and consistently. It is also a plural form of the word *maqshad*, which is the main goal (*al-ghardu*, *al-hadafu*, *al-mabda*, *al-niyyah*, *al-ghayah*, *al-maâl*). Qadhi Abd al-Jabbar used the word *al-qashdu* to replace *al-ma'na* which was used by al-Jahizh as the

<sup>35</sup> Learning and Study, "Gerak Bumi Dan Bulan 2010."

<sup>36</sup> *Ibid.*

<sup>37</sup> <https://www-foxweather-com.translate.google/learn/sunrise-sunset>. Accessed on 31 October, 2024 at 18.00 pm

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meaning of a name (*al-ism*).<sup>38</sup> Meanwhile, the word *Maqashidi*, in terminology, is the core purpose of formulating *shari'ah* law for the benefit of humans in the world and in the hereafter. “The main purpose behind Islamic law.” The science of the secrets of religion that examines the wisdom of a law and the special secrets of an act along with its essence, the purpose and secrets of a *shari'ah* that have been determined by Allah in every *shari'ah* law. So Interpretation *Maqashidi* is the science of exploring the meaning of the sayings of the Qur'an in detail or in summary.<sup>39</sup>

The *maqashid* of the Qur'an also has its own meaning. Ridwan Jamal and Nisywan Abduh after observing various opinions of scholars regarding the *maqashid* of the Qur'an, they both defined the *maqashid* of the Qur'an as wisdom, secrets, and goals that are intended to be realized by the revelation of the Qur'an for the sake of welfare and to ward off damage. The combination of these two words is the term interpretation *maqashidi* formed. Because this interpretation is still a new type in the discipline of interpretation, experts are still trying to define it with the right definition. According to Ridwan Jamal, the *Maqashidi* interpretation is:

ذلك النوع من التفسير الذي يبحث في معاني ألفاظ القرآن الكريم وتوسيع  
دالاتها اللغوية، مع بيان الحكم والغايات التي أنزل من أجلها القرآن و شرعت  
من أجلها الأمتكامل

“A type of interpretation that discusses the meanings of the Qur'anic lafadz and the expansion of its lughowi meaning, accompanied by an

<sup>38</sup> Achmad Zubairin, “*Tafsir Maqasidi Dalam Sejarah Dan Perkembangannya*” (Jawa Barat : Adanu Abimata, 2024), p.4.

<sup>39</sup> *Ibid*, p.5.

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explanation of the wisdom and goals to be realized through the revelation of the Qur'an and the enactment of Islamic laws.”<sup>40</sup>

Washfi Asyur Abu Zaid defines it as follows,

لون من ألوان التفسير يبحث في الكشف عن المعاني والغايات التي يدور حولها القرآن كلياً أو جزئياً مع بيان كيفية الإفادة منها في تحقيق مصلحة العباد

“One of the various types of interpretation that discusses the disclosure of the meanings and wisdom that encompass the Qur'an, both universal and partial, and explains how to use it to realize the welfare of servants.”<sup>41</sup>

The understanding conveyed by Washfi Asyur concludes that *Maqashidi* interpretation is a style of interpretation, like other features in the interpretation of the Qur'an, such as adabi-ijtima'i, fiqhu, falsafy, Sufi interpretations, and so on. This means that any interpretation method can be used, be it *ijmaly, tahlilli, muqaran or maudu'i*, and then paired with the *maqashidi* style. Interpretation *maqashidi* is a style of interpretation that explores the meaning and intent of a verse of the Qur'an in general and specifically by explaining how it works for the benefit of humanity. Interpretation *maqashidi* is a style of *bil ra'yi* interpretation that seeks freedom for independence of reason in the construction of an understanding of religious sources, bases its application on the *naqli* and *'aqli* methods, and seeks a wider area for rational validation through rational and empirical measurements with consideration of *maslahah murlah*.<sup>42</sup>

<sup>40</sup> Ridlwan Jamal dan Nisywan Abduh, “*Al-Jadhur Al-Tarikhiyah Li-Tafsir Al-Maqasidi LilQur'an Al-Karim*” 8 (2011), p. 196

<sup>41</sup> Washfi Asyur Abu Zayd, “*al-Tafsir al-Maqasidi li Suwar al-Qur'an al-Karim*,” (2003), p. 6.

<sup>42</sup> *Ibid*, p.5

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## b. History of *Maqashidi* Interpretation

The *maqashid* thought design is not a new discovery. *Maqashid shari'ah* is not the result of the achievements of contemporary scholars, because in the classical ushul fiqh tradition, *maqashid* has been found in books written by classical ushul fiqh scholars, but it is still summarized and scattered in the discussion of qiyas.<sup>43</sup>

*Ta'sis* the time of the Prophet SAW. and Masa friend ra. How to get an interpretation of the verses of the Koran during the time of the Prophet SAW. This was done by asking the Prophet SAW directly, whereas during the time of the Companions, ra. This is done by connecting it with other verses or Hadith. Some friends also consider context.<sup>44</sup> After the companion period, ideas and concepts regarding *maqashid* began to develop. However, its development is still limited and has not become the focus of separate scientific studies. It was only during the time of the fiqh experts in the period between the 5th and 8th centuries Hijri that this concept began to receive more attention. Even so, thoughts about *maqashid* have influenced the mindset of Islamic legal scholars at that time, which is reflected in various reasoning methods used by traditional school imams, such as qiyas, istihsan, and maslahah considerations.<sup>45</sup>

During the *Tadwin* period, the theory regarding *maṣlaḥah* which was part of *maqāshid al-sharī'ah* began to be formulated. In this context, one cannot ignore the possibility that the *maṣlaḥah* considered as the aim of the *shari'ah* sometimes appears to be in conflict with the text of the naṣ. *Maqashid al-Shari'ah* during the *Tadwin* period it was

<sup>43</sup> Umayyah, "Tafsir Maqashidi: Metode Al-Ternatif Dalam Penafsiran Al-Qur'an," *Diya al-Afkar* Vol.4, no. 01 (2016), p.36–58.

<sup>44</sup> Zaenal Hamam and A. Halil Thahir, "Menakar Sejarah Tafsir Maqāshidī," *Jurnal Qof* Vol.2, no. 1 (2018), p.1–13.

<sup>45</sup> M Misbah, "Tafsir Maqasidi: Sebuah Pendekatan Alternatif Dalam Menafsirkan Al-Quran," *Jurnal IAIN Kudus* Vol.1, no.3 (2020), p.2–22,

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formulated and classified into several *maqāsid* as follows: 1) maintaining religion (*ḥifẓ al-dīn*), 2) maintaining survival (*ḥifẓ al-nafsi*), 3) maintaining lineage (*ḥifẓ al-nasli*), 4) guarding property (*ḥifẓ al-māl*), and 5) guarding intellectuals (*ḥifẓ al-‘aqli*).<sup>46</sup>

During the *tajdid* (renewal) period, some contemporary Muslim thinkers, such as Jasser Auda, changed the concept of *maqāshid al-shari’ah* to a more modern one with an approach that emphasized development and human rights. This approach, which is referred to as "contemporaryization" of terminology, has received rejection from fuqaha circles. For example, the concept of *ḥifẓ al-dīn* (guarding religion) in classical terminology, as formulated by Al-Ghazali and Al-Syatibi, was originally related to the application of punishment for acts of *riddah* (apostasy).<sup>47</sup>

The classical approach to *ḥifẓ al-dīn* is fundamentally different from this contemporary interpretation. Proponents of the classical terminology associate the understanding of the verse with the hadith of the Prophet Muhammad SAW which reads, “*Man baddala dīnahu faqtulūhu*” (whoever changes his religion, then kill him). In this hadith, the term "changing religion" includes changing from a religion other than Islam to Islam or vice versa. However, the context referred to in this discussion refers more to moving from Islam to another religion, which is considered an act of consent. The difference in understanding between the classical and contemporary approaches shows the dynamics in interpreting the concept of *shari’ah* so that it remains relevant to changing times and universal values.<sup>48</sup>

This study also developed in the western region of Arabia (*al-maghrib al-Araby*) such as in Morocco and Tunisia by Muhammad

<sup>46</sup> Hamam and Thahir, “*Menakar Sejarah Tafsir Maqāshidī*.”

<sup>47</sup> *Ibid.*

<sup>48</sup> *Ibid.*

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Thahir Ibn 'Asyur. Interpreting the Qur'an using the *maqashidi* approach is one of the advantages in the world of interpretation. The development of *maqashid*-based interpretation began during the time of the Prophet's companions. At that time, friends had the ability to *ijtihad* and legal *istinbath* from the Koran. Abu Bakr Ash-Siddiq is considered to be the pioneer of interpreting the Qur'an with this approach, which can be seen in his decision to agree to Umar bin Khattab's proposal to collect the manuscripts of the Qur'an. This step was taken to preserve the Koran, considering that many memorizers died in war.<sup>49</sup>

Ibn 'Ashur defines interpretation *maqashidi* as a science which aims to explore the meaning of the text of the Qur'an and all of its contents, both briefly and in depth, with the aim of achieving the religious intent which is at the core of the revelation of the Qur'an. This interpretation functions as a means of understanding divine messages so that humans can get guidance in facing various problems. In its implementation, this interpretation is based on rational and objective methods, principles and approaches. Ibn 'Ashur uses a rational approach in understanding the text of the Qur'an. Linguistic style is one of the main characteristics in his interpretation, because language is considered to have a central role in his efforts to interpret the verses of the Koran.<sup>50</sup>

The application of the *maqashidi* approach in Ibn 'Ashur's interpretation is directed at creating benefits for humans, both in civilizational, social and individual aspects. The aim is to find relevant meaning and provide guidance in accordance with the development of

<sup>49</sup> Afriadi Putra Johar Arifin, Ilyas Husti, Khairunnas Jamal, "Maqâsid Al-Qur'ân In The Interpretation of M. Quraish Shihab About The Verse of Social Media Usage" *Jurnal Ushuluddin* Vol.28, no.1 (2020), p.44–58.

<sup>50</sup> Alviga Nur Laila, "Corak Tafsir Maqasididalam Tafsir Al-Tahrir Wa Al-Tanwir," *Jurnal Ilmu Al- Qur'an dan Tafsir* Vol.2, no.4 (2023), p.151–163.

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the human mind. This approach focuses on revealing the wisdom, 'illat, and meaning of the Al-Qur'an text in accordance with maqṣud al-sharī'ah. To achieve this, Ibn 'Ashur applies a deductive method through linguistic analysis and an inductive method by exploring the relevance between text and context.<sup>51</sup>

Ibn Ashur's *Maqashid* Syariah thinking divides *maqashid shari'ah* into two types, namely *maqashid al-khassah* (general) and *maqashid al-khassah* (special). *Maqashid al-khassah* includes the objectives of *shari'ah* which apply generally to all laws, not limited to just one law. The general purpose of worship is to glorify Allah, fear Him, trust in Him, and submit all matters to Him. Every law, whether commands or prohibitions, aims to worship Allah, bring benefit, avoid danger, and make things easier and eliminate difficulties. *Maqashid al-khassah* also functions to maintain order among the people and preserve goodness in various aspects, such as reason, actions and the environment.<sup>52</sup>

## B. Literature Review

Literature review or literature review is an explanation of the results of previous research that is relevant to a similar topic. Literature review serves as proof of the authenticity of a study and shows its differences from existing research. Related to the research title above, the author has conducted a series of reviews of several literature sources. This step was taken to understand the extent to which research and analysis of the process of changing day and night have been carried out by previous researchers.

Thus, it is expected that the same study will not be repeated in the future. According to the author's search results, there is no research that specifically discusses title "The Phenomenon Sunrise And Sunset In The

<sup>51</sup> *Ibid.*

<sup>52</sup> Sutisna, dkk *Panorama Maqashid Syariah* (Media Sains Indonesia, 2020).

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Qur'an Perspective Of *Maqashidi* Interpretation". The researcher found several other studies related to this study, but not the same. Among the literature found by the author are:

1. The dissertation written by Sunarto entitled, "Takhsis Ayat-Ayat Kiblat Dan Relevansinya Dalam Penentuan Arah Salat Di Indonesia" in 2022, This dissertation discusses verses related to the direction of the *Qibla* in Indonesia. In the interpretation of the *Qibla* verses for people who cannot witness the Kaaba, there are two main opinions, namely facing the Kaaba (Jihatul Kaaba) this is the opinion of the Jumhur Ulama (Hanafi, Maliki, some Hanbali and Ja'fari), and secondly facing the Kaaba Building ('Ainul Ka'bah), this opinion is represented by Syafi'i, some Hanbali and Ja'fari.<sup>53</sup> Different from the research that the author researched which focused on discussing the interpretation of verses about sunrise and sunset in the Qur'an and the relevance of the interpretation of *maqashidi* how the wisdom contained in the verses. Where this dissertation is related to the research being researched by the author, namely because one way to determine the direction of the *Qibla* can be determined by the sun when the sun phenomenon is directly above the Ka'ba.
2. The thesis written by Samsuddin with the title, "Ayat-Ayat Tentang Sumpah Terhadap Waktu Menurut Interpretation Fī Zhīlal Al-Qur'an", in 2023, This thesis focuses on the problem of researching verses about time. Where the Qur'an is a source of guidance for human life that covers all aspects of life, including the problem of Allah SWT's Oath regarding time. Allah SWT has absolute authority to swear by something he wants. Allah SWT swears by time, including dawn, dawn, dhuha, noon, afternoon, and night, this shows the greatness and power of Allah SWT as the creator of this universe.<sup>54</sup> Different from the research that

<sup>53</sup> Sunarto, "Takhsis Ayat-Ayat Kiblat Dan Relevansinya Dalam Penentuan Arah Salat Di Indonesia," *Disertasi*, Jakarta: Institut Perguruan Tinggi Ilmu Al-Qur'an Jakarta, 2022.

<sup>54</sup> Samsuddin, "Ayat-Ayat Tentang Sumpah Terhadap Waktu Menurut Tafsir Fī Zhīlal Al-Qur'an," *Thesis* Banda Aceh: Pascasarjana Universitas Islam Negeri UIN Ar Raniry, 2023.

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the author is researching which focuses on discussing the interpretation of verses about sunrise and sunset in the Qur'an and the relevance of the interpretation of *maqashidi* how the wisdom contained in the verse. However, this research still has similarities so that the author uses it as a reference.

3. The thesis written by Derhana Bulan Dalimunthe with the title, “Manfaat Matahari menurut Al-Qur’an dan Kaitannya Dengan Sains”, in 2017. This study discusses the verses that talk about the benefits of the sun in the process of day and night, namely in surah az-Zumar: 5, Yunus: 5, al-An'am: 96, Fathir: 13, Fussilat 37.<sup>55</sup> In these verses it is explained about how the sun and moon work in their respective places. This is related to science, where the benefits of the sun as a source of light for life on earth, especially in the process of changing day and night. Different from the research that the author studied which focused on discussing the interpretation of verses about sunrise and sunset in the Qur'an and the relevance of the interpretation of *maqashidi* how the wisdom contained in the verse.
4. Thesis written by Recha Tamara Putri in 2022 with the “Relativitas Waktu Dalam Al-Qur'an Dan Relevansinya Terhadap Sains Modern”<sup>56</sup>, This study focuses on time in the term “*yaum*” which means day in the Qur'an. This study explores how the concept of time in the Qur'an can be understood through a contemporary scientific approach. The study attempts to bridge the understanding between the conception of time in the Qur'an and contemporary findings in modern science, especially related to the relativity of time. By using the term "yaum", Recha Tamara Putri analyzes how the concept of time in the holy book is not only understood linearly, but has a much more complex and

<sup>55</sup> Derhana Bulan Dalimunthe, “Manfaat Matahari Menurut Al-Qur’an Dan Kaitannya Dengan Sains”, *Skripsi*, Pekanbaru: Universitas Islam Negeri Sultan Syarif Kasim Riau, 2017.

<sup>56</sup> Recha Tamara Putri, “Relativitas Waktu Dalam Al- Qur’an Dan Relevansinya Terhadap Sains Modern,” *Skripsi*, Pekanbaru: Universitas Islam Negeri Sultan Syarif Kasim Riau, 2022.

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multidimensional dimension. In contrast to the research written by the researcher this time, the discussion of the interpretation of verses about sunrise and sunset in the Qur'an and the relevance of the interpretation of *maqashidi* how the wisdom contained in the verse.

5. Thesis written by Ahmad Maliki bin “Penafsiran Ayat-Ayat Pergantian Siang dan Malam Menurut Ibnu Jarir Al-Thabari”, in 2023 at the Faculty of Ushuluddin and Philosophy, Ar-Raniry State Islamic University. This thesis focuses on the interpretation of verses about the alternation of day and night. Allah SWT has explained the signs of His greatness through the phenomenon of the alternation of day and night in 21 letters and 25 verses. Allah SWT created day and night alternately, during the day so that humans can work and at night for humans to rest, and in all of this is a lesson and sign of the power of Allah SWT.<sup>57</sup> Different from the research that the author researched which focused on discussing the interpretation of verses about sunrise and sunset in the Qur'an and the relevance of the interpretation of *maqashidi* how the wisdom contained in the verse. However, this research still has similarities so that the author uses it as a reference.
6. Thesis written by Luthfiah Mufidah in 2022 at the Faculty of Ushuluddin, Sultan Syarif Kasim State Islamic University, Riau. “Fenomena Siang dan Malam Dalam Al-Qur'an Serta Implikasinya Terhadap Kesehatan Manusia (Kajian Interpretation Ilmi Kemenag)”<sup>58</sup>. This thesis focuses on the phenomenon of day and night according to the scientific interpretation of the Ministry of Religious Affairs and its relationship with day and night to human health. Humans as living creatures living on this earth receive sunlight and darkness due to the process of changing day and night that occurs due to the rotation of the

<sup>57</sup> Ahmad Maliki bin Hanafi, “Penafsiran Ayat-Ayat Pergantian Siang Dan Malam Menurut Ibnu Jarir Al-Thabari,” *Skripsi*, Banda Aceh: UIN Ar Raniry, 2023

<sup>58</sup> Luthfiah Mufidah, “Fenomena Siang Dan Malam Dalam Al-Qur’an Serta Implikasinya Terhadap Kesehatan Manusia (Kajian Tafsir Ilmi Kemenag)” *Skripsi*, Pekanbaru: Universitas Islam Negeri Sultan Syarif Kasim Riau, 2022.

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earth. Allah has arranged well that during the day humans are active in seeking His gifts and rest at night when the sun has set. Behind all these activities, Allah has written a very orderly scenario that He has created. One of them is how the human organs respond to the existence of day and night, the process of drowsiness, the process of hunger, the presence of energy in the body so that it is able to go through activities smoothly. Different from the research written by the researcher this time, the discussion of the interpretation of verses about sunrise and sunset in the Qur'an and the relevance of the interpretation of *maqashidi* how the wisdom contained in the verse.

7. The thesis written by Muhammad Zakaria Al Munawwir with the title “*Masyriq Dan Maghrib Perspektif Interpretation Ilmi Dan Relevansinya Dengan Ilmu Astronomi*”<sup>59</sup>, in 2024. This thesis focuses on the discussion of *Masyriq* and *Maghrib* where researchers are connected to astronomy. The author also examines Sunrise and Sunset which have the same research focus. The Qur'an contains many verses related to the phenomena of the universe or kauniyah verses, including verses about *masyriq* and *maghrib*, which allude to the natural phenomena of the rising and setting of celestial bodies such as the sun which are very clear and easy to observe, and also have a great influence on life on earth. This study aims to examine how the interpretation of the verses of the Qur'an about *masyriq* and *maghrib*, and their relevance to astronomy, while also aiming to develop insight into astronomical science in the Qur'an. This is different from the research that the author is researching which focuses on discussing the interpretation of verses about sunrise and sunset in the Qur'an and the relevance of the interpretation of *maqashidi* how the wisdom contained in the verses.
8. This article was written by A. Jamil, Sakirman, and Nurhayatun Mukminin, “Metode Penentuan Arah Kiblat Dengan Posisi Matahari

<sup>59</sup> Muhammad Zakaria Al Munawwir, “masyriq dan maghrib perspektif tafsir ilmi dan relevansinya dengan ilmu astronomi” *Skripsi*, Pekanbaru: Universitas Islam Negeri Sultan Syarif Kasim Riau, 2024.

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Rasydhul *Qiblah* Harian Sebagai Metode Mengukur Arah Kiblat”, This study focuses on discussing the method of determining the direction of the *Qibla* that has been widely used by Indonesian people. However, the research conducted has not been studied in depth on one particular focus of study. In fact, if observed, facing the *Qibla* is an absolute obligation for every Muslim. Because facing the *Qibla* is closely related to the implementation of prayer which is part of one of the pillars of Islam. One method of determining the direction of the *Qibla* is by using the *rasdul Qiblah*, namely using the sun as a measuring tool, although the sun is always moving from time to time, it can still be deduced as the sun is used as a benchmark in determining the beginning of the five daily prayer times.<sup>60</sup> Different from the research that the author studied which focused on discussing the interpretation of verses about sunrise and sunset in the Qur'an and the relevance of the interpretation of *maqashidi* how the wisdom contained in the verse.

9. This article was written by Iril Admizal, Umi Rofingah, and Besti Alvy Almy, with the title “Telaah Ayat-Ayat Tentang Orbit Matahari Dan Bulan” Natural phenomena, the earth is a planet that performs rotation, revolution, precision and nutation, due to the revolution of the earth we witness its revolutionary motion, the position of the sun changes along the ecliptic from west to east. Due to the motion of precision, nutation, the position of the earth's equator in relation to its orbital plane continues to change. In Islamic law, many worships whose validity is hung on the journey of time which is based on the orbit of the sun and the orbit of the moon.<sup>61</sup> This is different from the research that the author is researching, which focuses on discussing the interpretation of verses about sunrise and sunset in the Qur'an and the relevance of the interpretation of *maqashidi* regarding the wisdom contained in these verses.

<sup>60</sup> Jamil Et Al., “Metode Penentuan Arah Kiblat Dengan Posisi Matahari (*Rasydhul Qiblah Harian Sebagai Metode Mengukur Arah Kiblat*)” (n.d.), p.1–24.

<sup>61</sup> Iril Admizal et al., “Telaah Ayat-Ayat Tentang Orbit Matahari Dan Bulan,” *Jurnal Adab dan Dakwah IAIN Kerinci* Vol.1, no. 1 (2023).

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10. This article was written by Moh Lutfi Salim Al Hanani, Jihan Ariqatur Rafiah, and Winarti with the title “Natural Phenomenon of Twilight in Islamic and Science Perspective”, in the journal: Proceedings of the International Conference on Religion, Science and Education, in 2022. The phenomenon of twilight is a sequence of processes that changes its color. When the sun begins to set out on the western horizon, the light appearing on the earth's surface is reddish yellow. As soon as the sun sets, the dark-yellow light of the twilight gradually turns crimson because the sun is getting lower.<sup>62</sup> This is different from the research that the author is researching, which focuses on discussing the interpretation of verses about sunrise and sunset in the Qur'an and the relevance of the interpretation of *maqashidi* regarding the wisdom contained in these verses.
11. Rahmatiah, in her article in the journal El Falaky: Jurnal Ilmu Falak Vol.1.No.1., 2017, entitled “Urgensi Pengaruh Rotasi dan Revolusi Bumi Terhadap Waktu Shalat” this article discusses the urgency of the influence of Earth's rotation and revolution in determining prayer times. The daily journey of the sun is an indicator in determining the beginning and end of prayer times in everyday life which is converted into a formulation, one of which is through the declination of the sun. In subsequent developments it is said that the rotation of the sun is not fixed. The global declination element of the sun has been calculated so that it can produce a prayer time schedule from day to day which changes according to the position of the sun.<sup>63</sup> This is different from the research that the author is researching, which focuses on discussing the interpretation of verses about sunrise and sunset in the Qur'an and the relevance of the interpretation of *maqashidi* regarding the wisdom contained in these verses.

<sup>62</sup> Hanani, Rafiah, and Winarti, “Natural Phenomenon of Twilight in Islamic and Science Perspective.”, *Jurnal : Al Hanani*, 2022.

<sup>63</sup> Rahmatiah, “Urgensi Pengaruh Rotasi dan Revolusi Bumi Terhadap Waktu Shalat”, *Jurnal El Falaky: Jurnal Ilmu Falak* Vol.1, no.1 (2017).

In addition to the research mentioned above, there are still a large number of similar studies in the form of theses and journal articles. Among the previous scientific papers that have been described above, none have specifically examined the relationship between the process of changing day and night in the Qur'an and modern astronomy. However, no work has been found that specifically examines the convergence of the process of changing day and night in the Qur'an and modern astronomy.

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## CHAPTER III RESEARCH METHODS

### A. Types of Research

The type of research applied by the author is library research. This approach relies on collecting data and information from various written sources available in the library. These sources include, but are not limited to, books, scientific journals, archival documents, historical records, and various other forms of literature.<sup>64</sup> It is important to emphasize that in the context of this study, all reference materials used must have direct relevance to the Qur'an and its interpretation. The essence of library research lies in the substance and content explored. Research is a process of careful investigation or search to obtain new facts in the field of science. Research is a systematic method that aims to improve, modify, and develop knowledge that can be communicated and tested by other researchers.<sup>65</sup>

This research aims to examine, analyze, and develop an in-depth understanding of the ideas, concepts, and concepts related to the topic being studied. Through this approach, researchers seek to build solid arguments and produce new insights based on a synthesis of various relevant literature sources.<sup>66</sup> The author chose this method because the focus of the research is only on the topic of sunrise and sunset phenomena explained in the Qur'an and from the perspective of *maqashidi* interpretation. This study uses the Maudhu'i (Thematic) interpretation method with a scientific approach. The Thematic Interpretation Method is an approach to interpreting the Qur'an that collects verses related to one theme, analyzes its content comprehensively, and

<sup>64</sup> Jani Arni, "Metode Penelitian Tafsir" (Pekanbaru: Daulat Riau, 2013), p.12.

<sup>65</sup> Sukamto, "Metode Penulisan Karya Ilmiah", Badan Penerbitan Universitas Widyagama Malang, 2016,

<sup>66</sup> Nashruddin dan Erwati aziz Baidan, "Metodologi Khusus Penelitian Tafsir," Pustaka Pelajar, (2015), p.127.

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connects various verses to reveal the overall meaning by considering certain conditions.<sup>67</sup>

The *Maudhu'i* (Thematic) Interpretation Method has two main approaches. First, interpretation based on the surah in the Qur'an, which is based on the idea that each verse or surah has a unified overall meaning. Interpretation of the Qur'an will be more useful if it is based on the unities of these verses. Second, interpretation based on the theme of discussion in the Qur'an, which is the method of this research. This research applies the second approach by collecting verses about sunrise and sunset in the form of mufrod, then reviewing using a *maqashidi* interpretation to reveal the wisdom contained therein.

## B. Data source

Based on this research, the verses of the Quran that discuss how the phenomenon of sunrise and sunset change become the main subject of this research. This research uses primary and secondary data sources as reference sources.

### 1. Primary Data

- a. Al-Qur'an Al-Karim and its translation;
- b. *Maqashidi* interpretation books (The Book of Interpretation *Al-Tahrir wa Al-Tanwir* by Muhammad Thahir bin 'Asyur and the Book of Interpretation *Al-Manar* by Muhammad Abduh and Rasyid Ridha)

### 2. Secondary Data

Apart from primary data, researchers used secondary data from literature, books, journals and scientific works related to the phenomenon of sunrise and sunset in the Al-Qur'an which focuses on *maqashidi* interpretations.

<sup>67</sup> Ahmad Izzan, *Metodologi Ilmu Tafsir*, (Bandung: Tafakur, 2011), p. 114

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### C. Data Collection Techniques

Data collection techniques are techniques used to collect data or information needed for research. In this study, the data collection method used is document tracing. Documents are generally in the form of writing, images, or scientific works.<sup>68</sup> This study uses two types of data: primary and secondary, including books, journals, theses, articles, and related references. The data collection process is carried out through searching for sources, reading, analyzing, and recording materials relevant to the research topic. The collected data is identified according to research needs and arranged in a structured manner following the thesis writing guidelines of the Faculty of Ushuluddin, so as to produce a systematic and easy-to-understand framework.

### D. Data Analysis Techniques

Based on this research approach, the author uses qualitative data analysis techniques. This technique involves the process of organizing and arranging data into patterns, categories, and basic descriptive units to find themes and formulate working hypotheses. Qualitative data analysis uses logical thinking and methods such as induction, deduction, analogy, and comparison. The essence of data analysis is to organize and categorize data and look for patterns or themes to understand their meaning. Organizing data means grouping it into patterns, themes, or categories that are relevant to the research.<sup>69</sup>

This study uses a descriptive method. The descriptive method aims to describe and interpret existing phenomena, ongoing opinions, ongoing processes, impacts that occur, or developing trends.<sup>70</sup> The research data

<sup>68</sup> Sugiyono, "Metode Penelitian Kuantitatif", Kualitatif Dan R&D (Bandung: Alfabeta, 2013)

<sup>69</sup> Hayyu Anindita, "Teknik Analisis Data Kualitatif Pengertian Analisis Data Kualitatif," *Journal on Education* Vol.1, no. 2 (2021), p.3–5.

<sup>70</sup> Sumanto, "Teori dan Metode Penelitian", CAPS (Center of Academic Publishing Service),(Yogyakarta, 2014), p.179.

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analysis process is carried out comprehensively through three main stages. First, data reduction to explore, group, and sort information to obtain final conclusions that can be verified. Second, data presentation by examining relevant patterns and compiling conclusions and recommendations. Finally, conclusions are drawn by identifying new findings that have never existed before.<sup>71</sup> Data analysis techniques aim to draw comprehensive conclusions based on research data and clarify information so that it can be understood by others clearly and systematically.<sup>72</sup> The following are the procedures carried out by the researcher:

1. Analyze all verses that focus on discussing the phenomena of sunrise and sunset.
2. Determine the verses to be studied by paying attention to the suitability of the theme.
3. Organize the discussion in a perfect framework
4. Analyzing the concept of sunrise and sunset phenomena.
5. Analyze the relevance of verses related to the discussion theme.
6. Drawing conclusions from previously conducted analysis to answer research problems.

<sup>71</sup> Rizaldy Fatha Pringgar dan Bambang Sujatmiko, "Penelitian Kepustakaan ( Library Research ) Modul Pembelajaran Berbasis Augmented Reality Pada Pembelajaran Siswa," *Jurnal It-Edu*, Vol 05, no.1, (2020), p.319-320.

<sup>72</sup> Admin, "Pengertian, Macam, dan Langkah-Langkah dari Teknik Analisis Data", (2022), <https://barki.uma.ac.id/2022/01/27/pengertian-macam-dan-langkah-langkah-dari-teknik-analisis-data/>, accessed on November 30, 2024, at 04.30 am.

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## CHAPTER V CLOSING

### A. Conclusion

Based on several descriptions of the discussion that the author has presented in the previous chapter, the following conclusions can be drawn:

1. The phenomenon of the rising and setting of the sun in the Qur'an is explained through various forms of words, namely in singular, dual, and plural forms. In the interpretation of *Al-Tahrir wa Al-Tanwir*, Interpretation of *Al-Manar* and interpretation of *Al-Misbah* the word *masyriq* is interpreted as the eastern direction, which is where the sun rises, which also represents one of the two main axes of the earth. Conversely, *maghrib* is understood as the western direction, where the sun sets. These two directions not only refer to certain geographical locations, but also have symbolic meanings as markers of the rhythm of nature reflected in the alternation of day and night. This alternation is one of the real proofs of the regularity of Allah's creation. Through this interpretive perspective, it can be concluded that the use of the words *masyriq* and *maghrib* in the Qur'an contains a very broad dimension of meaning, covering astronomical, geographical, and spiritual aspects, which are interrelated in the perfect harmony of creation.
2. The phenomenon of the rising and setting of the sun holds deep meanings that include theological, scientific, social, and philosophical aspects. Theologically, the regularity of this phenomenon is proof of the greatness of the Creator and reminds humans of the importance of faith, monotheism, and their responsibility in maintaining relationships with God and others. From a scientific perspective, this event is understood through astronomical studies as a result of the rotation of the earth, which shows God's creation and motivates humans to develop science. Its social implications teach humanitarian values, such as helping each other, tolerance, and maintaining harmony in society, while emulating the just

and beneficial provisions of nature. Philosophically, sunrise and sunset are signs of God's greatness, reminders of the importance of dhikr, and encourage humans to understand the essence of time, maintain the balance of nature, and increase obedience in worship. In addition, in Islam, this phenomenon is also a reference for prayer times which emphasizes the importance of the relationship between spiritual and scientific aspects in human life.

## B. Suggestion

After conducting a study and discussion of the verses about sunrise and sunset in the Qur'an and their relevance to the interpretation of *maqashidi*, the author realizes that the discussion in this thesis still has many limitations and has not yet reached perfection.

Therefore, the author suggests that this research can be continued by subsequent researchers by tracing more references from scholars of interpretation. This aims to explore deeper and more comprehensive interpretations of the verses related to the phenomenon of sunrise and sunset, as well as analyzing the wisdom contained therein, especially in relation to life in the modern era.

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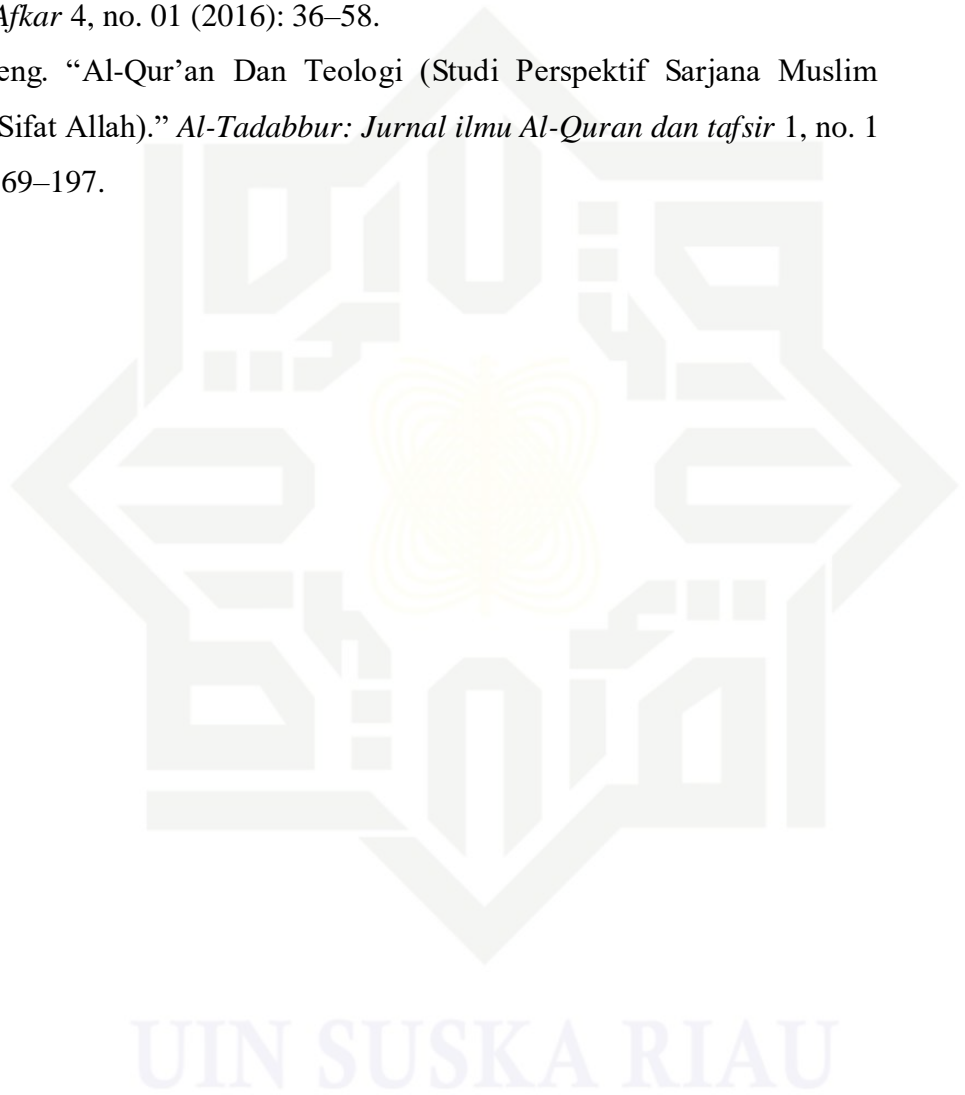
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2. Anggota HMPS IAT 2024
3. Anggota FKMTI Riau Kepri 2023-2024
4. Anggota IPMKBP (Ikatan Pemuda Mahasiswa Kecamatan Bangko Pusako) 2023-2024
5. Anggota HIPEMAROHI (Himpunan Pemuda Mahasiswa Rokan Hilir) 2023-2024

**KARYA ILMIAH**

1. -

Hak Cipta dan Hak Pengabdian Masyarakat UIN Suska Riau  
 1. Dilindungi undang-undang dan tidak diperbolehkan untuk disalin, mendistribusikan, atau menyalin sebagian atau seluruhnya tanpa izin dari UIN Suska Riau.  
 a. Pengutipan hanya untuk kepentingan pendidikan, penelitian, penulisan karya ilmiah, penyusunan laporan, penulisan kritik atau tinjauan suatu masalah.  
 b. Pengutipan tidak merugikan kepentingan yang wajar UIN Suska Riau.  
 2. Dilarang mengumumkan dan memperbanyak sebagian atau seluruh karya tulis ini dalam bentuk apapun tanpa izin UIN Suska Riau.

