

**MUSTHAFA UMAR EPISTEMOLOGY OF QURANIC****INTERPRETATION: CASE STUDY OF QISHASH IN QS. AL-BAQARAH****VERSES 178-179****THESIS**

Submitted as partial fulfillment of the Requirements for getting the Bachelor of Religion in the Qur'an and Tafsir Department

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

Demikianlah kami sampaikan dan atas perhatiannya diucapkan terima kasih.

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MOTTO

“My parents taught me that hard work and honesty are everything.”

- Bill Gates

“Other people often underestimate our abilities. There is no need to hesitate or be offended. The important thing is that we remain confident and do not underestimate ourselves.”

- Jefri Al-Buchori

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FOREWORD

All praise to Allah swt, who has bestowed His mercy, guidance, and blessings, enabling the author to complete this thesis entitled *Musthafa Umar Epistemology Of Quranic Interpretation: Case Study Of Qishash In Qs. Al-Baqarah Verses 178-179* as one of the requirements to obtain a Bachelor's degree (S1) in the Qur'an and Tafsir Study Program.

May peace and blessings be built and continued to the Prophet Muhammad (peace be upon him) and to his family and companions and all the Muslims who follow his teachings until the end of times diligently.

This thesis explains the epistemology of quranic interpretation of Musthafa Umar in the verses 178-179 of QS. Al-Baqarah about *qishash*. This study aims at discussing the epistemological system present in the lectures by Musthafa Umar on his book *Tafsir Al-Ma'rifah*.

The author owes his invaluable assistance, guidance, and support to many parties in the process of writing this thesis. Thus, the author would like to express his or her deep grovings of appreciation to the lecturers who have been able to assist.

The author understands that this thesis is not a perfect one yet. Hence, constructive criticism and recommendation are very welcome in order to improve on them. Hopefully, the thesis can be scientifically valuable, especially in the scientific domain of *Quranic* and *Tafsir* analysis, and be helpful to the reader who may be concerned with the given research field.

With full gratitude, the author would like to express his deepest gratitude to all parties who have provided invaluable motivation, prayers, and support, so that the author can complete this thesis. With all sincerity, the author conveys his gratitude. accept love to:

1. Rector of Sultan Syarif Kasim State Islamic University Riau Prof. Dr. Hj. Leny Nofianti, MS., SE., M.Si., Ak., along with other rectorate officials.

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3. Head of the Al-Quran and Tafsir Study Programme Jani Arni, S.Th.I, M.Ag and Secretary of the Al-Qur'an and Tafsir Study Programme Lukmanul Hakim, S.Ud, M.IRKH., Ph.D.
4. Supervisor I, Dr. Afrizal Nur, MIS, Supervisor II, Dr. H. Nixson, Lc., M.Ag and Academic Advisor, Lukmanul Hakim, S.Ud, M.IRKH., Ph.D., for all the assistance, input, direction, motivation, and prayers that have been given in the process of completing this thesis.
5. Mr. and Mrs. Lecturers of the Al-Qur'an and Tafsir Study Programme, Faculty of Ushuluddin, UIN Suska Riau who have provided very meaningful knowledge for the author, as well as to all staff and employees of the Faculty of Ushuluddin, UIN Suska Riau for all their help and support.
6. Thank you to Ustadz Musthafa Umar who has given permission to the author to research one of them study on the Al-Ma'rifah Tafsir. May blessings always be upon Ustadz and all parties involved.
7. My beloved parents, my Father, Shahrian and my Mother, Haziiah. Thank you for your love, endless prayers, moral and material support, and all the sacrifices that have been given so far. The author realizes that without the love and guidance of my Father and Mother, this achievement would not have been realized. May Allah swt always bestow health, happiness, and blessings upon my Father and Mother.
8. My beloved sister, Nabilla and Nadhira, also my beloved brother Danish and Harraz. May Allah swt repay all your kindness with abundant blessings and happiness.
9. My beloved partner, Syazwanie. Thank you for your unending support, motivation, and attention during the process of writing this thesis. Your



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presence provides additional encouragement and becomes a source of strength for the author. May Allah swt repay all your kindness with abundant blessings and happiness.

10. For friends of Batch 2022 Malaysian Students UIN Suska (Amir, Daniel, Hanif, Nasri, Asyraf, Farhan, Izz, Syaql and Luqman) and my housemates (Amir, Daniel, Hanif and Nasri) also all my friends IAT 2022 who have fight together, may Allah swt always bestow ease and blessings in everyone steps and process of the journey.

Pekanbaru, 28 September 2025

Mohd Syafiq Amierul Syazwan bin Shahrian

12230215802

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TRANSLITERATION GUIDELINES

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A. Consonants

Arab	Latin	Arab	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

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س	S	هـ	H
ش	Sy	ء	,
ص	Sh	ي	Y
ض	Dh		

B. Vowels, Length and Dipthongs

Every Arabic writing in the Latin form of the Fathah vowel is written with “a”, kasrah with “I”, dlommah with “u”, while each long reading is written in the following way:

Long vowel (a)= A for example قال becomes qala

Long vowel (i)= I for example قيل becomes qila

Long vowel (u)= U for example دون becomes duna

Especially for the ya’ nisbat reading, it should not be replaced with “I”, but should still be written with “iy” so that it can describe the ya’ nisbat at the end. Likewise, the dipthong sounds, wawu and ya’ after the fathah are written with “aw” and “ay”. Consider the following example:

Dipthong (aw)= example قول becomes qawlun

Dipthong (ay)= for example خير becomes khayrun



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C. Ta' Marbutah

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Ta' marbutah is transliterated with “t” if it is in the middle of a sentence, but if ta' marbûthah is at the end of a sentence, then it is transliterated using “h” for example الرسالة للمدرسة becomes al-risalah li al mudarrisah, or if it is in the middle of a sentence consisting of mudhaf and mudhaf ilayh, then it is transliterated using t which is connected to the next sentence, for example becomes fi rahmatillah.

D. Articles and Lafdh al-Jalalah

The article “al” (ال) is written in lower case, unless it is at the beginning of a sentence, while the “al” in lafadh jalalah which is in the middle of the sentence being relied upon (idhafah) is omitted. Consider the following examples:

1. Al-Imam al-Bukhariy said....
2. Al-Bukhary in the muqaddimah of his book explains....
3. Masha'Allah ka'na wa ma'lam yasya'lam yakun



ABSTRACT

Mohd Syafiq Amierul Syazwan Bin Shahrian: Musthafa Umar’s Epistemology Of Quranic Interpretation: Case Study Of *Qishash* In QS. Al-Baqarah Verses 178-179.

This undergraduate thesis is entitled “The Epistemology of Mustafa Umar’s Qur’anic Interpretation: A Case Study of *Qishāsh* in Qur’an Surah Al-Baqarah Verses 178–179.” The study aims to examine Mustafa Umar’s interpretation of verses 178–179 of Surah Al-Baqarah concerning *qishāsh* as presented in his work *Tafsir Al -Ma’rifah*, as well as to analyze the epistemological foundations underlying his interpretative approach to these verses. The research addresses two main questions: (1) how Mustafa Umar interprets Surah Al-Baqarah verses 178–179 regarding *qishāsh* in *Tafsir Al -Ma’rifah*; and (2) what epistemological framework underpins his interpretation of these verses? This study employs a qualitative research design using a library research approach using a textual analysis as the primary method. The primary source of data is *Tafsir Al -Ma’rifah*, authored by Mustafa Umar, with a specific focus on Surah Al -Baqarah verses 178–179. Secondary data are derived from relevant scholarly literature that supports the analysis. The findings reveal that Mustafa Umar’s epistemology of interpretation positions *qishāsh* as a legal principle that embodies justice, wisdom, and alignment with the fundamental objectives of Islamic law (*maqāṣid al-sharī’ah*), namely the realization of justice, public welfare (*maṣlaḥah*), and the cultivation of piety among humankind. Thus, his interpretation reflects a balanced integration of textual fidelity and ethical considerations within Islamic jurisprudence.

Keywords: *Epistemology, Qishash, Al-Ma’rifah Tafsir*

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الملخص

محمد شفيق أميرول شزوان بن شهريان: إبستمولوجيا تفسير القرآن عند مصطفى عمر:
 دراسة حالة القصاص في سورة البقرة الآيتين ١٧٨-١٧٩
 هذه رسالة تكميلية بعنوان "إبستمولوجيا مصطفى عمر في تفسير القرآن: دراسة حالة
 القشاش في سورة البقرة، الآيتان ١٧٨-١٧٩". يهدف هذا البحث إلى استكشاف تفسير
 مصطفى عمر للآيتين ١٧٨-١٧٩ من سورة البقرة، فيما يتعلق بالقصاص، في كتابه
 "تفسير المعرفة"، وإلى استكشاف إبستمولوجيا هذا التفسير. وتتلخص مشكلة البحث
 فيما يلي: (١) كيف يُفسر مصطفى عمر الآيتين ١٧٨-١٧٩ من سورة البقرة، فيما
 يتعلق بالقصاص، في كتابه "تفسير المعرفة"؟ (٢) ما هي إبستمولوجيا هذا التفسير؟ تتناول
 هذا البحث الآيتين ١٧٨-١٧٩ من سورة البقرة، وتحديدًا موضوع القصاص هذا
 البحث هو دراسة نوعية تعتمد على البحث المكتبي وتحليل النصوص، مع التركيز على
 مصادر البيانات الأولية، وتحديدًا تفسير المعرفة للأستاذ مصطفى عمر، مع التركيز على
 الآيتين ١٧٨-١٧٩ من سورة البقرة، مدعومة ببيانات ثانوية من مصادر ذات صلة.
 وتشير نتائج هذا البحث إلى أن نظرية تفسير الآيتين ١٧٨-١٧٩ من سورة البقرة في
 تفسير المعرفة تُظهر أن الأستاذ مصطفى عمر يُصنّف القصاص كقانون عادل، مليء
 بالحكمة، ومتوافق مع المقاصد الرئيسية للشريعة الإسلامية، وهي تحقيق العدل والخير
 والتقوى.

الكلمات المفتاحية: الإبستمولوجيا، القصاص، تفسير المعرفة

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ABSTRAK

Mohd Syafiq Amierul Syazwan Bin Shahrian: *Musthafa Umar Epistemology Of Quranic Interpretation: Case Study Of Qishash In QS. Al-Baqarah Verses 178-179.*

Skripsi ini berjudul “Muthafa Umar’s Epistemology Of Quranic Interpretation: Case Study Of *Qishash* In QS. Al-Baqarah Verses 178-179”. Adapun tujuan penelitian ini adalah untuk mengetahui penafsiran Musthafa Umar terhadap QS. Al-Baqarah ayat 178-179 tentang *qishash* dalam kitabnya yaitu *Tafsir Al-Ma’rifah* serta untuk mengetahui epistemologi penafsiran Musthafa Umar terhadap QS. Al-Baqarah ayat 178-179 tentang *qishash*. Rumusan masalah penelitian ini adalah (1) bagaimanakah penafsiran Musthafa Umar terhadap QS. Al-Baqarah ayat 178-179 tentang *qishash* di dalam kitab *Tafsir Al-Ma’rifah*. (2) bagaimana epistemologi penafsiran Musthafa Umar terhadap QS. Al-Baqarah ayat 178-179 tentang *qishash*. Jenis penelitian ini adalah pendekatan kualitatif melalui penelitian kepustakaan (*library research*) dengan metode analisis teks (*textual analysis*) yang memfokuskan pada sumber data primer merujuk pada kitab *Tafsir Al-Ma’rifah* hasil karya Ustadz Musthafa Umar dengan fokus kepada QS. Al-Baqarah Ayat 178-179 tentang *qishash*, didukung data sekunder dari literatur relevan. Hasil penelitian ini menunjukkan bahwa epistemologi penafsiran QS. Al-Baqarah ayat 178–179 dalam *Tafsir Al-Ma’rifah* menunjukkan bahawa Ustadz Musthafa Umar memposisikan *qishash* sebagai hukum yang adil, penuh hikmah, dan selaras dengan tujuan utama syariat Islam, yaitu mewujudkan keadilan, kemaslahatan, dan ketakwaan umat manusia.

Kata Kunci: *Epistemologi, Qishash, Tafsir Al-Ma’rifah*

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CHAPTER I INTRODUCTION

A. Background of the Problem

The question of epistemology is one of the most crucial issues that should be examined in the field of knowledge. Epistemological study is not just an issue of philosophy but it has implications in every field including the Quranic exegesis discipline.¹ Therefore, the epistemology is concerned with the creation of knowledge, the sources or origins of knowledge, and how knowledge can be acquired.

Epistemology is one of the most important issues in the realm of knowledge because it addresses the questions of the origins of truth, the means, and the legitimacy of truth in knowledge.² According to Hasan Hanafi and Baqir Sadr, the success of developing philosophy and science depends on the issue of epistemology that is decisive. Without understanding epistemology, one will find it hard to pursue their knowledge without having the right tools and methods to do so.³

The nature, origin, source, methods and structure of knowledge are some of the studies that fall under the study of epistemology. Overall, epistemology is an extremely important field of study that has a profound and far-reaching impact on the progress of human civilization, and in a narrower sense, it is also a fundamental factor determining the course of the evolution of science and technology.⁴

Mulyadhi Kartanegara notes that epistemology study still has not acquired sufficient level in Indonesia. Even though some Indonesian scholars have developed a number of works in the epistemology field, the majority o

¹ Ahmad Ali Hasymi, *Epistemologi Tafsir Annahu'l Haq Karya M. Yunan Yusuf*, (Surabaya: Skripsi, UIN Sunan Ampel, 2019), page. 1

² M. Iqbal, *Studi Terhadap Epistemologi Ilmu Perspektif Syed Muhammad Naquib Al-Attas*, (Pekanbaru: Skripsi, UIN Sultan Syarif Kasim Riau, 2024), page. 2

³ A. Khudori Soleh, *Epistemologi Islam: Integrasi Agama, Filsafat, dan Sains Dalam Perspektif Al-Farabi dan Ibn Rusyd*, (Yogyakarta: Ar-Ruzz Media, 2017), page. 21

⁴ Safura Yulinda, *Konsep Epistemologi Menurut Kuntowijoyo*, (Banda Aceh: Skripsi, UIN Ar-Raniry Darussalam Banda Aceh, 2017), page. 1



them are of introductory level. The reason why the book *Filsafat Ilmu* by Jujun S. Suryasumantri is still reprinted years after it was published is, of course, its popularity but also the scarcity of other studies of this type. This, in turn, shows that the epistemological debates in Indonesia are yet to be conducted in an intensive way.⁵

Human beings are regarded as the most perfect of Allah swt creations. They are endowed with intellect, which enables them to think critically and to make free choices. The creation of humankind is not without purpose, for every creature of Allah swt, whether great or small, possesses intrinsic value, function, and wisdom. If even the simplest of creatures has a role, then surely humans bear a greater responsibility and advantage. Furthermore, Allah swt has provided various means for mankind to utilize in fulfilling their trust on earth. One of the primary purposes of human creation is to serve as *khalifah* or leader and custodian of life on earth entrusted with maintaining order and balance. To ensure that life remains organized and harmonious, a normative guide is required. From an Islamic perspective, that guide is the *Quran*, whose truth is absolute and which serves as the ultimate source of Islamic law.⁶

Generally, the concept of punishment may be classified into two; punishment in this world and punishment in hereafter. Worldly punishment is the penalty which is given to the person who disobeyed the provisions of the Islamic law, the sanctions are normally based on social and communal issues. Therefore, it relies on the application of the authorized authorities of the society like in cases of theft, violence, murder, and other such kind of crimes. Meanwhile, punishment in the hereafter refers to the recompense given for human actions in this world that are not in accordance with religious teachings but cannot be resolved or repaid during worldly life. This form of punishment belongs entirely to Allah swt, as the sole possessor of absolute justice.

⁵ Mulyadhi Kartanegara, *Menyibak Tirai Kejahilan Pengantar Epistemologi Islam*, (Bandung: Mizan, 2003), page. 1

⁶ Shidarta, *Mochtar Kusumaatmaja dan Teori Hukum Pembangunan*, (Jakarta: Epistema Institut, 2012), page. 2

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In Islam, punishments for offenses such as murder and assault are described as *qishash*. Broadly defined, *qishash* is punishment for doing something to the perpetrator that was done to the victim.⁷ According to Abdurrahman Madjrie and Fauzan al-Anshari, the term *qishash* refers to an actual punishment that guarantees an appropriate action and consequence to preserve human life and the integrity of the human body. This is because upon punishment, balance is established with the same actions, therefore killing results in being killed and harming results in being harmed. This shows that punishment contains both justice and perfection.⁷

In this regard, the YouTube platform is widely used by scholars, independent preachers, and *da'wah* speakers to deliver their sermons or lectures, particularly those related to *Quranic* exegesis, which have become increasingly common on the site. Their teachings are recorded, filmed, and then shared through their personal accounts or YouTube channels. One such example is Ustaz Musthafa Umar.

Ustaz Musthafa has published a total of 26 books and one of them is the *Tafsir Al-Ma'rifah*. He authored *Tafsir Al-Ma'rifah* bit by bit and this makes the book look straightforward and way deep in substance. The name *Al-Ma'rifah* translates to knowledge. Ustaz Musthafa says this tafsir is supposed to bring people the true knowledge as the name suggests. According to him, the aim of this tafsir is to lead the society back to the teaching of *Quran* and hadith of the Prophet and to foster love towards the two.⁸

Among the peculiarities of the *Quranic* interpretations provided by Ustaz Musthafa Umar is the free and easy style of presentation, which is in the Indonesian language with a Malay accent. Although the tone of his messages is rather casual, the messages he delivers are detailed and deep. His interpretation is also informed by reformist philosophers in the study of the *Quranic* exegesis like Syekh Muhammad Abduh, and representatives of the

⁷ *Ibid.*, page. 20

⁸ Interview with Ustadz Musthafa Umar, Lc. MA at Ma'had Tafaqquh on date 6 December 2025

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Egyptian renaissance like Syekh Muhammad Mutawalli Asy-Sya'rawi. He was inspired by scholars like Buya Hamka among others in the Malay world and that is why his interpretations incline towards social reform and improvement of morality.⁹

Musthafa Umar, Lc., M.A., was born on 13 May 1967 in Pekanbaru, Riau, Indonesia. He came from a family with a strong religious background. His father's name is Umar, and his mother's name is Maryam. He was raised in the village of Air Tiris, Kampar District, Kampar Regency, Riau Province.¹⁰ In his early years, he attended elementary and junior high school in Pekanbaru (1974-1983), and later continued his education at the Modern Islamic Boarding School Darussalam Gontor (1983-1987). He subsequently earned his Licentiate (Lc.) degree from the International Islamic University Malaysia (1995-1999). In 2009, he obtained his Doctorate in *Quranic Exegesis* from the University of Malaya, Malaysia.

Ustadz Musthafa Umar created a YouTube channel named as *Kajian Tafsir Al-Ma'rifah* - Ustadz Musthafa Umar, and it has about 40,000 subscribers and 925 uploaded videos. On 30 January 2018, it became a channel on YouTube and is used as a digital resource to spread his exegesis of the *Quran* and his religious lectures.¹¹

So far, no research has specifically examined Musthafa Umar's interpretation of *qishash* in QS. Al-Baqarah verses 178-179 analysis *Tafsir Al-Ma'rifah*. In light of the background discussed above, the researcher seeks to investigate his perspective through a study entitled "*Musthafa Umar Epistemology Of Quranic Interpretation: Case Study Of Qishash In Qs. Al-Baqarah Verses 178-179*".

⁹ Mohd Nazri Ahmad, "Poligami Menurut Kitab *Tafsir Al-Ma'rifah Polygamy From the Perspective of the Book of Tafsir Al-Ma'rifah By Musthafa Umar*" 1, No. 1 (2020): 32–43.

¹⁰ Ade Rosi Siti Zakiah and Moh. Thoriquddin, *Epistemology of Musthafa Umar's Interpretation on the Kajian Tafsir Al-Ma'rifah Youtube Channel*, (Millati, Journal of Islamic Studies and Humanities: 2022), page. 146

¹¹ Musthafa Umar, *Kajian Tafsir Al-Ma'rifah, Ustadz Musthafa Umar*, Youtube accessed September 19, 2025, <https://www.youtube.com/watch?v=RRbduirPars&t=647s>

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B. Definition of Terms

© In order to offer more clarity and to eliminate possible misunderstanding in deciphering the title of this research, the author will offer an explanation of what is actually meant by the research title:

1. Epistemology

The word *epistemology* comes from the Greek words *episteme*, which means knowledge and *logos* which means science or study. Epistemology is a branch of philosophy that looks at the theory of knowledge, including the methods, foundations, and principles that determine whether knowledge is valid or legitimate.¹²

2. Qishas

Epistemologically, the word of *qishash* is an Arabic word based on the Arabic root of *قص - يقص - قصا* meaning *تتبع الأثر* to follow a trace. And *القصاص* means a trace or mark. Out of the same origin emerges the word *qashasah* (narrative or story) since a story involves narrating events in a specific order in accordance with their chronological order. In the meantime, *qishash* *قصاص* specially means following or the counteraction of shedding of blood in a similar way (*Ashfahani*). It also gives over the meaning of equivalency or revenge.

According to the QS. Al-Baqarah verses 178-179, *qishash* is explained as a legal penalty which is applied in a manner that is equivalent (relatively equal) to the previously committed criminal offence.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلَى الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَى بِالْأُنثَى فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ وَأَدَاءُ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

¹² Abdul Mustaqim, *Epistemologi Tafsir Kontemporer*, (Yogyakarta: PTLKIS Printing Cemerlang, 2010), page. 10



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It means: “O the one who has believed, against the slain the retribution of the slain (*qishash*): the free of the free, the slave of the slave, and the female of the female. But only when his brother forgives him in some measure shall he grant him all that may be reasonably demanded, and pay him with good manners. It is the relief and a pity of your Lord. But he who offends later on shall suffer a torment.”¹³

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ

It means: “And to you in vengeance (*qishash*) the pledge of life, O people of intellect, that you should be conscious of Allah swt.”¹⁴

Qishash in terminology means a legal penalty, the same in value as the offense committed, be it killing, harming of a body part, or rendering it inept, as prescribed by the stipulations of Islamic law (*syara'*).¹⁵

3. Musthafa Umar

Musthafa Umar is an Indonesian researcher and Muslim intellectual, born in Pekanbaru, Riau, on 13 May 1967. His early religious education was in Pondok Modern Darussalam Gontor and later he continued his higher education in Al-Azhar University in Cairo, Egypt. After finishing education, he actively practiced *da'wah* in different parts such as Riau, Malaysia and other larger cities in Indonesia. Moreover, he established and still leads Tafaqquh learning community, which is located in Pekanbaru, thus, contributing to creation of religious education and academic discourse in the area.¹⁶

¹³ Kementerian Agama RI, *Al-Qur'an dan Terjemahannya Edisi Penyempurnaan*, (Jakarta: Lajnah Pentasbihan Mushaf Al-Qur'an, 2019)

¹⁴ Kementerian Agama RI.

¹⁵ Ida Kurnia Shofa and Mohammad Arif, *Signifikansi Hukum Qishash dengan Pendekatan Ma'na-Cum-Maghza*. (At-Tafsir: Journal of Indonesian Tafsir Studies, 2022), page. 19

¹⁶ Melisa Hidayati, *Analisis Penafsiran QS. Al-Kahfi 83-88 tentang Kebijakan Dzulkarain Perpektif Musthafa Umar (Kajian Tafsir Audiovisual)*, (Skripsi, Pekanbaru: UIN Sultan Syarif Kasim Riau, 2025), page. 6



C. Identification of the Problem

Based on the background described above, the author has identified the following problems to be addressed in this research:

1. To examine the meaning of the verses 178-179 of QS. Al-Baqarah as used by Ustadz Musthafa Umar in context of *qishash*.
2. To examine Ustadz Musthafa Umar's perspective on *qishash*.
3. To examine the epistemology of the way Ustadz Musthafa Umar interpreted QS. al-Baqarah verses 178-179 about *qishash*.
4. To gain an understanding of Ustadz Musthafa Umar's *Tafsir Al-Ma'rifah*.

D. Research Limitations

The study of QS. Al-Baqarah verses 178–179 is the specific focus of this research, which is based on the general identification of issues. Through his book of *Tafsir Al-Ma'rifah*, by Ustadz Musthafa Umar, the author will analyse the epistemological foundation of his interpretation of these verses and look at how they convey the idea of *qishas* in accordance with his interpretation.

E. Research Questions

Based on the background above, the research problems can be formulated as follows:

1. How does Ustadz Musthafa Umar interpret QS. Al-Baqarah verses 178-179 concerning *qishash* in his book which is *Tafsir Al-Ma'rifah*?
2. How is Ustadz Musthafa Umar epistemology of interpretation regarding QS. Al-Baqarah 178-179 on *qishash*?

F. Research Objectives and Significance

Research Objectives

- a. To investigate Ustadz Musthafa Umar interpretation of QS. Al-Baqarah verses 178-179 in relation to *qishash*, as presented in his book which is *Tafsir Al-Ma'rifah*.

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- b. To understand about Ustadz Musthafa Umar epistemology of interpretation regarding QS. Al-Baqarah 178-179 on *qishash*.

Research Significance

- a. Theoretical Benefits: This study aims to augment the corpus of scientific knowledge and to expand understanding within the domains of *Quranic Studies* and *Tafsir*. This research aims to function as a reference for subsequent researchers whose studies pertain to this work.
- b. Practical Benefits: Furthermore, composing this thesis fulfils an academic prerequisite for earning a Bachelor's degree in *Quranic Studies* and *Tafsir* at the Faculty of *Ushuluddin*, UIN Suska Riau.

G. Systematics of Writing

The author has divided the discussion into several parts to make it easier to understand. These parts cover the main ideas and sub-chapters used in the writing. The systematic organisation of this study is as follows:

CHAPTER I: The Chapter also has the Background of the Problem, Definition of Terms, Identification of the Problem, Research Limitations, Research Questions, Research Objectives, Research Significance and Systematics of Writing.

CHAPTER II: This chapter describes the Theoretical Framework which includes Epistemology, *Qishash*, and The Biography of Ustadz Musthafa Umar. A review of earlier research and related literature that is pertinent to the research topic comes next.

CHAPTER III: This chapter explains Types of Research, Research Approach, Data Resources, Data Collection Techniques and Data Analysis Techniques.

CHAPTER IV: This chapter presents and analyses the research data, encompassing the discussions and findings of the study.

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CHAPTER V: This chapter presents the conclusion which is the answer to the research questions. It is then accompanied by suggestions and recommendations to further research to enhance related studies. This chapter is also the conclusive part of this thesis.

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CHAPTER II

THEORETICAL FRAMEWORK

A. Foundation of the Theory

1. Epistemology

The word epistemology is originated out of two Greek words, *episteme* and *logos*. Etymologically, *episteme* is translated to mean knowledge, whereas *logos* may be translated to mean science, thinking or discourse. Therefore, epistemology can be explained as the science or study of knowledge. Even the name *episteme* is of Greek origin as it is *epistamai* in Greek, which translates to place, establish or put something in place. Hence, in its literal meaning, *episteme* means knowledge as an intellectual effort to achieve a correct and suitable knowledge.¹⁷

One of the branches of philosophy that concerns itself with theory of knowledge is epistemology according to J.S. Sumantri in his work, *Filsafat Ilmu, Sebuah Pengembangan Populasi*. Etymologically, it derives its origin in the Greek language, that of *episteme* (meaning knowledge) and *logos* (meaning speech, thought, discourse or science). In that way, epistemology can be thought of as study of knowledge, its nature, and scope, assumptions behind it, and foundations and responsibility about the truth of statements that are considered to be knowledge.¹⁸

According to Hardono Hadi, epistemology can be considered as a subdivision of philosophy, which examines and tries to discover what knowledge is and what its scope, assumptions and foundations are, and who is accountable when one makes statements that relate to the knowledge they are believed to know.¹⁹

¹⁷ Idri, *Epistemologi Ilmu Pengetahuan, Ilmu Hadis, Dan Ilmu Hukum Islam, Cet. ke-1* (Jakarta: Kencana, 2015), page. 2

¹⁸ Ahmad Muzammil, Syamsuri and Achmad Hasan Alfarisi, *Bayani, Irfani and Burhani Epistemology as the Basic of Science Development in Islam*, (Al-Irfan: Journal of Arabic Literature and Islamic Studies, Pascasarjana Institut Agama Islam Negeri Madura, 2022), page. 287

¹⁹ Arif Rohman, Rukiyati, and Andriani, *Epistemologi Dan Logika (Filsafat Untuk Pengembangan Pendidikan)*, (Yogyakarta: Aswaja Pressindo, 2014), page. 13

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Epistemology as an independent science was a creation by Descartes in Europe, expanded by Leibniz as a philosopher, and polished by John Locke in England in the Western world. Epistemology was originally popularized by J.F Ferrier in 1854 CE, according to Ahmad Tafsir. Ferrier in his work sub-categorized philosophy into two divisions, namely epistemology and ontology. Epistemology is termed as a method or approach of seeking knowledge whereas ontology is conceived as the study of the very nature of knowledge.²⁰

Epistemology examines the true essence of knowledge, its sources, and the processes by which it is acquired. In other words, Brameld explains that “*it is epistemology that gives the teacher the assurance that he is conveying the truth to his student.*” The epistemology referred to by Brameld is that which provides confidence and assurance to teachers that they are indeed imparting truth to their students.²¹

According to the definitions provided above, one can come to the conclusion that epistemology is a method of studying and investigation of the knowledge sources. Moreover, epistemology goes a long way in discussing the theory of knowledge including the nature of science, the source of knowledge, the process involved, and the criteria used to measure the reliability of knowledge.

a. Method of Interpretation

Broadly speaking, a method is envisioned as a manner in which one can be applied to different objects, be it in connection with the process of thinking, rationality or practical actions. Therefore, a method contributes to a very crucial part in the endeavor to attain pre-defined goals.²² The presence of a method in interpretation, as it is asserted by the scholar Muhammad Amin Summa, plays a very

²⁰ A.M.W. Pranaka, *Epistemologi Dasar: Suatu Pengantar*, (Jakarta: CSIS, 1987), page. 3

²¹ Fatkhul Mubin, *Filsafat Modern: Aspek Ontologis, Epistemologis, dan Aksiologis*, (2020), page. 6

²² Ade Rosi Siti Zakiah, *Epistemologi Tafsir Audiovisual (Analisis Penafsiran Ustaz Musthafa Umar pada Channel Youtube Kajian Tafsir Al-Ma'rifah)*, (Skripsi: UIN Maulana Malik Ibrahim Malang, 2022), page. 33

important role because scholars confirm that a method is a scientific method used to not only comprehend but also analyze the object that becomes the subject of a given field.²³

In this respect, the analysis of the exegesis of *Quran* cannot be isolated of the methodology, which can be defined as a series of procedures and steps adopted in the process of *Quranic* interpretation.²⁴ The main goal of using the approach is to achieve a proper interpretation in line with the meaning of Allah swt as expressed in his verses. Using this definition we can learn that the exegesis method includes a list of rules which should be followed in the interpretation of the *Quran*. In case the *Quran* is interpreted without following the principles of the methodology, the interpretation is said to be mistaken.

i. *Ijmali* Interpretation Method

Prof. Dr. Nasharuddin Baidan defines *Ijmali* method as exegetical one which interprets the verses of the *Quran* in a comprehensive but concise way.²⁵ This definition implies that the interpretation of *Quran* verses is always given in a concise form and yet covers the larger meaning, through the use of simple, communicative and easy to understand language. Its style of writing is in the order of verses as organized in the muṣḥaf. In addition it does not greatly differ in style of presentation with the rhetorical nature of the *Quran* itself so that the reader or hearer can still feel the mood of the *Quran* though what he or she is listening to is its commentary.²⁶

²³ Ahmad Haromaini, *Metode Penafsiran Al- Qur'an*, (Jurnal Asy-Syukriyyah, Vol. 14, No. 5, 2015), page. 27

²⁴ Akhmad Bazicth, *Studi Metodologi Tafsir*, (Solok: Insan Cendikia Mandiri, 2021), page. 2

²⁵ Prof. Dr. Nasharuddin Baidan, *Rekonstruksi Ilmu Tafsir*, (Yogyakarta: PT. Dana Bhakti Prima Yasa, 2000), page. 67

²⁶ Hadi Yasin, *Mengenal Metode Penafsiran Al-Qur'an*, (Jurnal: Tadzhib Al-Akhlak, 2020), page. 41



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The *Ijmali* method is an exegetical method where the *mufassir* interprets the *Quran* in a linear manner starting and ending without any comparisons and discussions in the shape of a certain thematic heading.

ii. *Tahlili* Interpretation Method

The word *Tahlili* is based on the word *hallala-yuhallilu-tahlil* meaning to elaborate, analyze, unravel, or uncover something without changing its intended meaning.²⁷ The *Tahlili* is an exegetical approach to the *Quran* that interprets the verses of the *Quran* in a more detailed manner, explaining to the various facets within the verses and unveiling their meaning based on the scholarly capacity and intellectual orientation of the *mufassir*.²⁸

A *mufassir* that uses the *Tahlili* method understands the *Quran* in the order, first verse to last, the first *surah* to the last *surah*, according to the arrangement of the *Uthmani Mushaf*. The interpretative process is performed through analyzing several facets of analysis and through giving explanations of the meanings held in each verse.

iii. *Muqarran* Interpretation Method

The etymological meaning of the term *Muqarran* is comparison, and the term is based on the approach to interpretation that is performed through comparison. There is common scholarship on the fundamental definition of this approach. Based on different sources, one can make a conclusion that the *Muqarran* approach includes multiple forms: (1) the comparison of *Quranic* verses that have similar or identical wording in two or more situations, or verses that

²⁷ Rosalinda, *Tafsir Tahlili: Sebuah Metode Penafsiran Al-Qur'an*, (Hikmah: Islamic Studies, 15, No. 2 (2019)), page. 7

²⁸ Hadi Yasin, *Mengenal Metode Penafsiran...* page. 42



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have different wording but refer to the same problem; (2) the comparison of *Quranic* verses with hadiths that seem to be contradictory; and (3) the analysis of contradictions of opinion between exegetical scholars.²⁹

iv. *Maudhu'i* Interpretation Method

The thematic approach or the *Maudhu'i* method is an exegetical approach whereby a mufassir (exegete) identifies a particular theme and then collects all the *Quranic* verses addressing that particular theme into one piece. All these gathered verses are then examined thoroughly following certain steps and set principles. The key aim of such an approach is to create meanings and concepts that are applicable to the selected theme and blend them in a manner that they create a complete explanation.³⁰

b. Sources of Interpretation

In the history of Interpretation Al-Quran, there have been at least two primary forms of interpretation employed and applied by exegetes from the time of the Prophet up to the present day, it was *Tafsir Bi al-Ma'tsur* dan *Tafsir Bi al-Ra'yi*.

i. *Tafsir Bi al-Ma'tsur*

The word *tafsir* is etymologically related to the term *al-fasr*, signifying explanation or clarification, whereas the term *al-Ma'tsur* is based on the word *atsara* that means transmit or quote. In terms of terminology, the *Tafsir bi al-Ma'tsur* is the interpretation of the *Quran* according to explanations that are present either in the *Quran* itself, the *Sunnah* of the Prophet, or

²⁹ Nasaruddin Baidan, *Metodologi Penafsiran Al-Qur'an*, (Yogyakarta: Pustaka Belajar, 2005), page. 65

³⁰ M Yunan Yusuf, *Metode Penafsiran Al-Qur'an: Tinjauan Atas Penafsiran Al-Qur'an Secara Tematik*, Vol, 2, No. 1 (2014), page. 62



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in the sayings of the Companions, which act as sources of reference to interpreting the *Quranic* verses.³¹

Tafsir bi al-Ma'tsur is a technique of interpreting the *Quran* which is grounded on the explanations in the *Quran* itself. The meaning of this interpretation includes different kinds of clarification, including exposition of some verses, accounts given by the Prophet, accounts given by the Companions and the *Tabi'in*. The main reference used in *Tafsir bi al-Ma'tsur* are as follows: 1) Interpretation of verses of the *Quran* through other verses of the *Quran*. 2) Interpretation of the *Quranic* verses using the Prophet *Hadith*. 3) Exegesis of verses in the *Quran* based on the views of the companions.³²

ii. *Tafsir Bi al-Ra'yi*

The term *al-Ra'yu* is etymologically translated as conviction (*i'tiqad*), analogy (*qiyas*) or *ijtihad*. Meanwhile, in its terminological use, *Tafsir bi al-Ra'yi* also means the interpretation of the *Quran*; however, according to the *ijtihad* and the rationality of the exegete. But this *ijtihad* should be based on good and sound principles. This form of exegesis is alternatively referred to as *tafsir al-aqliy* since it uses reason or intellect as a main basis when deriving interpretive conclusions.³³

2. *Qishash*

Epistemologically, the word of *qishash* in an Arabic word based on the Arabic root of *قص - يقص - قصا* meaning *تتبع الأثر* to follow a

³¹ Muhammad Arsad Nasution, *Pendekatan dalam Tafsir (Tafsir Bi Al-Matsur, Tafsir Bi Al-Ra'yi, Tafsir Bi Al-Isyari)*, (Yurisprudencia: Jurnal Hukum Ekonomi, Vol. 04, No. 02, 2018), page. 148

³² Samsurrohman, *Pengantar Ilmu Tafsir*, (Jakarta: Amzah, 2014), page. 141

³³ *Ibid.*, page. 159



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trace. And *القصاص* means a trace or mark. Out of the same origin emerges the word *qashasah* (narrative or story) since a story involves narrating events in a specific order in accordance with their chronological order. In the meantime, *qishash* *قصاص* specially means following or the counteraction of shedding of blood in a similar way (Ashfahani). It also gives over the meaning of equivalency or revenge.³⁴

Based on the given definition, it can be summarized that *qishash* can be considered as a sanction as a proportional punishment of a person who has perpetrated a crime, murder is punishable by death, physical assault by a proportional injury.

The term *qishash* as explained by Ahsin W. al-Hafidz is defined as a punishment as a reparation as equivalent to the act committed; which could be killing, inflicting, damaging a part of the body, or depriving it of its functionality according to what *syari'ah* has provided. This means that an avenged life is paid with an avenged life, unless the descendants of the slain grant a pardon, whereby the offender will compensate, or pay diyah (reparation in the shape of property or wealth) that seems suitable.³⁵

Qishash is described by Ibn Manzur as a form of punishment, which is provided as a reflection of the criminal act, like killing is punishable by killing, injury punishable by injury, striking punishable by striking, and wounding punishable by wounding.³⁶

Qishash refers to type of legal punishment whereby a similar punishment is meted out on an individual who has committed a crime. Put in another way, qishash is a punishment that is fair and equal to the offense committed by the offender. An example is the execution of a murderer who

³⁴ Ida Kurnia Shofa and Mohammad Arif, *Signifikansi Hukum Qishash dengan...* page. 19

³⁵ Ahsin W. al-Hafidz, *Kamus Ilmu al-Qur'an*, (Jakarta: Amzah, 2006), page. 241

³⁶ Ibnu Manzur, *Lisan al-Arab*, (Mesir: Dar al-Ma'rif, tt), page. 3652



deserves death penalty, another person who gouges the eye of another deserved to be executed the same way.³⁷

3. Biography of Musthafa Umar

Dr. Musthafa Umar, Lc., M.A., was born in Riau, Indonesia, in 1967. He is a *Quranic* scholar originally from the village of Air Tiris, Kampar District, Kampar Regency, Riau Province. Musthafa Umar is a father of four children. He began his formal education at elementary school from 1974 to 1980, continued to junior high school from 1980 to 1983, and then attended the Modern Islamic Boarding School Darussalam Gontor from 1983 to 1987. He pursued higher education at Al-Azhar University in Egypt from 1989 to 1993, earning his Bachelor's degree (B.A.). For his Master's degree, Musthafa Umar continued his studies at the International Islamic University Malaysia from 1995 to 1999 (M.A.). In 2000, he embarked on his doctoral studies at the University of Malaya, which he completed in 2009. Currently, Musthafa Umar is actively engaged in da'wah in Riau, Malaysia, and various cities across Indonesia, and he also leads the Tafaqquh learning community in Pekanbaru, Riau.³⁸

Musthafa Umar has authored approximately 26 published books. Among his notable works are *Asas-asas Ekonomi Islam* (Fundamentals of Islamic Economics), published in 1994. *Iktibar Perang Bosnia dan Herzegovina* (Lessons from the Bosnia and Herzegovina War, translated from Arabic), published in 1994. *Zaadul Ma'ad* (translated from Arabic), published in 1995. *Hakikat Mati* (The Reality of Death, translated from Arabic), published in 1997. *Tata Bahasa Arab Peringkat Asas* (Basic Arabic Grammar), published in 1997. *Tata Bahasa Arab Peringkat Menengah* (Intermediate Arabic Grammar), published in 2002. *Tata Bahasa Arab Peringkat Tinggi* (Advanced Arabic Grammar), published in 2003. *Percakapan Bahasa Arab* (Arabic Conversation), published in 1997.

³⁷ Ibrahim Hosen, *Wacana Baru Fiqih Sosial: 70 Tahun K.H. Ali Yafie*, (Jakarta: Penerbit Mizan, 1997), page. 93

³⁸ Neli Hidayah, *Tafsir Al-Ma'rifah Dan Keberadaannya (Kajian Resepsi Terhadap Tafsir al-Ma'rifah Karya Musthafa Umar)*, 2023, page. 56

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Perjalanan Hidup Manusia (The Journey of Human Life), published in 1998. *Tafsir Al-Qur'an (Tafsir Al-Ma'rifah)* Juz Pertama (Volume 1), published in 2000. *Tafsir Al-Qur'an (Tafsir Al-Ma'rifah)* Juz Kedua (Volume 2), published in 2002. *Tafsir Al-Qur'an (Tafsir Al-Ma'rifah)* Juz Ketiga (Volume 3), published in 2006, and *Tafsir Al-Qur'an (Tafsir Al-Ma'rifah)* Juz Keempat (Volume 4), published in 2012, among others.³⁹

B. Literature Review

The literature review on the prior studies, which are related to the title, "*Musthafa Umar Epistemology Of Quranic Interpretation: Case Study Of Qishash In Qs. Al-Baqarah Verses 178-179*" contains the following:

1. The thesis by Ahmad Ali Hasyimi entitled "*Epistemologi Tafsir Annahu'l Haq Karya M. Yunan Yusuf*",⁴⁰ was written in 2019 at Universitas Islam Negeri Sunan Ampel Surabaya. It explores the *Tafsir Annahu'l Haq* which attempts to prove the validity of the *Quran* not only in the context of its historical emergence, but also scientifically through an interpretation of *Quranic* verses in the work thematically. The commonality between this previous study and the current work is that both studies focus on epistemological study of the exegesis of the *Quran*. The distinction however lies in the research object and objectives.
2. The thesis by Safura Yulinda entitled "*Konsep Epistemologi Menurut Kuntowijoyo*",⁴¹ was written in 2017 at Universitas Islam Negeri Ar-Raniry Darussalam Banda Aceh. The thesis investigates the concept of epistemology as developed by Kuntowijoyo, by analyzing the sources and procedures used by him. The concurrence of this prior study with the current research is that both are talking about epistemological studies. The distinction however is in the research object and objectives.

³⁹ Melisa Hidayati, *Analisis Penafsiran QS. Al-Kahfi 83-88 tentang...* page. 29

⁴⁰ Ahmad Ali Hasyimi, *Epistemologi Tafsir Annahu'l Haq Karya M. Yunan Yusuf*, (Surabaya: Skripsi UIN Sunan Ampel, 2019)

⁴¹ Safura Yulinda, *Konsep Epistemologi Menurut Kuntowijoyo*, (Banda Aceh: Skripsi, UIN Ar-Raniry Darussalam Banda Aceh, 2017)



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3. The thesis by M. Iqbal entitled *“Studi Terhadap Epistemologi Ilmu Perspektif Syed Muhammad Naquib Al-Attas”*,⁴² was written in 2024 at Universitas Islam Negeri Sultan Syarif Kasim Riau. This thesis was dedicated to exploring the concept of epistemology in the perspective of the Syed Muhammad Naquib Al-Attas with references to the sources and methods that he used. The correspondence between this earlier study and the current one is that they both are concerned with epistemological investigation. Nevertheless, the difference is in the research object and objectives.
4. The thesis by Muhammad Abdul Qoyyum entitled *“Qishash dalam Perspektif Al-Qur’an (Syekh Ali ash-Shabuni)”*,⁴³ was written in 2020 at Institut PTIQ Jakarta. The thesis explores the concept of qishas in the eyes of Syekh Ali ash-Shabuni. The commonality between the above study and the current one is the fact that both are concerned with the study of *qishash*. But the divergence is in the object and objectives of research.
5. The thesis by Sri Jilan Amany Hasbullah entitled *“Pakaian Taqwa dalam QS. Al-A’raf: 26-28 Perspektif Musthafa Umar (Studi Tafsir Audiovisual)”*,⁴⁴ was written in 2024 at Universitas Islam Negeri Sultan Syarif Kasim Riau Pekanbaru. The thesis explain about garment of taqwa of QS. Al-A’raf verses 26-28 by Musthafa Umar. The difference between this earlier work and the current one is that the current research shares the same interest with the former work, which is the perspective of Musthafa Umar in audiovisual *tafsir*. The distinction is, however, in the object of the research and its intended goals.

⁴² M. Iqbal, *Studi Terhadap Epistemologi Ilmu Perspektif Syed Muhammad Naquib Al-Attas*, (Pekanbaru: Skripsi, UIN Sultan Syarif Kasim Riau, 2024)

⁴³ Muhammad Abdul Qoyyum, *Qishash dalam Perspektif Al-Qur’an (Syekh Ali ash-Shabuni)*, (Jakarta: Skripsi, Institut PTIQ Jakarta, 2020)

⁴⁴ Sri Jilan Amany Hasbullah, *Pakaian Taqwa dalam QS. Al-A’raf: 26-28 Perspektif Musthafa Umar (Studi Tafsir Audiovisual)*, (Pekanabru: Skripsi, UIN Sultan Syarif Kasim, 2024)



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6. The thesis by Zul Affif entitled *“Epistemologi Tafsir Audio Visual Surah An-Naml Ayat 15-18: Perspektif Dr. Firanda Andirja”*,⁴⁵ was written in 2025 at Universitas Islam Negeri Sultan Syarif Kasim Riau Pekanbaru. The analysis of the epistemology of audiovisual *tafsir* of QS. An-Naml verses 15-18 through the lens of Dr. Firanda Andirja. The resemblance between this earlier work and the current one is that they are both interested in the epistemological study of an audiovisual *tafsir*. Nevertheless, the distinction is in the object of research and particular goals that are being pursued.

7. The thesis by Anang Harianto entitled *“Konsep Qishash Dalam Al-Qur’an Kajian Tafsir Nusantara”*,⁴⁶ was written in 2019 at Universitas Islam Negeri Syarif Hidayatullah Jakarta. This undergraduate thesis explores the idea of *qishash* in Quran using the Nusantara *tafsir*. The commonality of this former study and the current study is that they both discuss this concept of *qishash*. The difference, however, lies in the object of the research and the particular objectives of the study.

8. The thesis by Zulkifli entitled *“Tafsir Youtubi: Epistemologi Penafsiran Ali Nurdin dalam Channel Ali Nurdin NQ (Studi Ayat-Ayat Akhlak)”*,⁴⁷ was written in 2024 at Universitas PTIQ Jakarta. This thesis explain about the concept of epistemology. The fact that this past study and the current one share some similarity is the reason that they share a common subject which is the study of epistemological concepts. But the distinction is in the object of the research and the specific objectives that are sought.

9. The thesis by Melisa Hidayati entitled *“Analisis Penafsiran QS. Al-Kahfi 83-88 Tentang Kebijakan Dzul Karnain Perspektif Musthafa Umar*

⁴⁵ Zul Affif, *Epistemologi Tafsir Audio Visual Surah An-Naml Ayat 15-18: Perspektif Dr. Firanda Andirja*, (Pekanabru: Skripsi, UIN Sultan Syarif Kasim, 2025)

⁴⁶ Anang Harianto, *Konsep Qisas Dalam Al-Qur’an Kajian Tafsir Nusantara*, (Jakarta: Skripsi, UIN Sultan Syarif Hidayatullah, 2019)

⁴⁷ Zulkifli, *Tafsir Youtubi: Epistemologi Penafsiran Ali Nurdin dalam Channel Ali Nurdin NQ (Studi Ayat-Ayat Akhlak)*, (Jakarta: Skripsi, Universitas PTIQ Jakarta, 2024)



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(Kajian Tafsir Audiovisual)”,⁴⁸ was written in 2025 at Universitas Islam Negeri Sultan Syarif Kasim Riau, Pekanbaru. This thesis examines how Musthafa Umar understands QS. Al-Kahfi 83-88 about the wisdom of *Dhul-Qarnain* in the confinements of audiovisual *tafsir*. The reason that the current study is similar to the past one is that both of them focus on the views of Musthafa Umar within the framework of audiovisual *tafsir*. The difference however is based on the object of the research and the exact objectives that are sought in each study.

10. The journal article by Hadi Yasin entitled *“Mengenal Metode Penafsiran Al-Qur’an”*,⁴⁹ was published in 2020 in *Jurnal Tahdzib Al-Akhlaq*, a Journal of Islamic Education at Universitas Islam As-Syafi’iyah Jakarta. This paper reviews the different approaches to *Quranic* interpretation which are basically epistemological issues. The reason behind the similarity of the current paper and the earlier research is that both studies focus on the approaches to *Quranic* interpretation. There is however a distinction in the research object and the particular goals of the two studies.
11. The journal article by Ahmad Muzammil, Syamsuri dan Achmad Hasan Alfarisi entitled *“Bayani, Irfani and Burhani Epistemology as the Basic of Science Development in Islam”*,⁵⁰ was published in 2022 in *Al-Irfan: Journal of Arabic Literature & Islamic Studies* at the State Islamic Institute (IAIN) Madura. This paper seeks to discuss scientific epistemology in the context of Islam. The commonality of this past study with the current one is that they are both concerned with epistemological discourse. The distinction however is made in the object of the research and the particular goals sought in each study.

⁴⁸ Melisa Hidayati, *Analisis Penafsiran QS. Al-Kahfi 83-88 Tentang Kebijakan Dzulqarnain Perspektif Musthafa Umar (Kajian Tafsir Audiovisual)*, (Pekanbaru: Skripsi, UIN Sultan Syarif Kasim Riau, 2025)

⁴⁹ Hadi Yasin, *Mengenal Metode Penafsiran Al-Qur’an*, (Jakarta: Jurnal Pendidikan Islam, Tahdzib Al-Akhlaq, Universitas Islam Asy-Syafi’iyah, 2020)

⁵⁰ Ahmad Muzammil, Syamsuri and Achmad Hasan Alfarisi, *Bayani, Irfani and Burhani Epistemology as the Basic of Science Development in Islam*, (Madura: Al-Irfan Journal of Arabic Literature & Islamic Studies, Institut Agama Islam Negeri Madura, 2022)



12. The journal article by Ade Rosi Siti Zakiah entitled *“Epistemology of Musthafa Umar’s Interpretation on the Kajian Tafsir Al-Ma’rifah Youtube Channel”*,⁵¹ was published in 2022 in the *Journal of Islamic Studies and Humanities* at the State Islamic University (UIN) Maulana Malik Ibrahim Malang. This paper focuses on the epistemology of Musthafa Umar when he interprets the *Tafsir Al-Ma’rifah* on his YouTube channel. What is similar to this earlier work and the current one is that they both discuss the epistemological approach of Musthafa Umar in the *Kajian Tafsir Al-Ma’rifah* YouTube channel. The difference lies however in the object of the research and the special objectives of each study.

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⁵¹ Ade Rosi Siti Zakiah, *Epistemology of Musthafa Umar’s Interpretation on the Kajian Tafsir Al-Ma’rifah Youtube Channel*, (Millati, *Journal of Islamic Studies and Humanities*: 2022)



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CHAPTER III

RESEARCH METHODOLOGY

Research methodology refers to scientific methodology as a method of acquiring data to be applied to certain purposes and application. The scientific method of research is founded on the attributes of science that include rationality, systematization and empirical studies.⁵²

A. Type of Research

The researcher utilized library research method in this study. This kind of study tries to attain a broad perception of phenomena associated with the topic, of behavior, observation, motivation, and actions, by means of formal descriptions, in the exact atmosphere of natural language and phrases, and with the assistance of different natural techniques.⁵³ In this case, the data are presented in the form of verbal expressions rather than numerical figures. The sources used for this qualitative research are derived from written materials related to the topic under study.

B. Research Approach

The present study is a qualitative study with textual analysis as its main methodology. The method has been selected because it is applicable in explicating and in interpreting the meaning of words as it relates in the context of the *Quran*.

C. Data Resources

The sources of data in this study are classified into two groups which include primary and secondary sources. Primary data is information that is first hand and is the primary object of analysis. The main reference of this study is *Tafsir Al-Ma'rifah* authored by Ustadz Musthafa Umar, on his interpretation QS. Al-Baqarah verses 178-179 about *Qishash*.⁵²

⁵² Tim Penyusunan Pedoman Fakultas Ushuluddin, *Pedoman Penyusunan dan Penulisan Skripsi*, (Pekanbaru: Fakultas Ushuluddin UIN Sultan Syarif Kasim Riau, 2023), page. 13



The secondary data consist of books, journals, interview, theses, and other writings related to the research topic. These data were collected through a literature review of sources that are relevant and supportive to this study.

D. Data Collection Techniques

The research method used in this paper is a literature review because the information sources are obtained out of the available literature. The materials reviewed include both the primary and secondary data. The research collected the necessary information regarding the study topic in a number of literature sources that were obtained as a result of this review process.

The researcher used the documentation method as a way of collecting data to come up with the necessary information. Documentation is a process of gathering information by using direct or indirect observation and is carried out mainly via reviewing of documents. In the given research, the given document means a book of Ustadz Musthafa Umar entitled *Tafsir Al-Ma'rifah* which is the primary object of analysis. The researcher conducted direct observation to the *Tafsir Al-Ma'rifah* by Ustadz Musthafa Umar interpretation QS. Al-Baqarah verses 178-179 about *qishash*.

E. Data Analysis Technique

The current study begins with the collection of all pertinent information. After the data are collected, each section will be organized according to its subtopic. The first step involves documenting the primary source of this research which is *Tafsir Al-Ma'rifah* authored by Ustadz Musthafa Umar interpretation QS. Al-Baqarah verses 178-179 about *qishash*. The collected data are then analyzed using a descriptive-analytical approach, which involves describing and analyzing the content, as well as clarifying the epistemology of Musthafa Umar's interpretation as presented in the book.

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BAB V CLOSING

A. Conclusion

The above discussion has led to the following conclusions of the research that the author carried out.

1. In interpreting QS. Al-Baqarah verses 178–179 concerning qishash, Musthafa Umar in *Tafsir Al-Ma'rifah* presents a systematic, coherent, and contextual explanation. He elaborates on the linguistic aspects, historical background, and legal implications of the verses in a comprehensive manner. His interpretation demonstrates that qishash is a divinely prescribed legal provision aimed at establishing proportional justice, granting rights to the victim's family, and providing space for forgiveness through the mechanism of diyah as a form of divine leniency and mercy. Thus, qishash is not understood as an act of revenge, but as a measured legal system grounded in justice and social balance.
2. From an epistemological perspective, Musthafa Umar constructs his interpretation by integrating transmitted sources (tafsir bi al-ma'thur), such as Qur'anic cross-references and hadith, with rational analysis (tafsir bi al-ra'y) and contextual considerations of social realities. This integration indicates that his epistemological framework is both textual and rational, as well as responsive and applicable to contemporary circumstances. He moves beyond a purely normative legal reading by emphasizing the ethical, humanitarian, and social dimensions of qishash, particularly in safeguarding human life (hifz al-nafs), preventing crime, and maintaining social order. This approach reflects a moderate, adaptive, and contextually relevant interpretive model, contributing significantly to the discourse on Qur'anic epistemology and enriching the study of legal verses within the Nusantara tafsir tradition

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B. Recommendations

Based on the conclusions above, the author proposes the following recommendations:

1. The study of epistemology of interpreting the Quran is broad and foundational by nature. Thus, it has plenty to develop further as well as to critically analyze the results of this research. Since this study is confined by an epistemological study of QS. Al-Baqarah verse 178-179 about qishash. There are numerous other elements of the interpretations of Ustadz Musthafa Umar in the Tafsir Al-Ma'rifah that can be investigated in the future.
2. It is hoped that the research would serve as a starting point of the research among academicians and students of Quranic Studies and Tafsir in studying the epistemology of Quranic interpretation among the Nusantara scholars and exegetes and more specifically in determining the methods, approaches, and trends of interpretation which have evolved in Indonesia.
3. It is recommended that future researchers should formulate comparison between Tafsir Al-Ma'rifah by Musthafa Umar and other modern tafsir publications, both by Middle Eastern and Indonesian commentators as well as on aspects of the Islamic law of crime, including qishash.

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UIN SUSKA RIAU

APPENDIX

1. Interview Ustadz Musthafa Umar on 6 December 2025 at Ma'ahad Tafaquh, Pantai Raja, Kampar Regency, Pekanbaru, Riau.



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