# THE PERFECTION OF RELIGION IN THE QUR'AN
## (Study of QS. *Al-Māʾidah* Verse 3 in Interpretation Ibnu 'Abbas And Hamka)

**BACHELOR THESIS**

Submitted to Faculty of Ushuluddin Adab and Humanities IAIN Purwokerto
as A Partial Requirement to Obtain the Bachelor of Religion (S. Ag)

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Purwokerto, 27<sup>th</sup> September 2019

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## LEGALIZATION

Number : 263/In.17/FUAH/PP.00.9/X/2019

Bachelor Thesis entitled:

## THE PERFECTION OF RELIGION IN THE QUR'AN (Study of QS. *Al-Mā'idah* Verse 3 in Interpretation Ibnu 'Abbas And Hamka)

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*Assalamu'alaikum Warahmatullahi Wabarakatuh*

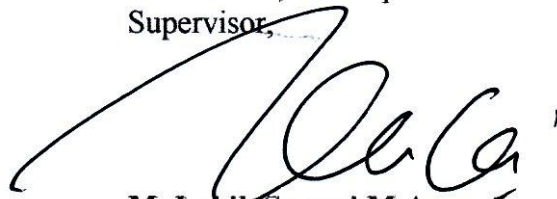Having guided, analyzed, directed and corrected writing bachelor thesis by:

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I recommend that this bachelor thesis has been able to be submitted to the Dean of Faculty of Ushuluddin Adab and Humanities to be examined to get the Bachelor of Religion (S. Ag).

*Wassalamu'alaikum Warahmatullahi Wabaraktuh*

Purwokerto, 27th September 2019
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**MOTTO**

ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِى وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَـٰمَ دِينًا ﴿٣﴾

"This day I have perfected your religion for you and completed My favour to you. I have chosen Islam to be your faith."[1]

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[1] The Quran; An English Translation of the Meaning of the Quran. Checked and Revised By: Mahmud Y. Zayid, (Lebanon: Dar Al-Choura, 1980), p. 74.

# DEDICATION

I dedicated this little work to my beloved daddy Marlan, my special mommy Sri Fatimah, my little brother Ridho and my little sister Atikah.

And Readers of my bachelor thesis

# ACKNOWLEDGEMENT

Alhamdulillah, all praises be to Allah *Subḥānahu wa ta'alā* the perfect God who is the ruler of the whole universe, He is the One who will give His infinite knowledge only to those whom He desires. It was thanks to his gift that the writer was able to finish this bachelor thesis entitled: "**The Perfection of Religion in the Qur'an (Study of QS.** *Al-Mā'idah* **Verse 3 in Interpretation Ibnu 'Abbas And Hamka)".** Peace be upon him, the noble Prophet Muhammad *Ṣallallāhu 'alaihi wa sallam,* his family and companions.

During the arrangement of this bachelor thesis and as long as the writer learns in the Faculty of Ushuluddin Adab and Humanities (FUAH) of State Institute on Islamic Studies Purwokerto, the writer has got many directions, motivations, aids and guidances from many sides. Therefore, in this chance the writer will convey the gratefulness and award as high as possible to the honorable:

1. Dr. H. Moh. Roqib, M.Ag., as Rector of State Institute on Islamic Studies Purwokerto.

2. Dr. Hj. Naqiyah, M.Ag., as Dean of Faculty of Ushuluddin Adab and Humanities in State Institute on Islamic Studies Purwokerto.

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4. Hj. Ida Novianti, M.Ag., as The Second Vice Dean of Faculty of Ushuluddin Adab and Humanities in State Institute on Islamic Studies Purwokerto.

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6. Dr. Munawir, M.S.I, Head of The Qur'anic and Tafsir Department in State Institute on Islamic Studies Purwokerto.

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11. IQTAF 2015, friends who always inspire the writer to do the best thing in accomplished this bachelor thesis.

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13. Fitria Ayudi Ulfimaturahmah S. Si., my best partner from high school who always give the motivation the writer in accomplished this bachelor thesis and at the same time as a tutor.

14. All people in charge that have given the aids, the writer cannot write one by one.

The writer only can say thank you so much for all. May the good deed will be relied on by Allah SWT. May this bachelor thesis give good significance for readers commonly and the writer especially. Amen.

Purwokerto, 27th September 2019
The Writer,

**Amalina Setiani**
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# TRANSLITERATION GUIDELINE

Transliteration of Arabic words used in this bachelor thesis refers to the Decision Letter of the Minister of Religion and The Minister of Education and Culture of Indonesia No. 158/1987 and No. 0543b/U/1987.

## 1. Single Consonant

| Arabic Alphabets | Name | Latin Alphabets | Name |
|---|---|---|---|
| ا | Alif | Unsymbolized | Unsymbolized |
| ب | Bā' | B | Be |
| ت | Tā' | T | Te |
| ث | Ṡā' | S | Es (with dot above) |
| ج | Jim | J | Je |
| ح | Ḥā' | H | Ha (with dot below) |
| خ | Khā' | Kh | Ka and Ha |
| د | Dal | D | De |
| ذ | Żal | Z | Zet (with dot above) |
| ر | Rā' | R | Er |
| ز | Zai | Z | Zet |
| س | Sīn | S | Es |
| ش | Syīn | Sy | Es and Ye |
| ص | Ṣād | S | Es (with dot below) |
| ض | Ḍād | d' | De (with dot below) |
| ط | Ṭā' | T | Te (with dot below) |
| ظ | Ẓā' | Z | Zet (with dot |

| | | | below) |
|---|---|---|---|
| ع | 'Ayn | ' | Inverted comma above |
| غ | Gayn | G | Ge |
| ف | Fā' | F | Ef |
| ق | Qāf | Q | Qi |
| ك | Kāf | K | Ka |
| ل | Lām | L | El |
| م | Mīm | M | Em |
| ن | Nūn | N | En |
| و | Wawu | W | We |
| ه | Hā' | H | Ha |
| ء | Hamzah | ' | Apostrophe |
| ي | Yā | Y | Ye |

## 2. Double Consonant Because of *Syaddah*

| متعدّدة | Become | *Muta'addidah* |
|---|---|---|
| عدّة | Become | *'iddah* |

## 3. *Tā' Marbūtah* in The End of Sentence

| حكمة | Become | *Ḥikmah* |
|---|---|---|
| جزية | Become | *Jizyah* |

(This role does not use in the Arabic that was absorbed into Bahasa such as *zakat*, *shalat*, etc., except if they are intended to their original spelling).

a. If followed by *sandang* word "*al*" and the second sentence was apart, then written with *h*.

| كرامة الاولياء | Become | *Karāmah al-auliyā'* |
|---|---|---|

b. If *tā'marbūtah* with harakat, *fatḥah* or *kasrah* or *ḍammah* are written with the *t*.

| زكاة الفطر | Become | *Zakātul-fiṭri* |
|---|---|---|

## 4. Short Vowel

| ------َ | Fatḥah | Become | A |
|---|---|---|---|
| ------ِ | Kasrah | Become | I |
| ------ُ | Ḍammah | Become | U |

## 5. Long Vowel

| 1 | Fatḥah + alif<br>جاهلية | Become | ā<br>*jāhiliyah* |
|---|---|---|---|
| 2 | Fatḥah + yā' mati<br>تنسى | Become | ā<br>*tansā* |
| 3 | Fatḥah + yā' mati<br>كريم | Become | ī<br>*karīm* |
| 4 | Ḍammah + wāwu mati<br>فروض | Become | ū<br>*furūḍ* |

## 6. Double Vowel

| 1 | Fatḥah + yā' mati<br>بينكم | Become | Ai<br>*Bainakum* |
|---|---|---|---|
| 2 | Fatḥah + wāwu mati<br>قول | Become | Au<br>*Qaul* |

## 7. Vowel which is double in one sentence it separate with the apostrophe

| أأنتم | Become | *a'antum* |
|---|---|---|
| اعدت | Become | *u'iddat* |
| لئن شكرتم | Become | *la'in syakartum* |

## 8. Sandang of *alif lām*

a. If followed by the *qamariyah* alphabet.

| القرآن | Become | *al-Qur'ān* |
|--------|--------|-------------|
| القيس | Become | *al-Qiyās* |

b. If followed by *syamsiyyah* alphabet, it must be written with the *syamsiyyah* alphabet that following, and with (el) word.

| السماء | Become | *al-samā'* |
|--------|--------|------------|
| الشمس | Become | *al-Syams* |

## 9. The Writing of Words in a Sentence

| ذوى الغروض | Become | *żawī al-furūḍ* |
|-----------|--------|-----------------|
| اهل السنة | Become | *ahl al-Sunnah* |

# THE PERFECTION OF RELIGION IN THE QUR'AN
## (Study of QS. *Al-Mā'idah*: Verse 3 in Interpretation Ibnu 'Abbas and Hamka)

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## ABSTRACT

Islam was comprehensive for all human races, in all areas of their lives, and whenever they live until the coming of the Judgment Day. This is what is commonly called as Islam is universal. When The Prophet Muhammad SAW was performing of Hajj Wada' came down the QS. *al-Mā'idah*: 3, Allah Said: "This day I have perfected your religion for you and completed My favour to you. I have chosen Islam to be your faith" has become an argument for some Muslims to show that Islam is perfect. In this time, many cases of a wrong understanding of the perfection of religion will cause problems such as radicalism, disbelief of other groups and even terrorism. Therefore, the writer used two problem statements: how is the interpretation of religion perfection in QS. *al-Mā'idah*: 3 according to *Tafsīr Ibnu 'Abbās* and *Tafsir Al-Azhar* then how is the relevance of Ibnu 'Abbas and Hamka's interpretation related to the perfection of religion with the Indonesian context.

The method used by the writer in this bachelor thesis is library research with descriptive analysis and used philosophical hermeneutics by Hans Georg Gadamer. The writer chooses to use hermeneutic theory by Hans Georg Gadamer because in this hermeneutics tries to interpret the text by looking at the interpreter's tradition, culture, and life experience. According to Hans Georg Gadamer, to understand a text is not a representation of the meaning in the past, but a fusion between horizon in the past of the writer and the present horizon of the reader. So, the text can be reflected at this time.

After this research has been done about The Perfection of Religion In The Qur'an (Study of QS. *Al-Mā'idah*: Verse 3 In Interpretation Ibnu 'Abbas and Hamka), the writer concluded The meaning perfection of religion in QS. *al-Mā'idah*: 3 according to Ibnu 'Abbas in *Tafsīr Ibnu 'Abbās* which is Allah SWT has perfected the faith of the Prophet Muhammad and the believers, there is no need for additions and no deductions for eternity. While the perfection of religion according to Hamka in *Tafsir Al-Azhar* which is the creed, worship, syariat, muamalah, and munakahat was sufficient and there will be no additional. However, Hamka allows for ijtihad in matters other than worship and syariat. Therefore, Islam does not freeze. Then, in Indonesia context that consists of various tribes, languages, cultures, and religions. Therefore, the meaning of surrender to God can be reflected in Indonesia. Because all religions also teach surrender to God or in other words "*kalimatun sawā*". If someone has a resigned

attitude to God, it will minimize fanaticism, claiming the truth of his religion, insulting other groups who disagree with their perception, the narrow meaning of jihad and the blasphemy of religion even radicalism, because someone considers that in other religions there is also faith. However, change is greatly affected by time and space. In terms of religions, that is permanent and some are changing or in other words normative Islam and historical Islam. By having an attitude of surrender to God, it is possible to happen tolerant to other religions. In brief, Indonesia can still be a country with the slogan "*Bhineka Tunggal Ika*" which means "unity in diversity".

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# CHAPTER I

# INTRODUCTION

## A. Background of The Problem

Islam is guidance from Allah SWT for human so there will be understood and the way of their life will be right. Therefore, it brings prosperity in the world and the hereafter. Islam is Allah's guidance for all humans, regardless of ethnicity and race, passed down through the Prophet Muhammad, and is the final form of Allah's guidance followed by the process and development of humanity itself.[1]

The characteristics of Islam in the period before Prophet Muhammad SAW was intended for certain community groups as locally or nationally. The Prophets were sent to fulfill the requirements and concern of certain nations and regions and were also limited in the period. History and the Qur'an had informed us that there were several prophets in a different location. The Prophets did not convey conflicting but had supported between another, as in the life of Musa, the life of the Prophet Syu'aib, Khaidir, and others. Whereas, Prophet Daud, Sulaiman, Yusuf, Ibrahim, Ismail, and Ya'qub were sent to convey the prophetic treatises which live in the same period and place. The prophets had supported between another in conveying a mission from the same source, as worship to Allah.[2]

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[1] Fuad Amsyari, *Islam Kaaffah, Tantangan Sosial dan Aplikasinya di Indonesia*, (Jakarta: Gema Insani Press, 1995), p. 60.

[2] Kaelany, *Islam dan Aspek-Aspek Kemasyarakatan*, (Jakarta: Bumi Aksara, 2005), p. 22.

The guidance of Allah SWT which conveyed through the Prophet before Muhammad SAW was specific guidance for certain groups, regions and times. For example, the religion was conveyed through Prophet Adam to humans at that time, the religion was conveyed through the Prophet Nuh to humans at that time and also the religion was conveyed through Prophet Isa to the Jewish race. This was very different from the guidance of Allah SWT revealed through the Prophet Muhammad which is the guidance of Allah SWT was comprehensive for all human races, in all areas of their lives, and whenever they live until the coming of the Day of Judgment. This is what is commonly called the religion of Islam is universal and eternal.[3]

The name of Islam was not derived from the name of its founder, was not based on the name of the birthplace of a character, was not based on nationality, ethnicity, or dynasty or was not based on the name of the birthplace of the person who founded it, but the name of Islam was a special gift from Allah SWT.[4] As has been clearly stated in Al-Qur'an QS. *al-Mā'idah*: 3:

ٱلۡيَوۡمَ أَكۡمَلۡتُ لَكُمۡ دِينَكُمۡ وَأَتۡمَمۡتُ عَلَيۡكُمۡ نِعۡمَتِى وَرَضِيتُ لَكُمُ ٱلۡإِسۡلَٰمَ دِينًا

"This day I have perfected your religion for you and completed My favour to you. I have chosen Islam to be your faith".[5]

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[3] Amsyari, *Islam Kaaffah...*, p. 60-61.

[4] Muhaimin, *et al*, *Kawasan dan Wawasan Studi Islam*, (Jakarta: Kencana, 2005), p. 66-67.

[5] The Quran; An English Translation of the Meaning of the Quran. Checked and Revised By: Mahmud Y. Zayid, (Lebanon: Dar Al-Choura, 1980), p. 74.

The verse came down when the prophet was performing the Akbar Hajj and performing wukuf at Arafat. He was advising the companions in a congregation. Amid the silence of the sermon conveyed by the Prophet Muhammad, angel Jibril came with the revelation of the QS. *al-Mā'idah*: 3.[6]

The verse came down and caused the difference of opinions between the scholars. Some of them had said that the verse came down on Friday when the Prophet Muhammad was in Arafat. While Ibnu 'Abbas said, that this verse came down on Monday, and the Badr war began on Monday as well. The scholar who said this verse came down on Friday is Umar bin Khattab. This verse was the last verse was conveyed to Rasulullah SAW. But some scholars said that the last verse came down was the verse "Kalalah", QS. *an-Nisā*: 176.[7]

Islam is a universal religion because it had a long process, relayed by the prophets from the Prophet Adam to the last prophet, Prophet Muhammad. As the last messenger, the Prophet Muhammad was sent to all mankind by bringing mercy to the universe. Allah has also guaranteed that the Prophet's message was sufficient and perfect. Therefore, there is no requirement for Allah to send another prophet after the Prophet Muhammad. The perfection of Islam was originated from the Qur'an and Sunnah which at the same time as references for Muslims to determine a value; based on right and wrong, good and bad, praiseworthy or despicable. The Prophet Muhammad said:[8]

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[6] A. Mudjab Mahali, *Asbabun Nuzul: Studi Pendalaman Al-Qur'an Jilid 2*, (Jakarta: Rajawali Press, 1989), p. 4.

[7] Mahali, *Asbabun Nuzul...*, p. 5.

[8] Kaelany, *Islam dan Aspek...*, p. 63.

"Indeed, I have left you two things that you will never go astray while holding fast to both, namely: the Book of Allah and the Sunnah of His Messenger". (HR. Malik)

Various of human life have been arranged completely in the Al-Qur'an, which accompanied by a guarantee from Allah SWT that Islam will be the path of goodness. Islam was conveyed by Allah SWT for all people in the world and for anyone who does not want to accept it, then Allah SWT will make these people are at a disadvantage condition. In the social, political, economic and other parts of human life, everything has been regulated by Islam which correspondingly with the relationship between human and his God. That is the perfection of Islam as the QS. *al-Mā'idah*: 3.[9]

Islam as a system of religion were often understood as something that comes from the sky in a perfect state, was sacred and was not accept change. This is believed to be suitable for all circumstances or *ṣālih likulli zamān wa makān*, because it is universal. Then the question was consisted of regarding its suitability for all circumstances, bearing in mind that conditions are not fixed and not the same, but change from one period to another and differ from one place to another. Besides, it also turns out that what is believed to Islam was very complete and includes various details, even though a complete and detailed rule will not be able to suit on different circumstances. Its completeness and detail will reduce its flexibility. The example was rules of regarding prayer times, it was accurate for the tropical countries where most

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[9] Khadziq, *Islam dan Budaya Lokal; Belajar Memahami Realitas Agama dalam Masyarakat*, (Yogyakarta: Penerbit Teras, 2009), p. 3.

Muslims were live, both in hours and by using natural phenomena. When a Muslim goes to the Antartic in the summer, the rules become unworkable. That is because the rules are very detailed for the tropics, the possibility of their application in the polar regions is very difficult.[10]

The suitability of Islam for all times and places which indicated that was possible to maintain the main points by making room for adjustments to different circumstances. However, people do not agree on what parts are considered basic, so they should not be changed, and the details.[11]

Amongst prophets of Allah's who were sent to convey the prophetic message, the Prophet Muhammad was the last Messenger of Allah, who brought in its final form, and which was an improvement and alignment of Islam was brought by the previous prophet. Therefore, Islam brought by the Prophet Muhammad is the most perfect and most straight. Prophet Muhammad SAW has standardized Islam as perfectly. Therefore, it will guarantee the authenticity as well as its development followed by the demands of the times and places. The standardization system of Islam was consisted of: (1) authentic record of the basic sources from main and principles of Islam as a revelation from Allah contained in the Qur'an, (2) providing an explanation of examples as implementation of Islam operationally, to develop the socio-cultural life of human, (3) provide methods to develop Islam systematically in the socio-cultural life of mankind

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[10] Machasin, *Islam Dinamis Islam Harmonis; Lokalitas, Pluralisme, Terorisme*, (Yogyakarta: LKiS, 2012), p. 55.

[11] Machasin, *Islam Dinamis...,* p. 56.

along with history with the ijtihad system. Thus, Islam will remain authentic, perfect and dynamic, which by the demands of the times and places.[12]

QS. *al-Mā'idah*: 3 has become an argument for some Muslims to show that Islam is perfect. Islam has been perfect since the time of the Prophet Muhammad. The purpose of Islam that has been "perfect" for some Muslims, consisted of: (1) because Islam had been perfect since the time of the prophet, so it does not require additional, especially the revision, Islam does not require the progressiveness, (2) Islam had been perfect since that time and the perfection of Islam is to regulate all aspects of life. The statement of "Islamic perfection" then continued to propaganda to return to the Qur'an, because the Qur'an has provided all the answers to the problems of human life, as mentioned in QS. *an-Naḥl*:

وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَٰبَ تِبْيَٰنًا لِّكُلِّ شَىْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ ۝

"We have revealed the Book which manifests the truth about all things, a guide, a blessing, and good news to those who submit to Allah".[13]

When the statement was understood slightly, *al-Mā'idah*: 3 was shown that Islam had been perfect. Therefore, all the problems from human life have an answer in religion. In reality, some problems have no answer in religion. These problems were consisted of: (1) we do not get answers related to small things or detail. Such as, how the Qur'an provides solutions to traffic

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[12] Muhaimin, *et al*, *Kawasan dan Wawasan...,* p. 77-78.
[13] The Quran; An English Translation..., p. 197.

congestion, the transportation ways must be right or left, how to cope with floods, how to educate Muslims to discipline in the queue, etc. There is a Qur'an that only provides signs about ethics. (2) issues which not clear and unequivocal in the Qur'an and Sunnah, then the ijtihad was needed and does not conflict with the soul and spirit of the Qur'an and Sunnah, (3) issues that remain a mystery, such as the nature of the spiritual, *qaḍā*, *qadar*, etc.[14]

Lately, there was many case about interfaith. *First*, the HTI (Hizbut Tahrir Indonesia) disbelieves people who disagree with their perception.[15] HTI is an organization that has the understanding to return Muslims to back to 'Islamic law'. HTI has the aim to establish *khilāfah* state. So, Islamic laws can be applied. According to their understanding, if a country does not implement the Islamic law then it is considered un-Islamic or infidel. With this perception, if the concept of *khilāfah* is applied in Indonesia it is not possibly caused by in Indonesia it is a pluralism population, based on religion, race, ethnicity, and others. They said the concept of Pancasila is a pagan system. Because it was considered to break the chain of Ottoman *khilāfah* in Turkey in 1923.

*The Second*, the case of blasphemy by DKI Jakarta Governor Basuki Thahaja Purnama as we known as Ahok. He was a speech on September 2018 when he visited the Kepulauan Seribu to the socialization of grouper

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[14] Kaelany, *Islam dan Aspek...,* p. 311.
[15] "PBNU: HTI Mengkafirkan Orang Yang Tak Sepaham, Ini Memecah Umat" https://news.detik.com/berita/d-3503053/pbnu-hti-mengkafirkan-orang-yang-tak-sepaham-ini-memecah-umat accessed on 21 August 2019.

cultivation program, he convinced the citizens that the program would be continued even if he did not become the Governor of DKI Jakarta, Ahok said:

> "Jadi jangan percaya sama orang. Kan bisa saja dalam hati kecil bapak-ibu enggak bisa pilih saya, ya—*dibohongin* pake QS. *al-Mā'idah*: 51 macam-macam gitu, lho. Itu hak bapak-ibu. Ya. Jadi, kalo bapak-ibu, perasaan enggak bisa pilih, nih, karena takut masuk neraka, *dibodohin* gitu, ya, enggak apa-apa. Karena ini kan panggilan pribadi bapak-ibu. Program ini jalan saja. Ya, jadi bapak ibu-enggak usah merasa enggak enak dalam nuraninya enggak bisa pilih Ahok. Enggak suka *ama* (sama) Ahok. Tapi programnya, gue kalo terima, gue enggak enak dong *ama* dia, gue utang budi. Jangan. Kalau bapak-ibu punya perasaan enggak enak, nanti mati pelan-pelan, lho, kena *stroke*".[16]

Ahok's statement about QS. *al-Mā'idah*: 51 sparked a lot of criticism in society. It became viral when Buni Yani uploaded to YouTube. In response to the video, many Islamic organizations in Indonesia complained about the Ahok case to the authorities. Thousands of Islamic organizations commanded by FPI (Front Pembela Islam) held a demonstration in front of the Jakarta City Hall to demand Ahok as a religious blasphemer to be processed immediately. In November, in front of the State Palace, Islamic Organizations doing an action as known as the "Aksi Bela Islam II" in response to an investigation Ahok case that was felt to be proceeding slowly. This action was followed by more masses than the previous.

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[16] "Kasus Penodaan Agama, Ahok Divonis Dua Tahun Penjara" https://nasional.tempo.co/read/873597/kasus-penodaan-agama-ahok-divonis-2-tahun-penjara/full&view=ok accessed on 21 August 2019.

*The Third*, such as the case of a suicide bombing attacked three churches in Surabaya.[17] The suicide bombing was understood by some people as jihad, but the true meaning of jihad is earnest to something. The meaning of jihad adjusted to the situation, if the condition is safe, do not use war as a jihad. The suicide bombing was not included in jihad, because the situation was not war or colonized. So, it didn't demand to blow themselves up, it was tyranny.

*The Fourth*, a case which still warmly related with blasphemy, the lecture of Ustaz Abdul Somad (UAS) allegedly insulting the symbol of Christianity. In the video of his lecture, he said that inside the cross there is a jinn.[18] This gave rise to many pros and cons among the people.

Based on the case above, the writer was interested in investigating the perfection of religion. Here the importance of discussing the perfection of religion. That cases could occur caused by one reason is their understanding of the perfection of religion. Starting from the wrong understanding of the perfection of religion will cause problems such as radicalism, disbelief of other groups and even terrorism. What is the meaning of the perfection of religion today must be oriented towards Islam in Arabia? Is it because at the time of the Prophet Muhammad was considered perfect and the Qur'an came down at that time? Then, how about the perfection of religion when looking

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[17] "Serangan Bom di Tiga Gereja Surabaya: Pelaku Bom Bunuh Diri, Perempuan yang Membawa Dua Anak" https://www.bbc.com/indonesia/indonesia-44097913 accessed on 21 August 2019.
[18] "Abdul Somad Dilaporkan Ke Mabes Polri Atas Dugaan Penistaan Agama" https://tirto.id/abdul-somad-dilaporkan-ke-mabes-polri-atas-dugaan-penistaan-agama-egx2 accessed on 21 August 2019.

at the current condition of Indonesia with religious pluralism and many cultures which very far from the time of the Prophet?

*Tafsīr Ibnu 'Abbās* was stated that the meaning of "religious perfection" in QS. *al-Mā'idah*: 3 was Allah SWT has perfected their faith. So, it did not require more additions forever.[19] On the other hand, in *Tafsir Al-Azhar*, Hamka interpreted that the meaning of perfect here is related to the guidance of faith, worship, establishing Shari'a, muamalat, munakahat, everything is sufficient and there will be no additional. As well as a perfect religion that is a religion that recognizes and develops the talents of human growth and humanity and also tolerance.[20] We can see *Tafsīr Ibnu 'Abbās* and *Tafsir Al-Azhar* different because the interpretation of Ibnu 'Abbas was categorized into the classical period, while the *Tafsir Al-Azhar* in the middle period.

*Tafsīr Ibnu 'Abbās* is a book of Tafsir collected by Ali bin Abu Talhah and relied on Ibnu 'Abbas. Beside of being a friend with Prophet Muhammad, Ibnu 'Abbas was the son of his uncle, Abul Abbas Ibnu Abdil Muttalib. Ibnu 'Abbas was the one who interpreted the Qur'an firstly after the prophet. Therefore, it was known as *Turjumānul Qur'ān* (interpreter of the Qur'an), *Habrul Ummah* (the leader of the ulama), and *Raīsul Mufassirin* (leader of mufasir).[21] Interpretation of Ibnu 'Abbas was also used as a support by Al-

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[19] Ali bin Abu Thalhah, *Tafsīr Ibnu 'Abbās (Al-Musamma Shahifah Ali bin Abu Thalhah an Ibnu Abbas fi Tafsir Al-Qur'an Al-Karim), Tahqiq dan Takhrij: Rasyid Abdul Mun'im Ar-Rajal*, (Jakarta: Pustaka Azzam, 2009), p. 234.

[20] Hamka, *Tafsir Al-Azhar*, Volume 3, (Pustaka Nasional PTE LTD Singapura, 2003), p. 1611-1613.

[21] Manna Khalil Al-Qattan, *Studi Ilmu-Ilmu Qur'an*, (Bogor: Pustaka Litera AntarNusa, 2013), p. 522.

Bukhari, Ath-Tabari, Ibnu Abi Hatim, and Ibnu Al-Mundhir.[22] *Tafsir Al-Azhar* has the characteristics of fair interpretation so it is very relevant to the condition of Indonesia (*al-adāb al-ijtimā'i*). The writer chooses to use hermeneutic theory by Hans Georg Gadamer because in this hermeneutics tries to interpret the text by looking at the interpreter's tradition, culture, and life experience. According to Hans Georg Gadamer, to understand a text is not a representation of the meaning in the past, but a fusion between horizon in the past of the writer and the present horizon of the reader. So, the text can be reflected with this time.[23] According to Hans Georg Gadamer, the truth is not relative, this is what makes the writer choose to use philosophical hermeneutics because when someone interprets the text, it will stand and follow the rules of interpretation was determined by tradition.

Based on the description of the problem above, the writer were interested to investigate the meaning of religious perfection by raising the title "**The Perfection of Religion in the Qur'an (Study of QS. *Al-Mā'idah* Verse 3 in the Interpretation of Ibnu 'Abbas and Hamka)**".

B. **Problem Statement**

Based on the background of the problem above, the main problem was obtained as following:

1. How is the interpretation of religion perfection in QS. *al-Mā'idah*: 3 according to *Tafsīr Ibnu 'Abbās* and *Tafsir Al-Azhar*?

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[22] Ali bin Abu Thalhah, *Tafsīr Ibnu 'Abbās...*, p. 17.
[23] F. Budi Hadirman, *Seni Memahami;Hermeneutik dari Schleiermacher sampai Derrida*, (Yogyakarta: Penerbit PT Kanisius, 2015), p. 185.

2. How is the relevance of Ibnu 'Abbas and Hamka's interpretation related to the perfection of religion with the Indonesian context?

## C. Objectives and Benefits of Research

This research were intended to reveal some of the problems that have become the formulation of the problem as following:

1. Objectives of the Research

   a) To investigate how the interpretation of the perfection of religion in QS. *al-Mā'idah*: 3 according to the mufasir Ibnu 'Abbas and Hamka.

   b) To investigate the relevance of the perfection of religion in the Indonesian context.

2. Benefits of the Research

   a) The interpretation of the perfection of religion according to *Tafsīr Ibnu 'Abbās* and *Tafsir Al-Azhar* was expected to be a scientific contribution in the literature of the Qur'an and Interpretation.

   b) This research was expected to add new insights about the perfection of religion according to Ibnu 'Abbas and Hamka.

   c) Provide new insight regarding the interpretation of religion perfection in the Indonesian context.

## D. Literature Review

To investigate the extent of research on the perfection of Islam in QS. *al-Mā'idah*: 3, it is necessary to conduct a literature review which aims to ensure the research to be carried out was research that has not been done by previous researchers. Throughout the study, the writer was found several studies that

have been discussed about the perfection of Islam in QS. *al-Mā'idah*: 3 as following:

*Firstly*, a thesis was written by Dimas Aziz Purnama. "Penafsiran Ayat Tiga QS. *al-Mā'idah* (komparasi penafsiran Ibnu Katsir dan M. Quraish Shihab).[24] In his research, Dimas used the comparative method between *Tafsīr Al-Qur'ān al-Adzīm* and *Tafsir Al-Misbah*. This thesis had discussed two variables in QS. *al-Mā'idah*: 3 which was the prohibited matters and about the perfection of religion. According to two mufasir about prohibited things is carcasses, blood flow, pork meat, animals slaughtered in names other than Allah, animals choked, hit, fell, animals pierced by wild animals, and animals that are arrowed. However, there are differences between the two mufasir when interpreting pork. Ibnu Katsir interpreted absolutely all of part of the pig, it is haram. While Quraish Shihab has allowed for use part of pig's organ for human. While the interpretation of the perfection of religion, both of them globally look the same, the Islamic religion does not require additional law. However, Quraish Shihab explained in detail, which is religion is unity. Both relating to unity, relating to ideas and beliefs, symbols and worship, halal and haram. It was called religion.

*Secondly*, a thesis was written by Ulinnuha Firdausa, "Telaah Makna Kesempurnaan Agama dalam Al-Qur'an QS. *Al-Mā'idah* Ayat 3".[25] The researcher has used the analytical descriptive and tahlili method. This the

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[24] Dimas Azis Purnama, "Penafsiran Ayat Tiga QS. *Al-Mā'idah* (Komparasi Penafsiran Ibnu Katsir dan M. Quraish Shihab), Thesis. Yogyakarta: Universitas Islam Negeri Sunan Kalijaga, 2015.

[25] Ulinnuha Firdausa, "Telaah Makna Kesempurnaan Agama dalam Al-Qur'an QS. *Al-Maidah* Ayat 3", Thesis. Surabaya: Universitas Islam Negeri Sunan Ampel, 2017.

research was conducted by selecting several commentary books from each period of its development, which is Ath-Tabari, Ar-Razi, and Quraish Shihab. This thesis only discusses the meaning of religion perfection in QS. *al-Mā'idah*: 3. Ath-Tabari was interpreted that what was perfected at that time was hajj. In other words, on that day Muslims were able to perform hajj prayer without any interference from the Makkah pagan. Ar-Razi was interpreted that from the beginning until forever, the religion had been perfect. in the past, religion in terms of syariat was perfect only for a certain era, whereas syariat of the Prophet Muhammad was perfected forever. Quraish Shihab interpreted that what is perfect is each explanation and guidance in Islam, which is in terms of faith, worship, until muamalah.

*Thirdly*, a thesis written by Bahrul Labib, "Islam *Kāffah* dalam Al-Qur'an (Penafsiran dan Relevansinya dengan Masyarakat Plural)".[26] This research used method is the analytical descriptive method by focusing on the problem, then processed and analyzed using the interpretation approach, which is a form of data analysis by suffering into the work of the study figures. This effort was intended to capture the meaning and referred by mufasir specifically as stated on his work.

*Fourthly*, a thesis written by Abdul Latif N, "Islam *Kāffah* dalam *Tafsīr Al-Manār* dan *Tafsīr Fi Zilāl Al-Qur'ān* (Studi Komparatif)".[27] Muhammad Abduh was interpreted that Islam *Kāffah* in QS. *al-Baqarah*: 208 is a human

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[26] Bahrul Labib, "Islam *Kāffah* dalam Al-Qur'an (Penafsiran dan Relevansinya dengan Masyarakat Plural)" Thesis. Semarang: Universitas Islam Negeri Walisongo, 2016.

[27] Abdul Latif N, "Islam *Kāffah* dalam Tafsir Al-Manar dan Tafsir *Fi Zilāl Al-Qur'ān* (Studi Komparatif)", Thesis. Yogyakarta: Institut Agama Islam Negeri Sunan Kalijaga, 2004.

indicated by Allah so human gather in peace and tranquility, whereas peace and tranquility are in the religion of Islam, Muhammad Abduh said Islam must have faith in Allah SWT and doomsday. Whereas Sayid Qutb in *Tafsīr Fi Zilāl Al-Qur'ān* interpreted Islam *Kāffah* by describing a society that would obtain peacefully society that lives in the system that was formed from a beautiful and noble aqidah, and spread the spirit of peace, then the system called as Islam. Comprehensives that can be taken from Sayid Qutb's interpretation of Islam *Kāffah*, if the religious community, especially Muslims want a polite, peaceful, away from anarchist behavior, religion should not only be understood as mere ritualistic practice but truly be used as inspiration for doing actions in social life and planted physically and spiritually in every religious person.

From some of the studies above that have been done. the research will be conducted by the writer different from the previous studies. The focus of the problem to be carried out by the writer only discuss the perfection of religion with two mufasir which is Ibnu 'Abbas and Hamka by using the analysis hermeneutic theory of Hans Georg Gadamer. The writer also correlated with Indonesian current conditions. Therefore, it was necessary to study about The Perfection of Religion in the Qur'an (Study of QS. *Al-Mā'idah* Verse 3 in the Interpretation of Ibnu 'Abbas and Hamka).

## E. Theoretical Basis

In this bachelor thesis, using the hermeneutic theory of Hans Georg Gadamer. Therefore, the writer was helped by the theories to understand the

reason of Ibnu 'Abbas and Hamka about "the perfection of religion" and how their interpretation can be applied for Indonesia context.

This theory says the theological intention of the interpreter is very influential in taking meaning from a text. Reading and understanding the text is a dialogue to built up a synthesis between the world of the text and the world of the reader. Therefore, the understanding process does not obtain poor and dry results.[28] It is necessary to pay attention to one context with another. To be able to interpret, mufasir cannot be in space. In this case, the pre-understanding of mufasir will be very influential and go inside the interpretation of the text. Every understanding is a historical, dialectical and linguistic.[29] Therefore, to understanding a text it is necessary to look at the situation and background of mufasir, such as the social, economic, political, cultural and educational history of mufasir. This theory can be used to see the viewpoints of mufasir Ibnu 'Abbas and Hamka about the perfection of religion in QS. *al-Mā'idah*: 3.

There are three main theories to understanding Hermeneutic theory of Hans Georg Gadamer according to Syahiron Syamsuddin,[30] as following:

a) The theory of historically effected consciousness and pre-understanding theory. According to this theory, every interpreter must be in a certain situation that could affect his understanding of the text had been interpreted. This situation can be in the form of tradition, culture, and life

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[28] Sofyan A.P. Kau, "Hermeneutika Gadamer dan Relevansinya dengan Tafsir", *Jurnal Farabi,* Vol.11, No. 2, 2014, p 115.

[29] Sofyan A.P. Kau, "Hermeneutika Gadamer..., p. 116.

[30] Sahiron Syamsuddin, *Hermeneutika dan Pengembangan Ulumul Qur'an*, (Yogyakarta: Pesantren Nawesea Press, 2017), p. 78-83.

experience. The application hermeneutic Theory by Hans Georg Gadamer for this research that culture, traditional, socio-economic, political and educational background of Ibnu 'Abbas and Hamka very influential to their understanding of the text being interpreted. mufasir must be in a conscious position and carefully when interpreting a text, therefore it is not interpreted as his wishes.

b)  Theory of fusion of horizons. In the process of interpretation, people must be aware that there are two horizons, which is the horizon in the text and the reader's horizon. In this level, combine the horizon text with the interpreter's horizon. According to Al-Khuli[31], the text can be known through *dirāsat mā fī nashṣ* (the study of what is in the text) and *dirāsat mā hawla n-nashṣ* (the study of something that surrounds the text). To understand what is in the text, it is necessary to analyze aspects of language. Meanwhile, to understand something outside the text by looking at aspects of microhistory (*asbāb an-nuzūl*) and macro-historical aspects, which is the condition of Saudi Arabia when the Qur'an was revealed. After analyzing and obtaining a text horizon, then it was combined by interpreter's horizon.

c)  Application theory. When someone reads the scripture, beside the process of understanding and interpreting, there was one more thing that is demanded, which is the term "application" of messages at the time when the scriptures are interpreted. After analyzing and obtaining a text

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[31] Sahiron Syamsuddin, *Hermeneutika dan Pengembangan...*, p. 87.

horizon, then combining it with the interpreter's horizon. The final step is to develop interpretation by keeping in mind the continuity of the "new meaning" with the original meaning of a text.

Therefore, by using the hermeneutic theory by Hans Georg Gadamer, a new meaning can be obtained then can be relevant into this time.

## F. Research Method

1. Types of Research

The research conducted by the writer is kind of library research[32], which is, all data sources came from written materials related to the topic of discussion, or it was called a method that requires researchers to search and study literature sources that have been direct or indirect with subject and object of research.[33]

2. Source of Data

The data source used by the writer in this study from books related to the research theme. The data sources in this study consisted of two types:

a) Primary Source

Primary source are the main data obtained. The primary data source in this study consisted of *Tafsīr Ibnu 'Abbās* by Ali bin Abu Talhah and *Tafsir Al-Azhar* by Hamka.

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[32] Afifuddin and Beni Ahmad Saebani, *Metodologi Penelitian Kualitatif*, (Bandung: Pustaka Setia, 2009), p. 140.

[33] Sutrisno Hadi, *Metodologi Research*, (Yogyakarta: Yayasan Penerbitan Fakultas Psikologi Universitas Gadjah Mada, 1983), Vol I, p. 3.

b) Secondary Source

The secondary source in this study are data that support primary data, which is  books, journals, internet, or other reference sources.

3. The Technique of Collecting Data

Data collection was carried out in this research by collecting literature data related to the research object, which is primary and secondary data. In this case, the writer directly refers to the book of *Tafsīr Ibnu 'Abbās* by Ali bin Abu Talhah and *Tafsir Al-Azhar* by Hamka. The first step was taken to read the book to obtain information related to the interpretation of the sentence of perfection of religion in QS. *al-Mā'idah*: 3 and related with Indonesia context. The next step, the writer was taken information related to the theme of books, journals, articles, and the internet.

4. The Technique of Analyzing Data

Analysis data in this study used by the writer was descriptive analysis. According to Travers, the descriptive method used to describe the object under study. The purpose of the descriptive method can provide basic, broad, actual and functional information for the development of science and everyday life.[34] Therefore, the researcher can describe in detail the object under study through the data that has been collected. In addition to describing objects in detail, the writer will indirectly compare between two objects. In this study the object analyzed is the interpretation of Ibnu 'Abbas and Hamka related to the perfection of religion.

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[34] Imam Suprayogo and Tobroni, *Metodologi Penelitian Sosial Agama*, (Bandung: PT Remaja Rosdakarya, 2003), p. 137.

## G. Structure of the Research

This research was conducted systematically to make it easier to read and understand the contents of the research, which consisted of four chapters, as following:

The first chapter: contains the background of the problem, problem statement, objectives, and benefits of the research, literature review, theoretical basis, research method, and structure of the research.

The second chapter: contains the terminology of perfection in the Qur'an. Biography of Ibnu 'Abbas. Setting education and social of Ibnu 'Abbas. Works of Ibnu 'Abbas. About *Tafsīr Ibnu 'Abbās*. Method and style from *Tafsīr Ibnu 'Abbās*. Then, the interpretation about perfection of religion. Biography of Hamka. Setting education and social of Hamka. Works of Hamka. History of writing *Tafsir Al-Azhar*. Method, style and systematic from *Tafsir Al-Azhar*. Then, the interpretation about the perfection of religion.

The third chapter: contains analysis interpretation of Ibnu 'Abbas and Hamka. Then, the perfection of religion based on the Indonesian context.

The fourth chapter: closing. It consists of a conclusion or answer to the problem statement in the research, recommendations and closing word. Then, bibliography and appendix.

# CHAPTER IV

# CLOSING

## A. Conclusion

Based on the discussion in previous chapters, the writer concluded the results of the study as following:

The meaning perfection of religion in QS. *al-Mā'idah*: 3 according to Ibnu 'Abbas in *Tafsīr Ibnu 'Abbās* which is Allah SWT has perfected the faith of the Prophet Muhammad and the believers, there is no need for additions and no deductions for eternity. While the perfection of religion according to Hamka in *Tafsir Al-Azhar* which is the creed, worship, syariat, muamalah, and munakahat was sufficient and there will be no additional. However, Hamka allows for jihad in matters other than worship and syariat. Therefore, Islam does not freeze.

Indonesia is a country that consists of various tribes, languages, cultures, and religions. Islam is *rahmatan lil 'ālamīn* that has been entered into Indonesia without damaging the local culture. The minimum of understanding of a person about religion can cause misunderstanding of religion that results in radicalism such as claiming the truth of his religion and insulting other groups who disagree with their perception, the narrow meaning of jihad and the blasphemy of religion. If it continues, it will be bloodshed in all regions of Indonesia. Therefore, the meaning of surrender to God can be reflected in Indonesia. Because all religions also teach surrender to God or in other words

"*kalimatun sawā*". If someone has a resigned attitude to God, it will minimize fanaticism, claiming the truth of his religion, insulting other groups who disagree with their perception, the narrow meaning of jihad and the blasphemy of religion even radicalism, because someone considers that in other religions there is also faith. However, change is greatly affected by time and space. In terms of religions, that is permanent and some are changing or in other words normative Islam and historical Islam. By having an attitude of surrender to God, it is possible to happen tolerant to other religions. In brief, Indonesia can still be a country with the slogan "*Bhineka Tunggal Ika*" which means "unity in diversity".

## B. Recommendation

After the completion of the writing this bachelor thesis, the writer was recommended for how to use this bachelor thesis ideally, for the next researcher and reader in general, as following:

1. For the general public, research about "The Perfection of Religion in the Qur'an (Study of QS. *Al-Mā'idah* verse 3 in Interpretation of Ibnu 'Abbas and Hamka)" is expected to be able to become extensive knowledge in understanding religion, therefore is not easy claim the truth of his religion and can appreciate differences. The preachers should be conveyed of Islam perfectly by the capacity of the audience.

2. For the next researchers, this study only focused on QS. *al-Mā'idah*: 3 with two mufasir, which is Ibnu 'Abbas and Hamka. The writer hopes to

expand the discussion by adding references from different mufasir and theory.

## C. Closing Word

Alhamdulillah, Praises to Allah SWT who has given his grace and guidance so that the writer can accomplish this bachelor thesis, entitled "The Perfection of Religion in the Qur'an (Study of QS. *Al-Mā'idah* Verse 3 in the Interpretation of Ibnu 'Abbas and Hamka)". This study had many shortcomings, therefore the writer apologizes for the limited ability to arranging this bachelor thesis. The writer hopes this bachelor thesis can be *wasilah* for the writer to get forgiveness and help from Allah SWT in the Judgment Day, and the writer hopes this bachelor thesis is useful for the writer and the readers.

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