



# AL-AFKAR: Journal for Islamic Studies

Journal website: <https://al-afkar.com>

P-ISSN : 2614-4883; E-ISSN : 2614-4905  
<https://doi.org/10.31943/afkarjournal.v7i3.1049>

Vol. 7 No. 3 (2024)  
pp. 1421-1446

## Research Article

# Comparative Study of Indonesian Mufassir on How Humans Obtain Hidayah

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Received : December 24, 2023  
Accepted : July 27, 2024

Revised : July 10, 2024  
Available online : August 24, 2024

**How to Cite:** Muhammad Hanif Alimi, Fahmi Dolles Marshal and Andri Nirwana. AN (2024) "Comparative Study of Indonesian Mufassir on how Humans Obtain Hidayah", *al-Afkar, Journal For Islamic Studies*, 7(3), pp. 1421-1446. doi: 10.31943/afkarjournal.v7i3.1049.

**Abstract.** The problem of this research is the assumption among ordinary people that the Hidayah seen in a person is not the same as the guidance referred to in the Qur'an. This is due to the understanding among the people that Hidayah is able to change one's behavior be better, either because of his efforts to obtain guidance or because the Hidayah comes directly from Allah Almighty. This study focuses on how to compare the understanding of the meaning of the whole Hidayah between the mufassirin and Quraish Shihab and aims to know deeply how the understanding of the meaning of hidayah according to mufassirin and find unique concepts offered at the end of this research. To solve this problem, we used the method of library research focused on books and primary and secondary books, plus data analysis and presented it in narrative form. Research like this can be classified in qualitative research. The final result of this research is that in understanding the meaning of hidayah and the techniques to obtain it, we can conclude that at the end of this paper, there are

several ways and stages of humans obtaining guidance, according to Quraish Shihab, hidayah obtained through Naluri, Panca Indra, Intellect and Religion gives guidance. As for Hasbi ash Shiddiqi, the model gets guidance through inspiration, five senses and logic. Prof. Muhammad Amin Aziz, said that through the power of human rationality and emotionality, God gave a proposition, Allah sent His Messenger and Book, revelation, inspiration and true dreams.

**Keyword:** Hidayah, Mufassir, Comparative Interpretation

**Abstrak:** Masalah Penelitian ini dilatarbelakangi dari adanya asumsi di kalangan Masyarakat awam bahwa Hidayah yang terlihat pada diri seseorang tidak sama dengan hidayah yang dimaksud di dalam Al Qur'an. Hal ini diakibatkan karena pemahaman di kalangan Masyarakat bahwa Hidayah mampu mengubah perilaku seseorang menjadi lebih baik, baik karena usahanya untuk memperoleh hidayah atau karena Hidayah tersebut datang langsung dari Allah swt. Penelitian ini fokus pada bagaimana perbandingan pemahaman makna hidayah secara keseluruhan di antara para mufassirin dengan Quraish Shihab dan bertujuan untuk mengetahui secara mendalam bagaimana pemahaman makna hidayah menurut mufassirin dan menemukan konsep yang unik yang ditawarkan diakhir penelitian ini. Untuk menyelesaikan masalah tersebut, kami peneliti menggunakan metode library research yang terfokus pada kitab-kitab dan buku primer maupun sekunder, ditambah analisis data dan menyajikannya dalam bentuk narasi. Penelitian seperti ini dapat digolongkan dalam penelitian kualitatif. Hasil akhir dari penelitian ini adalah dalam memahami makna hidayah dan teknik memperolehnya dapat kami simpulkan dalam akhir tulisan ini yaitu, ada beberapa cara dan tahapan manusia memperoleh hidayah, menurut Quraish Shihab, hidayah diperoleh melalui Naluri, Panca Indera, Akal dan Agama memberi hidayah. Adapun Hasbi ash Shiddiqi menyebutkan model mendapatkan hidayah melalui ilham, Panca indera dan akal. Prof Muhammad Amin Aziz, menyebutkan yaitu melalui kekuatan rasionalitas dan emosional manusia, Allah memberi dalil, Allah mengirimkan Rasul dan KitabNya, wahyu, ilham dan mimpi yang benar.

**Keyword:** Hidayah, Mufassir, Komparasi Penafsiran

## INTRODUCTION

Linguistically, hidayah comes from the word *huda* which means guidance, while meaningfully the meaning of hidayah is a guide from Allah Almighty to His servants. People who have obtained hidayah will find it easy or light to carry out sholeh deeds, diligent, diligent in worship and very afraid of doing iniquity<sup>1</sup>.

As for terminology, according to Muhammad Quraish Shihab hidayah is a meek instruction from Allah SWT given to anyone He wants<sup>2</sup>. Furthermore, he explained that those who are desired are those who choose the path of guidance, that is, those who have the determination and desire to carry out the guidance. From this it can be understood that the meaning of hidayah according to him is not a loose guidance, where humans have no effort at all<sup>3</sup>. Thus, Hidayah according to him is more of a number of information given to man, and previously where Allah has given

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<sup>1</sup>Abdillah F. Hasan, *Complete Encyclopedia of the Islamic World*, (Yogyakarta: Mutiara Media, 2011), p. 69.

<sup>2</sup>M. Quraish Shihab, *Tafsir al-Mishbah: Message, Effect, and Compatibility of the Qur'an*, Volume, VII, (Jakarta: Lentera Hati, 2002), p. 334.

<sup>3</sup>Andri Nirwana, Hayati Hayati, and Muhammad Ridhwan, "The Media of Washatiah Dakwah in Quranic Exegesis Study," *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences*, 2020, <https://doi.org/10.33258/birci.v3i2.919>.

various potentials to man to determine for himself, whether the path that man will take is either a false path or a path of guidance.

In addition, Muhammad Quraish Shihab also associated hidayah with physical organs<sup>4</sup>. In this context, hidayah is defined as guidance to function or utilize these organs. Of course, this has to do with human survival, through those organs he will struggle. This understanding, taken by Muhammad Quraish Shihab when interpreting the word of Allah SWT in Surah Thaaha verse 50 which reads:

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ

Moses said: "Our Lord is (God) who has given to each thing its form of occurrence, and gave it instructions."<sup>5</sup>

In other words, in the context of physical organs, hidayah contains understanding, guidance and giving the ability to function those organs correctly. It is clearly given from birth, that is, naturally. The author observes that a person can obtain hidayah from Allah SWT provided that the person concerned opens his heart, in the sense that he chooses the path of happiness (willing to accept hidayah). Regarding this, Muhammad Quraish Shihab stated:

"Indeed, you, O Muhammad SAW, who is the most beloved man of Allah and the most capable of giving explanations, will not be able and able to give hidayah that makes a person accept well and carry out the teachings of Allah even though you try your best and even though you aim at those whom you love and want to obtain<sup>6</sup>. You are only able to tell about the path of happiness, not the hidayah taufik, but Allah alone who gives the hidayah taufik to the person He wants if the person concerned is willing to accept the hidayah and open his heart to it, and He knows better than anyone about those who are willing to receive guidance."<sup>7</sup>

Furthermore, according to Muhammad Quraish Shihab, a person's faith or disbelief cannot be used as an indication that the person has opened his heart or not. Because it may be, people who choose the path of heresy, will one day turn to the path of guidance<sup>8</sup>. In this condition, he opened his heart to choose the path of happiness (willing to accept hidayah)<sup>9</sup>. Or vice versa, the consequence for da'wah is

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<sup>4</sup>M. Quraish Shihab, *Tafsir al-Mishbah: Message, Effect, and Compatibility of the Qur'an*, Volume, I, (Jakarta: Lentera Hati, 2002), pg. 63-64.

<sup>5</sup>That is: to give reason, instinct (instinct) and natural nature for the continuation of each life

<sup>6</sup>Yahya Fathur Rozy and Andri Nirwana AN, "PENAFSIRAN 'LA TAQRABU AL- ZINA' DALAM QS. AL-ISRA' AYAT 32 (STUDI KOMPARATIF ANTARA TAFSIR AL-AZHAR KARYA BUYA HAMKA DAN TAFSIR AL-MISHBAH KARYA M. QURAIISH SHIHAB)," *QiST: Journal of Quran Tafseer Studies* 1, no. 1 (2022).

<sup>7</sup>M. Quraish Shihab, *Tafsir al-Mishbah: Message, Effect, and Compatibility of the Qur'an*, Volume 7, pg. 370-371.

<sup>8</sup>Bamba Abdoulaye, Yahya Fathur Rozy, and Ahmadou Siendou Konate, "MUHAMMAD IBN ABDUL WAHHAB'S PERSPECTIVE ABOUT THE VERSES OF THE QUR'AN REGARDING THE SCIENCE OF THEOLOGY," *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 15, 2023): 57-74, <https://doi.org/10.23917/qist.v3i1.2913>.

<sup>9</sup>Abdurrahman Abulmajid, "WHAT IS THE MODEL OF MUSLIM RELATIONS WITH THE KAABA FROM THE PERSPECTIVE OF THE QUR'AN," *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 16, 2023): 107-45, <https://doi.org/10.23917/qist.v3i1.3583>.

that for humans only obliged to convey, while the decision will return to the person who is given da'wah itself<sup>10</sup>. For this reason, those who have chosen the path of instruction are commanded to continue to ask Allah for mercy even after receiving Allah's guidance<sup>11</sup>.

Concluding this explanation, it is necessary to put forward the interpretation of Muhammad Quraish Shihab, or rather his opinion on how to preserve hidayah, for those who have obtained it, that is, those who have chosen the path of guidance/faith<sup>12</sup>. In this case he said by hinting that maintaining faith and charity is something higher than faith and charity without continuity<sup>13</sup>.

From his statement it can be understood that there are at least 2 things that must be considered so that someone who has got hidayah and can perpetuate it. The first defends the faith, and the second by doing shaleh<sup>14</sup>. People who get hidayah will be istiqamah and consistent in carrying out the commandments of Allah Almighty<sup>15</sup>. He will feel good when worshiping Him while people who do not get hidayah will feel lazy in doing pious deeds and do not feel guilty if they commit immorality. As Allah says in surah al-An'am verse 125:

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا  
كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا يُؤْمِنُونَ

It means: "Whoever Allah wills will give him guidance, he will expand his chest to (embrace the religion of) Islam. and whosoever God wills to go astray, God will make his bosom narrow again, as if he were climbing the heavens. that's how God inflicts torment on unbelievers."

In addition, hidayah also has various meanings, including "instructions from Allah SWT to humans regarding faith and Islam", "instructions He gives to believers",

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<sup>10</sup> Ismu Ridha et al., "THE QUR'AN'S STATEMENT ABOUT THE ETIQUETTE OF DEALING WITH THE HOLY QUR'AN FROM SAYYID QUTB'S PERSPECTIVE IN HIS INTERPRETATION OF (ADH-DHILAL): AN ANALYTICAL STUDY," *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 13, 2023): 40–56, <https://doi.org/10.23917/qist.v3i1.2874>.

<sup>11</sup>M. Quraish Shihab, *Tafsir al-Mishbah: Message, Effect, and Compatibility of the Qur'an*, Volume 8, pg. 24.

<sup>12</sup> Andri Nirwana et al., "SOCIALIZATION AND CONSOLIDATION OF MOSQUE YOUTH PROGRAMS / SQUEEZE TOWARDS YOUTH MORAL TRANSFORMATION," *MONSU'ANI TANO Journal of Community Service*, 2020, <https://doi.org/10.32529/tano.v3i1.480>.

<sup>13</sup>M. Quraish Shihab, *Tafsir al-Mishbah: Message, Effect, and Compatibility of the Qur'an*, Volume 8, pg. 374.

<sup>14</sup> Azizah Romadhona, Muhamad Subhi Apriantoro, and Laila Muhammad Rasyid, "EXPLORING THE DISTINCTIVE FEATURES OF INDONESIAN TAFSIR AL-QURAN: A STUDY OF SHEIKH ABDUL LATIF SYAKUR'S AD-DA'WAH WA AL-IRSYAD ILA SABILI AR-RASYAD," *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 16, 2023): 91–106, <https://doi.org/10.23917/qist.v3i1.2912>.

<sup>15</sup> Yahya Fathur Rozy, Yohei Matsuyama, and Dina Sijamhodžić-Nadarević, "THE DEVELOPMENT OF QUR'AN COMMENTATORS' REQUIREMENTS: FROM THE AFFIRMATIVE ERA TO THE REFORMATIVE ERA," *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 15, 2023): 75–90, <https://doi.org/10.23917/qist.v3i1.2910>.

"instructions He gives to people so that they are on the straight path according to His guidance", and instructions given subtly and gently<sup>16</sup>.

The word "hidayah" is found in the Qur'an in various forms and contexts: *first* in the form of *fi'il madhi*, i.e. hada in all its forms, as in surah al-Baqarah verse 143 which reads:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرءُوفٌ رَحِيمٌ

It means: "And so we have made you (Muslims), a just and elective people that you<sup>17</sup> be witnesses to human (deeds) and that the Messenger (Muhammad) be a witness to your (deeds). and we did not establish the Qibla which is your Qibla (now) but that we might know (so that it may be real) who follows the Messenger and who defects. and indeed it is very heavy, except for those who have been instructed by God; and God will not waste your faith. Verily, Allah is merciful to man."

Second, in the form of *fi'il mudhari'*, that is, yahdi in all its forms as in surah ash-Shura verse 52:

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِمَّنْ أَمْرًا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ وَلَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

It means: "And thus we revealed to you the revelation (of the Qur'an) by our command. before you did not know what the Bible (Qur'an) is nor what faith is, but we made the Qur'an a light, which we showed with him whom we want among our servants. and Verily ye do direct the straight path".

Third, in the form of *file fill*, which is hadin, as in surah az-Zumar verse 23 which reads:

اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَانِي تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ذَلِكَ هُدَى اللَّهِ يَهْدِي بِهِ مَنْ يَشَاءُ وَمَنْ يُضَلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

It means: "Allah has sent down the best words (namely) the same Qur'an (the quality of its verses)<sup>18</sup> again and again, trembling with the skin of those who fear their Lord,

<sup>16</sup>Drafting Team, *Encyclopedia Islam*, vol. III, (Jakarta: PT Ichtiar Baru van Hoeve, 2005), p. 16.

<sup>17</sup>Muslims are made a just and elect people, because they will bear witness to the deeds of those who deviate from the truth both in this world and in the Hereafter.

<sup>18</sup>The point over and over again here is that the laws, lessons and stories are repeated in the Qur'an in order to have a stronger influence and more pervasive. Some commentators say that the point is that the verses of the Qur'an are repeated as they are in the mukaddimah of Surat Al Faatihah.

*Then calming their skin and heart at the remembrance of Allah. That is God's instruction, with the Book he shows whom He wills. and whosoever is deceived Allah, niscaya tak ada baginya seorang pemimpinpun."*

The fourth is in the form of masdar, i.e. hudan, as in surah al-Baqarah verse 2 which reads:

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

It means: "This Book (Qur'an) has no doubt about it, a guide for those who practice piety."

The use of the word "hidayah" in the form of the word hudan, in context is always followed by the word rahmat. The word hudan itself contains several meanings, namely guidance, description, and truth. In the Qur'an, the use of the words hudan and rahmat together is found 13 times out of 85 mentions of the word hudan<sup>19</sup>. The mention of these two words simultaneously can be seen in surah al-Araf verse 154, Yunus verse 57 and Yusuf verse 111.

An example of the use of the word hidayah in a context, namely hidayah in the sense of "the gift of Allah SWT", can be seen in the verse about the efforts of the prophet Muhammad SAW to Islamize his uncle Abu Talib. In Islamic history it is known that the uncle of the Prophet until the end of his life never declared himself a convert to Islam even though the Prophet made various efforts and even prayed to Allah that his uncle be instructed to declare himself a convert to Islam<sup>20</sup>. The prophet's request was answered by Allah by deriving surah al-Qasas verse 56 which reads:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

It means: "Surely you will not be able to instruct those you love, but God instructs those whom He wills, and God knows better those who will receive instruction."

This verse confirms that only Allah Almighty can guide him to the right path. Thus the word "hidayah" is closely related to matters of the heart. Of the various forms mentioned above, the word "hidayah" contains two main elements, namely guidance to what is expected and delivery meekly and delicately<sup>21</sup>.

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<sup>19</sup> Muhammad Maga Sule, "RESPONSE TO MUSLIMS DA'WAH ACTIVITIES' BY NON-MUSLIMS IN AKWANGA AND NASSARAWA EGGON LOCAL GOVERNMENT AREAS OF NASARAWA STATE, NIGERIA," *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 5, 2023): 23–39, <https://doi.org/10.23917/qist.v3i1.3110>.

<sup>20</sup> Nazar Fadli, "CONTRIBUTION OF ACEHNESE SCHOLARS TO THE DEVELOPMENT OF QURANIC EXEGESIS IN INDONESIA: A STUDY OF TENGKU MUHAMMAD HASBI ASH-SHIDDIEQY AND HIS WORK "TAFSIR AN-NUUR,"" *QiST: Journal of Quran and Tafseer Studies* 3, no. 1 (December 5, 2023): 1–22, <https://doi.org/10.23917/qist.v3i1.3381>.

<sup>21</sup>The Drafting Team, *Encyclopedia Islam*, vol. III, (Jakarta: PT Ichtiar Baru van Hoeve, 2005), p. 17.

## RESEARCH METHODS

This study used the literature review method. This literature research uses qualitative research methods. This data is examined thoroughly, thoroughly, and thoroughly. Literature research is a research activity carried out that utilizes library sources for collecting and tracing data (books, literature library materials) related to the topic of discussion<sup>22</sup>. Researchers sort journals and articles related to the topic to be used as a basis for reference<sup>23</sup>. Sources in the form of articles and journals are obtained from Google Scholar<sup>24</sup>. The sources used have been vulnerable for the last 10 years.

## RESULT AND DISCUSSION:

### Interpretation of Hidayah Verses in Tafsir al-Mishbah

In order for Muhammad Quraish Shihab's concept of hidayah to be fully captured, the collection of verses necessary for a discovery based on all the various forms of hidayah found in the Qur'an, each of which would be taken at least one<sup>25</sup>. In addition, judging from the context in the sentence, the accompanying subjects (which in terms of giving hidayah) can be grouped into two, namely the subject of Allah (Allah gives hidayah) and the subject of man (a giver of hidayah), each of which certainly has a different meaning.

### Shape Fi'il Madhi (*Hada*)

The word hidayah in the Qur'an in the form of *fi'il madhi* is mentioned 39 times, among others in surah al-Baqarah verse 143 which reads:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ

It means: "And so we have made you (Muslims), a just and elective people that you<sup>26</sup> be witnesses to human (deeds) and that the Messenger (Muhammad) be a witness to your (deeds). and we did not establish the Qibla which is your Qibla (now) but that we might

<sup>22</sup> Susanne Ravn, "Integrating Qualitative Research Methodologies and Phenomenology—Using Dancers' and Athletes' Experiences for Phenomenological Analysis," *Phenomenology and the Cognitive Sciences* 22, no. 1 (2023): 107–27, <https://doi.org/10.1007/s11097-021-09735-0>.

<sup>23</sup> Dominic Glynn, "Qualitative Research Methods in Translation Theory," *SAGE Open* 11, no. 3 (2021), <https://doi.org/10.1177/21582440211040795>.

<sup>24</sup> Tone Pernille Østern et al., "A Performative Paradigm for Post-Qualitative Inquiry," *Qualitative Research*, 2021, <https://doi.org/10.1177/14687941211027444>.

<sup>25</sup> Udin Saprudin et al., "LIMITING THE NUMBER OF POLYGAMIES TO REALIZE ECONOMIC JUSTICE: A HERMENEUTIC ANALYSIS OF MUHAMMAD SYAHRUR," *QiST: Journal of Quran and Tafseer Studies* 2, no. 3 (September 28, 2023): 347–68, <https://doi.org/10.23917/qist.v2i3.2769>.

<sup>26</sup> Muslims are made a just and elect people, because they will bear witness to the deeds of those who deviate from the truth both in this world and in the Hereafter.

*know (so that it may be real) who follows the Messenger and who defects. and indeed it is very heavy, except for those who have been instructed by God; and God will not waste your faith. Verily, Allah is merciful to man."*

Regarding the word *hidayah* in this verse, Muhammad Quraish Shihab interprets as that Indeed the transfer of Qibla is very heavy, except for those who have been instructed by Allah, the transfer of Qibla is a test, and the test is heavy for the unprepared soul, similar to the weight of the test for students who are not ready<sup>27</sup>.

Another example is mentioned in the word of God in verse 50 of Surah Thaaha as follows:

قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ

It means: "Moses said: "Our Lord is (God) Who has given to every thing its form of occurrence, and gave it instructions."

Regarding the word *hidayah* in this verse, Muhammad Quraish Shihab also interprets that the rank of giving *hidayah* is higher than giving form. Indeed, what is the meaning of a beautiful form if it does not function properly, then even if the shape is not special, it is still valuable. A person's courage and beauty or physical agility and fitness have no meaning at all, if he cannot function them as desired by the Creator, much less so if they are used for things contrary to what his creator intended<sup>28</sup>. It can be seen that the meaning of *hidayah* in this verse by Muhammad Quraish Shihab is associated with the organs of birth, such as eyes, ears, nose and others which are his understanding of the word (form of occurrence)<sup>29</sup>. So *hidayah* means giving the ability to use and function (utilize) what He has given for his survival.

This verse also contains the commentary of Sayyid Quthub. "Regarding the comment on the above passage of verse, Sayyid Quthub assessed the explanation of Prophet Moses (as). before Pharaoh as a perfect conclusion about the effects and evidences of the divinity of this Creator and Organizer of Being. "It is He who bestows existence upon all that exists, He who bestows creation according to its own form<sup>30</sup>. He who gives each one instructions to carry out the function for which his creator intended. When a person sets his eyes and heart within the limits of his ability towards this universe being, there will be clear to him the evidence of the power of

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<sup>27</sup>M. Quraish Shihab, *Tafsir al-Mishbah: Message, Effect, and Compatibility of the Qur'an*, Volume 1..., pg. 326.

<sup>28</sup> Nur Hafifah Rochmah and Ahmad Munir, "INTERPRETATION OF THE QURAN WITH A PHILANTHROPIC APPROACH (TAFSIR AT-TANWIR STUDY BY MAJELIS TARJIH DAN TAJDID PP MUHAMMADIYAH)," *QiST: Journal of Quran and Tafseer Studies* 2, no. 3 (September 5, 2023): 310–30, <https://doi.org/10.23917/qist.v2i3.1903>.

<sup>29</sup> Siswoyo Aris Munandar and Saifuddin Amin, "Contemporary Interpretation of Religious Moderation in the Qur'an: Thought Analysis Quraish Shihab and Its Relevance in the Indonesian Context," *QiST: Journal of Quran and Tafseer Studies* 2, no. 3 (2023): 290–309, <https://doi.org/10.23917/qist.v2i3.1448>.

<sup>30</sup> Ridho Adiansyah et al., "ROLAND BARTHES SEMIOTIC STUDY: UNDERSTANDING THE MEANING WORD OF 'AZAB, A REINTERPRETATION FOR MODERN SOCIETY," *QiST: Journal of Quran and Tafseer Studies* 2, no. 3 (July 24, 2023): 255–74, <https://doi.org/10.23917/qist.v2i3.1445>.

the Creator and Regulator of all beings, and His creation from the smallest to the greatest<sup>31</sup>. Such a vast universe is of countless atoms and cells, lifeless or animate beings, all of them and every atom of them pulsating, and every living cell, every living thing moves, and every part of it interacts with other forms<sup>32</sup>. All move individually and together within the scope of the laws established by God and which have been completed in their respective natures<sup>33</sup>. All move without conflict, without mistakes and not for a moment they get bored or bored. Each being is independently its own nature, moving within each cell, its members and appendages according to what Allah has ordained in its nature and within the bounds of the overarching laws of nature<sup>34</sup>. It is all intertwined and carried out very suitably and in an orderly manner. Each being independently let alone the entirety of this vast being is inaccessible to man<sup>35</sup>. Science and human effort are incapable of studying the special features of their functions<sup>36</sup>. He was unable to know all his illnesses let alone treat them. It is just learning it, not inventing it or giving it instructions to carry out its function which is completely beyond human capacity."

### Form of Fi'il Mudhari' (yahdi)

The word hidayah in the form of mudhari' is mentioned in the Qur'an 99 times. Unlike the word hidayah in the form of *madhi* whose subjects are all Allah SWT in the form of the first person (Me, We), second (You) or third (He), the word hidayah in the form of mudhari', in addition to the subject of Allah SWT also subject creatures, such as the Qur'an, imams (prophets) and others. The first is for example the word of Allah Almighty in surah al-Isra' verse 7 which reads:

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْءَلْوا وُجُوهَكُمْ  
وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا

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<sup>31</sup> Kharis Nugroho, Muhammad Zawil Kiram, and Didik Andriawan, "THE INFLUENCE OF HERMENEUTICS IN DOUBLE MOVEMENT THEORY (CRITICAL ANALYSIS OF FAZLURRAHMAN'S INTERPRETATION METHODOLOGY)," *QiST: Journal of Quran and Tafseer Studies* 2, no. 3 (August 21, 2023): 275–89, <https://doi.org/10.23917/qist.v2i3.2531>.

<sup>32</sup> Muhammad Yunus Anis et al., "The Translation of Arabic Speech Act in Syarah Al-Hikam the Works of Muhammad Said Ramadhan Al-Buthi: Analysis of Spiritual Counselling Based on Pragmatic Equivalence," *Journal for the Study of Religions and Ideologies* 21, no. 62 (2022): 70–83.

<sup>33</sup> Pipin Armita and Mohd Faizulamri Mohd Saad, "The Concept of Writing in the Qur'an: Analysis of the Terms Kataba, Khat, and Satara," *QiST: Journal of Quran and Tafseer Studies* 2, no. 1 (2022): 68–87, <https://doi.org/10.23917/qist.v2i1.1339>.

<sup>34</sup> Zarul Arifin, Maisyarah Rahmi Hasan, and Abdurrahman Raden Aji Haqqi, "Qat'I and Zanni Debate From the Perspective of Qur'anic Studies," *QiST: Journal of Quran and Tafseer Studies* 2, no. 1 (2022): 63–67, <https://doi.org/10.23917/qist.v2i1.1248>.

<sup>35</sup> Abdul Rohman, Barikli Mubaroka, and Qoree Butlam, "Methodology of Tafseer Al-Qurtubi: Sources, Styles and Manhaj," *QiST: Journal of Quran and Tafseer Studies* 2, no. 2 (2023): 180–202, <https://doi.org/10.23917/qist.v2i2.1451>.

<sup>36</sup> Asrizal Saiin and Mohamad Karuok, "The Concept of Sense in the Qur'an: Tazakkur, Nazara, and Tadabbur As the Basic Human Potential Towards a Superior Human Being," *QiST: Journal of Quran and Tafseer Studies* 2, no. 1 (2022): 44–62, <https://doi.org/10.23917/qist.v2i1.1288>.

It means: "Indeed, this Qur'an gives guidance to a straighter (path) and gives glad tidings to those who do pious deeds that for them there is a great reward."

Regarding the word *hidayah* in this verse, Muhammad Quraish Shihab gives an interpretation: Indeed, this Qur'an instructs man to a more straight and perfect path to save and also gives glad tidings to believers who believe in Allah and His Messenger again proves that his faith is always doing pious deeds that for them there is a great reward in return for faith and what it practices<sup>37</sup>. In addition, Muhammad Quraish Shihab also presented the opinions of Thahir Ibn 'Assyria and Thabathaba'i. Thahir Ibn 'Assyria argues that after the past verses talk about the descent of the holy book to Prophet Moses (as). to be a guide to the Children of Israel which they did not heed so that disaster occurred upon them as described by the verses above, then this of course in addition to being a warning to Muslims, the experience of the Children of Israel also caused anxiety for the people of the Prophet Muhammad SAW<sup>38</sup>. Now, this verse serves as a release of anxiety namely through its statement that this holy book gives a straighter guide than the book of the Children of Israel, For this verse goes on to mention glad tidings for believers<sup>39</sup>. Thabathaba'i argues that the last group of verses (verses 2-8) expounded the divine sunnah on human society about His guidance towards devotion and monotheism. In this context God grants man the potential to obey and disobey, and each will obtain as he chooses, if good then good for his own doer, and if bad too. The example and application of the general divine sunnah is what the Children of Isra'il experienced. Now, it is explained that the divine sunnah applies to the people of the Prophet Muhammad (PBUH). Therefore, if they do not want to experience a disaster similar to that experienced by Banu Isra'il, then they must avoid its causes, namely iniquity. Moreover, Muslims have been endowed with a book of the Qur'an that is clearer and more perfect than the holy book bestowed upon the Children of Isra'il through the Prophet Moses (as), even clearer and perfect than any guidance and Shari'a. This is more or less Thabathaba'i's comment on this passage of verse.

The second, for example surah al-Qashas verse 56 which reads:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

It means: "Verily ye shall not be able to instruct those whom you love, but God instructs those whom he wills, and God knows better those who will receive instruction."

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<sup>37</sup>M. Quraish Shihab, *Tafsir al-Mishbah: Message, Effect, and Compatibility of the Qur'an*, Volume 7..., pg. 418-419.

<sup>38</sup> Ihsan Nurmansyah, Sherli Kurnia Oktaviana, and Muhammad Adam Abd. Azid, "HUMAN PIG HEART TRANSPLANT: APPLICATION OF ABDULLAH SAEED'S CONTEXTUAL APPROACH TO QS. AL MAIDAH VERSE 3," *QiST: Journal of Quran and Tafseer Studies* 2, no. 2 (April 27, 2023): 238-54, <https://doi.org/10.23917/qist.v2i2.1469>.

<sup>39</sup> Dodi Robiansyah et al., "Excessive Lifestyle According To Al Munir Tafsir By Wahbah Az Zuhaili," *QiST: Journal of Quran and Tafseer Studies* 2, no. 1 (2022): 18-43, <https://doi.org/10.23917/qist.v2i1.1278>.

Muhammad Quraish Shihab interprets that this Verse, reminds Prophet Muhammad (peace be upon him) of the fact that the hidayah that leads a person to receive and carry out Allah's guidance is not man's authority, nor within his means, but solely the authority and prerogative of Allah SWT<sup>40</sup>. Indeed, the Prophet Muhammad (peace be upon him), who is the most beloved man of Allah and the most capable of giving explanations, will not be able and able to give hidayah that makes a person accept well and carry out the teachings of Allah even though you try your best and even though you aim at those whom you love and want to obtain<sup>41</sup>. You are only able to give hidayah *irshad*<sup>42</sup> in the sense of giving instructions and giving about the path of happiness not *hidayah taufik*, but Allah alone who gives hidayah taufik to the person He wants if the person concerned is willing to accept hidayah and open his heart to it, and He knows better than anyone about those who are willing to receive guidance.<sup>43</sup>

### Fi'il Amar Form

The word hidayah in the form of *fi'il amar* is mentioned 5 times, which when viewed in terms of *fa'il can be grouped into 2, namely fa'il Allah and fa'il creatures*. The first is then called *fi'il do'a*, because it is the understanding of beings to God, while the second is still called *fi'il amar*<sup>44</sup>. The first is for example the word of Allah Almighty in surah al-Fatihah verse 6:

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

It means: "Show us the straight way".

Regarding the word hidayah in this verse, Muhammad Quraish Shihab states: The word *ihdina* is taken from a word consisting of the letters ha', dal and ya'. Its meaning revolves around two things<sup>45</sup>. First, come forward to give instructions, and second, convey meekly. From here was born the word hidayah which is the delivery of something meekly to show sympathy. God bestows instruction. His instructions vary according to the role he expects of beings.

### Masdar Form (*Hudan*)

The word hidayah in the form of *masdar* is mentioned 75 times in the Qur'an, for example the word of Allah SWT surah al-Baqarah verse 2 which reads:

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<sup>40</sup> M. Quraish Shihab, *Wawasan Al-Qur'an* (Bandung: mizan, 1977).

<sup>41</sup> M. Quraish Shihab, *Tafsir Al-Mishbah, Pesan, Kesan Al-Quran, Keresasian Jilid I* (Jakarta: Lentera Hati, 2002).

<sup>42</sup>Hidayah / instruction in the sense of conveying to others the teachings of religion and or giving examples of its application.

<sup>43</sup>Hidayah / religious instructions and the provision of the ability to carry out the contents of the instructions.

<sup>44</sup>M. Quraish Shihab, *Tafsir al-Mishbah: Message, Effect, and Compatibility of the Qur'an*, Volume 7..., pg. 370-371.

<sup>45</sup> M. Quraish Syihab, *Pesan, Kesan Dan Keresasian Al-Qur'an*, Vol 1 (Jakarta: Lentera Hati, 2007).

ذَلِكَ أَلْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

It means: "This Book (Qur'an) has no doubt on its instructions for those who practice piety."

To the word in the above verse, Muhammad Quraish Shihab interprets as follows: "The word *hudan* hint is an infinitive noun. The form of the word and its placement after the word referring to the scripture (that is the Bible) chosen for this verse implies that the instruction has attained perfection so that it does not merely serve to instruct, but it is the embodiment of that instruction<sup>46</sup>. The Qur'an is the appearance of divine hidayah. "It has been stated above that the word *hudan* is a form of the finished word or masdar. This form does not contain information about time. It can mean present, or coming and past, in contrast to the form *mudhari'* (present and future verbs) or *madhi* (past verbs). It is on this basis that the Qur'anic instructions to man, can be understood in the sense that the holy book is now giving instructions to the devout people who lived at the time of the presence of the Qur'an<sup>47</sup>. In this case it is meant by a pious person who prepares their souls for the purpose of receiving guidance or who has obtained it but still expects excess, because Allah's guidance is infinite<sup>48</sup>.

As Allah Almighty says in Surah al-Kahf verse 13 as follows:

تَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى

It means: "We tell you (Muhammad) this story correctly. Verily they are young men who have faith in their Lord, and we add to them instruction."

Regarding the word *hidayah* in this verse, Muhammad Qurasih Shihab interprets as follows: "It shows that the hidayah of Allah Almighty is multi-tiered and of infinite variety. Those who obtain hidayah can still obtain additions. In surah Maryam verse 76 Allah also says:

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِندَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَّرَدًّا

It means: "And Allah will increase guidance to those who have been guided. and the eternal righteous deeds are better in the sight of your Lord and the better the end."

It could also be that this passage means that the Qur'an has given instructions to those who were devout in the past. In this context of course the Qur'anic

<sup>46</sup> Andri Sutrisno et al., "Qur'anic Insights on Religious Moderation and Its Relevance To Religious Harmony in Indonesia," *QiST: Journal of Quran and Tafseer Studies* 2, no. 1 (2023): 102–15, <https://doi.org/10.23917/qist.v2i1.1470>.

<sup>47</sup> Wendi Parwanto and Engku Ahmad Zaki Engku Alwi, "The Pattern of Sufism on Interpretation of Q.S. Al-Fatihah in the Tafsir Manuscript By M. Basiuni Imran Sambas, West Kalimantan," *QiST: Journal of Quran and Tafseer Studies* 2, no. 2 (2023): 163–79, <https://doi.org/10.23917/qist.v2i2.1472>.

<sup>48</sup>M. Quraish Shihab, *Tafsir al-Mishbah: Message, Effect, and Compatibility of the Qur'an*, Volume 12..., pg. 89.

instructions in question are its verses that came down before this al-Baqarah, let's say the Qur'anic verses that came down in Mecca have succeeded in instructing those who seek to escape divine torment<sup>49</sup>. This meaning shows that the instructions of the holy book of the Qur'an are not mere theories, but have proven their ability in reality so that they have succeeded in instructing salvation for many people before. The Qur'an is a guide in the future for those who are soon to come, that is, those who will truly avoid and avoid all worldly disturbances and calamities and ukhrawi<sup>50</sup>. Thus the word *hudan* carries a very deep meaning and which is not obtained when the word is replaced by a word in another form. That is why the Prophet (peace be upon him) was commanded to continue to ask for Allah's hidayah by reading *ihdinashirathal mustaqim* even though he had obtained Allah's guidance<sup>51</sup>.

### The form of Isim Fa'il. (Hadi)

The word hidayah in the form of *isim fa'il* is mentioned 10 times, among the 10 words, some are subject to Allah and some are subject to creatures. The first for example is mentioned in surah al-Furqan verse 31 which reads:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ وَكَفَىٰ بِرَبِّكَ هَادِيًّا وَنَصِيرًا

It means: "And thus, We have made unto every prophet, the enemy of sinners. and it is sufficient for your Lord to be a guide and a helper".

Regarding the word hidayah in the verse mentioned above, Muhammad Quraish Shihab did not give a firm interpretation. While the second can be seen for example in the word of Allah SWT.

وَمَا أَنْتَ بِهَادِي الْعُمَىٰ عَنِ ضَلَالَتِهِمْ إِنْ تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِ ء آيَاتِنَا فَهُمْ مُّسْلِمُونَ

It means: "And you will never be able to instruct the blind (the eyes of his heart) from his heresy. and you cannot listen (to the Lord's instructions) but to those who believe in our verses, they are those who surrender (to Us)."

Against the words of hidayah in the letter Ar Ruum verse 53 above, he gave an interpretation as follows:

"The word hadi is taken from the word hada which means "to guide information meekly towards what is expected" if a person is misguided on the road, does not know the right direction, and then meets a hadi / road guide, then he will receive information on which direction to go, to the right or left. He was also told signs about

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<sup>49</sup> Yahya Fathur Rozy, Anass Benichou, and Nagoor Gafoordeen, "THE HERMENEUTICS INFLUENCE ON FEMINIST EXEGESIS: A CASE STUDY ON AMINA WADUD," *QiST: Journal of Quran and Tafseer Studies* 2, no. 3 (October 7, 2023): 369–81, <https://doi.org/10.23917/qist.v2i3.2908>.

<sup>50</sup> Muhmmad Ghifari Makarim, Hikmawati Rahayu, and Mulia Mardi, "ROLAND BARTHES' SEMIOTIC ANALYSIS OF THE MEANING OF HARAM IN THE QURAN," *QiST: Journal of Quran and Tafseer Studies* 2, no. 3 (September 27, 2023): 331–46, <https://doi.org/10.23917/qist.v2i3.2574>.

<sup>51</sup>M. Quraish Shihab, *Tafsir al-Mishbah: Message, Effect, and Compatibility of the Qur'an*, Volume 12..., pg. 24.

the place to go/who drove there<sup>52</sup>. If he is in the wrong direction, then the road guide will tell him that this path is wrong and then turn him away from there and point him in the right direction<sup>53</sup>.

This verse speaks of the inability to separate the paths of truth and error, and their failure to achieve the right goal. Another example is the words of Allah SWT:

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ إِنْ تَمَّ أَنْتَ مُنذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

It means: "The unbelievers said: "Why not send to him (Muhammad) a sign (greatness) of his God?" Verily ye are but a warner; and to every people there is one who instructs." (QS Ar Ra'du verse 7)

Against the word *hidayah* in the above verse, Muhammad Quraish Shihab states:

"You, O Prophet Muhammad, do not intervene in the matter of performing miracles, for in fact you are only a warning giver and a giver of guidance and guidance, both as a prophet sent by Allah and as heirs of the prophet in charge of preaching and continuing his teachings<sup>54</sup>. Such are some interpretations of verses about *hidayah* quoted in Muhammad Quraish Shihab's tafsir al-Mishbah.

### The meaning of Hidayah in Tafsir al-Mishbah.

In tafsir al-Mishbah, the word *ihdina* or clue is taken from the root of the word consisting of the letters *ha*, *dal*, and *ya*. Which means it has two things. *First*, come forward to give instructions and *second*, convey gently. From here, the word hint which is the gentle delivery of something to show sympathy<sup>55</sup>.

In tafsir al-Mishbah the word *hidayah* is coupled with *the letter ila* which means towards, to and usually is also not coupled with it. While scholars argue that, if it is accompanied by the word *ila* towards/towards, it implies that the one who is instructed is not yet on the right path, whereas if he does not use the word *ila*, in general this implies that the one who is instructed is on the right path even though he has not yet reached the destination and therefore he is still given clearer instructions to guarantee getting to the destination<sup>56</sup>. Verse six of al-Fatihah suggests that the applicant as a Muslim is on the right path, but he is taught to obtain more solid guidance. As Allah explains in surah Maryam verse 76 which reads:

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<sup>52</sup> Ali Albashir Mohammed Alhaj, "Exploring Syntactic and Cultural Problems Faced By Translators in Translating the Quranic Arabic Hope Word L-Amala in Surahs Al-Hijr and Al-Kahf Into English," *QiST: Journal of Quran and Tafseer Studies* 2, no. 2 (2023): 116-33, <https://doi.org/10.23917/qist.v2i2.1679>.

<sup>53</sup>M. Quraish Shihab, *Tafsir al-Mishbah: Message, Effect, and Compatibility of the Qur'an*, Volume 11..., pg. 94.

<sup>54</sup>M. Quraish Shihab, *Tafsir al-Mishbah: Message, Effect, and Compatibility of the Qur'an*, Volume 6..., pg. 547-548.

<sup>55</sup> M. Quraish Syihab, *Tafsir Al-Misbah Jilid 8* (Jakarta: Lentera Hati, 2007).

<sup>56</sup> Ridho Adiansyah and Nurul Faedah binti Yahya, "KHAMR IN THE QUR'AN (THEMATIC STUDY OF TAFSIR IBN JARIR AL-TABARI)," *QiST: Journal of Quran and Tafseer Studies* 2, no. 1 (November 30, 2022): 1-17, <https://doi.org/10.23917/qist.v2i1.1208>.

وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى وَالْبَقِيَّةُ الصَّالِحَةُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا

It means: "And Allah will increase guidance to those who have been guided. and the eternal righteous deeds are better in the sight of your Lord and the better the end."

There are also those who argue that the word *hidayah* which uses the word *ila*, only contains the meaning of notification but if without *ila*, at that time the person concerned is not only informed of the path he should take, but leads him to that path.

The above verse does not use the word *ila*, the petition made here is not only asking to be informed or guided to *ash-Shirat al-Mustaqim*, but also ushering in it<sup>57</sup>. It is not uncommon to know that religious instructions and messages have obstacles so that we cannot carry out these instructions or messages<sup>58</sup>. Because of the temptation of lust or demons and also because of lack of ability. Here, the help needed is not just guidance that is only limited to information, but the ability to carry it out<sup>59</sup>.

Thahir Ibn 'Assyria wrote that there is no doubt that what is invoked by *ihdina*, which is taught by Allah to believers is everything that suits the condition of the applicant when viewed in terms of each applicant or group of applicants, it can also be all kinds of *hidayah* as a whole which are then distributed according to the reasonableness of each to obtain it<sup>60</sup>. In tafsir al-Mishbah it is explained that it is possible to understand the application of *hidayah* here in a broader sense than just the application of religious *hidayah*. That is to associate the petition with all forms and levels of *hidayah* Allah SWT. Thus the sixth verse in Surah *al-Fatihah* can be understood in the sense of a request that Allah Almighty grant the applicant through instinct, five senses, reason, and religion to reach the straight and broad path<sup>61</sup>. So that *ash-Shirath al-Mustaqim* is not only felt in instinct or seen, smelled, heard, and touched by the five senses, but also justified by reason, and from moment to moment receives guidance and knowledge from Allah Almighty, then is given the ability to carry it out<sup>62</sup>.

So it can be concluded that, according to Muhammad Quraish Shihab, *hidayah* in its various forms has two meanings. First, the delivery of information according to the expectations or circumstances of who was given the information. If someone is going to a particular address and does not know the way, then who tells you the

<sup>57</sup> Alhaj, "Exploring Syntactic and Cultural Problems Faced By Translators in Translating the Quranic Arabic Hope Word *L-Amalu* لَمَّا in Surahs Al-Hijr and Al-Kahf Into English."

<sup>58</sup> Adiansyah and Yahya, "KHAMR IN THE QUR'AN (THEMATIC STUDY OF TAFSIR IBN JARIR AL-TABARI)."

<sup>59</sup>M. Quraish Shihab, *Tafsir al-Mishbah: Message, Effect, and Compatibility of the Qur'an*, Volume, I, (Jakarta: Lentera Hati, 2002), pp. 75-76

<sup>60</sup> Andri Nirwana AN et al., "Exploration of Wasatiyah Diction to Realize Sustainable Tolerance Between Religious Communities: A Study of the Translation of the Quran of the Ministry of Religious Affairs of The Republic of Indonesia," *Journal of Law and Sustainable Development* 11, no. 12 (December 7, 2023): e2148, <https://doi.org/10.55908/sdgs.v11i12.2148>.

<sup>61</sup> Abd. Wahid et al., "UTILIZING ZUHD HADITHS FOR UPPER-CLASS CRIME PREVENTION," *Jurnal Ilmiah Islam Futura* 23, no. 2 (August 4, 2023): 263-82, <https://doi.org/10.22373/jiif.v23i2.17353>.

<sup>62</sup>M. Quraish Shihab, *Tafsir al-Mishbah: Message, Effect, and Compatibility of the Qur'an*, Volume, I, (Jakarta: Lentera Hati, 2002), pp. 75-76

direction to go or how to reach that address, then the person concerned has given you instructions<sup>63</sup>. If you know that the path taken by a person will harm him, then you must tell him that the path being followed is a wrong, dead-end or dangerous path. When you know the right way, then you are required to tell him the way and how to reach it. Thus, the first meaning of the word *hidayah*. Furthermore, if you are even more kind, then you not only show him the right way and the right way, but also give him the ability to trace that path, even to the point of delivering it himself in your vehicle until he gets to a road that makes him not get lost and definitely get to the intended direction<sup>64</sup>.

According to Quraish Shihab, this is the second meaning of *hidayah*. In terms of the use of Qur'anic language, usually the first meaning is designated by the word (*hidayah*) but accompanied by the idiom (*ila*) while (*hidayah*) in the second meaning is usually without using idioms. When we say *Ihdina al-Shiraat al-Mustaqim*, according to Quraish Shihab this means that we ask not only for guidance in the sense of information about the straight and broad path, but also that Allah will give us the ability, even lead us into the wide path<sup>65</sup>. Thus, according to Quraish, if you want to get *hidayah* from Allah is to follow the path of *hidayah* perfectly, namely the Qur'anul Karim, because the Qur'an is a book in which contains lessons for humans. Likewise, if we want to show someone towards the *Hidayah* Allah, then we must not only show the *Hidayah* Allah but also have to show and invite together to walk towards the *Hidayah* Allah properly. Thus, our goal will be achieved, which is to get *hidayah* from Allah SWT.

### Comparative Meaning of Hidayah between Quraish Shihab and Mufassirin

Allah gives *hidayah* is the guide that leads us to the desired one. The meaning of *hidayah* or straight path is a path that does not divert us from the right destination. The *Hidayah* varies as classified by scholars, including:

M. Quraish Shihab in his tafseer *al-Mishbah* says that Allah leads every creature to what it needs to have in order to meet its needs. It is he who gives *hidayah* to chicks to eat seeds when they have just hatched or bees to make their nests in the shape of a hexagon because the shape is more in accordance with the shape of the body and its conditions.

M. Quraish Shihab continued that the first level of *hidayah* ( **INSTINCT**) is limited to the creation of an impulse to seek the things needed. Instinct is unable to achieve anything that is outside the body of the owner of that instinct. When the need comes to achieve something that is outside of himself, once again man needs

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<sup>63</sup> Abdullah Muhammad Yahya, Moh Abdul Kholiq Hasan, and Andri Nirwana AN, "Rights Protection Guarantee for the Partners of Indonesian Gojek Company According to Labour Laws No 13 of 2003 and Maqasid," *Al-Manahij: Jurnal Kajian Hukum Islam* 16, no. 1 (May 30, 2022): 115-32, <https://doi.org/10.24090/mnh.v16i1.6382>.

<sup>64</sup> Marthoenis Marthoenis, Andri Nirwana, and Liza Fathiariani, "Prevalence and Determinants of Posttraumatic Stress in Adolescents Following an Earthquake," *Indian Journal of Psychiatry* 61, no. 5 (2019): 526, [https://doi.org/10.4103/psychiatry.IndianJPsychiatry\\_35\\_19](https://doi.org/10.4103/psychiatry.IndianJPsychiatry_35_19).

<sup>65</sup>M. Quraish Shihab, *Tafsir al-Mishbah: Message, Effect, and Compatibility of the Qur'an*, Volume, I, (Jakarta: Lentera Hati, 2002), pp. 75-76

guidance and this time Allah bestows His guidance in the form of **FIVE SENSES**<sup>66</sup>. However, despite the sharpness of the five senses and the week of human sensory abilities, often the results obtained do not describe the true nature. No matter how sharp a person's eyes are, he will see a straight stick become crooked in the water<sup>67</sup>.

What corrects the errors of the senses is God's *third* instruction, **REASON**. The intellect that coordinates all the information obtained by the senses then makes conclusions that can differ little or much from the results of the sense information<sup>68</sup>. But although the guidance of reason is very important and valuable, it turns out that it functions only within certain limits and is incapable of leading man beyond the reach of the physical realm. The field of operation is the field of real nature and it is not uncommon for man to be deceived by the conclusions of reason so that reason is not a guarantee of all coveted truths<sup>69</sup>.

The intellect can be likened to a buoy, it can save someone who is not good at swimming from drifting in a swimming pool or even in the middle of a calm sea. But if the waves and waves have broken or come in bursts as high as a mountain, when those who are good and those who are not good at swimming will be the same<sup>70</sup>. At that time, they all needed not only a buoy, but also something beyond a buoy. Therefore, man needs guidance that goes beyond the guidance of reason, as well as correcting his mistakes in certain fields and the guidance or hidayah in question is **religious hidayah**<sup>71</sup>. From the explanation above, it can be concluded that according to M. Quraish Shihab, hidayah is divided into four types, namely **instinctive hidayah, sensory hidayah, reason hidayah, and religious hidayah**<sup>72</sup>. The scholars divide the religious instructions into two, namely: *First*, the instructions to worldly happiness and ukhrawi<sup>73</sup>. There are many verses that use the root word hidayah that contains this meaning, for example in the Qur'an surah ash-Shura verse 52 which reads:

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<sup>66</sup> Muhammad Arif Wicagsono, Barakat Muhammad Ahmad Muhammad Hamad Al-Nil, and Muthoifin, "Strategies for Improving Teacher Pedagogic Competence Industrial Revolution Era 4.0," *Multicultural Islamic Education Review* 1, no. 1 (September 23, 2023): 15-25, <https://doi.org/10.23917/mier.viii.2816>.

<sup>67</sup> Dede Rizal Munir et al., "Singing Methods to Improve College Students' Arabic Vocabulary," *Multicultural Islamic Education Review* 1, no. 1 (September 26, 2023): 52-62, <https://doi.org/10.23917/mier.viii.2677>.

<sup>68</sup> Tobroni Tobroni et al., "Spirituality as a Paradigm of Peace Education," *Multicultural Islamic Education Review* 1, no. 1 (September 23, 2023): 26-35, <https://doi.org/10.23917/mier.viii.2813>.

<sup>69</sup> Dito Anurogo et al., "Digital Literacy 5.0 to Enhance Multicultural Education," *Multicultural Islamic Education Review* 1, no. 2 (December 8, 2023): 109-79, <https://doi.org/10.23917/mier.viii.3414>.

<sup>70</sup> Erham Budi Wiranto et al., "The Baseline of Multicultural Education: An Examination from Islamic and Buddhist Standpoints," *Multicultural Islamic Education Review* 1, no. 2 (December 8, 2023): 96-108, <https://doi.org/10.23917/mier.viii.2895>.

<sup>71</sup> M. Quraish Shihab, *Tafsir al-Mishbah: Message, Effect, and Compatibility of the Qur'an*, Volume, I, (Jakarta: Lentera Hati, 2002), pg. 75-76.

<sup>72</sup> Dito Anurogo et al., "The Art of Healthy Neurophilocommunication," *Multicultural Islamic Education Review* 1, no. 2 (October 4, 2023): 63-82, <https://doi.org/10.23917/mier.viii.2893>.

<sup>73</sup> Dito Anurogo, "Ecofeminism 5.0," *Multicultural Islamic Education Review* 1, no. 1 (September 25, 2023): 36-51, <https://doi.org/10.23917/mier.viii.2828>.

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِّنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا أَلَكِتَابُ وَلَا الْإِيمَانُ وَلَٰكِن جَعَلْنَاهُ  
نُورًا نَّهْدِي بِهِ مَن نَّشَاءُ مِنْ عِبَادِنَا وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُّسْتَقِيمٍ

"And thus we revealed to you the revelation (of the Qur'an) by our command. before you did not know what the Bible (Qur'an) was nor did you know what faith was, but we made the Qur'an a light, which we showed with him whom we wanted among our servants. and Verily ye do direct the straight path".

Second, the instructions as well as the ability to carry out the contents of the instructions. This cannot be done except by Allah Almighty. Therefore, it is affirmed in the Qur'an surah *al-Qashas* verse 56 that:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَا كِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

It means: "Verily you will not be able to instruct those you love, but God instructs those whom He wills, and God knows better those who will receive guidance."

Thahir Ibn 'Assyria also divided Hidayah into four levels, *first*, what is called *al-Quwa al-Muharikah wa al-Mudrikah* i.e. potential mover and know. This potential allows a person to maintain his form. Many things are covered, ranging from the baby's instinct to breastfeed and cry when sick, to the feelings that lead him to get rid of dangers and threats or bring his self-benefit in the form of asking for food and drink, scratching the skin when itchy, closing the eyes when disturbed, even to the peak of drawing conclusions that are axioms as a result of the observation of reason. This is limited only to humans who acquire it through sensory knowledge.

*The second* is the guidance relating to the propositions that can distinguish between the right and the righteous, the right and the false. This is a life of theoretical knowledge. *Third*, hidayah that cannot be reached by analysis and various aqliah arguments or which if attempted is even very burdensome to humans. This Hidayah was granted by Allah Almighty by sending His apostles and His books and this is what His words hinted at:

It means: "We have made them leaders who instruct us with our commandments and We have revealed to them, they do virtue, establish prayers, pay zakat, and Only to us have they always worshiped".

*Fourth*, which is the culmination of Allah's Hidayah is what leads to the revelation of high Truths and secrets that confuse scholars and scholars. This is obtained through the revelation or inspiration of the shahih or the abundance of brightness (*tajalliyat*) poured out from Allah Almighty, what the prophets obtained is named by the Qur'an as hidayah.<sup>74</sup> As Allah Almighty says in surah *al-An'am* verse 90 which reads:

أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدْنُهُمْ أَقْتَدِهٖ قُلْ لَا أَسْءَلُكُمْ عَلَيْهِ أَجْرًا إِنِّ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ

It means: "These are those who have been instructed by God, so follow their instructions. Say: "I do not ask you for reward in delivering (the Qur'an)." The Qur'an is nothing but a warning to the whole Ummah."

<sup>74</sup>M. Quraish Shihab, *Tafsir al-Mishbah: Message, Effect, and Compatibility of the Qur'an*, Volume, I...., pg. 76-77.

Prof. Dr. Teungku Hasbi Ash-Shiddieqy in his tafsir an-Nur also divided the hidayah into four types:

*First*, it is **inspiration**, this hidayah is given to little children from the moment they are born into this world. With this hidayah the baby feels the need for food, then to get the food the baby cries. *Second*, the five senses, this hidayah is obtained by humans and animals as the first hidayah. Even animals acquire more perfection than humans. Once born, animals immediately get inspiration and five senses (hawas) at once. While humans obtain it in a way. *Third*, **resourcefulness**. This Hidayah is higher than the senses and inspiration. Man was made by God to live in society. The five senses and inspiration given to him are not enough to live in society. Therefore he needs to be given a mind that will correct and correct the mistakes made by the five senses. For example, a round and straight piece of wood that is in the water, from the outside looks like it is bent. Tasty food for a sick person tastes bitter. *Fourth*, religion and Shari'a. This Hidayah is indispensable for everyone. With religious hidayah, the boundaries that must not be violated and the rules that must be obeyed become clear, so that people do not violate the prescribed boundaries. In addition, in the nature of human events there is one feeling, that is, the feeling of an unseen force ruling the universe. It is on that strength that he relies on all that is unknown why. He also felt that after living in this world there was a second life. However, man cannot know by his intellect what is obligatory for the one with absolute power. After all, man cannot hold on to his mind to know what is the basis of happiness in the second life. Therefore, man is in dire need of the religious wisdom bestowed and bestowed upon him by Allah. This Hidayah is what the Qur'an shows in some of its verses.<sup>75</sup>

There is another hidayah which is to help and give guidance to walk the path of virtue. This is the hidayah that we are commanded to ask Allah with *ihdinash shirathal mustaqim*. *Ihdina* which means give hidayah to us, show us with guidance accompanied by supernatural help that prevents us from falling into the abyss of error and error. This Hidayah is only in the hands of Allah, not in any part of the world, nor in any prophet.

Likewise, Prof. Dr. M. Amin Aziz in his book entitled the *Power of al-Fatihah, Laying the Foundations of the Rise of Muslim Civilization*, also divided the type of hidayah into four parts, including, namely:

*First*, **the rational and emotional power of man**. Through these two means God sends His grace to man so that he is led in a direction that is meaningful to him. *Second*, God gives arguments by which it means from those who do not, *third*, God sent prophets with divine books. *Fourth*, revelation, inspiration and true dreams.

In addition, for the sake of His justice, Allah Almighty has bestowed four means of hidayah upon people as an introduction to their happiness. **The first is instinct**. This means of hidayah has been given by Allah to man since birth. At birth, babies are instructed by God to tell them instinctively about hunger through crying.

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<sup>75</sup>Teungku Muhammad Hasbi ash-Shiddieqy, *Tafsir al-Qur'anul Majid an-Nur*, (Jakarta: Cakrawala Publishing, 2011 ), pp. 18-19.

When his mother's milk stuck to his mouth, instinctively, he just grabbed it and sucked his mother's milk. Hidayah is clearly needed by humans for the needs of life.

*Second*, the means of sensory **life, the senses** in the form of eyes to see, ears to hear, nose to smell, tongue to taste, and skin to feel and feel, are all means of guidance from Allah Almighty for His creatures to achieve something and meet the needs of life. This Hidayah complements the first Hidayah in human biological needs. Humans and animals both have both types of hidayah. Even the instincts and sensory organs possessed by animals are more perfect than those possessed by humans. Some time after birth, the senses and instincts of the animal are fully formed.

*Third, the means of reason.* Hidayah Allah Almighty in the form of reason is only bestowed on humans, not on animals. Man was created for the noble purpose of worshiping God, prospering the earth, and living side by side with others. Because it gives man the instincts and adequate means of his senses as Allah gives to animals, Allah gives man the wisdom of reason. Intellect primarily serves to distinguish between good and bad.

Humans, as special creatures, do not have the instincts of bees and ants that are able to work together very regularly. Therefore, Allah bestows a higher life than the animal senses and instincts, that is, the intellect that can correct sensory and taste errors and explain their causes. However, the ability of reason is also limited, unable to answer human questions especially about the unseen realm. That's why humans need another hidayah.

*Fourth, religious hidayah.* Sometimes even the knowledge of reason is still wrong, just like the knowledge of the senses. Sometimes man ignores his senses and intellect in order to obtain personal pleasure. He is also equipped with the three hidayah above, sometimes still taking a misguided path. All three were subdued to their passions until they slipped on the path of destruction. Third, the sense has fallen into the wrong path, and the intellect has been possessed by lust and concludes something false.<sup>76</sup>

These four types of means of hidayah given by Allah to man are hinted at by the Qur'an in several verses among them, which are described in sura al-Balad verse 10 which means:

وَهَدَيْنَاهُ النَّجْدَيْنِ

"And we have shown him two ways",

It means the way of happiness and the way of ugliness. According to Muhammad Abduh, this verse includes the meaning of both visible and hidden sense hidayah, namely the hidayah of reason and religious hidayah.

As for Prof. Dr. Wahbah az-Zuhaili in his tafsir *al-Munir* divided the hidayah into five, namely:

*First, it is the inspiration of fitrah*, which is possessed from birth, where he feels the need to eat and drink so much that he screams for food and drink if his parents forget. *Second, the sense life*, which complements the first one. Both of these

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<sup>76</sup>M. Amin Aziz, *The Power of al-Fatihah: Laying the Foundations of the Rise of Muslim Civilization*, (East Jakarta: Da'i Fiah Qalilah, 2008), pp. 107-108.

hidayah are equally shared by man and animal, in fact in the beginning they are more perfect in animals than in man, because animal inspiration becomes perfect shortly after its birth, while in man it develops gradually. **Third, the hidayah of reason, this hidayah is higher than the hidayah** above. Man was created as a creature of civilization in order for him to live with others, while the external senses alone are not sufficient for social life, therefore man must be equipped with a mind that directs him to the paths of life, protects him from errors and deviations, and corrects for him sensory errors in the flow of passions. **Fourth is religious hidayah, religious hidayah** is a hidayah that is not confused and a source that will not mislead. Sometimes reason is wrong and lust brings a stream of pleasure and lust, thus plunging a person into ruin. Therefore man needs an evaluator, guide and guide who is not affected by lust. Hidayah agama helped him and guided him to the straight path, both after he was caught in error and before. This Hidayah has always been a trusted guardian on whom man holds to equip himself with the keys of good and arm himself with the lock of evil, so that he will not slip and will surely be saved. Hidayah agama also made him aware of the limits of what was obligatory upon him to the dominion of Allah to which he was deeply subject in his heart, and he felt an urgent need for the khaliq possessor of that power who had created him in perfect form and had given him innumerable external and mental favors. So this hidayah is the factor most needed by humans to realize their happiness. **Fifth, hidayah help and taufik**, to walk the path of goodness and salvation. This Hidayah is more specific than the religious Hidayah.<sup>77</sup> This Hidayah is what God commands us to always ask for in His words, "*Show us the straight way*". That is, give us instruction accompanied by supernatural help from You with which you keep us from error and error.

## CONCLUSION

The process of a person in understanding the meaning of hidayah and the technique of obtaining it can be concluded at the end of this paper, namely, there are several ways and stages of humans obtaining hidayah, according to Quraish Shihab, hidayah is obtained through instinct, five senses, reason and religion giving hidayah. Hasbi ash Shiddiqi mentions the model of gaining hidayah through inspiration, the five senses and reason. Prof. Muhammad Amin Aziz, mentioned that through the power of rationality and human emotions, Allah gives postulates, Allah sends His Messenger and Book, revelations, inspiration and true dreams.

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<sup>77</sup>Wahbah az-Zuhaili, *Tafsir al-Munir*, Volume I, terj. Abdul hayyie al Kattani, dkk, (Jakarta: Gema Insani, 2005), hlm. 36-37.

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