

THE IMPLEMENTATION OF AL-ADAB AL-IJTIMA'I STYLE IN BUYA HAMKA'S INTERPRETATION (STUDY OF FAHISYAH VERSES)

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Abstract

This article examines the fabisyah verses in the Qur'an. Fabisyah is a heinous or ugly act. Where several terms refer to the various meanings of spectacle, one of which is the term fabisyah which has the meaning of horrific deeds in the Qur'an. According to the view of human reason, the word fabisyah and its derivation has the meaning of any form of toxicity or sin that is seen as very bad. At the same time, this deed can affect others and is a worse deed than al-su'. This research uses the interpretation of Buya Hamka's Tafseer al-Azhar, which is the primary source of this article. The method used in writing this research is to use the library research method, namely by looking for data from various literature and references related to the problems above. The approach used is a thematic engineering approach, namely by explaining things related to the meaning of the word fabisyah to be analyzed according to the style of interpretation of the interpretation, namely the pattern of Adabi al-Ijtima'i which is social. As for the implementation of the Adabi al-Ijtima'i style to the fabisyah verses according to Buya Hamka, which has been analyzed based on its indicators, namely, the relationship of interpretation with the social life of the community in surah al-Isra' verse 32 that there will arise dangerous diseases and damage the offspring caused by adultery, namely syphilis and gonorrhoea diseases. There is an interpretation of the verse about the risks or adverse effects of these heinous acts mentioned by Buya Hamka in his interpretation, which shows the problems and relationships of interpretation with the community's social life, which is also a warning to stay away from these heinous deeds.

Keywords: Implementation, Adabi al-Ijtima'i, Buya Hamka, Fabisyah.

Abstrak

Artikel ini menelaah ayat-ayat *fabisyah* dalam al-Qur'an. *Fabisyah* merupakan perbuatan keji atau jelek. Yang mana terdapat beberapa term yang mengacu pada makna keburukan yang beraneka ragam, salah satunya adalah term kata *fabisyah* yang memiliki makna perbuatan keji dalam Al-Qur'an. Adapun kata *fabisyah* dan derivasinya memiliki makna segala bentuk kemaksiatan ataupun dosa yang dipandang sangat buruk menurut pandangan akal manusia, sekaligus perbuatan ini bisa mempengaruhi orang lain dan merupakan perbuatan yang lebih buruk dibandingkan dengan perbuatan *al-su'*. Artikel ini menggunakan penafsiran Tafsir al-Azhar karya Buya Hamka yang merupakan sumber primer penelitian ini. Metode yang digunakan dalam penulisan artikel ini adalah dengan menggunakan metode library research (metode pustaka) yaitu dengan mencari data-data dari berbagai literature dan sumber yang ada kaitannya dengan masalah di atas. Adapun pendekatan yang digunakan adalah pendekatan teknik tematik, yaitu dengan menjelaskan hal-hal yang berhubungan dengan makna kata lafaz *fabisyah* untuk kemudian dianalisis sesuai corak penafsiran tafsir tersebut yaitu corak *Adabi al-Ijtima'i* yang bersifat sosial. Adapun implementasi corak *Adabi al-Ijtima'i* terhadap ayat-ayat *fabisyah* menurut Buya Hamka yang telah dianalisis berdasarkan indikatornya yaitu, adanya hubungan penafsiran dengan kehidupan sosial masyarakat pada surah *al-Isra'* ayat 32 bahwa akan timbul penyakit-penyakit yang berbahaya dan merusak keturunan sebab dari perzinahan, yaitu penyakit siphilis dan gonorrhua. Adanya penafsiran dari ayat tersebut tentang resiko atau dampak buruk dari perbuatan keji tersebut yang disebutkan oleh Buya Hamka dalam tafsirnya, yang menunjukkan kepada masalah dan keterkaitan penafsiran dengan kehidupan sosial masyarakat. Yang mana juga merupakan peringatan untuk menjauhi perbuatan keji tersebut.

Kata Kunci: Implementasi, Adabi al-Ijtima'i, Buya Hamka, Fabisyah.

Introduction

In the Qur'an, *fahisyah* is a heinous or ugly act. Several terms refer to the meaning of various bad things, one of which is the term *fahisyah* word which has the purpose of horrific deeds in the Qur'an. In language, a *fahisyah* comment is a form of adjective taken from the root of a phrase consisting of three letters ف ح ش which means the word's source refers to the spectacle of everything or bad things (Jamaluddin, 1992). While the term *fahsya'* comes from the root of *fahsya* - *fasyhan* - *afsyaba* - *tafahasya*, which means overreach, bad, ugly, heinous, dirty, filthy, dirty or vile, adulterous, miserly, and which is not accepted by common sense (Munawwir, 1997). Ibn Manzur asserted that every habit that is very bad, despicable, very dirty, and disgusting is a *fahisyah* habit (terrible), both in terms of speech and in deeds, and every action that goes beyond its limits and limits, then it is a form of *fahsya'* (Manzur, 1990). The Word of God in QS. An-Nisa' (4) verse 19:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا ۗ وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَآءَاتِيْتُمُوهُنَّ ۗ إِلَّا أَنْ يَأْتِيَنَّ بِفَحِشَةٍ مُّبِينَةٍ ۗ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۗ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

It Means: “O you who believe! It is not lawful for you to inherit the women (of your deceased relatives), nor (that) you should put constraint upon them that you may take away a part of that you have given them unless they are guilty of flagrant lewdness. But consort with them in kindness, for if you hate them, you may hate a thing wherein Allah hath placed much good.” (QS. An-Nisa' (4): 19).

The meaning of the passage of *ayya'tiin al-fahisyah* verse is *an tuzanniy fa tukbraj li al-hadd* (the woman committed adultery that led to obtaining hadd), and also in the interpretation of *khurujaha min baytaha bi gayri izni zanjiha* (the woman's exit from the house without the permission of the husband) (Manzur, 1990). Another opinion explains that the *fahsya'* word and its derivation have the meaning of all forms of evil or sin that are considered very bad according to the view of human reason. This act can affect others and is an act worse than the deeds of al-su'. Everything that is poorly viewed by the shari'ah or the human view of all evil things beyond the limits and denied by common sense and despised by the Islamic shari'ah is part of the act of *fahsya'* (al-Zuhaili, 2009).

Another proposition relating to the *fahisyah*, mentioned in Surah ali-Imran verse 135:

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ دَكَرُوا أَنَّ اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ اللَّهُ فَمَا لَهُ إِلَّا أَنْ يَصِرُوا عَلَىٰ مَا فَعَلُوا وَهُمْ يَعْلَمُونَ

It Means: “And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins – Who forgiveth sins save Allah only? – and will not knowingly repeat (the wrong) they did”. (QS. Ali-Imran 3:135)

Wahbah al-Zuhaili, in his interpretation, explained the meaning of the *fahisyah* in this verse, which means excellent sin and evil deeds whose harmful effects befall the person who does it, but also such as adultery, ghibah (gossiping), and others. In comparison, *z'bulmun nafsi* (self-persecution) is a sin whose harmful effects only befall people who do it, such as drinking liquor and others (al-Zuhaili, 2013). Allah Subhanahu wa Ta'ala has prohibited all heinous deeds, which are and are invisible. Allah also forbids approaching all horrific acts and commands that avoid and close all access that can lead to these forbidden deeds. Allah also forbids all these heinous acts and powers that they stay away from and close all access that can drag them toward the forbidden deed. These are Allah's mercy towards the servants, and there is a guardianship that Allah gives to His servants not to be exposed to harm in this world and the Hereafter (Nurmayani, 2014).

An action or implementation of a plan that has been prepared carefully and in detail. Implementation is usually done after the planning has been considered perfect. According to Nurdin Usman, implementation is down to the system's activity, action, or mechanism.

Implementation is not just an activity but a planned activity to achieve the activity's objectives (Usman, 2002).

In the dictionary Indonesian, the word pattern has several meanings. Among them, pattern means flowers or pictures (some are colored) on the fabric (woven, woven, etc.), also indicates the type of color type on the base color, also means specific properties (understand, kinds, shapes). The word style in historical literature is interpreted, usually used to translate the word *al-lawn*, in Arabic, meaning color. The term is also used by Azzahaby in his book *At-Tafsir Wa-al-Mufasssirim*. And it can be understood that the style of interpretation is the tendency and standard of truth that mufasssir uses to explain the meaning of the Qur'an, which makes it different from other interpretations (Maulana, 2021).

Tafsir explains the verses of the Qur'an based on the thoroughness of expressions arranged in straightforward language by emphasizing the primary purpose of the Qur'an, then applying it to the order of social life. Such as solving the problems of Muslims and the nation in general, in line with people's social life development. (Muhammad Husaian Al-Dzahabi, 1976) According to linguists, all things that go beyond the limits can be called *fahisyah*, but this is specific to wrong items and does not like normal fitrah, both in words and actions. Things that are not by the truth and reasonable rate are also called *fahisyah*. It is one type of wildness and stupidity, the opposite of guardedness, self-control, and common sense (Hidayatullah, 2022).

Aside from some of the above, the word fahisyah usually refers to "marrying the father's wife" in the sense of stepmother or even biological mother. In the Qur'an and Sunnah as well, the word fahisyah often appears in specific meanings, namely adultery and lesbianism (homosexual). The definition of the origin of the word fahisyah and the context of its use is also explained in the Qur'an, which gives a clear picture that adultery, lesbians, homo, and other forms of sexual deviance are vile and disgusting and include acts beyond the limits of reasonableness. Furthermore, some argue that the phrase *fahisyah* is interpreted as all things that exceed the limit, but this is specifically for bad things and not liked by typical nature, either in the form of words or deeds. To know the meaning of the *fahisyah* word contained in the Qur'an as a whole, one must look at the whole word in the verses related to its context or term. Furthermore, to examine more deeply the *fahisyah* word and its terms contained in the Qur'an is only interpreted in deeds that tend to be related to sexual or other acts of sin (As'adah, 2020).

The fahisyah word or *fahisyah* has always been dominant with homosexuality and adultery that occurred in the time of Prophet Luth. In the understanding that we know that the *fahisyah* word contains the meaning of heinous acts and is more specific to the word sexual, as has been presented in previous studies. In the Qur'an, verses related to the meaning of the *fahisyah* word or other editors only mention that *fahisyah* is a heinous act, and one of the deeds that Allah said in the verse *fahisyah* is adultery. From the problem statement described above, the author is interested in reviewing the problem by compiling research entitled "The Implementation of al-Adab al-Ijtima'i Style in Buya Hamka's Interpretation (Study of Fahisyah Verses)."

Metode

The research method is a guide for the research to be carried out. The research method will outline how the research works as a whole. This research will use a qualitative research paradigm. According to M. Aslam Sumhudi, "Qualitative research is a way of researching that utilizes and collects more information by exploring the phenomenon under study (Sumhudi, 1991). A method used in this discussion is the Thematic Contextual (Maudhu'i) method. One Thematic method is a method that seeks to find an answer to al-Qur'an by collecting the verses of the al-Qur'an have one goal, which together discusses the topic or title certain and order them according to their descent and in harmony with the reasons for the descent, then pay attention to these verses with explanations, explanations and their relationships with other verses, then it is used laws (Alfarmawi, 1977). It can be seen that the maudhu'i method has two kinds of studies. Both aim to explore the laws contained in the verses of the al-Qur'an, the link between the verses,

the regularity between the verses, and refute the accusation that repetition of the al-Qur'an often occurs. This study also shows how great the attention of the al-Quran is. 'as the benefit of humans both in general and specifically. The type of this research is library research, which is carried out using literature (library) in the form of books, notes, and reports of previous research results. Library research is a series of activities related to collecting library data, reading and taking notes, and processing research materials. It is research that utilizes library resources to obtain research data (Hasan, 2002). Before conducting a review of library materials, researchers must know in advance with certainty about the source of the scientific information that will be obtained. Some of the sources used include; textbooks, scientific journals, statistical references, research results in the form of thesis, thesis, dissertation, the internet, and other relevant sources (Sanusi, 2002).

Data analysis techniques systematically search for and compile data obtained from the literature used as research references. Thus, they are easy to understand, and research can be informed. Data analysis is carried out by organizing the data, breaking it into units, synthesizing it, arranging it into a style, choosing what is essential and what will be studied, then making conclusions (Sugiyono, 2020). In this study, the authors used descriptive data analysis techniques, namely analyzing data by describing the data that has been collected. Analysis of data collected through the Qur'an, interpretive books, supporting books, journals, and others, will then be presented following the main problems that exist so that conclusions can be drawn with the following steps: 1) Data Reduction simplifies the problem in this study by grouping material about the meaning of the word *Fahisyah* according to the interpretation of Buya Hamka, which is styled *Adabi al-Ijtima'i*, and eliminating unrelated things in the research topic; 2) Data Presentation is to present data in the form of narrative texts explained by Buya Hamka related to research topics; and 3) Conclusions and Verifications make temporary conclusions and then be verified with other comparative data to make the findings more accurate and objective.

Result and Discussion

The analyses that the author can describe on the implementation of the *Adabi al-Ijtima'i* style regarding the Fahisyah verses according to Buya Hamka's interpretation are as follows:

إِنَّمَا يَأْمُرُكُمْ بِالسُّوْءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

It means: "He only orders you to evil and immorality and says what you do not know about Allah." (QS. Al-Baqarah: 169)

The interpretation of verse 169 of surah al-Baqarah has fulfilled the following indicators of *Adabi al-Ijtima'i* style: 1) Functioning of reason broadly in understanding the Qur'an because it respects the mind and positions it in an honorable position. What is evil is all kinds of vices, transgressions, and iniquities, harming fellow human beings and harming oneself, even more, detrimental to the relationship with Allah. What is heinous is all the deeds that lead to adultery. If it is reconnected with the previous verse, that greed for property causes the broadest opportunity, it will do all sorts of iniquity; all kinds of evils, which end with all kinds of the intimacy of a man's relationship with a woman, which leads to the chaos of life and offspring. All-inclusive follow the steps of satan (HAMKA, 1980). Suppose evil is all kinds of evil, transgression, and iniquity, either harming one's fellow human beings or self-defeating, even more, detrimental to Allah's relationship. All greed towards property, makes all kinds of iniquities like evils that end with all sorts of complicity of the relationship between men and women, which can lead to the chaoticity of life and offspring. At the same time, vileness is all deeds that lead to adultery. This is why adultery is a heinous act, not a crime, because it can destroy offspring, symbolizing the terrible deed.

Among the conceptions of moral ugliness that need to be formulated, one of them is the abomination problem, considering that many people still view it partially. They divide abominations into two types, namely individual abominations and social abominations. In fact, the

Quranic instructions explain that abominations remain abominations and have an impact on individuals and society (Haris, 2015).

The Quran talks more about the characteristics of abominations reflected in deviant human sexual behavior than sexuality itself. The substance of the verses of the Quran speaks men and women have no different sexual parts. Therefore, the importance of the Quranic interpretation equates to the issue of sexuality because it is not related to aspects of identity, impulses, or tendencies toward a particular sexual orientation to one of the sexes (Barkat, 2012). In Indonesia, criminal crime data from the vertical data of the Regional Republic of Indonesia police regarding elements of adultery cases from 2018 to 2021 are, in 2018 as many as 39.00, 2019 as many as 37.00, 2020 as many as 28.00 and 2021 as many as 37.00 which are annual unit cases recorded in the Regional Police of the Republic of Indonesia.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَائِي ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ ۗ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

It means: "Indeed, Allah orders justice and good conduct and gives to relatives and forbids immorality, bad conduct, and oppression. He admonishes you that perhaps you will be reminded." (QS. an-Nahl : 90)

The interpretation of verse 90 of surah an-Nahl has fulfilled the following indicators of the Adabi al-Ijtima'i style. Verses of the Qur'an are general. The contents of the Qur'an are universal and relevant throughout the ages. The universality of the Qur'an invalidates the false assumption that it is only valid for a certain period and confident people. Three things are commanded by Allah to be done all the time:

The first, Fair. That is to weigh the same weight, blame the wrong and justify which is correct, return rights to those who have, and don't zalim. The opposite of justice is zalim, which is to deny the truth because you want to seek benefits for yourself, to maintain wrongdoings, because the guilty are friends or their own family. So as long as justice is still present in the social society of human life, as long as it is also social, it will be safe. So came the mandate and trusting each other (Hamka, 1980). In Indonesia, legal justice is difficult to obtain because law enforcement prioritizes legal certainty over justice itself. An example of a case that can be used as a reference for legal injustice in Indonesia is the social aid program corruption case that ensnared the former Minister of Social Affairs, Juliari Batubara, who committed corruption by accepting bribes Rp 17 billion. The money was used to meet his personal needs. The Judge gave the verdict to Juliari for only 12 years. This certainly does not reflect the fairness of the law to the general public. The awarding of the judge's ruling invited the attention of the people because the things that made the judge ease the verdict were things that strongly reflected injustice, such as, just because of the public's insults that were considered to make Juliari suffer, even though what Juliari did was more detrimental to the people (Suara.com, 2011). It clearly shows the tyranny or injustice towards fellow human beings because of unjust laws. If justice is applied according to Islamic law, surely the crimes, tyranny and cruel treatment in our country will be reduced. That is why God commands us to be just in this life.

The second, Doing Ihsan. The meaning of Ihsan is that it contains two definitions. First, always increase the quality of practice, and do better than before so that the longer the level of faith will rise. Ihsan's second point was to his fellow beings: to do even higher than justice: 1) Giving back to your closest family. Sometimes, even people with one father and one mother do not have the same fate; some are cheap for their sustenance and then become wealthy, and some have mediocre lives. So, the capable person is encouraged to do Ihsan to his immediate family before he attaches importance to others. Three things that Allah forbids that should be shunned by those who profess faith in Allah: a) All heinous deeds. Usually, in the Qur'an, if it is called *al-Fahsyaa'*, what is meant is everything related to adultery. It is a sin that is very destructive to associations and offspring. All the doors that lead to adultery, whether they relate to the clothes that open the aurat or other means that give rise to the passions of the shahwat, go in that direction; b) The hated or the ignorant. All deeds are unacceptable both by a society that cultivates ethics and any behavior that violates religious rules; c) Injustice. All acts whose attitude gives rise

to hostility towards fellow human beings because it interferes with the rights and belongings of others.

The three, In view that each verse is a unity, the verses have harmony or munasabah. Interpretation “*He admonishes you that perhaps you will be reminded.*” The three commandments you are obliged to work on and the prohibitions you are obliged to keep away from are for the safety of yourself; that you may be safe in the association of life. If you work on the three ordered, you are also safe. If you stay away from the three forbidden ones, your life will be happy. This teaching and counsel is directly from Allah (Hamka, 1980).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ۚ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ

It means: “*O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan – indeed, he enjoins immorality and wrongdoing. And if not for the favor of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing.*” (QS. An-Nur: 21)

The interpretation of verse 21 of surah an-Nur has fulfilled the following indicators of the Adabi al-Ijtima’i style. It was functioning of reason broadly in understanding the Qur’an because it respects the mind and positions it in an honorable position. There was a great war in human heartstrings between the will of good and the evil desires. Who is expected to provide protection? There is nothing but Allah. Therefore set the purpose of life, and present Allah in the heart, for only Allah can purify our person from all his filth. Allah says that he will give holiness to whom He wants, strengthen the favor, and beautify worship and relationship to the Lord, so that we may be included in the list of people the Lord wants. Life in the world is not merely waiting for Allah’s provisions but the opposite. Allah will also look at our efforts to improve ourselves. He hears all our appeals, and all our deeds are known to Him (Hamka, 1980).

Conclusion

The implementation of the *Adabi al-Ijtima’i* style in the *fahisyah* verses are verses that contain solutions to the development of society. The *Adabi al-Ijtima’i* interpretation is also an interpretation that focuses its study in depth by paying attention to society’s social and cultural conditions. Like *Adabi al-Ijtima’i* indicator: linking the interpretation of the Qur’an with social life in surah *al-Isra*’ verse 32 that there will arise dangerous and hereditary diseases caused by adultery, namely syphilis, and gonorrhea diseases. There is an interpretation of the verse about the risks or adverse effects of these heinous acts mentioned by Buya Hamka in his interpretation, which shows the problems and relationships of interpretation with the community’s social life, which is also a warning to stay away from these heinous acts.

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