

## CHAPTER I

### INTRODUCTION

#### A. Background

The quick progress in information technology had delivered globalization besides the progress in transportation technology. In global era, people behavior in this life can change quickly, and human relationship is not limited by one district country only but it becomes a relationship between countries.<sup>1</sup>

Globalization as the phenomenon in this era had delivered wide implication to all countries and international society. Supported by technology of communication and advancement of transportation, the impact of globalization becomes wide and complex. Human can easily interacted to each other wherever they are in this world. Various commodity and information with various qualities are available to consume. But, as the result, it is all will change the mindset, attitude, and behavior of human. Also, it will cause the change in other life aspect, for example in kinship relation, society, nationality, and in nation culture system.

Globalization had influenced various aspects of this life, such as politics, economy, defense, and especially in culture and social aspect. The influence of globalization in the social and culture aspects is the entry of values from other civilization. It causes the disappearance of social and

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<sup>1</sup> Herimanto; Winarno, *Ilmu Sosial & Budaya Dasar*, (Jakarta: PT Bumi Aksara, 2014), p. 84.

culture values in the nation which is the core of the nation itself. This influence is increasing rapidly by the progress of information and communication media; television, computer, satellite, internet, and etc. The entry of foreign cultural values also has an influence in attitudes, behavior, and social organizations.<sup>2</sup>

As an influence, globalization can be seen from two aspects. The first is globalization as an opportunity, and the second is globalization as a threat. As an opportunity, it can be seen through all positive developments in this life such as technological developments that facilitate many activities in daily life. But as a threat, globalization has more negative influence on social life.

Along with the globalization, people now compete to get the advantage in this global era to survive. But, the situation is not always good for everyone. They have to face various problems in life that make them stressful about it. In order to find a way out of the problem to get happiness, some people even do whatever that they think it will make them happy. In the west, this is an idea that they call hedonism.

Hedonism is a mindset that regards the pursuit of pleasure is the primary or most important goals of human life. A hedonist strives to maximize net pleasure and wherever it possible they try to not gain the

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<sup>2</sup> *Ibid*, p. 87- 88.

pain.<sup>3</sup> Hedonism is one of the drivers that make the change in human society.

Hedonism is a mindset that a lot of people now applying it even in different form or type. The preference in society to life in luxury and consumption; such as house, vehicle, luxury fashion, position, eat and drink in excessive menu, are the proof that hedonism is already exist in society. The progress of this idea is supported by the great advancement of technology in information and communication. The advertisement in social media moreover in television had leded the viewer to get the happiness by material and secular that are parallel with hedonism. They (social media) lead the society to this idea by realizing it or not.<sup>4</sup> It became one of the causes that had ruined the moral especially the young Moslem generations.

As the next generation that will lead the future, young generations are now influenced by hedonism. According to Ali Syariati, an Islamic scholar from the Middle East, he said the big challenge for young Moslem generation now is hedonism (the pleasure is the most importance in life). This culture has contradictory to Islamic teaching, but at the same time it has been the most popular type of life style among young generation.<sup>5</sup>

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<sup>3</sup> Wikipedia, *Hedonisme*, accessed <https://id.wikipedia.org/wiki/Hedonisme>, on June 06, 2018 at 21.49 pm.

<sup>4</sup> Imam Suraji, *Etika dalam Perpektif al-Quran dan al-Hadis*, (Jakarta: PT. Pustaka Al-Husna Baru, 2006), p. 130-131.

<sup>5</sup> Rahmawati, *Pengaruh Budaya Hedonisme terhadap Generasi Muda dalam Sudut Pandang Islam*, accessed at <http://rahmawatimap.blogspot.com/2015/07/budaya-hedonisme.html>, on July 13, 2018, at 03:05 am.

According to Coordination Institution of Da'wah Islam Indonesia (Badan Koordinasi Dakwah Islam Indonesia), hedonism had delivered bad impact into some aspects; belief, behavior, economic, politic, social and healthiness. The belief (*aqidah*) of a Moslem will be threatened by hedonism. Hedonism taught about the pleasure of the world as the aim of this life and the pleasure in hereafter just a dream. If a Moslem takes this mindset he will deny the life in heaven and hell. He will be judge as the polytheism which will stay in hell.

The behavior of someone is looked by his mindset and his faith. Who believe about the existence of the sin in every despicable act, he will act carefully. At the other side, who think differently he will do anything he likes. Hedonism will lead people to do anything they like and act base on their lust. If he needs money but he is not working, then being the thief is his solution. Even after he gets a position in a job, then being the corruptor is his alternative solution to get more advantages.<sup>6</sup>

In politic aspect, almost in every country took democracy as its politic system. This system tried to give a freedom which will be the best for its citizen. It means the urge of citizen is everything. It will judge as a legal as long as it comes from the vote of majority. It is not important if the urge against the religion values or not and also in social aspects where every human souls have their lust. Islam had explained that the lust always lead human to the bad thing. In social life, human have to care,

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<sup>6</sup> *Ibid.*

protect, and respect on each other. The society will be ruined if there any individual urge where it is against the norm in society.<sup>7</sup> At the same time, hedonism leads people to do anything they love to get the pleasure as their aim in this life. It can harm other people because it makes human following their lust as their high priority to get their happiness in this life.

Qur'an as the final book given by God to mankind had explained various things that human need. Quran will always suitable to the development era. As the proof, actually the problem about hedonism was written in Quran. In Quran, the term of hedonism called *Israf*.

*Israf* was one of moral disgrace (*mazmumah*) that forbidden by the Qur'an. This kind of moral had been important attention from the time of the prophets that Allah sent to human, and it became more important since the phenomenon of *israf* had taken root in human especially Moslem people daily life today. The fact, Social Minister, Khofifah Indar Parawansa said the phenomenon of hedonism had taken root in some student's university. This is the cause of the students be less progressive, they can't be critical.<sup>8</sup> It is pity to see the young generations have this moral disgrace especially in the circle of Islamic students' life style today.

*Israf* that categorizes in moral disgrace that forbid by Qur'an means exceed the limit in violation of Allah's law. As for *israf* comes

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<sup>7</sup> *Ibid.*

<sup>8</sup> Ferdinand Waskita, *Mensos: Gaya Hidup Mahasiswa dipengaruhi Hedonisme-Konsumerisme*, accessed <http://m.tribunnews.com/nasional/2017/04/16> on January 27, 2017, at 20:25 pm.



from the word سرف - الإسراف والإسراف, which is mean exceed the purpose.<sup>9</sup> means exceed the limit (جاوز الحد).<sup>10</sup> The term *Israf* has some other meaningful titles, such as *tabzir*, *ifraith*, and *ghuluw*. *Tabzir* is something that is used for things other than obedience (ما أنفق في غير طاعة).<sup>11</sup> In the Qur'an, the term *Israf* repeats 23 times in 21 verses in 17 surah, sometimes in the form of *fi'il madhi*, *fi'il mudhari* 'or its *mashdar*.<sup>12</sup>

*Israf* in Quran has different explanation among interpreters. It was because the interpretation of Quran from one generation to the next generation has different type and characteristic. This was caused by many factor, among them are the differences of social historical situation where an interpreters life in an era. Even the politic situation that happens also gives the influence into the interpretation when an interpreter wrote his interpretation of Quran. Also, the differences in knowledge or skill between the interpreters had influenced their interpretation.<sup>13</sup>

Based on that, the author wants to study about the verses of Qur'an which talk about *israf* from the view of interpreters in classic era and modern era. In this thesis, the author chose *tafsir al-Kasysyaf* by al-Zamakhshyari and *tafsir al-Munir* by Wahbah al-Zuhaili. The reason that

<sup>9</sup> Abu Fadhl Muhammad bin Mukram bin Ali, *Lisan al-Arabi*, vol. 9, (Beirut: Dar Shadir, 1992), p. 148.

<sup>10</sup> Ahmad Warson Munawwir, *Kamus Al-Munawwir Arab-Indonesia Terlengkap*, (Surabaya: Penerbit Pustaka Progresif, 1997), p. 628.

<sup>11</sup> Majd ad-Din Abu Thahir Muhammad bin Yakub al-Fairuzy al-Abadiy, *Qamus Al-Muhith*, (Beirut: Muassasah Risalah, 2005), vol. 1, p. 819.

<sup>12</sup> Muhammad Fu'ad Abdul Baqi, *Mu'jam al-Mufahras li Alfazh al-qur'an al- Karim*, (Kairo: Dar al-Kutub al-Mishriyyah, 1939), p. 349-350.

<sup>13</sup> Rudi Ahmad Suryadi, *Perbedaan Penafsiran al-Quran*, accessed [www.academia.edu/13753394/Perbedaan\\_Penafsiran\\_al-Quran](http://www.academia.edu/13753394/Perbedaan_Penafsiran_al-Quran), on July 13, 2018, at 03.00 am.

make the author chose them is because al-Zamakhshari is an expert of literature and his tafsir was admitted by the Islamic scholars as the most valuable book in his era, and it became one of some books that be the reference of a lot commentators (*mufasssir*) such as al-Alusi. At the other side, Wahbah al-Zuhaili is an expert of *fiqh*, a linguist, and a commentator. The characteristic of his tafsir (*al-Munir*) is included *aqidah*, worship, moral, literature, *'ibrah*, rules of life, *mu'amalah*, and source of Islamic life generally, it can give the solution about the problems between moslem societies.<sup>14</sup>

So, seeing the peculiarity between two of them, the author choses them to be analyzed. The author wants to find the interpretation of *israf* between al-Zamakhshari and Wahbah al-Zuhaili, and also to analyze the similarities and the differences from their interpretation or their methodology. To facilitate the author in review and examine the problem about *israf*, the author examines the book *al-Kasysyaf* by Al-Zamakhshari and *al- Munir* by Wahbah Zuhaili with the title: “The Interpretation of

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(Comparative Study)

### **B. The Identification of Problem**

Based on the background above, the author intends to answer the question: What is the interpretation of *israf* in the Qur'an according to Al-

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<sup>14</sup> Wahbah al-Zuhaili, *Tafsir al-Munir fi al-Aqidah wa al-Syari'ah wa al-Manhaj*, (Damaskus: Dar al-Fikr, 2009), vol. 1, p. 7.

Zamakhsyari and Wahbah az-Zuhaili, and what are the similarities and differences in the interpretation between both of them.

### C. Limitation of Study

In this study the author limits the issues to be discussed in the term of *israf* which bring the meaning that the author wants to research. Then, the author will reveal the meaning of *israf* contained in the verses according to both *mufassir* that the author wants to study. Based on the above description, it can be limited as follow:

1. What is the meaning of *israf*?
2. How is the interpretation of al-Zamakhsyari and Wahbah Zuhaili about the meaning of *israf*?
3. What are the similarities and differences of *israf* interpretation according to al-Zamakhsyari and Wahbah Zuhaili?

### D. The Purpose and Usefulness of Study

#### 1. The Purpose of Study

- a. To know the meaning of *israf*.
- b. To know the interpretation of al-Zamakhsyari and Wahbah Zuhaili about the meaning of *Israf*.
- c. To know the similarities and differences of *Israf* interpretation according to al-Zamakhsyari and Wahbah Zuhaili.

#### 2. Usefulness of Study

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- a. As an intellectual contribution to the readers in knowing the meaning of *Israf* and information about the interpretation of *Israf*.
- b. As a condition of obtaining a religious degree in the field of Tafsir-Hadith.

### E. Definition of Key Term

In order to avoid mistake in understanding the title of this study, the author need to explain the title is the interpretation of the word *israf* in the Qur'an According to Al-Zamakhsyari and Wahbah Zuhaili (Comparative Study). Then, the key term of this thesis is as below:

*Israf* : *Israf* is derived from the word سرف - الإسراف, beyond the intent or purpose.<sup>15</sup> In this thesis, the author will study about term *israf* which means exceeding the limit of Islamic rules to violate the command Allah, and it is not exceed the limit in order to approach Allah (*taqarrub*).

Al-Zamakhsyari Muhammad bin Umar bin Muhammad bin Umar, he is known as Abu Al-Qasim Az-Zamakhsyari Al-Khawarizmi. He is an expert syntax, linguist, and a *mufasssir*. He was born on Rajab 467 Hijri

<sup>15</sup> Lisan al-‘Arabi, *op.cit*, p. 148.

in Khawarizm. He died on 538 Hijri.<sup>16</sup>

Wahbah al-Zuhaili : Wahbah bin Mushthafa al-Zuhaili is an expert of *fiqh*, linguist, and a *mufasssir*. He was born in Bandar Dair Atiah, north Damsyik, Syria on 1932. He died on August 8, in 2015.<sup>17</sup>

Based on the definition above, this thesis will study about **The Interpretation of *Israf* (Exceeding the limit of Islamic rules to violate the command of Allah) According to Al-Zamakhshyari and Wahbah al-Zuhaili (Comparative Study).**

#### F. Research Method

Research method that author use in this research is *tafsir muqaran*, in order to achieve the final process of research, which is to answer all issues that arise related to this study. Because the review here is the opinion of two *mufasssir*, then the method that the author uses is a method by comparing various opinions *mufasssir* in interpreting a verse of the Qur'an.<sup>18</sup> *Tafsir muqaran* has three aspects of discussion, namely:

1. Comparative of verses with verses.
2. Comparative of verses with hadith.
3. Comparative of various opinions of commentators.<sup>19</sup>

<sup>16</sup> Abdurrahman bin Abi Bakar Jalaluddin As-Suyuthi, *Thabaqat al-Mufasssir al-Asyirin*, juz 1, (Kairo: Maktabah Wahbah, 1974), p. 120.

<sup>17</sup> Wikipedia, *Wahbah al-Zuhaili*, accessed on February 21, 2018 at [https://ms.m.wikipedia.org/wiki/Wahbah\\_al-Zuhaili](https://ms.m.wikipedia.org/wiki/Wahbah_al-Zuhaili) at 07:46 am.

<sup>18</sup> Nashiruddin Baidan, *Metodologi Penafsiran Al-Quran*, (Yogyakarta: Pustaka Pelajar, 2002), p. 71.

<sup>19</sup> *Ibid*, p. 60.

In this research the author use the third aspect which will compare various opinions of two commentators. Then, the third aspect has three steps in its method as follow:

1. Selecting or collecting some verses of Qur'an that talking about *Israf*.
2. Gathering all opinion (from al-Zamakhsyari and Wahbah al-Zuhaili) about the verses of *Israf*.
3. Comparing all opinion from both *mufasssir* to get the information about their identical thought and their thinking pattern about the verses of *Israf*.<sup>20</sup>

The research used is literature research because the source of this research is the written data that closely related to the problems or topics to be studied. The process of presenting and analyzing term *israf* are using the comparative method (*muqarran*).

Because this research is literature research, then the data comes from various written sources, they are as follows:

1. Primary data: Primary data sourced from Tafsir al-Kasyaf and Tafsir al-Munir.
2. Secondary data: Sources of data obtained from books of exegesis and other scientific works related to the subject matter.

In finding the word *Israf*, the author use *Mu'jam al Mufahras li alfazh al-Qur'an al-Karim* by Muhammad Fu'ad Abdul Baqi. Then, about

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<sup>20</sup> *Ibid*, p. 65.

the method of writing the author uses Scientific Writing Guidelines (Short Paper, Final Project, Thesis, & Dissertation) UIN Imam Bonjol Padang 2015/2016.

The whole data taken will be collected and then done by citing it either directly or indirectly. Then it will arrange systematically so that it became a clear explanation of the *Isra'af* interpretation according to Al-Zamakhsyari in *Tafsir Al-Kasyaf* and Wahbah Zuhaili in *Tafsir Al-Munir* and comparative study.

In analyzing the existing data, the author will use descriptive method. So, this research is able to describe all the description of the interpretation of each mufassir to then be analyzed to obtain an accurate conclusion.

#### G. Relevance studies

In the discussion about *israf*, it is necessary to bring up some related studies that have discussed on the same topic in this thesis. The research of *Isra'af* had been discussed before and some related research of *Isra'af* which the author found is a research by Lurinta Rosidani, 2005 with the title *Penafsiran atas Israf dalam Al-Quran*; this thesis studied about the meaning of *israf* and its interpretation along with its derivation (*musytaq*) in Quran according to some interpreters. The method and the main problem of this thesis are different with the one that author uses and discuss about. The difference between the author study's and this study is the difference of method and the main problem in the study. Her study

used *tahlili* method and she focused to study about *israf* in global aspect and she intended to study about the solution of *israf*. Meanwhile the author uses *muqaran* method and the main problem is focused on the interpretation of *israf* according to al-Zamakhsyari and Wahbah al-Zuhaili only. A research by Suprizen in 2004 with the title *Ghulluw dalam perspektif Mufasssir*; this thesis discussed about term *ghuluw* in mufasssir perspective but this study is different from the one that the author want to study even term *ghuluw* and *israf* have close meaning. Then, there is a research by Radtria Alkaf in 2016 (UIN Syarif Hidayatullah Jakarta) which the title is *Israf dan Tabzir Perspektif al-Qur'an (Studi Analisis Kasus Jamuan Perayaan Walimah di Nagari Batu Hampar, Sumatera Barat)*.<sup>21</sup> This thesis was studied about term *israf* and *tabzir* in general perspective of *mufasssir* and this research was a field research which is different from the method and the main problem also different from the topic that the author uses in this study.

#### H. Systematic of Writing

The study consists of five chapters, each chapter has sub-chapters. The systematic of writing is as follows

Chapter I : This chapter contains Background Problems, Identification of Problems, Limitation of Problem, Purpose and Usefulness of Writing, Definition of Key

<sup>21</sup> IQTAF\_News, Judul Skripsi 2016, accessed <http://tafsirhadis.ushuluddin.uinjkt.ac.id>, June 27, 2018, at 23:53 pm.



Terms, Research Methods, Relevance Studies and Systematics Writing.

Chapter II : This chapter discusses the biography of Al-Zamakhsyari and the biography of Wahbah Zuhaili, namely their life history, education, works, and methods and patterns used in their interpretation.

Chapter III : This chapter contains about the description of *israf* in general overview, the definition of *Israf*, the forms of *Israf*, and the classification of *Israf*. This chapter also contains the compare of the interpretation of the word *Israf* in the interpretation of *Tafsir al-Kasyaf* and *Tafsir al-Munir* related verses about *Israf*. Then the data analysis to know the similarities and differences of interpretation of both *mufassir* methodologically and on their interpretation.

Chapter IV : This chapter is the final chapter of this study which contain the results of the study as a whole in the form of conclusions and suggestions.

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