



## THE EPISTEMOLOGY OF QURAIISH SHIHAB'S INTERPRETATION OF POVERTY IN TAFSIR AL-MISBAH

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### **Abstract**

*This study departs from the interpretation of M. Quraish Shihab on poverty verses. as an effort to verify and validate the truth of the interpretation of poverty in Tafsir Al-Misbah, this study seeks to review the epistemological aspects of Quraish Shihab's interpretation in Tafsir Al-Misbah on poverty verses. This study can be classified as a qualitative study. This research is included in descriptive-analytical research. Called descriptive because this study will review and analyze the Quraish Shihab Interpretation of the verses of Poverty in Tafsir Al-Misbah. The results of this study are, First, the source of interpretation, the interpretation set forth in Tafsir Al-Misbah, especially with regard to the verses of Shikinan in the Qur'an, can not be separated from the principles that prioritize Sahihic histories and the context of the relationship between one verse and another (munasabatul ayat), as well as how the background of the verse then pours out the meaning that is relevant to the context today. Second, Methodology of interpretation, Tafsir Al-Misbah as a contemporary tafsir work tends to use analytic methodology (tahlily) in revealing the message and meaning contained in a verse. More specifically in the context of the poverty verses of Quraish Shihab as a mufassir it is very visible how the interpretive effort is very thick with cultural and societal literary styles (al-adabi al-ijtima 'i), and the third aspect is the validity of interpretation, with reference to several aspects, coherence, correspondence, and pragmatism. That M. Quraish Shihab's interpretation of the scriptures is very appropriate and has a strong relevance to the phenomenon of poverty that occurs, besides that the interpretation presented is not only pouring meaning in the Qur'an but also presents a problem solver to the phenomenon and reality that occurs. When drawn in the context of M. 's interpretation. Quraish Shihab in the tafsir of Al-Misbah which specifically discusses the term poverty in the Qur'an can be seen how the consistency of M. Quraish Shihab in interpreting the poorest and his efforts to devise solutions to these realities.*

**Keywords:** Epistemology, Povert, Tafsir Al-Misbah.

### Abstrak

Kajian ini berangkat dari penafsiran M. Quraish Shihab tentang ayat-ayat kemiskinan. sebagai sebuah upaya untuk melakukan verifikasi dan validitas terhadap kebenaran terhadap penafsiran tentang kemiskinan dalam Tafsir Al-Misbah, kajian ini berusaha untuk mengulas aspek epistemologi penafsiran Quraish Shihab dalam Tafsir Al-Misbah terhadap ayat-ayat kemiskinan. Kajian ini dapat diklasifikasikan sebagai kajian kualitatif. Penelitian ini termasuk dalam jenis penelitian deskriptif-analitis. Disebut deskriptif karena penelitian ini akan mengulas dan menganalisis tentang Penafsiran Quraish Shihab tentang ayat-ayat Kemiskinan dalam Tafsir Al-Misbah. Hasil dari penelitian ini adalah, *Pertama*, sumber penafsiran, penafsiran yang dituangkan dalam Tafsir Al-Misbah khususnya yang berkaitan dengan ayat-ayat kemiskinan dalam Al-Qur`an tidak lepas dari prinsip-prinsip yang mengedepankan terhadap Riwayat-riwayat shahih dan konteks keterkaitan antara ayat satu dengan ayat lainnya (*munasabatul ayat*), serta bagaimana latarbelakang turunya ayat kemudian menuangkan makna yang relevan terhadap konteks hari ini. *Kedua*, Metodologi penafsiran, Tafsir Al-Misbah sebagai sebuah karya tafsir kontemporer cenderung menggunakan metodologi analitik (*tahlily*) dalam mengungkap pesan dan makna yang terkandung dalam sebuah ayat. Lebih spesifik dalam konteks ayat-ayat kemiskinan Quraish Shihab sebagai seorang *mufassir* sangat terlihat bagaimana upaya penafsiran yang ditungkan sangat kental dengan corak sastra budaya dan kemasyarakatan (*al-adabi al-ijtima'i*), dan Aspek *ketiga* adalah validitas penafsiran, dengan mengacu terhadap beberapa aspek, koherensi, korespondensi, dan pragmatisme. Bahwa penafsiran M. Quraish Shihab tentang ayat-ayat kemiskinan sangat sesuai dan memiliki relevansi yang kuat dengan fenomena kemiskinan yang terjadi, selain itu penafsiran yang disuguhkan tidak hanya sekedar menuangkan makna dalam Al-Qur`an namun juga menghadirkan problem solver terhadap fenomena dan realitas yang terjadi. Bila ditarik dalam konteks penafsiran M. Quraish Shihab dalam tafsir Al-Misbah yang secara spesifik membahas tentang term kemiskinan dalam Al-Qur`an dapat dilihat bagaimana konsistensi M. Quraish Shihab dalam memaknai term miskin dan upayanya untuk menghadirkan solusi terhadap realitas tersebut.

**Kata Kunci:** Epistemologi, Kemiskinan, Tafsir Al-Misbah.

### Introduction

There is a fact that shows the unemployment rate in countries with Muslim-majority populations is relatively high, this is a phenomenon that is quite surprising. The high unemployment rate in some countries with Muslim-majority populations can be caused by some complex factors.<sup>1</sup> It is important to remember that economic conditions and unemployment rates can vary significantly between Muslim countries. When examined more deeply, several fundamental assumptions indirectly underlie this phenomenon, there is an assumption among Muslims that poverty has a positive connotation in the spectrum of religion. In some hadiths and Islamic teachings, there is an emphasis on simplicity and staying away from luxurious or extravagant life.

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<sup>1</sup> Egi Tanadi Taufik, Dzalfa Farida Humaira, dan Ahmad Baidowi, "Epistemologi Tafsir Profetik: Studi Pemikiran Khālid Al-Bātilī," *Mafatih* 3, no. 1 (9 Agustus 2023): 121–31, <https://doi.org/10.24260/mafatih.v3i1.1781>. hlm 5. Lihat Juga, Melis Melis, "Relevansi Agama dan Kemiskinan; Upaya Memahami Kemiskinan Secara Multidimensional dan Solusi yang Ditawarkan dalam Ekonomi Islam," *SALAM: Jurnal Sosial dan Budaya Syar-i* 6, no. 2 (29 April 2019): 179–90, <https://doi.org/10.15408/sjsbs.v6i2.11227>.

It is important to remember that economic conditions and unemployment rates can vary significantly between Muslim countries. When examined more deeply, several fundamental assumptions indirectly underlie this phenomenon, there is an assumption among Muslims that poverty has a positive connotation in the spectrum of religion. In some hadiths and Islamic teachings, there is an emphasis on simplicity and staying away from luxurious or extravagant life.<sup>2</sup> This can be interpreted as an understanding that living simply and staying away from luxury is a positive value in Islam.

Related to this, a belief arises according to some people that poverty and impartiality to the world will facilitate the calculation of charity later in the hereafter.<sup>3</sup> In addition to some of the above normative arguments, many practices, prayers or wirids are often used and read by scholars, especially from Sufi circles in the early and middle ages. when viewed from a spiritual and faith perspective. Several verses of the Qur'an and hadith of the Prophet underline the special meaning and degree of poverty experienced by some Muslims. Although a person may be in a state of material poverty, they can attain a special degree through patience, faith, and devotion to God.<sup>4</sup>

Islam has an important role in understanding and responding to the problem of poverty. Islam provides ethical guidance and moral principles that help overcome the challenges faced by individuals and society in the context of poverty. The Qur'an as a holy book that guides humanity has actually provided guidance for humans to be able to live prosperously and not forget worldly affairs. In order to provide meaning and understanding of the Qur'an, a mufassir should have authority on this matter. The Quraish in the tafsir of Al-Misbah has clearly explained his opinion on poverty in the Qur'an. In this study, it will be examined how Quraish Shihab's perspective on the phenomenon of poverty and how the Qur'an responds to that phenomenon. Furthermore, the author in this study will try to examine how the epistemological review of Quraish Shihab's interpretation of poverty verses in the Qur'an.

## Research Methods

This study can be classified as a qualitative study. This research is included in the descriptive-analytical type of research. It is called descriptive because this study will review and analyze Quraish Shihab's interpretation of the verses of Poverty in Tafsir Al-Misbah. Furthermore, this study tries to reveal how the epistemology of Quraish Shihab's interpretation of the Poverty verses in Tafsir Al-Misbah. Analysis in this study is needed to improve understanding by trying to find meaning and described in a specific explanation.<sup>5</sup> In qualitative research, the depth of data is more emphasized than the amount of data (quantity).

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<sup>2</sup> Hadis riwayat *Ibnu Mājah* dalam “kitab *zūhūd* bab 7”,

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالَ حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ يَزِيدَ بْنِ سِنَانٍ عَنْ أَبِي الْمُبَارَكِ عَنْ عَطَاءٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ اجْتَبَا الْمَسَاكِينَ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي دُعَائِهِ اللَّهُمَّ أَخِيهِ مَسْكِينًا وَأَمِينِي مَسْكِينًا وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ.

*Kami mendengar dari Abū Bakar bin Abū Syaibah dan "Abdullāh bin Sa'īd" bahwa Abu Khālid Al Ahmar dari Yazīd bin Sinān dari Abū Al-Mubārah dari 'Athā dari Abū Sa'īd Al-Khudrī bahwa Rasulullah Shallāllāhu 'alāhi wasallam pernah bersabda dalam doanya: "Ya Allah, wahai Rabbku, hidupkanlah aku dalam keadaan miskin dan matikanlah aku dalam keadaan miskin."*

<sup>3</sup> mahmud Ishak, “Kemiskinan Dan Pengaruhnya Terhadap Kejahatan Dalam Perspektif Teologis Dan Sosiologis,” no. 1 (2013)., hlm. 2

<sup>4</sup> Indonesia, ed., *Tafsir al-Qur'an tematik =: At-Tafsir al-maudū'ī*, Cet. 1 (Jakarta: Departemen Agama RI, Badan Litbang dan Diklat, Lajnah Pentashihan Mushaf al-Qur'an, 2008).

<sup>5</sup> Ahmad Rijali, “Analisis Data Kualitatif,” *Alhadharah: Jurnal Ilmu Dakwah* 17, no. 33 (2 Januari 2019): 81, <https://doi.org/10.18592/alhadharah.v17i33.2374>.

## Tafsir Al-Misbah

Tafsir Al-Misbah is a work of interpretation that was born from the phenomenon of the decline of Qur'anic studies, where the Qur'an is no longer in its position as a holy book that becomes a way of life and a reference in life.<sup>6</sup> There is a shift in the function of the Qur'an as a book that becomes a guide to life and a source of reference into a holy book that is just read and chanted. This tafsir places its position as a work that was born in order to revive the spirit of Qur'anic studies and understanding of the Qur'an. Quraish Shihab realizes that one way to achieve this is by presenting a normative interpretation of the Qur'an that is easily understood by the general public. Tafsir al-Misbah takes an approach that tries to bridge the understanding of the Qur'an with the reality of modern life.<sup>7</sup> Emphasizes the importance of understanding the meanings of the Qur'ān in its current social, cultural and economic context. This approach allows the Qur'ān to remain relevant and provide guidance in facing the challenges of the times.

M. Quraish Shihab is indeed known as a Muslim scholar who is able to present a contextual and down-to-earth interpretation.<sup>8</sup> M. Quraish Shihab is a Muslim scholar who has a deep understanding of the Qur'an and Islam. He is known as a figure who is able to present Qur'anic interpretations that are relevant to the growing social, cultural and economic context. His scholarship reflects a vision to make the Qur'ān a living guide that can be applied in everyday life. One of the most striking characteristics of M. Quraish Shihab is his ability to relate the messages of the Qur'an to the realities faced by Muslim societies, especially in Indonesia.<sup>9</sup> Tafsir al-Misbah is the result of M. Quraish Shihab's efforts to provide a solution to this problem. This tafsir seeks to explain the verses of the Qur'an with clear and contextual language, so that readers can relate the messages of the Qur'an to contemporary situations. Thus, he hopes that the Qur'an can again become a source of guidance and reference in making important decisions in everyday life.

Tafsir Al-Misbah uses and follows a structured and informative method. M. Quraish Shihab ensures that every verse of the Qur'an is given an in-depth explanation and is relevant to modern life. The method of preparing Tafsir Al-Misbah is, *First*, providing information related to the names of surahs accompanied by explanations related to the naming, including if there is a verse which is then quoted as the name of the surah.<sup>10</sup> *Second*, providing information related to the number of verses contained in a letter and the place of its descent whether makiyyah or madaniyyah, *Third*, an explanation of the munasabah verse, how the relationship of one verse with another verse. *Fourth*, explaining the background of the revelation of the verse, the background of the revelation of the verse involves the historical context when the verse was revealed.<sup>11</sup> This includes the events, social, political, and cultural situation at that time. Knowing this context helps us understand why the verse was revealed and what Allah

<sup>6</sup> Atik Wartini, "Corak Penafsiran M. Quraish Shihab Dalam Tafsir Al-Misbah," *Hunafa: Jurnal Studia Islamika* 11, no. 1 (19 Juni 2014): 109, <https://doi.org/10.24239/jsi.v11i1.343.109-126>, hlm 5.

<sup>7</sup> Muhammad Alwi Hs, Muhammad Arsyad, dan Muhammad Akmal, "GERAKAN MEMBUMIKAN TAFSIR AL-QUR'AN DI INDONESIA: Studi M. Quraish Shihab Atas Tafsir Al-Misbah," *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir* 5, no. 1 (30 Juni 2020): 90–103, <https://doi.org/10.32505/at-tibyan.v5i1.1320>, hlm 3.

<sup>8</sup> Munirul Ikhwan, "An Indonesian Initiative to Make the Qur'an Down-to-Earth: Muhammad Quraish Shihab and His School of Exegesis," 2015, <https://doi.org/10.17169/refubium-12771>. Lihat Juga, Munirul Ikhwan, "Muhammad Quraish Shihab und seine Schule der Exegese An Indonesian Initiative to Make the Qur'an Down-to-Earth: Muhammad Quraish Shihab and His School of Exegesis," 2015, VIII, 245 S., <https://doi.org/10.17169/REFUBIUM-12771>.

<sup>9</sup> Howard M. Federspiel, *Kajian al-Quran di Indonesia: dari Mahmud Yunus hingga Quraish Shihab* (Mizan, 1996), hlm 294.

<sup>10</sup> Zaenal Arifin, "Karakteristik Tafsir Al-Mishbah," *Al-Ifkar: Jurnal Pengembangan Ilmu Keislaman* 13, no. 01 (31 Maret 2020): 4–34.

<sup>11</sup> M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an*, vol. 1 (Jakarta: Lentera Hati, 2002).

wanted to convey in that context.<sup>12</sup> With this approach, M. Quraish Shihab seeks to make the Qur'an a source of guidance and inspiration in facing the challenges of an ever-evolving era.<sup>13</sup>

The name Tafsir Al-Misbah refers to the function-Al-Misbah itself means lamp. This gives an understanding that this tafsir is expected to provide light and understanding to its readers of the meanings contained in the Qur'an.<sup>14</sup> By using the term "Misbah," M. Quraish Shihab expressed the hope that this tafsir will help its readers in understanding and applying the teachings of the Qur'an in daily life. The lamp is often considered a symbol of knowledge, enlightenment, and wisdom, and similarly this tafsir is expected to provide enlightenment to its readers.

### **Quraish Shihab's Interpretation of the Verses of Poverty**

According to the large Indonesian dictionary, the word "poor" comes from the word "miskin", which has the prefix ke and the suffix an, and has the same meaning as the word "kefakiran", which comes from the word "fakir", which comes from the word "miskin", meaning "a very poor person". The two words often go together; fakir miskin with the meaning of a person who is very poor.<sup>15</sup> About ten terms in the Qur'an are related to poverty. Of these ten words, some indicate a direct definition of poverty, and others indicate attributes or traits that people living in poverty have. Terms such as *al-maskanah*, *al-faqr*, *al-sā'il*, *al-ailah*, *al-ba'sa*, *al-implāq*, *al-mahrūm*, *al-qāni*, *al-mu'tar*, and *al-mustadh'af/ad-dhaif* are some of them.

Quraish Shihab interprets the term poor as the state of someone who does not utilize his ability to produce something, work and the like. Because poor has the root word سکن, which means silence. This interpretation emphasizes the passivity or helplessness of a person in achieving their independence.<sup>16</sup> "Poor" in the context of Al-Misbah's interpretation is the state of someone who is silent, not trying, or not active in an effort to fulfill his life's needs or contribute to various aspects of life. It is this passive and stagnant aspect of a person that then makes them poor and unincomeable. In accordance with the terminology of poor<sup>17</sup> in Islam which is defined by someone who has no business to meet and fulfill their needs. Allah has explained in the Qur'an Surah Hud Verse 11.<sup>18</sup>

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ

<sup>12</sup> Muhammad Quraish Shihab, *Membumikan al-Quran: fungsi dan peran wahyu dalam kehidupan masyarakat*, ed. oleh Ihsan Ahli Fauzi, Edisi ke-1 (Bandung: Mizan, 2013), hlm 112.

<sup>13</sup> Hs, Arsyad, dan Akmal, "GERAKAN MEMBUMIKAN TAFSIR AL-QUR'AN DI INDONESIA." Lihat juga, Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an*.

<sup>14</sup> Ikhwan, "Muhammad Quraish Shihab und seine Schule der Exegese An Indonesian Initiative to Make the Qur'an Down-to-Earth." Lihat Juga, Asep Badru Takim, "Takhrij Hadis-Hadis Kitab Tafsir al-Misbah: Studi Kritik Sanad dan Matan Hadis pada Surah al-Rahman" (Thesis, Jakarta, Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta, 2010), hlm 24.

<sup>15</sup> "Fakir dan miskin" sebenarnya memiliki arti yang berbeda dalam kamus bahasa Indonesia. "Fakir" diartikan sebaga orang yang sangat kekurangan; orang yang terlalu miskin; atau rang yang sengaja mengalami kekurangan untuk mencapai kesempurnaan batin Miskin juga dapat didefinisikan sebagai tidak memiliki harta benda, serba kekurangan, dan berpenghasilan rendah. Lihat, Indonesia dan Pusat Bahasa (Indonesia), ed., *Kamus besar bahasa Indonesia Pusat Bahasa*, Ed. 4 (Jakarta: Gramedia Pustaka Utama, 2008), hlm 273 dan 660.

<sup>16</sup> Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an*, hlm 609.

<sup>17</sup> kata miskin diartikan dengan هو الذي لا شيء له (seseorang yang tidak memiliki apa-apa), beda halnya dengan fakir, yang kategori miskin lebih baik secara ekonomi jika dibandingkan dengan miskin. Lihat, Abi al Qasyim Mahmud Umar Zamakhsary, *Asas al Balaghah Jarillah Abi al Qasyim Mahmud Umar Zamakhsary* (Beirut: Dar Al-Fikr, 1989), hlm 303.

<sup>18</sup> Moh Quraish Shihab, ed., *Ensiklopedia al-Qur'an: kajian kosakata*, Cet. 1 (Jakarta: Diterbitkan atas kerja sama Lentera Hati, Pusat Studi al-Qur'an, [dan] Paguyuban Yayasan Ikhlas, 2007), hlm 610.

"And there is not a creeping thing on the earth but that Allah provides for it, and He knows where it dwells and where it is kept. It is all written in the Book that is manifest (*Lauh mahfuzh*)."

In Tafsir Al-Misbah, Quraish shihab provides an explanation and builds an argument where every creature created by Allah has been guaranteed its sustenance by Allah. "Not a single animal that creeps on this earth except Allah - by His grace - has guaranteed a decent sustenance and in accordance with its habitat or property".<sup>19</sup> Therefore, a common thread can be drawn that the level of poverty of a person is directly proportional to the level of laziness and effort he makes. although God has guaranteed sustenance, Islam also emphasizes the importance of trying and working hard. Humans have the responsibility to move, try, and work to find sustenance. This understanding is affirmed in many Qur'anic verses that emphasize the importance of hard work, effort, and empowerment.

In addition to the factors that have been explained about the reasons why poverty occurs, there are several other factors that are rooted and become a problem related to poverty. *First* is social injustice, a major factor in poverty is social injustice. Inequalities in the distribution of resources, opportunities and wealth can cause some people to live in poverty. This includes economic, educational, and access to healthcare disparities.<sup>20</sup> *Second*, there is corruption and abuse of power, noting that corruption and abuse of power by those in authority can lead to resources and public funds not being used properly. This can lead to inequality, waste and poverty.<sup>21</sup> The *third* reason is the structural factor where poverty is born and arises not because of a person's laziness, and also not because he was born into a poor family. However, structural poverty is a situation where the economic structure is messy because of government economic policies, monopolies, collusion between businessmen and officials, and the control of a handful of people over production factors. Basically, this structural poverty is caused by man-made factors.<sup>22</sup> M. Quraish Shihab in his tafsir "Tafsir Al-Misbah" reviews the factors behind poverty from various perspectives. M. Quraish Shihab's approach to the factors behind poverty reflects a comprehensive understanding of the social, economic and political issues that contribute to poverty. He emphasizes the importance of addressing social injustice and improving people's welfare through more equitable and sustainable efforts.<sup>23</sup>

In addition, one of the causes of the phenomenon and reality of poverty that is rooted in society is the misconception or misunderstanding in interpreting the basic foundations of Islamic teachings which tend to invite to give distance to worldly matters (read: *zuhud*).<sup>24</sup> It is important to note that a true understanding of Islamic teachings balances the spiritual and material aspects. Islam teaches the importance of justice, welfare and contributing to society. The religion recognizes that earning a living and paying attention to material needs is part of being human. Such misconceptions may arise due to cultural factors, traditions or a misunderstanding of the religion. To resolve this issue, proper education and counseling about

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<sup>19</sup> Badru Takim, "Takhrij Hadis-Hadis Kitab Tafsir al-Misbah: Studi Kritik Sanad dan Matan Hadis pada Surah al-Rahman." Lihat juga, Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an*.

<sup>20</sup> Nafi'ah, "Analisis Faktor-Faktor Yang Dapat Mempengaruhi Pengentasan Kemiskinan Di Indonesia (2016- 2019).", hlm 7.

<sup>21</sup> I Ketut Patra, "Korupsi, Pertumbuhan Ekonomi Dan Kemiskinan Di Indonesia.", hlm 9.

<sup>22</sup> Isnan Mardiansyah, "Evaluasi Program Pengentasan Kemiskinan Berbasis Pemberdayaan Masyarakat: Studi Kasus Pada Program Gerdu-Taskin Di Kabupaten Malang," *Wiga : Jurnal Penelitian Ilmu Ekonomi* 4, no. 1 (31 Maret 2014): 71–92, <https://doi.org/10.30741/wiga.v4i1.119>., hlm 12.

<sup>23</sup> Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an*. Lihat juga, Melis, "Relevansi Agama dan Kemiskinan; Upaya Memahami Kemiskinan Secara Multidimensional dan Solusi yang Ditawarkan dalam Ekonomi Islam."

<sup>24</sup> A. Qodari Azizi, *Membangun Fondasi Ekonomi Umat : Meneropong Prospek Berkembangnya Ekonomi Islam*, 2 ed. (Jogjakarta: Pustaka Pelajar, 2004)., hllm 37.

the teachings of Islam can play an important role in helping people understand that seeking material well-being is not against the spiritual and moral values in Islam.

Therefore it is important for a believer to improve his work ethic and make efforts to fulfill his needs in the world, Allah says in the Qur'an Surah At-Taubah verse 105:

وَقُلْ اَعْمَلُوا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ ۗ وَسَتُرَدُّونَ اِلٰى عَالَمٍ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

*And say: "Work, and Allah and His Messenger and the believers will see your work, and you will be returned to the One Who Knows the unseen and the manifest, and He will tell you what you have done.*

In Tafsir Al-Misbah it is explained about one of the factors to fulfill one's life needs is by working. Working in this case is by doing all halal and beneficial efforts personally and for people around us.<sup>25</sup> M. Quraish Shihab highlights the importance of work as a way to fulfill one's needs. Work in this view does not only include work done to earn income, but also all efforts that are done with a positive purpose and provide benefits, both for oneself and for others. The work in question is work that is legal under Islamic law, avoids activities that harm or harm others, and makes a positive contribution to society.

### **Epistemology of Quraish Shihab's Interpretation of the Verses of Poverty: Sources, Methods and Validity of Interpretation**

In the process of interpreting Qur'anic ayat, a mufassir uses methods and scientific tools that are influenced by his educational background and personal inclinations. Each mufassir has a diverse scientific background, including education in religious sciences, linguistics, Islamic history, and various other fields. This influences the approaches and perspectives they bring to the process of interpreting the Qur'an.<sup>26</sup> Abdul Mustaqim, as a researcher and scholar, explains that "The History of Ideas" theory has several important elements in the context of the epistemology of Qur'anic interpretation. In Mustaqim's view, these elements are key in forming a strong framework for the process of Qur'anic interpretation. The three main elements that need to be considered are the source of interpretation, the method of interpretation, and the validity of interpretation.<sup>27</sup> In this case the author will try to review the epistemological framework of Quraish Shihab in interpreting verses about poverty in Tafsir Al-Misbah.

In the context of the epistemology of Qur'anic interpretation, the source of interpretation is a very important aspect. This includes where mufassirs draw their understanding from, whether it is based on classical Islamic literature, hadith, the views of prominent scholars, or modern academic approaches.<sup>28</sup> It can be seen how the interpretation of the verses about poverty above how the figure of Quraish Shihab draws an understanding based on the thoughts of classical and contemporary scholars, Quraish Shihab compares then takes creative synthesis and translates it in the form of authoritative thought. The interpretation poured out in Tafsir Al-Misbah, especially those related to the verses of poverty in the Qur'an, cannot be separated from the principles that prioritize the authentic history and the context of

<sup>25</sup> Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an.*, hlm 711.

<sup>26</sup> Nashruddin Baidan; Kamdani., *Metodologi Penafsiran Al-Quran / Nashruddin Baidan* (Pustaka Pelajar, 2012), [https://senayan.iain-palangkaraya.ac.id/index.php?p=show\\_detail&id=11991](https://senayan.iain-palangkaraya.ac.id/index.php?p=show_detail&id=11991).

<sup>27</sup> Abdul Mustaqim.; *Epistemologi Tafsir Kontemporer / Abdul Mustaqim* (LKIS, 2010), [https://senayan.iain-palangkaraya.ac.id/index.php?p=show\\_detail&id=8702&keywords=](https://senayan.iain-palangkaraya.ac.id/index.php?p=show_detail&id=8702&keywords=)., Lihat Juga, NIM 993141/S3 Abdul Mustaqim, "Epitemologi Tafsir Kontemporer (Studi Komparatif Antara Fazlur Rahman Dan Muhammad Syahrur)" (phd, Pasca Sarjana, 2007), <https://digilib.uin-suka.ac.id/id/eprint/14300/>.

<sup>28</sup>"Epistemologi Penafsiran Ilmiah Al-Qur'an | TSAQAFAH," 31 Agustus 2016, <https://ejournal.unida.gontor.ac.id/index.php/tsaqafah/article/view/112>.

the relationship between one verse and another (read: *munasabatul ayat*), as well as how the background of the descent of the verse then poured the meaning that is relevant to today's context.<sup>29</sup>

Interpretation method is an approach or technique used by the mufassir (exegete) in understanding and explaining the meaning of the Qur'anic verses. This method helps the mufassir in revealing the context, meaning, and message contained in the sacred text. Abd-Hayy al-Farmawi explains and maps the methods of interpretation in four categories: *Ijmali, Muqoron, Tahlili, and Maudhu'i*.<sup>30</sup>

Tafsir Al-Misbah as a contemporary work of interpretation tends to use analytical methodology (*tahlili*) in revealing the message and meaning contained in a verse. More specifically in the context of poverty verses, Quraish Shihab as a *mufassir* is very visible how the interpretation efforts are very thick with cultural and societal literary style (*al-adabi al-ijtima'i*), this can be seen from the interpretation that seeks to connect and find correlations with social phenomena and realities specifically in the phenomenon of poverty that occurs. M. Quraish Shihab tries to identify social issues described in the Qur'an related to poverty. Then look for references in the sacred text that talk about the distribution of social justice, and social responsibility. M. Quraish Shihab in Tafsir Al-Misbah tries to connect Qur'anic verses with the phenomenon of poverty that occurs in modern society. They look for correlations between Qur'anic teachings and relevant poverty issues, such as economic inequality, unemployment, or problems of access to education.

Furthermore, what is no less important is to analyze and determine the validity of the interpretation of a work of interpretation, to test and explore the arguments built in its interpretation.<sup>31</sup> In this case, a theory is needed that can test the validity of the interpretation. The author uses three theories of truth that become a foundation for scientific truth in the scope of interpretation, namely, correspondence (the correspondence theory of truth), coherence (the coherence theory of truth), and pragmatics (the pragmatic theory of truth).<sup>32</sup> *First*, correspondence in the study of interpretation is interpreted as the meaning given to the verses of the Qur'an must be in accordance with the reality or phenomena that exist in the real world. In this theory, the correct interpretation is an interpretation that reflects the appropriate relationship between the Qur'anic text and empirical reality. The main principle of correspondence theory is that the meaning taken from a Qur'anic verse must match or "correspond" to observable and observable realities in the real world.<sup>33</sup> M. Quraish Shihab's interpretation of the verses of poverty is very appropriate and has a strong relevance to the phenomenon of poverty that occurs, besides that the interpretation presented is not only pouring the meaning in the Qur'an but also presenting a problem solver for the phenomena and realities that occur. With this model and style of interpretation, the Qur'an will be close and grounded in social reality and phenomena.

*Second*, coherence, in the study of interpretation is interpreted as a correct interpretation is an interpretation that does not conflict with other verses in the Qur'an and maintains harmony in understanding Islamic teachings. An interpretation is considered correct if the interpretation

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<sup>29</sup> Ikhwan, "Muhammad Quraish Shihab und seine Schule der Exegese An Indonesian Initiative to Make the Qur'an Down-to-Earth." Lihat juga, Ikhwan, "An Indonesian Initiative to Make the Qur'an Down-to-Earth."

<sup>30</sup> Abd Al-Hayy Al-Farmawiy, *Al-Bidayah fi Tafsir al-Maudhu'i* (Mesir: Maktabah Jumhuriyyah, 1977), hlm 52.

<sup>31</sup> Taufik, Humaira, Dan Baidowi, "Epistemologi Tafsir Profetik."

<sup>32</sup> Mukhtar Latif, *Orientasi ke Arah pemahaman filsafat Ilmu* (Jakarta: Kencana, 2015), hlm 103. Lihat Juga, Mustaqim, *Epistemologi Tafsir Kontemporer / Abdul Mustaqim*.

<sup>33</sup> Kamaruddin Mustamin dan Basri Basri, "Epistemologi Penafsiran Farid Esack Terhadap Ayat-Ayat Pembebasan," *Jurnal Ilmiah AL-Jauhari: Jurnal Studi Islam Dan Interdisipliner* 5, no. 2 (1 Oktober 2020): 171–91, <https://doi.org/10.30603/jiaj.v5i2.1767>, hlm 17.



presented is coherent and consistent in giving meaning to the verse in the Qur'an. In the Qur'an itself, there are 27 ayat that contain the word poor and generally have the same meaning.<sup>34</sup> When drawn in the context of M. Quraish Shihab's interpretation in the interpretation of Al-Misbah which specifically discusses the term poverty in the Qur'an, it can be seen how M. Quraish Shihab's consistency in interpreting the term poor and his efforts to present solutions to this reality.

*Third*, is pragmatics, an approach in tafsir studies that emphasizes the importance of understanding the meaning of Qur'anic verses in the context of practical use in everyday life. This theory focuses on how Qur'anic verses are used by Muslim communities to guide their actions and decisions. In pragmatics theory, the correct interpretation is one that helps guide practical actions and overcome the challenges of everyday life.<sup>35</sup> Pragmatic theory encourages interpreters to help find solutions to contemporary challenges and problems faced by Muslim society. This is very clear in the interpretation poured by M. Quraish Shihab in Tafsir Al-Misbah which has a social tone. how the interpretive efforts are very thick with cultural and social literary style (*al-adabi al-ijtima'i*), this can be seen from the interpretation that seeks to connect and find correlations with social phenomena and realities specifically in the phenomenon of poverty that occurs.

## Conclusions

Tafsir Al-Misbah is a work of interpretation that was born from the phenomenon of the decline of Qur'anic studies, where the Qur'an is no longer in its position as a holy book that becomes a way of life and a reference in life. In relation to the verses of poverty in the Qur'an, Quraish Shihab interprets the term poor as the state of someone who does not utilize his ability to produce something, work and the like. Because poor has the root word *سكن*, which means silence. One of the causes of the phenomenon and reality of poverty that is rooted in society is the misconception or misunderstanding in interpreting the basic foundations of Islamic teachings which tend to invite to give distance to worldly things (read: *zuhud*). In Tafsir Al-Misbah, it is explained about one of the factors to fulfill one's life needs is by working. Working in this case is to make every effort that is halal and beneficial personally and for the people around.

The interpretation poured out in Tafsir Al-Misbah, especially those related to the verses of poverty in the Qur'an, cannot be separated from the principles that prioritize the Sahih history and the context of the relationship between one verse and another (read: *munasabatul ayat*), as well as how the background of the descent of the verse then poured the meaning that is relevant to today's context. As a mufassir, it is very visible how the interpretive efforts marked in Tafsir Al-Misbah are very thick with cultural and societal literary styles (*al-adabi al-ijtima'i*), this can be seen from the interpretation that seeks to connect and find correlations with social phenomena and realities specifically in the phenomenon of poverty that occurs. M. Quraish Shihab tries to identify social issues described in the Qur'an related to poverty. The interpretive paradigm built in Tafsir Al-Misbah specifically related to poverty verses is confirmed and validated coherent, correspondent and paradigmatic.

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<sup>34</sup> Fauzi Arif Lubis, "Miskin Menurut Pandangan Al-Qur'an," *Tansiq* 1 (2018)., hlm 5.

<sup>35</sup> Mustaqim, *Epistemologi Tafsir Kontemporer* / Abdul Mustaqim.

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