

The Perfection of Religion in the Qur'an: QS Al-Mā'idah verse 3 in the view of Ibnu 'Abbas and Hamka's Interpretation

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Abstract: In this time, many cases of a wrong understanding of the perfection of religion will cause problems such as radicalism, disbelief of other groups and even terrorism. Therefore, the writer used two problem statements: how is the interpretation of religion perfection in QS. *al-Mā'idah* : 3 according to *Tafsīr Ibnu Abbās* and *Tafsīr Al-Azhar* then how is the relevance of Ibnu 'Abbas and Hamka's interpretation related to the perfection of religion with the Indonesian context. The method used by the writer in this research is library research with descriptive analysis and used philosophical hermeneutics by Hans Georg Gadamer. Islam does not freeze, Indonesia context that consists of various tribes, languages, cultures, and religions. Therefore, the meaning of surrender to God can be reflected in Indonesia. Because all religions also teach surrender to God or in other words "*kalimatun sawā*". If someone has a resigned attitude to God, it will minimize fanaticism, claiming the truth of his religion, insulting other groups who disagree with their perception, the narrow meaning of jihad and the blasphemy of religion even radicalism, because someone considers that in other religions there is also faith. However, change is greatly affected by time and space. In terms of religions, that is permanent and some are changing or in other words normative Islam and historical Islam. By having an attitude of surrender to God, it is possible to happen tolerant to other religions. In brief, Indonesia can still be a country with the slogan "*Bhineka Tunggal Ika*" which means "unity in diversity".

Keywords: The Perfection of Religion, QS Al-Mā'idah: 3, Ibnu 'Abbas, Hamka

1. Introduction

Islam is a universal religion because it had a long process, relayed by the prophets from the Prophet Adam to the last prophet, Prophet Muhammad. As the last messenger, the Prophet Muhammad was sent to all mankind by bringing mercy to the universe. Allah has also guaranteed that the Prophet's message was sufficient and perfect. Therefore, there is no requirement for Allah to send another prophet after the Prophet Muhammad. The perfection of Islam was originated from the Qur'an and Sunnah which at the same time as references for Muslims to determine a value; based on right and wrong, good and bad, praiseworthy or despicable.¹ Then, revealed QS. *al-Mā'idah* : 3:

“This day I have perfected your religion for you and completed My favour to you. I have chosen Islam to be your faith”.²

When the statement was understood slightly, *al-Mā'idah* : 3 was shown that Islam had been perfect. Therefore, all the problems from human life have an answer in religion. In reality, some problems have no answer in religion. These problems were consisted of: (1) we do not get answers related to small things or detail. Such as, how the Qur'an provides solutions to traffic congestion, the transportation ways must be right or left, how to cope with floods, how to educate Muslims to discipline in the queue, etc. There is a Qur'an that only provides signs about ethics. (2) issues which not clear and unequivocal in the Qur'an and Sunnah, then the *ijtihād* was needed and does not conflict with the soul and spirit of the Qur'an and Sunnah, (3) issues that remain a mystery, such as the nature of the spiritual, *qada*, *qadar*, etc.³

Lately, there was many case about interfaith. *First*, the HTI (Hizbut Tahrir Indonesia) disbelieves people who disagree with their perception.⁴ HTI is an organization that has the understanding to return Muslims to back to 'Islamic law'. HTI has the aim to establish *khilāfah* state. So, Islamic laws can be applied. According to their understanding, if a country does not implement the Islamic law then it is considered un-Islamic or infidel. With this perception, if the concept

¹ Kaelany, *Islam dan Aspek-Aspek Kemasyarakatan*, (Jakarta: Bumi Aksara, 2005), p. 63.

² The Quran; An English Translation of the Meaning of the Quran. Checked and Revised By: Mahmud Y. Zayid, (Lebanon: Dar Al-Choura, 1980), p. 74.

³ Kaelany, *Islam dan Aspek...*, p. 311.

⁴ “PBNU: HTI Mengkafirkan Orang Yang Tak Sepaham, Ini Memecah Umat” <https://news.detik.com/berita/d-3503053/pbnu-hti-mengkafirkan-orang-yang-tak-sepaham-ini-memecah-umat> accessed on 21 August 2019.

of *khilāfab* is applied in Indonesia it is not possibly caused by in Indonesia it is a pluralism population, based on religion, race, ethnicity, and others. They said the concept of Pancasila is a pagan system. Because it was considered to break the chain of Ottoman *khilāfab* in Turkey in 1923.

The Second, the case of blasphemy by DKI Jakarta Governor Basuki Thahaja Purnama as we known as Ahok. He was a speech on September 2018 when he visited the Kepulauan Seribu to the socialization of grouper cultivation program, he convinced the citizens that the program would be continued even if he did not become the Governor of DKI Jakarta, Ahok said:

“Jadi jangan percaya sama orang. Kan bisa saja dalam hati kecil bapak-ibu enggak bisa pilih saya, ya—*dibohongin* pake QS. *al-Mā'idah* : 51 macam-macam gitu, lho. Itu hak bapak-ibu. Ya. Jadi, kalo bapak-ibu, perasaan enggak bisa pilih, nih, karena takut masuk neraka, *dibodohin* gitu, ya, enggak apa-apa. Karena ini kan panggilan pribadi bapak-ibu. Program ini jalan saja. Ya, jadi bapak ibu-enggak usah merasa enggak enak dalam nuraninya enggak bisa pilih Ahok. Enggak suka *ama* (sama) Ahok. Tapi programnya, gue kalo terima, gue enggak enak dong *ama* dia, gue utang budi. Jangan. Kalau bapak-ibu punya perasaan enggak enak, nanti mati pelan-pelan, lho, kena *stroke*”.⁵

Ahok's statement about QS. *al-Mā'idah* : 51 sparked a lot of criticism in society. It became viral when Buni Yani uploaded to YouTube. In response to the video, many Islamic organizations in Indonesia complained about the Ahok case to the authorities. Thousands of Islamic organizations commanded by FPI (Front Pembela Islam) held a demonstration in front of the Jakarta City Hall to demand Ahok as a religious blasphemer to be processed immediately.

The Third, such as the case of a suicide bombing attacked three churches in Surabaya.⁶ The suicide bombing was understood by some people as jihad, but the true meaning of jihad is earnest to something. The meaning of jihad adjusted to the situation, if the condition is safe, do not use war as a jihad. The suicide bombing was not included in jihad, because the situation was not war or colonized. So, it didn't demand to blow themselves up, it was tyranny.

⁵ “Kasus Penodaan Agama, Ahok Divonis Dua Tahun Penjara” <https://nasional.tempo.co/read/873597/kasus-penodaan-agama-ahok-divonis-2-tahun-penjara/full&view=ok> accessed on 21 August 2019.

⁶ “Serangan Bom di Tiga Gereja Surabaya: Pelaku Bom Bunuh Diri, Perempuan yang Membawa Dua Anak” <https://www.bbc.com/indonesia/indonesia-44097913> accessed on 21 August 2019.

The Fourth, a case which still warmly related with blasphemy, the lecture of Ustaz Abdul Somad (UAS) allegedly insulting the symbol of Christianity. In the video of his lecture, he said that inside the cross there is a jinn.⁷ This gave rise to many pros and cons among the people.

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

In this research, we using the hermeneutic theory of Hans Georg Gadamer. Therefore, the writer was helped by the theories to understand the reason of Ibnu Abbās and Hamka about “the perfection of religion” and how their interpretation can be applied for Indonesia context.

This theory says the theological intention of the interpreter is very influential in taking meaning from a text. Reading and understanding the text is a dialogue to build up a synthesis between the world of the text and the world of the reader. Therefore, the understanding process does not obtain poor and dry results.⁸ It is necessary to pay attention to one context with another. To be able to interpret, mufasir cannot be in space. In this case, the pre-understanding of mufasir will be very influential and go inside the interpretation of the text. Every understanding is a historical, dialectical and linguistic.⁹

Therefore, to understanding a text it is necessary to look at the situation and background of mufasir, such as the social, economic, political, cultural and educational history of mufasir. This theory can be used to see the viewpoints of mufasir Ibnu Abbās and Hamka about the perfection of religion in al-Mā'idah verse 3.

⁷ “Abdul Somad Dilaporkan Ke Mabes Polri Atas Dugaan Penistaan Agama” <https://tirto.id/abdul-somad-dilaporkan-ke-mabes-polri-atas-dugaan-penistaan-agama-egx2> accessed on 21 August 2019.

⁸ Sofyan A.P., “Hermeneutika Gadamer dan Relevansinya dengan Tafsir”, *Jurnal Farabi*, Vol.11, No. 2, 2014, p 115.

⁹ Sofyan A.P. Kau, “Hermeneutika Gadamer...”, p. 116.

2. Ibnu 'Abbas's Interpretation in *Tafsir Ibnu 'Abbās* about the Perfection of Religion in *Al-Mā'idah* Verse 3

2.1. Biography of Ibnu 'Abbas

Full name of Ibnu 'Abbas is Abdullah bin Abbas bin Abdul Muttalib bin Hashim bin Abdi Manaf al-Quraisyi al-Hasyimi, son of uncle The Prophet Muhammad. His mother's name is Ummul Fadl Lubanah bint al-Haris al-Hilaliyah. Ibnu 'Abbas was born when Bani Hashim was in Shi'ib, three or five years before migration.¹⁰ He was born three years before the migration of The Prophet Muhammad to Medina and was thirteen years old when The Prophet Muhammad died. In several narrations mentioned, he was fat, white, and tall.¹¹ Ibnu 'Abbas passed away in Taif on 65 H.¹²

Ibnu 'Abbas is also known as *Baḥr al-ʿIlm* (sea of knowledge), *Habr al-Ummah* (the scholars of the people), *Turjumān al-Qur'an* (interpreter of the Qur'an), *Ra'īs al-Mufasssirin* (leader of mufasir), *al-Baḥr* (ocean), and also *Habr al-Qur'ān* (the scholars Al-Qur'an).¹³ Evidenced by the prayer of The Prophet Muhammad and his persistence in seeking knowledge, Ibnu 'Abbas who was a friend of The Prophet and his nephew who became the first mufasir among his the companions at that time.

In understanding the meaning of Qur'anic verses, Ibnu 'Abbas refers to many Arabic poems, because his knowledge of Arabic and his understanding of literature is very high and comprehensive.¹⁴ From his knowledge, he was considered to be the first person to build a school of interpretation in which linguistics and ancient poetry are taught as complementary subjects. Ibnu 'Abbas not only use his thought in interpreting verses, but he also based on his riwayat, even known that the riwayat of Ibnu 'Abbas total 660 hadiths, 95 of which were agreed by al-Bukhari and Muslim, al-Bukhari separately 120 hadiths and Muslims 49 pieces.¹⁵

¹⁰ Manna Khalil Al-Qattan, *Studi Ilmu-Ilmu Qur'an*, (Bogor: Pustaka Litera AntarNusa, 2013), p. 522.

¹¹ Yusida Fitriyati, "Kedudukan Ashabah dalam Kasus 'Aul Menurut Ibnu 'Abbas" *Jurnal Nurani*, Vol. 14, No. 2, 2014, p. 5.

¹² Manna Khalil Al-Qattan, *Studi Ilmu-Ilmu Qur'an...*, p. 522.

¹³ A. Hasan Asy'ari The scholars'i, "Tanwir Al-Miqbas Min Tafsir Ibnu 'Abbas Karya Al-Fairuzabadi" *Jurnal Wabana Akademika*, Vol. 6, No. 2, September 2004, p. 144.

¹⁴ Manna Khalil Al-Qattan, *Studi Ilmu...*, p. 499.

¹⁵ A. Hasan Asy'ari The scholars'i, "Tanwir Al-Miqbas...", p. 145.

2.2. Tafsir Ibnu 'Abbās

Quote of Ibnu 'Abbas regarding countless interpretations, what has been quoted from him has been compiled in a book briefly which is called *Tafsir Ibnu 'Abbās*. Inside the Tafsir Ibnu 'Abbas there is a variety of different quote and sanad, but the best sanad is through Ali bin Abu Talhah.¹⁶ Tafsir Ibnu 'Abbas is the longest recorded which is propped up of Ibnu 'Abbas. This interpretation also used as a support by Al-Bukhari, Ath-Tabari, Ibnu Abu Hatim, and Ibnu Al-Mundhir.¹⁷

His full name is Ali bin Abu Talhah bin Al-Makhariq. His father name is Salim bin Al-Makhariq. Descendant of Bani Hasyim. His was known as Ali bin Abu Talhah Al-Hasyimi because his father was a helper of Al-Abbas bin Abdul Muttalib's family who later frees up him. The birth of Ali bin Abu Thalhhah estimated in the 9th decade of the first century Hijriyah or it can be said that the birth of Ali bin Abu Talhah before the death of Sa'id bin Zubair, before 94 H. Ali bin Abu Thalhhah passed away in Hamsh on 143 H.¹⁸

Ali bin Abu Talhah grew up as a young man in the Arabian Peninsula and spent part of his life there. Then he moved to Hamsh. He studied various kinds of knowledge from different sources in that time, it was formed his scientific personality and thought maturity. Which is hadith, interpretation, fiqh and other has been learned in school. And make it an expert in interpretation and hadith.¹⁹ Ali bin Abu Talhah studied to the companions and the tabi'in, which is: Mujahid bin Jabar Al-Makki, Sa'id bin Zubair and Ikrimah.²⁰ Besides known as *muhadis*, he also known as a mufasir. The sheets of his interpretation famous among the scholars, so Imam Ahmad bin Hanbal advised students to travel to Egypt to get the value of interpretation sheet. He said "In Egypt, there is interpretation sheet was quoted by Ali bin Abu Talhah. If there are people who travel to that country, many of them are looking for this interpretation."²¹

¹⁶ Manna Khalil Al-Qattan, *Studi Ilmu...*, p. 522.

¹⁷ Ali bin Abu Thalhhah, *Tafsir Ibnu 'Abbas (Al-Musamma Shabifah Ali bin Abu Thalhhah an Ibni Abbas fi Tafsir Al-Qur'an Al-Karim), Tabqiq dan Takhrij: Rasyid Abdul Mun'im Ar-Rajal*, (Jakarta: Pustaka Azzam, 2009), p. 17.

¹⁸ Ali bin Abu Thalhhah, *Tafsir Ibnu 'Abbas...*, p. 5-8.

¹⁹ Ali bin Abu Thalhhah, *Tafsir Ibnu 'Abbas...*, p. 7-9.

²⁰ Ali bin Abu Thalhhah, *Tafsir Ibnu 'Abbas...*, p. 9.

²¹ Ali bin Abu Thalhhah, *Tafsir Ibnu 'Abbas...*, p. 17.

2.3. Interpretation by Ibnu 'Abbas in QS. *al-Mā'idah* : 3

Bellow this the interpretation by Ibnu 'Abbas about the perfection of religion in QS. *al-Mā'idah* : 3:

“This day I have perfected your religion for you”

Regarding the meaning of the sentence fragment above, Ibnu 'Abbas through the quote of Ali bin Abu Talhah that what is meant by the religion above is the religion of Islam. Then for the meaning that has been perfected which is the faith of The Prophet Muhammad and the people who believe, Allah will not increase and reduce their faith, as following:

“That is the religion of Islam. He said: Allah SWT preached to The Prophet Muhammad and the people who believe that He has perfected their faith. Therefore, they do not need any more addition forever. Allah SWT also has perfected their faith, so He will not reduce it forever. He has been pleased with that religion, so He will not hate it forever”²²

According to Ibnu 'Abbas in the sentence above interpret the word “*akmaltu*” with faith. Allah has perfected the faith of the Prophet Muhammad and the believers. Then, Ibnu 'Abbas interpreting sentence fragment about the perfection of religion as following:

“This day I have perfected your religion for you and completed My favour to you. I have chosen Islam to be your faith”

In the sentence above, Ibnu 'Abbas said that in the past all Muslims and polytheists had performed the Hajj. Then when the verse in the Surah “Bara'ah” came down, the polytheists are cleansed from the Haram mosque. After that, the Muslim people who performed the Hajj in Baitullah were not included the polytheists. This is one of the perfections of favour from Allah SWT. It can be concluded from the sentence above, the meaning of the word “*atmamtu*” is the blessing of Allah that has been given to Muslims who are free from the polytheists when performing Hajj.

In interpreting sentence fragment of the QS. *al-Mā'idah* : 3 Ibnu 'Abbas notice *asbabun nuzul*. That the verse came down when The Prophet Muhammad was performing Hajj Wada' and in the mid preaching of The Prophet Muhammad

²² Ali bin Abu Thalhhah, *Tafsir Ibnu 'Abbas...*, p. 234.

came down QS. *al-Mā'idah* : 3, declare that Islam was perfect, there's no additional religion after Islam.

3. Hamka's Interpretation in *Tafsir Al-Azhar* about the Perfection of Religion in *Al-Mā'idah* Verse 3

3.1. Biography of Hamka

Haji Abdul Malik bin Abdul Karim Amirullah, widely known by his abbreviated as Hamka. Was born in Sungai Batang, Maninjau, on 17 February 1908 or 14 Muharram 1320 Hijriyah. His father, Haji Abdul Karim Amrullah, known as Haji Rasul, his a very famous scholar in Minangkabau, West Sumatra.²³ His mother's name is Shafiyah bint Bagindo nan Batuah.²⁴ On Friday, 24 July 1981 Hamka passed away at the age of 73, accompanied by his wife Khadijah, and his son Afif Amrullah and some close the companions.²⁵ Hamka was buried in TPU Tanah Kusir by leaving 10 children consisting of 7 boys and 3 girls. His second wife, Siti Khadijah, passed away a few years after Hamka.²⁶ Abdul Malik is his childhood nickname. He began the education by reading the Qur'an at his parent's house when they moved from Maninjau to Padang Panjang. Two years later, at 7 years old, Hamka was entered into village school by his father, then in 1916 was put into a *Diniyyah School*.²⁷ In that year, when Zainuddin Labai el-Yunusi founded the Diniyyah School in the evening, at Usang Market, Padang Panjang, then Hamka was put by his father into this school.²⁸

Because of her parent's divorce, Hamka escapes to Java. When Hamka was in Bengkulen, he got smallpox. Then, he stopped it. After recovering, he returned to Padang Panjang with a face full of smallpox scars. A year later, in 1924, Hamka returned to Java. Approximately one-year Hamka was in Java. According to him, over there he found a new spirit in studying Islam.²⁹ Hamka began his journey

²³ Ahmad Hakim and M. Thalhah, *Politik Bermoral Agama Tafsir Politik Hamka*, (Yogyakarta: UII Press, 2005), p. 25.

²⁴ Bukhori A. Shomad, "Tafsir Al-Qur'an & Dinamika Sosial Politik (Studi Terhadap Tafsir Al-Azhar Karya Hamka)" *Jurnal Tapis* Vol. 9 No.2, 2013, p. 87.

²⁵ Malkan, "Tafsir Al-Azhar: Suatu Tinjauan Biografis dan Metodologis" *Jurnal Hunafa*, Vol. 6, No.3, Desember 2009, p. 366.

²⁶ M. Nur Fahrul Lukmanul Khakim, "Nilai Kebangsaan dalam Karya Sastra Hamka 1930-1962" *Jurnal Sejarah dan Budaya*, Vol. 8 No. 2, 2014, p. 155.

²⁷ Ahmad Hakim and M. Thalhah, *Politik Bermoral...*, p. 26.

²⁸ Usep Taufik Hidayat, "Tafsir Al-Azhar : Menyelami Kedalaman Tasawuf Hamka" *Jurnal Al-Turas* Vol. XXI, No. 1, 2015, p. 52.

²⁹ Malkan, "Tafsir Al-Azhar: Suatu Tinjauan Biografis dan Metodologis"..., p. 363.

in the city of Yogyakarta, where Muhammadiyah was born through the path of Amrullah, his uncle. Then he got the opportunity to take a course organized by Muhammadiyah and Syarikat Islam. On this occasion, Hamka met with Ki Bagus Hadikusumo, Hamka learned the Qur'an from him. He also met with H.O.S. Cokroaminoto and heard his lecture on Islam and socialism. He also had the opportunity to exchange ideas with several important figures, such as Haji Fachruddin and Syamsul Rijal, leader of *Jong Islamieten Bond*, an organization that aim to study Islam and teach that its teachings are carried out, develop sympathetic feelings to Islam and followers, and also show a tolerant attitude to other religions.³⁰ Then Hamka continued his journey to Pekalongan about six months. Overthere, he met his father's son-in-law, A. R. Sutan Mansur. Since then, Hamka has actualized himself as an Islamic teacher and broadcaster. At the age of 16, Hamka has made a speech in everywhere with a new soul and spirit of awareness.³¹

After the second war, in 1945 Hamka returned to Padang Panjang. Hamka founded a school, it called *Kulliyatul Muballighin*. In here, Hamka has the opportunity to distribute his journalistic expertise by publishing the first Padang Panjang magazine was called *Menara*.³² In 1950 Hamka moved to Jakarta and was appointed as a high official in Religion, appointed by the Indonesian Minister of Religion. Hamka served from 1951 until 1960. Soekarno gave two options to remain in office or continue his activities at Masyumi (Dewan Syura Muslim Indonesia). Then Hamka chose his political activities in Masyumi.³³ In addition to being an official, Hamka spends most of the time for teaching, writing, editing and publishing *Panji Masyarakat* magazine. When Hamka became high official and advisor to the Ministry of Religion, his position provided an opportunity for him to attend a conference abroad. In 1952, the United States government invited him to stay for four months. During the visit, Hamka had a more open view of non-Islamic countries. Hamka returns to Indonesia, he published his journey book while in America, *Empat Bulan di Amerika* two volumes.³⁴

Two months before he died, Hamka served as president of MUI (Majelis The scholars Indonesia) since 1975 and he chose to resign because the problem

³⁰ Ahmad Hakim and M. Thalbah, *Politik Bermoral...*, p. 26.

³¹ Malkan, "Tafsir Al-Azhar: Suatu Tinjauan Biografis dan Metodologis" ..., p. 363.

³² Setiamin, "Lokalitas dalam Tafsir Al-Azhar Karya Hamka (Analisis Kritis Atas QS. *al-Baqarah* [2])" Thesis. Tulungagung: Institut Agama Islam Negeri Tulungagung, 2018, p. 57.

³³ Avif Alviyah, "Metode Penafsiran Buya Hamka dalam Tafsir Al-Azhar" *Jurnal Ilmu Ushuluddin*, Vol. 15, No. 1, 2016, p. 190.

³⁴ Ahmad Hakim and M. Thalbah, *Politik Bermoral...*, p. 27.

of Christmas celebrations carried out along with followers of other religions, including Muslim. When Hamka became the president of MUI, he issued a fatwa that it was unlawful for a Muslim to attend the Christmas celebration. The fatwa was criticized by the Ministry of Religion, Alamsyah Ratu Perwira and asked him to be revoked.³⁵ Two months after his resignation, he was treated in hospital because he had a heart attack. For approximately one week, he was lying in Pertamina Hospital in Jakarta, which was handled by an expert doctor.

Hamka has written more than one hundred books, including fiction, politics, history, sufism and interpretation. Among the works in the literature:³⁶ *Si Sabariah* (1928), *Laila Majnun* (1932), *Di Bawah Lindungan Ka'bah* (1937), *Tenggelamnya Kapal Van Der Wijck* (1939), *Didalam Lembah Kehidupan* (1939), *Pedoman Muballigh Islam* (1937), *Agama dan Perempuan* (1939), *Tasawuf Modern* (1939), *Falsafah Hidup* (1939), *Negara Islam* (1946), *Islam dan Demokrasi* (1946), *Revolusi Pikiran* (1946) and many more.

3.2. History of *Tafsir Al-Azhar*

In 1959, Hamka began writing *Tafsir Al-Azhar*. The work began with Kuliah Subuh delivered at the Al-Azhar mosque in Kebayoran Baru, Jakarta. The name of the mosque was given by Sheikh Mahmoud Syaltout, Chancellor of the Al-Azhar University of Egypt during a visit to Indonesia in December 1960. The interpretation was named *Tafsir Al-Azhar* by the author because it was born from the Al-Azhar mosque, the name given by Mahmoud Syaltout. Hamka began his Kuliah Subuh at the Al-Azhar mosque by interpreting QS. *al-Mu'minin* published in the Panji Masyarakat magazine. Al-Azhar mosque was accused by the Orde Lama as headquarter of "Neo Masyumi" and "Hamkaim". *Panji Masyarakat* magazine was banned from publishing. Then, Hamka published *Gema Islam* magazine which contained the writing of one and a half juz from QS. *al-Mu'minin*, which is juz 18 to juz 19.³⁷ On Monday, 12 Ramadan 1382 or coinciding on 27 January 1964, after Hamka gave a lecture at the Al-Azhar mosque, he was captured by the Orde Lama authorities and put into jail. Hamka was placed in several rest homes in the peak area, which is Herlina Bungalow,

³⁵ Ahmad Hakim and M. Thalhah, *Politik Bermoral...*, p. 28-29.

³⁶ Ahmad Hakim and M. Thalhah, *Politik Bermoral...*, p. 33.

³⁷ Abdul Manan Syafi'i, "Pengaruh *Tafsir Al-Manār* Terhadap *Tafsir Al-Azhar*" *Jurnal Miqot* Vol. Xxxviii No. 2, 2014, p. 268.

Harjuna, Mega Mendung Brimob Bungalow, and Cimacan police detention room. In detention house, Hamka continued writing *Tafsir Al-Azhar*. When the Orde Lama government collapsed and was replaced by the Orde Baru under the leadership of Soeharto, Hamka was acquitted of charges. He used this opportunity to improve and perfecting *Tafsir Al-Azhar*.³⁸

The total of *Tafsir Al-Azhar* is 30 chapters, first published in 1968 by Pembimbing Masa *from* the first chapter to four chapters. The next was published by Pustaka Islam Surabaya Publisher from juz 15 to 30 in 1973. The last one is from juz 5 to juz 14 was published by Yayasan Nurul Islam Jakarta Publisher in 1979.³⁹

3.3. Interpretation by Hamka in QS. *al-Mā'idah* : 3

Interpreting by Hamka in *Tafsir Al-Azhar* about the perfection of religion in QS. *al-Mā'idah* : 3, as following:

“This day I have perfected your religion for you”

In the sentence above, Hamka interpret “I have perfected” with:

“Belief, worship, syari’ah, muamalah, and munakahat that everything is enough, there will be no more addition. The Prophet Muhammad is the last the Prophet, after that, there will be no additional the Prophet, because religion is sufficient for all humans”.⁴⁰

Everything that which has been specified by Allah, in terms of belief, worship and syari’ah must not be added again, because it is quite perfect. However, things that are not related to syari’ah worship are given the freedom for ijtiḥad. Ijtiḥad may be carried out by someone on the condition of Islam, peace, understanding, justice and mastering the sciences related to the Qur’an. Need to know that the result of ijtiḥad by human not as strong as the Qur’an and Hadith. The great scholars tried so hard in doing the ijtiḥad to understand *nash* Al-Qur’an which still needed an explanation. The scholars have warned the results of their ijtiḥad are not entirely certain, we can review again. If someone does ijtiḥad and the result of ijtiḥad is correct, he will get two rewards but if the result of ijtiḥad is wrong he will get one reward.

³⁸ Ahmad Hakim and M. Thalhah, *Politik Bermoral...*, p. 31.

³⁹ Abdul Manan Syafi’i, “Pengaruh *Tafsir Al-Manār* Terhadap Tafsir Al-Azhar”..., p. 268.

⁴⁰ Hamka, *Tafsir Al-Azhar*, Volume 3 (Singapura: Pustaka Nasional Pte Ltd, 2003), p. 1611.

According to the sentence above, the word “*akmaltu*” interpreted as perfect in terms of faith, worship, syariah, muamalah, and munakahat. Then, Hamka continues his interpretation:

“And completed My favour to you”

In the sentence above, Hamka interprets it with:

“A favour have been equipped by the conquest of all Arab lands under Islamic rule, Mecca has been cleansed of idols, and every year people are free to perform the Hajj connecting Sunnah of The Prophet Muhammad, and Medina becomes the second holy city. And the polytheists will no longer tawaf around the Ka’bah, and the favor will still be maintained by Allah forever.”

According to the sentence above, the word “*atmamtu*” interpreted as a favor of Allah that has been given by someone as a Muslim. Then Hamka interprets that Islam is a religion which Allah has approved, as its interpretation:

“I have chosen Islam to be your faith”

Hamka also explained how perfect Islam was revealed by Allah SWT. According to Hamka, the perfect religion is a religion that recognizes and develop the talent for human growth and humanity and does not freeze. The religion of Islam is very compatible with time. If we see at theories created by the human that ending by “isms” it is never perfect because it always changes caused by climate change or changes in space and time. If a thought is not compatible with the time or has reached a static point. Then the thought should be done “renovation” with the requirement it does not contradict the basic principles of religion. With “renovation”, Islam always suitable for every place and community development, so the interpretation of the text does not freeze up.⁴¹

Determining Ka’bah as the Qibla is a provision from heaven. However, we come to Ka’bah with camel, car, plane, it is a means of transportation from the result of human progress. If anyone holds fast to Ka’bah by camel, he will be miserable. Today the technology has sophisticated, we can go on the pilgrimage easily, comfort and do not spend much time on the road when we use the plane. It is an example of *ijtihad* in terms of transportation to go to Ka’bah.

⁴¹ “Kultum Quraish Shihab: Kejumudan dan Mereka yang Menyembah Kitab Suci”, <https://tirto.id/kejumudan-dan-mereka-yang-menyembah-kitab-suci-cqtv> accessed on 30 August 2019 at 08.26 a.m

Hamka gave the example of *ijtihad* based on his own experience in the Muhammadiyah circles about the relationship between revelation and religion according to the activities of the human mind. As written in his interpretation:

“Before World War II the Muhammadiyah’s scholars (male members) with ‘Aisyiah (female members), should use a barrier curtain. Is this why The scholars think so? Is there a clear command (valid *nash*) obliging in the Qur’an and Hadith? No one requires to have a meeting for discussion. There is only if a man wants to converse with the wives of The Prophet Muhammad should be behind the barrier. As in QS. *al-Ah}zab: 53*”

“Therefore *nash* is valid in this verse only if a Mu’min wants to ask The Prophet’s wives from behind the barrier. Nothing in this verse can be taken as information to oblige to put up a barrier if there is a meeting with men of faith and women of faith. But the guidance if there is a meeting with men with women is clearly in QS. *an-Nur: 30-31*. That is for women of faith retain vision, keep honor and not accentuate jewelry (beauty), and for men of faith are also commanded to keep a glance, keep an honor. Both of these verses it is only ordered in general meeting keep a manner”.

The scholars have been done the *ijtihad* about why they should use a barrier curtain to avoid danger, as:

سَدٌّ لِلذَّرِيْعَةِ

“Closed the door of danger”

Someone do the *ijtihad* uses his mind to see what nearing perfection by looking at space and time, because the law and legal consequence, this shows that Islam has been perfect.

From the description of interpretation above by Hamka, it can be concluded in general interpretation of Hamka about the perfection of religion that was strongly influenced by the social condition and the development of Indonesian society at that time. Hamka gave the example of allowed to *ijtihad*, he gave an example based on his own experience.

4. Relevance of the Perfection of Religion in QS Al-Mā'idah: 3 based on Indonesian Condition

Geographically Indonesia has more than 13 thousand islands scattered from Sabang to Merauke. This is what makes Indonesia consists of various tribes, languages, cultures, belief systems and religions. Diversity is the main attraction for the Indonesian people. While the number of tribes inhabiting large and small islands is 358 tribes and 200 sub-tribes spread throughout Indonesia.⁴² The total population of Indonesia in 2019 is 269 million. Indonesia was ranked fourth as the country with the most population in the world after China with 1.4 billion people, India with 1.3 billion people, and the United States with 328 million people.⁴³ Indonesia is a country with various religions. 87.81% population Muslim in Indonesia, 6.96% Protestant, 2.9% Catholic, 1.69% Hindu, 0.72% Buddhist, 0.05% Confucian, and 0.13% other religions.⁴⁴ It can be seen that Indonesia is a Muslim majority community. But Indonesia is not an Islamic state. Indonesia is a country that was built based on Pancasila.

Islam looks pluralism as an attitude of mutual respect and tolerance toward other religions, but it does not mean that all religions are the same, not considering the God is the same with your God. However, Islam still recognizes the existence of religious pluralism by recognizing the differences and identities of each religion. Therefore, pluralism is oriented to eliminate conflicts, differences and the identity of existing religion.⁴⁵

Religious pluralism is an attitude of acknowledging, respecting, maintaining and even developing or enriching the plural situation. In the context of religious pluralism refers to the attitude that all religions, even in different ways, lead to the same goal, which is God. Pluralism means built up the tolerance, which requires the recognition that each religion with adherents have the same right to exist. Therefore, that must be built are feelings and attitude of mutual respect, it is tolerance.⁴⁶

⁴² Firdaus M. Yunus, "Agama dan Pluralisme", *Jurnal Islam Futura*, Vol. 13. No. 2, 2014, p. 214.

⁴³ Dwi Hadya Jayani, "Jumlah Penduduk Indonesia 269 Juta Jiwa, Terbesar Keempat di Dunia", <https://databoks.katadata.co.id> accessed on 31 August 2019 at 09.00 a.m.

⁴⁴ "Agama di Indonesia", <https://Wikipedia.org> accessed on 31 August 2019 at 09.00 a.m.

⁴⁵ M. Syaiful Rahman, "Islam dan Pluralisme", *Jurnal Fikrah*, Vol. 2, No. 1, 2014, p. 406-407.

⁴⁶ Umi Sumbulah and Nurjanah, *Pluralisme Agama; Makna dan Lokalitas Pola Kerukunan Antarumat Beragama*, (Malang: UIN Maliki Press, 2013), p. 31-32.

Islam as *rahmatan lil 'ālamīn* has arranged all relations, which is in the theological, ritual, social, muamalah, and humanity aspect.⁴⁷ The scholars try to unite culture and religion with Islam that is *rahmatan lil 'ālamīn* without damaging local culture. According to that state, Indonesian people recognize Islam as a tolerant religion. There was no insult to other religions.⁴⁸ Not be realized a country without tolerance among religious people. There is no peace and serenity in practicing worship. If a country no longer implements the tolerance among religious communities, Indonesia could become a barbaric country, even between one religion and another will knock each other down and war in Indonesia.

If we look at the current conditions in Indonesia, there is disputing concerning religion. The causes of social conflict involving religion occur in Indonesia caused by *First*, blasphemy of religion. Like the case of Ahok and Ustaz Abdul Somad (UAS). Religion is a gift from God, intended for the benefit, goodness, and welfare of humanity. Religion, for Indonesian people, becomes very valuable. Therefore, every adherent of a particular religion will try to defend and defend his religion with the capabilities he has. If the religion which believed is abused or insulted by others, the person will be offended even very angry.⁴⁹ Religion is something that makes a person have a deep emotional. *Second*, the silting of religion, egoism, and fanaticism. This is very dangerous because the difference in the way of fighting for religious understanding that is embraced can cause selfishness, it can cause a war of opinion because feeling the religion are the most correct, and also insulting other group or religion because of disagreement.⁵⁰ As the case in Indonesia, HTI (Hizbut Tahrir Indonesia) disbelieves people who disagree with their perception. the silting of religion also dangerous, because it can cause a narrow understanding of religion, such as the narrowly understood doctrine of jihad. The example is the suicide bombing that occurred in Surabaya.

The source of religious conflict usually claims that his religion is the most correct than the others. Therefore, religious teachers or scholars teach their community to be moderate and tolerant and accept pluralism.⁵¹ Comprehensive about the wrong religion will cause the wrong action too. If this comprehensive

⁴⁷ Muhammad Makmun Rasyid, "Islam *Rahmatan Lil Alamin* Perspektif KH. Hasyim Muzadi", *Jurnal Episteme*, Vol. 11, No. 1, 2016, p. 108.

⁴⁸ Anang Lukman Afandi, "Negara dan Pluralisme Agama (Studi Pemikiran Hasyim Muzadi Tentang Pluralisme Agama di Indonesia Pasca Orde Baru)" Thesis. Jakarta: Universitas Islam Negeri Syarif Hidayatullah, 2011, p. 4.

⁴⁹ Umi Sumbulah and Nurjanah, *Pluralisme Agama...*, p. 214-215.

⁵⁰ Umi Sumbulah and Nurjanah, *Pluralisme Agama...*, p. 216.

⁵¹ Umi Sumbulah and Nurjanah, *Pluralisme Agama...*, p. 220.

still maintained, it will cause static in religion. From this the beginning of the act of violence in the name of religion.⁵²

Based on the phenomena was occurred in Indonesia, that the perfection of religion in the Indonesian context when referring to the mufasir viewpoints and the reader, basically Ibnu 'Abbas and Hamka there is a similarity in interpreting the perfection of religion in terms of faith, which is surrender to God. However, Hamka more detailed in interpreting the perfection of religion. Keep in mind that different backgrounds can produce different interpretations and the development of time will produce various interpretations and demand new interpretations. Therefore, the meaning of surrender to God can be reflected in Indonesia. Because all religions also teach surrender to God or in other words "*kalimatun sawā*". If someone has a resigned attitude to God, it will minimize fanaticism, claiming the truth of religion even radicalism, because someone considers that in other religions there is also faith. However, change is greatly affected by time and space. In terms of religions, that is permanent and some are changing or in other words normative Islam and historical Islam.

By having an attitude of surrender to God, it is possible to happen tolerant to other religions. Islam entered Indonesia which various races, customs, cultures, ethnicities, and different religions. By the slogan '*Bhineka Tunggal Ika*' which means "unity in diversity". Because basically, Islam is "*ṣālih li kulli zamān wa makān*", this shows that Islam in Indonesia is not rigid.

5. Conclusion

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

Indonesia is a country that consists of various tribes, languages, cultures, and religions. Islam is *rahmatan lil 'ālamīn* that has been entered into Indonesia without damaging the local culture. The minimum of understanding of a person about religion can cause misunderstanding of religion that results in radicalism

⁵² Muhammad Makmun Rasyid, "Islam *Rahmatan Lil Alamin*...", p. 96.

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

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