



Fitrah: Becoming a Proportional Human (Comparative Study: Indonesian Tafsir Perspectives)

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Abstract

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Often human fitrah is interpreted as human potential in knowing good and bad, but if explored more deeply, human fitrah has a forming component. Tafsir alMisbah and alAzhar were chosen to unravel these components. Both of these interpretations have a uniqueness that is the use of adaby ijtimai' or societal style, but different angles of approach and orientation. Quraish Shihab tends to be systematic, structural, and psyco-sociological. Meanwhile, Hamka tends to be philosophical, Sufistic, and sociological. This research is qualitative research using literature review data. This research uses a comparative method. The research steps by explaining the concept of the study in general, then examined based on both interpretations referring to the object of the verse that can represent aspects of fitrah in detail. According to tafsir alMisbah, human nature is a facility from God for humans to recognise Him and obey Him. Meanwhile, according to the interpretation of al-Azhar, human nature is a means of acknowledging the existence of the Creator since humans can use reason. Dimensionally, human nature is divided into three parts, 1) fitrah *jismiyyah*, 2) *fitrah nafsiyyah* (i.) *nafs*, ii.) *'aql*, iii.) *qolb*, 3) *fitrah ruhiyyah*. All three function differently but cannot operate partially, the combination of aspects collaborates to become fitrah.

INTRODUCTION

Often human fitrah is interpreted as human potential in knowing good and bad, whereas human fitrah should be a concept that can influence and play a positive role in the pattern of life of modern Islamic society in Indonesia. The concept of human nature in an Islamic perspective is based on the Qur'anic text, so the most ideal method uses an interpretative perspective. The explanation of human fitrah is found in QS. 30: 30, the derivation of the word fitrah is 20 in the Quran, there are 17 letters with various forms. There are 9 *madhi fi'il*, fitrah means to create or make. Then there are 2 *mudari ' fi'il*, which means to break or split. Then there are 6 *fa'il isim*, which means to create and make. Then there is 1 *maf'ul isim*, which means breaking and splitting. Then there are 2 *maṣḍar isim*, which means unbalanced.¹ There are 2 words for fitrah in QS. 30: 30, namely the word *fitrota* and the word *fathoro*, which means 'to create'.

Etymologically, human fitrah is the creation of human beings from the beginning in a state of God, Muslim religion, and has a good and right nature.² God creates in human beings a fitrah that always tends to monotheistic recognition, because it is in harmony with the mind that guides it to healthy thinking.³ In the Prophet's hadith riwayat Bukhari⁴ explained that 'all children are born in a state of fitrah (pure, good, without ugliness), then their parents make them Jews, Christians, and Majusi.

Research on the concept of human fitrah in the scope of tafsir has been widely done. From classical to contemporary *mufassirs* understand human nature as fitrah, holy, spirit, with different points of view, goals, and interests. But the interpretation conveyed is not conceptualised as a whole and not as a whole. In addition, there is still very little discussion about the concept of human nature from the perspective of *the mufassir*. Especially in the context of Indonesia, which is plural and the dynamics of complex national issues, the concept of human nature should be implemented properly. Tafsir al-Azhar and al-Mishbah were chosen because in other tafsir books the meaning of human nature is only limited to the potential for good and bad, body and spirit, whereas the meaning of human nature is not limited to this meaning. The author sees the uniqueness in the interpretation of *al-Mishbah* and *al-Azhar* related to the meaning of fitrah, based on a sample of verses that represent the conception of human nature as the basic material for tracking tasir, then compared and combined with the interpretation of the two books of interpretation. Both sources of interpretation are the works of Indonesian *mufassirs* so that their interpretations are based on phenomena in Indonesia, of course, with different time contexts.

¹ Muhammad Fu'ad Abdul Baqi, *Mu'jam al-Mufahras Li al-faz al-Qur'an* (Beirut: Dar al-Fikr, 1945), pp. 522-523.

²Ibn Katsir, *Tafsir Al-Qur'an Al-'Adzim* (Beirut: Darul Ankas, tt), p. 358.

³ Maraghi, *Tafsir Al-Maraghi*, Terj. Bahrn Abu Bakar (Semarang: PT Karya Toha Putra, 1992), p. 83.

⁴Bukhari, *Shahih Bukhari* (Beirut: Dar Al-Fikr, 1981, juz I), p. 104.

Many studies related to human nature have been conducted, such as the works of Yasien Mohammed (1996),⁵ Holil Ma'mun (2003),⁶ Anto Dinoto (2007),⁷ Murtadha Muthahhari (2011),⁸ Toni Pransiska (2016),⁹ Wahyu Utomo (2016),¹⁰ Badriyah (2018),¹¹ Samsuri (2020),¹² Usman, et al (2022).¹³ From the existing research, there has been no research on human nature from the perspective of tafsir science, especially comparative research in the Indonesian context. It is hoped that by comparing the two interpretations by Indonesian mufassirs, a comprehensive understanding of human nature from the perspective of Indonesian exegesis can be obtained. Then what is the meaning of fitrah according to the interpretation of al-Misbah and al-Azhar? How is the dimensional concept based on the interpretation? Of course, through the comparative method to find a common thread between the two and strengthen the conceptual building of human nature.

METHOD

Qualitative research was chosen as the type in this study, to analyse and dig deeper into the interpretation of human nature, to get an idea or concept that is contextual to human nature. This research uses library data, which uses supporting data sourced from journal articles, books, or other literature that supports the focus of the research. The method used is comparative figures, so as to observe the fundamental aspects in the form of biography and thought.¹⁴ Primary supporting data sources are the books of *tafsir al-Mishbah* and *tafsir Al-Azhar*, secondary sources use other research literacy related to the object of study studied. In this research, the documentation method is used as a data collection technique by selecting data through appropriate documents.¹⁵

After the data is selected and documented, it is then processed descriptively-analytically to find novelty. Descriptive means systematically

⁵See M. Yasien, *'Fitrah: The Islamic Concept of Human Fitrah'* (London: Ta-Ha Publishers Ltd, 1996).

⁶See Holil Ma'mun, *'The Concept of Human Fitrah in the Development of Islamic Education'*, Thesis, Faculty of Tarbiyah UIN Sunan Kalijaga, Yogyakarta, 2003.

⁷See Anto Dinoto, *'The Concept of Human Fitrah in the Qur'an and Its Implications for Islamic Education; Study of Tafsir Al-Azhar by Hamka Surah Rum: 30'*, Thesis, Faculty of Tarbiyah UIN Sunan Kalijaga, Yogyakarta, 2007.

⁸See Murtadha, *'Fitrah; Knowing Jatidiri, Essence and Potential'*, transl. Afif Muhammad (Jakarta: Citra, 2011)

⁹ See Toni Pransiska, *'The Conception of Human Fitrah in Islamic Perspective and its Implication in Contemporary Islamic Education'* *Didaktika Scientific Journal*, vol. 17 No. 1-17, 2016.

¹⁰See Wahyu Utomo, *'Fitrah in Tafsir Al-Mishbah Perspective of Mental Health'*, Thesis, Faculty of Da'wah UIN Sunan Kalijaga, Yogyakarta, 2016.

¹¹See Badriyah, *'The Concept of Fitrah in the Qur'an and Its Contextualisation of Adolescent Identity Crisis'*, Thesis, Faculty of Ushuluddin UIN Sunan Ampel, Surabaya, 2018.

¹² Samsuri, *'The Nature of Human Fitrah in Islam'* *Islah Journal*, Vol. 1 No. 18, 2020.

¹³Usman, et al, *'Human Nature in Islamic View'* *Journal of Islamic Studies*, Vol. 8 No. 2, 2022.

¹⁴Hartono, *Introduction to Social Research Methodology* (Bandung: Mandar Maju, 1996), p. 33.

¹⁵ Husaini, et al, *Social Research Methodology* (Jakarta: PT Bumi Aksara, 2004), pp. 73.

examining facts based on characteristics, while analytical means objectively analysing the object of research. The researcher conducted a thorough study of various literacies, systematised the findings and then analysed comparatively so as to build a complete concept related to human nature. The method in this research is analytical-comparative by formulating the results of the comparison of two interpretations of human nature.¹⁶ The socio-historical approach is used to examine the character's background from a socio-cultural and socio-political perspective, because a person's thoughts are the result of interaction between the environment and the person. Viewing beliefs, religions, and events as a fact that has a relationship with the place, time, and or group and the environment in which a phenomenon occurs.

RESULT AND DISCUSSION

Classical, Medieval, and Contemporary Interpretations of Human Nature

Periodically, tafsir products are divided into 3, the classical period, the middle period, and the modern-contemporary period.¹⁷ Classical period tafsir products can be represented by Muhammad Ibn 'Abbas, in the hadith he narrated that fitrah is the beginning of human creation, because the Qur'an never states the word fitrah other than indicating humans as a subject context.¹⁸ Middle period tafsir can be represented by Imam an-Nawawi (d. 1227 AD) and al-Qurtubi (d. 1227 AD). According to An-Nawawi, fitrah is a state of faith that has not been tested or determined before the individual consciously affirms his faith.¹⁹ Meanwhile, according to al-Qurtubi, in meaning fitrah means purity, namely purity of soul and spirit. According to him, fitrah can be damaged and changed by external sources in the form of the environment.²⁰

While the contemporary period of interpretation is represented by Tanthawi Jauhari (d. 1940 AD) and Sayyid Qutb (d. 1966 AD). According to Tanthawi Jauhari, human nature is a state in which humans believe in God from birth. Humans are like spotless white paper that tends to accept goodness. Something evil comes from the external environment while goodness is already a default tendency. When there is no evil impulse, then humans have a tendency to do good and recognition of the Oneness of God.²¹ While Sayyid Qutb explains that human nature in contemporary society is divided into two, 1) *Islamic Nidzam* (Islamic ideal standards) and *Jahili Nidzam* (deviant order). The *Islamic Nidzam* represents an objective realisation of the ideal. Whereas the *Jahili Nidzam* is a perversion of the ideal standard. Human beings are in between, physically created from earth have a tendency to deviate (*nidzam jahili*), while the spirit

¹⁶A. Mustaqim, *Quranic and Tafsir Research Methods* (Yogyakarta: Idea Press, 2015, 2nd cet. 2), p. 132.

¹⁷See A. Mustaqim, *Historical Dynamics of Quranic Interpretation* (Yogyakarta: PP. LSQ, 2012).

¹⁸Murtadha Muthahari, *A Complete Dissection of Fitrah*, p. 10.

¹⁹ M. Yasien, *Fitra: Konsep Islam Tentang Hakikat Manusia...*, h. 49.

²⁰ Al-Qurthubi, *Tafsir Al-Qurthubi* (Egypt: Darus Sa'ab, tt), Juz VI, pp. 5106

²¹Tanthawi Jauhari, *Tafsir Al-Jawahir* (Egypt: Musthafa Al-Bab Al-Halafi, 1350 AH), vol. 15, p. 75. 75.

element tends to be *Islamic nizham*. Humans are required to make efforts to realise the Islamic ideal standard and leave deviant actions.²²

Tafsir al-Misbah on Human Fitrah

Quraish Shihab explains based on QS. Ar-Rum: 30 that this verse is a legitimisation addressed to the Prophet Muhammad, which is a stabilisation of the direction of the Islamic struggle. He interpreted²³ QS. Ar-Rum: 30 as a form of affirmation for the Prophet Muhammad and his companions. As well as reminding that humans in all their forms and kinds have a fitrah that Allah gave him. According to him, fitrah comes from the word *fathara* which means to create. Then he quoted the opinion of other scholars who explained related to fitrah, namely creating something completely new. The sentence is interpreted by Quraish Shihab as the origin of the event.²⁴ He further explains the interpretation of the word fitrah that other scholars argue about fitrah, which is a monotheistic belief given to humans by God.²⁵

According to Quraish Shihab QS. Ar-Rum: 30 is an explanation of religious fitrah, not explaining fitrah which means all the potential given by God. Interestingly at the end of the interpretation, he presents data on the results of research conducted by the University of California Team on what was found about *godspot*, which is a point in the human brain that can respond morally to religious teachings. This discovery is based on the results of experiments conducted by Prof Vilayanur, a neuroscientist. This research shows that the authenticity of human nature embedded in every human being is true, it can be proven by medical although it cannot reach the human religious nature as a whole.²⁶

Tafsir al-Azhar on Human Fitrah

Hamka's interpretation of fitrah indicates that the fitrah in question is the religious fitrah or more generally the *spiritual fitrah*. Hamka asserted in his sentence that human nature in the context of QS. Ar-Rum verse 30 is monotheism, the recognition of God's Oneness that already exists in every human spirit. Hamka quoted QS. 7: 172, the verse discusses humans who are still in the form of God's knowledge, before being born to Earth humans are asked: 'Am I (Allah) not your Lord? They answered: Certainly! We bear witness.' According to Hamka, this verse explains that since the mind grows as a human unity, recognition of the existence of God is fitrah, in line with the growing mind, Hamka added that some make the mind grow and guide the mind is God. Hamka likens the communist group that spreads *atheist* teachings to a form of coercion. So that if there is one of the communist groups that is open to nature, the theory of *atheism* will be easily rejected by the nature that exists in every human being.²⁷

²² Sayyid Qutb, *Ma'alim fi Al-Thariq* (Beirut: Darul Shuruq, 1980), pp. 43

²³Quraish Shihab, *Tafsir Al-Mishbah; Message, Impression and Concordance of the Quran*, jld. 10, h. 207.

²⁴ Quraish Shihab, *Tafsir Al-Mishbah*, p. 208.

²⁵ Quraish Shihab, *Tafsir Al-Mishbah*, p. 208.

²⁶ Quraish Shihab, *Tafsir Al-Mishbah*, pp. 210-211.

²⁷Hamka, *Tafsir al-Azhar*, p. 78.

Comparative Interpretation of Human Nature Based on Dimensional Aspects

Human nature when viewed from the dimensional aspect is divided into 3, namely: *jismiyyah* aspect (QS. 95: 4), *nafsiyyah* aspect (QS. 13: 11), and *ruhiyyat* aspect (QS. 7: 172).²⁸ First, Fitrah Jismiyyah is explained in QS. At-Tin (95): 4, Quraish Shihab interprets the word *khalaqna* to mean We (Allah) have created. *Dhomir 'na'* means a form of honouring the *fa'il*. On the other hand, it is a sign that there is an involvement of natural law in the *fi'il*, another involvement mentioned by Quraish Shihab is between father and mother. Then Quraish Shihab continued his interpretation by quoting QS. Al-Mu'minun: 14, this verse confirms that Allah is 'the best of creators', which according to him indicates that there are other creators but they are not like Allah in creating. The meaning of a creator other than Allah is to create something from materials that are already available. Then Quraish Shihab mentions that the role of genetics and the mental condition between the father and mother (prospective children) will affect the physical and *psychological* state of the child. Quoting the opinion of scientists in the field of biology, there are two dominant factors that affect a person's personality, namely biological factors and educational factors.²⁹

Meanwhile, Hamka interpreted that humans are the most perfect creatures from the form of the body and life as well as physical and mental forms.³⁰ The perfection of the form is understood by Hamka almost the same as Quraish Shihab that the form in question is not only a physical form. Then Hamka explained further that, 'humans have a beautiful body shape compared to other creatures, both in size, facial beauty, and others. Hamka asserts that one of the perfections of humans is that they are endowed with reason, not just the gift of life. The striking difference is Hamka's interpretation when explaining the perfection of the human component with the balance of the perfection of reason and body shape so that it is made the caliph/ruler in the world (QS. 2: 30).³¹

Both interpretations have similarities and differences. The similarities between the two interpretations discuss the perfection of man. Both *mufassirs* argue that the perfection referred to in QS. At-Tin verse 4 is the perfection between physical and *psychological*, or physical and inner. So that the human body with all its forms and functions is the most perfect form of Allah's creatures. In addition, both are of the same opinion that the special feature of human perfection is the gift of reason to humans. The difference is that Quraish Shihab refers more to the dialectic between cause, medium and effect. This means that every physical and character possessed by each person is greatly influenced by the physical and mental conditions of both parents as intermediaries so that the baby is born. Meanwhile, Hamka emphasises more on the function of humans

²⁸Muliya Rahayu, *The Concept of Human Fitrah in the Qur'an...*, p. 4.

²⁹Quraish Shihab, *Tafsir Al-Mishbah*, jld. 15, h. 435-436.

³⁰Hamka, *Tafsir al-Azhar*, jld. 30, h. 185.

³¹Hamka, *Tafsir al-Azhar*, jld. 30, h. 185.

why they were created in the best possible form, because of the role or function of humans as regulators / caliphs on earth.

Second, Fitrah Nafsiyyah has three components in it, namely; *nafs*, *'aql*, and *qalb*. These three components are each explained in the Quran. Al-Nafs is explained in QS. Ash-Shams verses 7-8, Quraish Shihab interpreted the verse that the soul is a medium made by Allah as a means of receiving inspiration³² or intuition. He quotes Sayyid Qutb's opinion that humans by nature, potential, and orientation are two-dimensional creations. The elements that make up humans are soil and the spirit of God, which have the potential to be equally good or bad and to be guided or misguided.³³ The potential embedded in the human soul is human nature, so that the influence of external factors such as revelation, Rosul, and other religious instructions only serves to ignite the potential that actually already exists in humans.

Meanwhile, Hamka interpreted the verse as a process of searching for the essence of God with the provision of knowledge and *al-nafs* which is a device in receiving divine guidance.³⁴ According to Hamka, the *human* device called *al-nafs* is a device for receiving inspiration that comes from God, the inspiration is in the form of knowledge of good and bad. At the end of his interpretation, Hamka added that the human device is reason as a weighing tool to do something with good and bad indicators.

Both *mufasssirs* agree that *al-nafs* is a container or medium or device implanted by God to humans to receive inspiration or intuition in the form of knowledge between good and bad, as well as other basic knowledge that is conscience. Quraish Shihab emphasises the meaning of *al-nafs* is a space containing human potential to do or live life in this world. Meanwhile, Hamka emphasises that *al-nafs* is a human existence that must be realised by each person to know their position as a small part of the universe. The two interpretations complement each other and there are interpretations carried out from different points of view.

Al-'Aql is explained in QS. Al-Mulk: 10, Quraish Shihab interprets the word *na'qil* as a person's potential to avoid sins, offences, or mistakes called as *reason*, which is binding for humans. If it is not used properly, the Qur'an classifies it into the group of people who have no sense. Quraish Shihab asserts that even though his thinking power is genius, if he commits sins and offences then he is among those who are not reasonable.³⁵ The meaning of a reasonable person is that his mind is not just used to think about worldly matters, but a reasonable person is someone who thinks, ponders, and accepts everything that comes from God in the form of truth. Because the level of intellectual potential that Allah gives to humans is the same.

³²Quraish Shihab explains that inspiration is knowledge that is spontaneous without analysis, even without thinking about it. Quraish Shihab, *Tafsir Al-Mishbah*, , jld. 15, h. 344.

³³ Quraish Shihab, *Tafsir Al-Mishbah*, jld. 15, h. 346.

³⁴ Hamka, *Tafsir al-Azhar*, jld. 30, h. 155-156.

³⁵ Quraish Shihab, *Tafsir Al-Mishbah*,,, jld. 14, h. 353.

Meanwhile, Hamka interprets the word *aw na'qilu* as 'we consider with a sane mind, not rejecting with lust alone.'³⁶ This means that Hamka gives an implicit statement that there is a cause and effect in the verse. The cause is that humans do not use their common sense in accepting the truth, preferring lust. Meanwhile, the result is that humans reject the truth, so they go astray and ultimately get tormented in hell. The character of reason is originally integrity in measuring good and bad with the help of *nafs*, but the process of formulating between good and bad is strongly influenced by *al-nafs* whether it is pure lust or animalistic lust. This means that in this context the mind has a role as a weighing decision, as long as the mind is used wisely with the involvement of *al-nafs al-muthmainnah*, it can accept the truth that comes to it.

Al-Qolb is explained in QS. Qaf: 37, Quraish Shihab explains *al-qolb* means a clean and spacious heart that is able to accept the truth. He divides 2 criteria in the verse, namely *lahu qolb* and *alqo as-sam'a*. First *lahu qolb* means having a heart, then he quotes the opinion of al-Biq'a'i and Thabathaba'i that *lahu qolb* means someone who has perfect knowledge so that he pays attention or uses his knowledge to understand Allah's warnings through His verses.

Whereas *alqo as-sam'a* means through hearing, namely a person who does not reach perfection so that to obtain/understand the warning he needs a teacher. The condition is that he is *shahid*, meaning present/witnessing with sincerity to know/understand the warnings of His verses.³⁷ Quraish Shihab explains that a person who does not have *al-qolb* means a person who does not use the potential of his mind and heart. Between *al-qolb* and *al-'aql* have synergy in receiving and processing information.

Meanwhile, Hamka states that this verse explains the function of the heart which functions to process information received by humans. He added that the heart has another function which is to do brooding activities. Hamka does not explain concretely the difference between the position of the mind and the heart, but it can be understood that Hamka intends to provide information that the mind and heart are a component/device that can process information from written or other sources.³⁸ Strictly speaking, Hamka said that the heart is the core of the mind and intellect. The depth of thinking and contemplation cannot be done absolutely by the mind, the most important provision of thinking is the presence of the heart's contribution in processing it."³⁹

Third, *Fitrah Ruhiyah* is explained in QS. Al-Isra: 85, Quraish Shihab ruh is the potential possessed by creation in the form of the ability to be conscious, feel, and move.⁴⁰ He divides several contexts of the meaning of ruh based on the Qur'an, namely ruh means revelation and the Qur'an, ruh means angels mentioned in QS. 26: 193 and QS. 70: 4, ruh means *something that is breathed into humans* mentioned in QS. 15: 29, and ruh means help mentioned in QS. 58:

³⁶ Hamka, *Tafsir al-Azhar*,, jld. 29, h. 15.

³⁷ Quraish Shihab, *Tafsir Al-Mishbah*, jld. 13, h. 313.

³⁸ Hamka, *Tafsir al-Azhar*, jld. 26, h. 297.

³⁹ Hamka, *Tafsir al-Azhar*, jld. 26, h. 298.

⁴⁰ Quraish Shihab, *Tafsir Al-Mishbah*, jld. 7, h. 181.

22.⁴¹ Quraish Shihab quotes Ibn ‘Ashur, illa *qolila* (except for a few) is the opening of opportunities to know the nature of human nature.⁴² Knowledge and understanding of human nature is in accordance with the context of time and place. This means that along with the development of knowledge tools by scientists, it is possible to explore the meaning of the spirit in more depth, even though it is only a little (compared to Allah's knowledge).

Meanwhile, according to Hamka quoting the narration of Ibn ‘Abbas that the spirit referred to in the verse is an angel as explained in QS. 97: 4 and QS. 78: 38. Hamka did not state whether he agreed or disagreed with the narration. It's just that he explained the opinion of takwil experts who say that the spirit referred to is the spirit attached to humans. Hamka explains that the knowledge and knowledge that humans have is very limited so it is impossible for humans to know the nature of the spirit. Then he asserted that the biggest *veil* or barrier between man and God is man himself.⁴³ Hamka emphasised to study only the properties of the spirit, because human knowledge is very limited to know the nature of the spirit. Hamka mentions psychologists such as Imam Ghazali, Ibn Taymiyyah, Ibn Hazm, even Sigmund Freud, Jung and Adler, according to Hamka they only know and examine with tests or trials of behaviour and speech to determine the condition of the spirit or soul of a person. But the spirit itself cannot be known and there is no science about it.⁴⁴

There is a difference of opinion between Quraish Shihab and Hamka. Quraish Shihab agrees to the opinion that the nature of the spirit is still very open to study with the limits that Allah has set. Whereas according to Hamka, the nature of the spirit is absolute only God knows, the study of the nature of the spirit - or he also calls it ‘soul’ -, will not be able to be done because humans do not have the tools of knowledge or science to know it.

Comparative Analysis of Interpretations

1. Similarities and Differences in Interpretation

a. Similarities

Kitab *tafsir al-Mishbah* and *tafsir al-Azhar* have some similarities, among others: *First*, the similarity in using the method of interpretation, both books use *tahlili* interpretation method. It can be seen from the interpretation of both in interpreting the verses of the Koran that have been mentioned, that Quraish Shihab interprets the verse by involving other Koranic verses, then interpreting with the opinions of other scholars, especially al-Biq'a'i, Thabathab'i, Sayyid Qutb, and others. While Hamka's method of interpretation is by quoting verses or opinions of other scholars, but Hamka's quantity in quoting is less. *Second*, the book of interpretation *al-Mishbah* has an *adabi al-ijtima'i interpretation style*, the same as the book of *interpretation al-Azhar*. *Adabi al-ijtima'i* style is used in

⁴¹ Quraish Shihab, *Tafsir Al-Mishbah*, jld. 7, h. 183.

⁴²The opinion that it is possible to study the spirit is reinforced by Ibn ‘Arabi in *al-Awashim* and an-Nawawi in *syarh Muslim*.

⁴³ Hamka, *Tafsir al-Azhar*, jld. 15, h. 117.

⁴⁴ Hamka, *Tafsir al-Azhar*, jld. 15, h. 118.

interpretation as a response to the social problems of society with interpretation and language that is easy to understand. *Third, the form of interpretation* both have in common is a form of combined interpretation between *bil ma'tsur* and *bil ra'yi*. Quraish Shihab explains the verses of the Quran with the dominance of his history rather than his intellect. While Hamka accentuates the analysis of reason rather than quoting opinions or other narrations. *Fourth, the content of interpretation* has similarities, namely the similarity in the meaning of interpretation, although different diction. For example, when Quraish Shihab interprets QS. Tin verse 4, he says that Allah's perfection in creating humans is not only limited to physical perfection, but also psychological. While Hamka uses physical and mental diction, but has the same meaning.

b. Differences

These two books of tafsir have several differences, among others; *First, differences in language spelling* due to differences in time and the development of language spelling in Indonesia. Then in terms of language, both differ in the selection of diction on the terms they use. *Secondly*, Quraysh Shihab's interpretation is more structural and scientific. He interprets the verse by quoting the opinions of other scholars to criticise or to strengthen his argument, sometimes choosing one opinion but sometimes leaving the opinions of other scholars he quotes unbiased. The structure referred to here is neatly and coherently arranged in interpreting, especially the meaning of words that are considered important is almost always raised. Moreover, Quraysh Shihab sometimes quotes the results of scientific research in his tafsir to strengthen his argument. As for Hamka, he still quotes other opinions but is dominant in his tafsir, often not mentioning the source of the literature. Hamka emphasises critical analysis (*bil ra'yi*) in interpreting verses.

Third, the difference in the use of adabi ijtima'i method, Quraysh Shihab uses the method through a psycho-sociological approach means that he tries to respond to the problems of society and explain his tafsir with language that can be understood and tries to position himself as the object of the problem. As for Hamka only through a sociological approach, the meaning is that the social context is used as the basis and reference in interpretation, the phenomena that occur are responded using verses of the Qur'an. *Fourth*, Hamka's firm *stance* in making interpretative conclusions on the arguments built. So it is clear in positioning the results of the interpretation he did. While Quraysh Shihab in giving conclusions of interpretation is often impartial / condemning, he actually provides space for readers to be able to reflect and then choose which interpretation is more contextual.

2. Strengths and weaknesses of the two books of interpretation

According to the author, each of these books of interpretation has many advantages and some disadvantages, including; the *first* advantage, both books of interpretation use Indonesian language. So that it makes it easier

for readers both ordinary people in Indonesia and academics to understand the interpretation. Moreover, the context discussed is the context of Indonesian society. *Second*, each of these books of interpretation uses *adabi ijtima'i* style which can be said to be a *practical* interpretation that can be directly applied by the community without further processing. *Third*, the re-discussion of themes that have been discussed before. This means that these two books of interpretation do a re-explanation or continuation when there is a verse with the same discussion content. *Fourth*, these two books of interpretation use a well-structured interpretation that makes it easy for ordinary people to understand a commentary.

While the shortcomings are *first*, the interpretation of *al-Mishbah* in some of its interpretations, does not mention the history or source of the hadith needs validation related to the validity of the hadith. While the interpretation of *al-Azhar* sometimes mentions the opinion of other scholars not mentioning the name of the scholar he quotes. Then sometimes he does not mention the source of the history. *Second*, the writing of these two commentaries uses the Indonesian language, so that the intended audience is only Indonesian people. *Third*, repeating the explanation in the interpretation of a verse in the same object of discussion, can cause overlapping interpretations.

CONCLUSIONS

Human nature has three dimensions, namely; the *jismiyyah* aspect (QS. 95:4), the *nafsiyyah* aspect (QS. 13: 11), and the *ruhiyyat* aspect (QS. 7: 172). The *jismiyyah* aspect according to both interpretations is about human perfection, namely perfection between *psychic* and physical, or inner and physical. A special feature of human perfection is the gift of reason to humans. Quraish Shihab refers to the dialectic between cause, medium, and effect. While Hamka emphasises the function of humans why they were created in the best possible form, because of the role or function of humans as regulators / caliphs on earth. The *nafsiyyah* aspect has 3 aspects, namely *nafs*, *'aql*, and *qolb*, each of which is interrelated. Based on the interpretation, *al-nafs* is a container or medium or device implanted by Allah to humans for receiving inspiration or intuition in the form of knowledge between good and bad, as well as other basic knowledge that is conscience. Then the interpretation of *al-'aql* is a tool for thinking that must be based on a healthy soul or *al-nafs*, so as to produce objective thinking oriented towards wisdom and monotheistic truth. Then the interpretation of *al-qolb* is an information filtration tool with the condition of inner clarity obtained through the process of theological understanding. Finally, the *ruhiyyah* aspect according to both interpretations is an aspect that cannot be known by its essence, it can only be known based on its characteristics.

This research explains the concept of human based on dimensional aspects in the perspective of interpretation. The comparative approach provides a new horizon in the meaning and conception of the object of study. So that in the realm of research themed on the concept of human nature can provide other perspectives that can be used to enrich knowledge related to the object of study.

Future research is expected to formulate the concept of human nature in the perspective of Indonesian Qur'anic tafsir more broadly and deeply, because the concept of human nature is very important to study. Furthermore, it is expected to be implemented as a reference in the ethical moral development of Indonesian society from various backgrounds.

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