ABSTRACT


Keywords : Interpretation, Methods, Buya Hamka, M. Quraish Shihab.

Qur'an is the holy book revealed by God to Prophet Muhammad as a way of life for Muslims. The Qur'an it self has been, is being, and will always be interpreted. The Quran gives possibilities for infinite meanings. Thus, the verses are always accessible for new interpretations, uncertain, and never covered in a single interpretation.

One of the themes developed in the world of interpretation and science of interpretation is how to understand the Qur'an contextually. Buya Hamka and M. Quraish Shihab are two interpreters among many mufassir who interpret Qur'an in Indonesian context. They will be the focus of discussion in this study. This study has two objectives, the first objective is to analyze the similarities and differences in Buya Hamka’s and M. Quraish Shihab's interpretation for surah An-Nisa' verse 34 in terms of the substance. The second objective is to analyze the methods of interpretation used by Buya Hamka and M. Quraish Shihab.

The type of this study is library research that is making the library as the primary data source. Therefore, it is more considered as a documentary research. The approach used in this study is content analysis which describes the object that will be studied in general.

Based on the conducted study, it can be deduced that, in terms of substance, Buya Hamka and M. Quraish Shihab both state that men are the leaders for women. The difference is located in Buya Hamka’s statement. He considers this based on the two to one part inheritance ratio for men and women, men's obligation to pay the dowry, and the command for the husbands to treat their wives well. Meanwhile, the privilege of men, both physically and psychologically, and their effort in spending their wealth for women's need become the consideration of M. Quraish Shihab. In terms of the interpretation methods used, there are similarities: first, both Buya Hamka and M. Quraish Shihab use tahlili method. Second, the interpretation patterns they use is al- adab al-ijtimai. Differences are also seen, first, M. Quraish Shihab employs methods that are not employed by Buya Hamka namely lughawiy (linguistic) and nahwiyah (structural) analysis methods. Second, M. Quraish Shihab employs research-based interpretation for the interpretation of Al-Mishbah but Buya Hamka employs reasoning-based interpretation. Third, Buya Hamka employs sociological approach for his logic interpretation but Quraish Shihab employs psycho-sociological approach.