

## CHAPTER I

### INTRODUCTION

#### A. Background of Study

In the modern era, materialistic lifestyles are increasingly developing in various aspects of human life. This view emphasizes attaining happiness through wealth, pleasure, and worldly luxury, making the quantity of wealth and materials the main benchmark in life. This lifestyle is dominant in modern society, especially in Indonesia. It not only shapes people's worldviews but also corrupts their morals with material-oriented actions.<sup>1</sup>

One impact that is particularly relevant to today's life is the increase in corruption cases, which has become a major problem in Indonesia. According to the Journal of Law Education and Business in 2024, the Corruption Perception Index or *Indeks Persepsi Korupsi* (IPK) in Indonesia showed a significant decline from a score of 38 in 2021 to 34 in 2022, ranking Indonesia 1th rank out of 180 countries. Corruption continued in 2023 with state economic losses reaching IDR 152 trillion.<sup>2</sup>

In addition to causing economic losses, this phenomenon also leads to widespread social injustice, as officials or bureaucrats responsible for serving the public interest engage in corrupt practices for personal gain. Organized corruption also further worsens the plight of society,

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<sup>1</sup> Yusno Abdullah Otta and Nur Shadiq Sandimula, "*Zuhūd* dan Materialisme (Kajian Sufistik tentang Fungsi Harta)," *Journal of Islamic Law and Economics* 3, no. 1 (2023): 41, <https://journal.iain-manado.ac.id/index.php/itisham/article/view/2826/1561>.

<sup>2</sup> Nathanael Kenneth, "Maraknya Kasus Korupsi di Indonesia Tahun ke Tahun," *JLEB: Journal of Law, Education and Business* 2, no. 1 (2024): 336, <https://doi.org/10.57235/jleb.v2i1.1645>.

where assets from corruption are difficult to recover as these are moved abroad through money laundering, causing global frustration in various parts of the world, both developed and developing countries.<sup>3</sup>

The phenomenon of rampant materialism, as well as its obvious impact on corrupt practices, underscores the importance of applying spiritual values in daily life. One solution to dealing with this problem of materialism is to instill the principles of *tasawuf* in Islamic teachings, specifically *Zuhūd*. This concept helps individuals avoid material temptations and worldly seductions that can lead to kufr or other unethical behaviors.<sup>4</sup>

Unfortunately, many people misunderstand the meaning of *Zuhūd*. Some believe that *Zuhūd* means renouncing wealth, rejecting all forms of worldly comfort, or forbidding anything halal, thus leading to an extreme lifestyle, including choosing to live in poverty. Islam teaches a balance between enjoying worldly sustenance in moderation without being attached to it, while remaining focused on the greater purpose of life, namely the afterlife.<sup>5</sup>

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<sup>3</sup> Widhy Andrian Pratama, "Penegakan Hukum Terhadap Korupsi Di Era Modernisasi Digital," *SEIKAT: Jurnal Ilmu Sosial, Politik Dan Hukum* 3, no. 1 (2024): 92–93, <https://doi.org/10.55681/seikat.v3i1.1227>.

<sup>4</sup> Firdaus, "*Zuhūd* Dalam Perspektif Al-Alusi (Studi Analisis Terhadap Tafsir Ruh Al-Ma'ani Fi Tafsir Al-Qur'an Al-Adzim Wa Sab'Al-Matsani)" (Riau, Universitas Islam Negeri Sultan Syarif Kasim Riau, 2021), 18.

<sup>5</sup> Abdul Muqit, "Makna *Zuhūd* Dalam Kehidupan Prespektif Tafsir Al-Qur'an," *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir Dan Pemikiran Islam* 1, no. 2 (2020): 39, <https://doi.org/10.58401/takwiluna.v1i2.235>.

According to Sheikh Abdul Qadir Jailani, *Zuhūd* plays an important role in providing an understanding of the essence of life, namely to achieve closeness to Allah SWT, purify the heart from the love of the world, reflect good morals in life, and also to achieve spiritual happiness.<sup>6</sup>

This concept is based on the teachings of the Qur'an which implicitly invites Muslims not to love the world too much. This is a signal to practice *Zuhūd* towards the world and focus more on the afterlife.<sup>7</sup> However, there is only one verse in the Qur'an that directly uses the derivation of the word *Zuhūd*, namely the term "*Zahidin*" which is found in verse 20 of Sūrah Yusuf.<sup>8</sup>

However, researchers have found that many references scattered in different sūrahs of the Qur'an, show the importance of *Zuhūd* in human life. One of them is Sūrah Al-Kahfi, which discusses the nature of the world and the hereafter which is very much in line with the concept of *Zuhūd* in Islam.

This sūrah has certain characteristics is the content of the story in it. Sūrah Al-Kahfi not only presents interesting stories, but is also full of wisdom that teaches mankind about the importance of avoiding

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<sup>6</sup> Tajul Arifin and Aceng Wandu Wahyudin, "Konsep *Zuhūd* Perspektif Syaikh Abdul Qadir Al-Jailani," *Istiqomah: Jurnal Ilmu Tasawuf* 3, no. 1 (2022): 3, <https://jurnal.iailm.ac.id/index.php/istiqomah/article/view/586>.

<sup>7</sup> Ai Rahmi, "*Zuhūd* dan Implementasinya Pada Pondok Pesantren Al-Musyahadah," *Jurnal Riset Agama* 2, no. 2 (2022): 352, <https://doi.org/10.15575/jra.v2i2.18062>.

<sup>8</sup> Roma Wijaya, "Kontekstualisasi *Zuhūd* Di Era Medsos," *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an Dan al-Hadits* 17, no. 1 (2023): 28, <https://doi.org/10.24042/al-dzikra.v17i1.13768>.

dependence on material things.<sup>9</sup> Among the stories in it are: the story of Ashabul Kahfi, Syibhul Jannatain, Prophet Musa and Khidir, and the story of Zulqornain.<sup>10</sup>

The stories in this sūrah comprise most of the seventy-one verses of the total one hundred and ten verses in this sūrah. The remaining verses are mostly additional comment and explanations of these stories. In addition, there are descriptions of the events of the Day of Judgment and life phenomena that convey thought and meaning following the Qur'anic method of presenting and describing the truth.<sup>11</sup>

This reminds people to focus more on the eternal hereafter, rather than being tempted by the temporary pleasures of this world. Overall, Sūrah Al-Kahfi illustrates spiritual values that are consistent with the concept of *Zuhūd*. The verse component outside the story provides a theoretical basis for the meaning of *Zuhūd*, while the scope of the story provides concrete examples of the application of *Zuhūd*, where every action of the characters in this sūrah reflects their dependence only on Allah SWT, without making the world their main goal in life.

Based on the content of Sūrah Al-Kahfi, researcher will focus on fifteen verses consisting of a discussion of the meaning of *Zuhūd* and its applicative form. *First*, five verses in verses 7, 28, 46, 104, and 110, as a theoretical basis for understanding the concept of *Zuhūd*.

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<sup>9</sup> Al-Syaikh Muhammad Mutawalli Al-Sya'rawi, *Al-Qashashu al-Qur'aniy Fi Surat Al-Kahfi* (Al-Qahirah: Dar Akhbar Al-Yaum Qitha' Al-Tsaqafah, 1993), 4.

<sup>10</sup> Siti Sobariyah, "Penamaan Sūrah Al-Kahfi Perspektif Muhammad Mutawalli Al-Sya'rawi" (Jakarta, Universitas Islam Negeri Syarif Hidayatullah, 2022), 5.

<sup>11</sup> Sayyid Quthb, *Tafsir Fi Zhilalil Qur'an Terj* vol. 17, 7, n.d., 299.

Secondly, this study also includes seven applicable verses of the *zuhūd* attitude, which are contained in the stories in Sūrah Al-Kahfi, namely verse in the story of *Ashabul Kahfi*. Verse 39 in the story of *Shibhul Jannatain*. Verses 60, 77, and 82, in the story of Prophet Musa and Khidir, and verses 94 and 95 in the story of Zulqarnain. The entire verses of the story describe the attitude of *zuhūd* towards the world, including aspects of wealth, knowledge, and power that are in line with the concept of *Zuhūd*.

To understand the meaning of this sūrah, an interpretation is needed that is able to respond to the complexity of the problems of materialism in modern times. Various events in Sūrah Al-Kahfi have given birth to various views from the Mufassirs, especially from contemporary circles. One of the relevant contemporary the Mufassirs is Muhammad Mutawalli As-Sya'rawi, who is known as a modern the Mufassir with a sufi style in some of his interpretation. Sheikh Yusuf al-Qardhawi described Sya'rawi as a very competent interpreter who is not limited to the dimensions of space and time but covers various aspects of life. He also considered that Sya'rawi was interested in Sufism, although this view was rejected by some parties. Sya'rawi remains firm in his principles of life.<sup>12</sup>

Furthermore, Yusuf al-Qardhawi also said Sya'rawi had devoted his entire life to the religion of Allah SWT, with his works being able to make a major contribution to understanding the Qur'an. He is also

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<sup>12</sup> Yogi Imam Perdana, "Penafsiran Nafsu Ammarah Bi Al-Suk Menurut Syekh Mutawalli al-Sya'rawi (Menyoroti Siapa Musuh Paling Berbahaya Dalam Diri)," *El-Afkar* 8, no. 2 (2019): 50, <https://psqdigitallibrary.com/pustaka/repository/2579-6265-1-PB>.

recognized as one of the influential Islamic reformers in Egypt and the Islamic world in the 20th century.<sup>13</sup>

Not only that, the in depth and practical approach to interpretation carried out by Sya'rawi is reflected in his work entitled Tafsir Sya'rawi. In the work, he managed to explain the verses of the Qur'an with simple language easily understood by the general public, while remaining relevant to modern life.

Sya'rawi also believes that the stories in the Qur'an are not only historical events, but have relevance in every time and place. He states that if a story in the Qur'an does not mention the name of the character explicitly, it shows that similar events can be repeated in the future. This means that although the stories in the Qur'an are rooted in specific historical events, the meanings and lessons contained in them remain relevant and applicable to different living conditions, even in modern times.<sup>14</sup>

All of As-Sya'rawi's work is inseparable from the interpretation of the verses of the Qur'an, which reveals the secrets contained within it. Some of these writings have a Sufi nuance, reflecting the personality of a wise and pious servant.<sup>15</sup> As-Sya'rawi's dedication is reflected not only in his tafsir works but also in the various acts of kindness he

4. <sup>13</sup> Sobariyah, *Penamaan Sūrah Al-Kahfii Perspektif Muhammad Mutawallī Al-Sya'rawī*,

<sup>14</sup> Nafisatun Nuri, Fakhrijal Ali Azhar, and Ahmad Musyafiq, "Kaidah Memahami Kisah Dalam Al-Quran Perspektif Mutawali al-Syarawi," *MAGHZA: Jurnal Ilmu Al-Qur'an dan Tafsir* 5, no. 2 (2020): 287, <https://doi.org/10.24090/maghza.v5i2.4329>.

<sup>15</sup> Muhiddin Muhammad Bakri, *Renungan Tasawuf Muhammad Mutawallī Al-Sya'rawī*, 1st ed. (Yogyakarta: IDEA Press Yogyakarta, 2013), 58, <https://repository.iainpare.ac.id/id/eprint/4091>.



practiced. He is known as a generous figure who loved to do good deeds. He founded Ma'had Al-Azhar, a *tahfidz* school, a mosque, and a health center in Sayyidah Nafisah, Cairo. The royalties from his books, proceeds from his lectures, and a portion of his salary were donated for charitable purposes.<sup>16</sup>

Furthermore, he authored a special work discussing of Sūrah Al-Kahfi by the titled *Al-Qashash al-Qur'ani fi Sūrah Al-Kahfi*.<sup>17</sup> In which he elaborates on the spiritual values contained within the sūrah. Although his works do not specifically address the concept of *Zuhūd*, his interpretation of Sūrah Al-Kahfi encompasses spiritual values that emphasize the hereafter over worldly matters.

Therefore, this study aims to examine the concept of *Zuhūd* in Sūrah Al-Kahfi from the perspective of Muhammad Mutawalli As-Sya'rawi. Through thematic analysis of the content of *Zuhūd* in Sūrah Al-Kahfi as a whole, it is hoped that this research can provide solutions and inspiration for modern society to live a simpler and more meaningful life, and keep away from the temptation of excessive materialism.

## **B. Problem Formulation**

Based on the background mentioned above, the researcher will formulate the problems in a more structured and systematic manner. Therefore, the problems to be examined are as follows:

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<sup>16</sup> Bakri, 57.

<sup>17</sup> Al-Sya'rawi, *Al-Qashashu al-Qur'aniy Fi Surat Al-Kahfi*.

1. What is the concept of *Zuhūd* in Sūrah Al-Kahfi according to Muhammad Mutawalli As-Sya'rawi?

#### C. Purpose of Study

Based on the formulation of the problem above, the focus of this research:

1. To explain the concept of *Zuhūd* in Sūrah Al-Kahfi according to Muhammad Mutawalli As-Sya'rawi

#### D. Significance of Study

##### a. Theoretical Significance

1. This research adds scientific insight into the concept of *Zuhūd* in Islam, especially through the analysis of *Zuhūd* in certain sūrahs in Sūrah Al-Kahfi.
2. Contributes new insights to the literature on Qur'anic exegesis, especially related to the thematic approach regarding the meaning of *Zuhūd* and its application in the Qur'an.
3. To be a reference for further research that wants to examine the concept of *Zuhūd*, especially through the perspective of Muhammad Mutawalli Sya'rawi, which has never been discussed in Literature review.

##### b. Practical Significance

1. Assist individuals in improving their spiritual quality by applying the practical examples contained in Sūrah Al-Kahfi through the perspective of Mutawalli As-Sya'rawi.
2. Assist in Islamic character development, especially in developing *Zuhūd* behavior in everyday life.



3. Providing practical solutions in dealing with the moral crisis due to the influence of materialistic Lifestyle that has hit modern society, through the content of the stories in the Qur'an makes it easier for people to understand the nature of *Zuhūd* in depth and comprehensive.

#### **E. Literature review**

Literature reviews were conducted to obtain comparison and reference materials in the studies. In addition, Literature reviews were used to avoid similarities or repetitions in research.<sup>18</sup> It also aims to show the novelty of the research.<sup>19</sup> The literature review discusses related themes, theories used, and the research content.<sup>20</sup> The research related to the concept of *Zuhūd* in the Qur'an. Research related to the concept of *Zuhūd* has been done by many scholars. However, there are still few researchers who discuss the concept of *Zuhūd* in Sūrah Al-Kahfi from the Muhammad Mutawalli As-Sya'rawi's perspective. So in this study, researchers presented the results of Literature review related to the concept of *Zuhūd* in Sūrah Al-Kahfi According to Mutawalli As-sya'rawi, as follows:

1. The thesis written by Gusti Irawan, entitled *Konsep Zuhūd Menurut Sayyid Quthb dalam Tafsir Fi Zhilalil Qur'an* is research in the field of Al-Qur'an and Tafsir studies at the faculty of Ushuluddin, State Islamic University of Sunan Gunung Djati Bandung in 2019. This research is a literature research with descriptive-analytical methods

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<sup>18</sup> Rahmadi, *Pengantar Metodologi Penelitian* (Banjarmasin: Antasari Press, 2011), 38.

<sup>19</sup> Moh Isom Mudin et al., *Buku Pedoman Teknik Penulisan Skripsi* (Ponorogo: Fakultas Ushuluddin, 2022), 9.

<sup>20</sup> Sulistyawati, *Buku Ajar Metode Penelitian Kualitatif* (Yogyakarta: K-Media, 2023), 69.

and thematic approaches. The results of research show that the values of *Zuhūd* in Tafsir Fi Zhilalil Qur'an include: First, a person should prioritize the hereafter over worldly life because worldly life is the source of all calamities. Second, Willing to give to others even though he also needs it. Third, no fear of death or poverty; the biggest fear is not getting Allah's pleasure. Fourth, depend only on Allah SWT. Fifth, not wasting worldly life for pleasure, but using it to reach of achieving happiness.<sup>21</sup>

2. The thesis written by Firdaus, entitled *Zuhūd Dalam Perspektif Al-Alusi (Studi Analisis Terhadap Tafsir Ruh Al-Ma'ani fi Tafsir Al-Qur'an Al-Adzim wa Sab'al-Matsani)* is research in the field of Family Law Concentration Tafsir Hadith at the Faculty of Ushuluddin, State Islamic University of Sultan Syarif Kasim Riau in 2021. This research is a literature research with descriptive-analytical methods and thematic approaches. The results of research showed that Al-Alusi presents his interpretation of the verse on *Zuhūd* in Sūrah Yusuf verse 20 which means *al-Ghariba'anhu* or hate. The context of *Zuhūd* here does not mean that it is not permissible or desirable to participate in worldly pleasures, but rather to strengthen the worship of Allah SWT by drawing closer to Him. The relevance of the concept of *Zuhūd* to modern times has positive value, especially in the context of this pandemic which can make people wiser in facing life's problems, and everything comes back to Allah SWT.<sup>22</sup>

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<sup>21</sup> Gusti Irawan, "Konsep *Zuhūd* Menurut Sayyid Quthb Dalam Tafsir Fi Zhilalil Qur'an" (Bandung, Universitas Islam Negeri Sunan Gunung Djati, 2019).

<sup>22</sup> Firdaus, *Zuhūd Dalam Perspektif Al-Alusi: Studi Analisis Terhadap Tafsir Ruh Al-Ma'ani Fi Tafsir Al-Qur'an Al-Adzim Wa Sab'Al-Matsani* (Riau: Universitas Islam Negeri Sultan Syarif Kasim, 2021).

3. The thesis written by Siti Sobariyah, entitled *Penamaan Sūrah Al-Kahfi Perspektif Muhammad Mutawallī As-Sya'rawī* is a research in the field of Al-Qur'an and Tafsir studies at the faculty of Ushuluddin, State Islamic University of Syarif Hidayatullah in 2022. This research is a literature research with descriptive-analytical methods and thematic approaches. The results of the research showed that Mutawalli As-Sya'rawi believes that the naming of Sūrah Al-Kahfi is based on the implied meaning of the entire contents of the sūrah, where stories influence the naming of this sūrah. Stories such as the story of *Ashabul Kahfi* contain the secret of the cave where they took refuge from the sun, the story of *Ashabul Jannatain* contains the secret of Allah SWT who does not provide details of the time and occurrence of the event, the story of prophet Musa and Khidir which contains the secret of knowledge that show Allah SWT can give knowledge to anyone he desires.<sup>23</sup>
4. The thesis written by Tuan Muhammad Zulhairi, entitled *Nilai-Nilai Tasawuf Dalam Sūrah Al-Kahfii (Analisis Terhadap Penafsiran Muhammad Utsman Abdullah Al-Mirghani Dalam Kitab Taj al-Tafasir li Kalam al-Malik al-Kabir)* is a research in the field of Al-Qur'an and Tafsir studies at the faculty of Ushuluddin, State Islamic University of Sultan Syarif Kasim Riau in 2023. This research is a literature research with descriptive-analytical methods and thematic approaches. The results of research showed that focused on Al-Mirghani's interpretation of Sūrah Al-Kahfi verses 27-46, identifying five tasawuf values in his tafsir. The value of patience is

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<sup>23</sup> Sobariyah, *Penamaan Sūrah Al-Kahfii Perspektif Muhammad Mutawallī Al-Sya'rawī* (Jakarta: Universitas Islam Negeri Syarif Hidayatullah, 2022).

found in verse 28, the value of *Zuhūd* in verse 28, the value of sincerity (ikhlas) in verses 30-31, the value of gratitude (syukur) in verse 35, and the value of scrupulousness (wara') in verses 37-46.<sup>24</sup>

5. The thesis written by Fildzah Khoirina Al-Bari, entitled *Fitnah Kehidupan dalam Sūrah Al-Kahfi Menurut Sayyid Quthb* is a research in the field of Al-Qur'an and Tafsir studies at the faculty of Ushuluddin, University of Darussalam Gontor in 2023. This research is a literature research with descriptive-analytical methods and thematic approaches. The results of the research showed that according to Sayyid Quthb, the story of *Ashabul Kahfi* reflects the fitnah of faith in which the youth of *Ashabul Kahfi* is tested by the existence of an oppressive ruler and disbelieving society. The story of *Ashabul Jannatain* illustrates the fitnah of wealth, where there were young men who were tested with abundant wealth and became arrogant, while other young men were grateful despite being tested with little wealth. The story of Prophet Musa and the pious servant shows the fitnah of knowledge, where Prophet Musa sought knowledge from the pious servant after realizing that he did not know everything. The story of Zulqarnain illustrates the fitnah of power, where Zulqarnain is tested with high power, but he still returns all the pleasure he gets to Allah SWT.<sup>25</sup>

Based on the literature review above, many studies have discussed *zuhūd* in the interpretation of different scholars.

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<sup>24</sup> Tuan Muhammad Zulhairi, *Nilai-Nilai Tasawuf Dalam Sūrah Al-Kahfii (Analisis Terhadap Penafsiran Muhammad Utsman Abdullah Al-Mirghani Dalam Kitab Taj al-Tafasir Li Kalam al-Malik al-Kabir* (Riau: Universitas Islam Negeri Sultan Syarif Kasim Riau, 2023).

<sup>25</sup> Fildzah Khoirina Al-Bari, *Fitnah Kehidupan Dalam Sūrah Al-Kahfii Menurut Sayyid Quthb* (Universitas Darussalam Gontor, 2023).

However, there is no research that explains *zuhūd* in Sūrah Al-Kahfii according to Muhammad Mutawalli As-Sya'rawi. Previous studies focused more on *zuhūd* in the interpretations of Sayyid Quthb, Al-Alusi, and Al-Mirghani. There is also research about the naming of Sūrah Al-Kahfi by Sya'rawi, but it does not discuss *zuhūd*. Because of this, this study fills the gap by explaining the concept of *zuhūd* in Sūrah Al-Kahfi based on Sya'rawi's perspective. This research uses a thematic method or (maudhu'i) approach and a contextual analysis of his tafsir.

#### **F. Theoretical Framework**

In this research, the researcher focuses on ten verses consisting of a discussion of the meaning of *Zuhūd* and its applicative form. *First*, 5 verses in verse seven, twenty-eight, forty-six, one hundred and four, also one hundred and ten as a theoretical basis for understanding the concept of *Zuhūd* according to Mutawalli As-Sya'rawi.

*Secondly*, this study also includes five applicable verses of *Zuhūd* attitude, which are contained in the stories in Sūrah Al-Kahfi, namely verse in the story of *Ashabul Kahfi*. Verse thirty-nine in the story of Syibhul Jannatain. Verses sixty and eighty-two, in the story of Musa and Khidir, and verse ninety-five in the story of Zulqarnain. The whole verses of the story describe the attitude of *Zuhūd* towards the world, including aspects of social life, wealth, knowledge, and power that are in line with the concept of *Zuhūd*.

In analyzing the concept of *zuhūd* in Sūrah Al-Kahfi, the researcher applies the thematic interpretation approach pioneered by Abdul Hayy

Al-Farmawi. Abdul Hayy Al-Farmawi is the originator of the methodological and significant thematic method in the study of Qur'anic interpretation.<sup>26</sup> Abdul Hayy Al-Farmawi's thematic approach to interpreting the verses of the Qur'an involves several systematic steps. The steps are: First, selecting the theme of discussion. Second, collecting all Qur'anic verses related to theme of discussion. Third, arranging the verses based on *asbabun nuzul*. Fourth, looking at the *munasabah* of the verses and understanding the correlation between verses. Fifth, organize the themes of research into a comprehensive and systematic framework. Sixth, adding the hadiths that are relevant to the theme of discussion. Seventh, studying in depth away the whole selected verses to produce an conclusion about discussion.<sup>27</sup>

However, in this research, not all of the steps above were fully applied. The researcher only used some steps that are relevant to the focus of this study, which are:

1. Choosing the research theme, which is the concept of *zuhūd*.
2. Collecting the 15 verses in Sūrah Al-Kahfi that are related to the context of *zuhūd*.
3. Analyzing the connection between the verses (*munasabah*) to understand their meaning and context.
4. Organizing the theme systematically according to the focus of the study.

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<sup>26</sup> Muhammad Nur Hidayat, Nilna Faiziya, and Edi Komarudin, "Tafsir Maudhu'i di Indonesia: Sejarah, Tokoh, dan Pengaruhnya Dalam Kajian Al-Qur'an," *MALAY Studies: History, Culture and Civilization* 3, no. 2 (2024): 6, <https://ejournal.lp2m.uinjambi.ac.id/ojp/index.php/malay>.

<sup>27</sup> Abd Hayy al-Farmawi, *Al-Bidayah Fi al-Tafsir al-Maudhu'i: Dirasat Manhajiyat Maudhu'iyat* (Mesir: Maktabah Jumhuriyah, 1977), 61.



##### 5. Studying the verses deeply using Sya'rawi's tafsir.

The steps that were not used in this research are: First, order of revelation (tartib nuzuli) because of this research follows the mushaf order (tartib mushafi), as used in Sya'rawi's tafsir. Second, adding hadiths because of the analysis in this research focuses on interpreting the verses in Sūrah Al-Kahfi using Sya'rawi's tafsir, which explores the meaning of Qur'anic verses without referring much to hadiths.

Therefore, the researcher limits the analysis to the meaning of *Zuhūd* and also the attitude of *Zuhūd* contained in Sūrah Al-Kahfi. Then determine the important elements that are relevant to the concept of *Zuhūd*, arrange them by the order of the verses, and understand and analyze the meaning of these verses based on the interpretation of scholars. The results of this research are organized in the form of subchapters of discussion by the rules in the research methodology, to help a comprehensive concept of *Zuhūd* in Sūrah Al-Kahfi using As-Sya'rawi's perspective.

#### **G. Method of Research**

##### 1. Kind of Research

This research uses a library research method. The data sources used come from literature, such as books, articles, journals, manuscripts, and software relevant to the themes of this research,<sup>28</sup> namely the concept of *Zuhūd* in Sūrah Al-Kahfi according to As-Sya'rawi's view. This research emphasizes more on data search and analysis of various sources relevant to the topic discussed.

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<sup>28</sup> Nursalap Harahap, *Penelitian Kepustakaan* (Medan: IAIN Medan, 2014), 68.



## 2. Source of Research Data

### a) Primary Sources

Primary data is information obtained directly from the source or object of research. In this research, primary data sources come from thematic interpretation books and Islamic literature, as well as scientific journals, both national and international scales. The primary data in this study is *Tafsir As-Sya'rawī*, by Muhammad Mutawalli As-Sya'rawi.

### b) Secondary Sources

Secondary data plays a role in supporting, complementing, and clarifying primary data. This type of data includes literature books, journals, theories, and views that are closely related to the problem under study. Some secondary data sources used by the researcher include:

- 1) *Tafsir Al-Azhar*, by Buya Hamka
- 2) *Tafsir Al-Munir*, by Wahbah Zuhaili
- 3) *Tafsir Jailani*, by Abdul Qadir Jailani
- 4) *Tafsir Fi Zhilalil Qur'an* by Sayyid Quthb
- 5) Several other sources related to study, both from books, journals, and Islamic literature.

## 3. Data Analysis Method

The method is an effort to find, develop, and test the truth of knowledge to achieve the desired goal precisely and directed, while data analysis is a systematic process of searching and compiling data. This research uses the following data analysis approaches:

#### a) Descriptive method

The method involves collecting data as a basis for providing an accurate description of the object of research and then analyzing and interpreting existing conditions. This approach aims to explain the situation, events, or objects related to the variables described by existing conditions. In this context, researchers will examine the concept of *Zuhūd* in the stories contained in Sūrah Al-Kahfi using the perspective of Mutawalli As-Sya'rawi.

#### b) Analytical method

In achieving the research objectives, the researcher uses the analytical method to interpret. The analysis method is an approach used by interpreters to describe, explain, distinguish, and classify information from various aspects related to the Qur'an, both in terms of the beauty of the language, the content of the verse, and the *asbabun nuzul* of the verse. The results of the research are strongly influenced by data analysis which will provide answers to the problems studied. From the data that has been collected, the researcher will describe of *Zuhūd* contained in Sūrah Al-Kahfi, then analyze the concept of *Zuhūd* contained in these verses statements in the form of actions or words that mean an attitude of *Zuhūd* towards the various aspect of worldly.

### H. System of Study

The system of study or research framework consists of four chapters, including:

Chapter I, includes the background of study, the problem formulation, purpose of study, significance of study, literature

review, theoretical framework that includes the theories and approaches used that are related to the research, as well as method of research and system of study.

Chapter II, describes the contain an overview of the title variable, life history of Mutawalli As-Sya'rawi as the main reference for the discussion of this theme, included biografi, works, and scholars of comment on Mutawalli As-Sya'rawi. The second, Tafsir Sya'rawi included Background and the style and method of the writing of tafsir. Third, an overview of Sūrah Al-Kahfi discusses about *asbabun nuzul* of Sūrah Al-Kahfi and the content of Sūrah Al-Kahfi. Finally, it will explain the concept of *Zuhūd* in general included the meaning, purpose, characteristic, and levels of *Zuhūd*.

Chapter III, contains the core of the discussion, where the researcher analyzes the verses that have a spiritual dimension containing the meaning of *Zuhūd* and then analyzes the verses that contain the application of *Zuhūd* attitude towards wealth, knowledge, and power in Sūrah Al-Kahfi, thus forming a comprehensive concept of *Zuhūd* as a solution in facing the challenges of materialism in the modern era.

Chapter IV, contains a conclusion or summary of the results of research on the concept of *Zuhūd* in Sūrah Al-Kahfi according to Mutawalli As-Sya'rawi. This chapter also contains suggestions for further research to develop the treasures of Islamic knowledge. Finally, a bibliography is included as a reference used during the research process.