CHAPTER I

INTRODUCTION

1. Background of Study

The Qur'an is the holy book of Muslims, which has a captivating beauty of language, meticulous redaction, and profound messages that have amazed many people, although some of them may find it difficult to accept it rationally. While its function is as a life guide intended for all mankind. However, only those who are pious are able to utilize it well.[1] Therefore, every Muslim believes that what he reads and hears in the Qur'an does not differ in the slightest from what was read by the companions of the Prophet SAW.[2]

In Islam, good and bad are hdetermined by the Qur'an and hadith. Islam does not give humans the authority to determine the basic norms of morality, because morality must be subjective. This is because objectivity provides assurance in the implementation by humans. Especially when the norms of good and bad are based on human opinions.[3]

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[1] M. Quraish Shihab, *Tafsir Al-Misbah; Pesan, Kesan Dan Keserasian Al-Qur'an*, . 1-15 (Jakarta: Lentera Hati, 2000), P. 5.

[2] M. Quraish Shihab, *Membumikan Al-Qur'an: "Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat"* (Bandung: Mizan Pustaka, 2013), P. 21.

[3] Ahmad Azhar Basyir, *Beragama Secara Dewasa (Akhlak Islam)* (Yogyakarta: UII Press, 2002), P. 69.

This does not mean that the moral norms created by humans are always wrong. This is as directed by Islam that conscience invites humans to follow the good and keep away from the bad. From this, it can be seen that conscience can be a measure of good and bad. In addition, concerning good and bad, sin is a derivative of bad behaviors in the view of Islam.

The Qur'an is full of descriptions of good and bad. Rewards and sins are often associated with good and sin. The word sin can be found in people's daily lives. In addition, humans also know what the impact of committing a sin is. Which is one of the relationships between humans and Allah SWT when they commit sins? This is because only Allah can know and count all the sins committed by His creatures.[4]

Therefore, humans tend to prefer to hide their mistakes from others. This is natural because confession of sin is only given to Allah SWT. Hence one should not confess sins to others.

In Islam, any behavior that violates the commands of Allah SWT is a sin. Each act of sin can be categorized into actions that are very bad and cannot be justified, because this is a violation of the commandments of Allah SWT. Because no matter how small the sin, if done continuously, it will also become big. [5]

M. Quraish Shihab in Tafsir Al-Mishbah also highlights the nature of the word sin in the Qur'an, which his tafsir is the Nusantara tafsir that

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[4] Abu Ahmadi, *Dosa Dalam Islam* (Jakarta: PT Rineka Cipta, 1996), P. 14.

[5] Najib Husain, *Dosa Salah Siapa*, 1st ed. (Depok: Qorina, 2003), P. 1.

makes a significant contribution in interpreting the Qur'an with a more humanist and applicable method. It not only combines classical tradition and modern contexts but also emphasizes the importance of an inclusive approach that considers social, psychological, and cultural aspects in understanding the Qur'anic text.[6]

This can be seen when Mutawalli Sya'rawi interprets the word *dzunub*, he emphasizes the concept of accumulation of sins as a metaphor that describes the collective impact of continuous sinful acts committed by individuals or communities. Using linguistic approaches and analogies, he relates the term to a "bucket full of water" to represent the continuity and intensity of sin that eventually culminates in divine punishment. It reflects a holistic understanding of the relationship between man's actions and God's punishment and provides a profound perspective on the importance of moral and spiritual introspection to prevent the devastation of accumulated sins. [7]

In addition, Sayyid Qurthubi emphasizes the close relationship between *sunnatullah* and the accumulation of collective sins committed by a people, such as *kufr*, injustice, and rejection of the truth. From this he asserts that the destruction of previous peoples, such as the Pharaohs, is universal proof of the applicability of God's law to those who transgress in sin. He also highlighted the recurring patterns of history as a warning to

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[6] Syaiffudin Wardani, *Tafsir Nusantara* (Bantul: LKiS Yogyakarta, 2017), Page 86.

[7] Muhammad Mutawalli Asy-Sya'rawiy, *Tafsir Asy-Sya'rawiy*, Volume. 2 (Mesir: Matabi'u Akhbar Al-Yaum, 1997), P. 290–294.

humanity to understand the moral and social implications of collective sin, which ultimately demands the consequences of divine punishment.[8]

However, Quraish Shihab offers a different approach by integrating historical, social, and linguistic elements, thus expanding the understanding the concept of collective sin. He sees sin as a cause of moral and social destruction that not only has individual but also systemic impacts, in line with *sunnatullah* as emphasized by Sayyid Qutb, while recognizing the accumulative aspect of sin explained by Sheikh Mutawalli Sya'rawi. With his style of historical relevance, he also makes the lessons of the previous ummah a contextual warning for the current ummah, bridging spiritual and pragmatic perspectives in understanding the implications of major sins on the harmony of society and the sustainability of civilization.[9] This gives it a different feel, with an interpretation that is more relevant to contemporary society and draws attention to the moral lessons from the history of previous people as a guide to prevent moral and social breakdown in the modern context. His interpretation makes it not only reflective but also applicable to readers across generations.

With regard to sin, the Qur'an has explained about sin, both minor and major sins. Muhsin Qira'ati identifies the terms sin as follows: *dzanbun*,

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[8] Sayyid Qutb, *Fi Dzilal Al-Qur'an* (Beirut: Dar Asy-Syuruq, 1972), P. 371–372.

[9] M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*, Volume. 2 (Jakarta: Lentera Hati, 2012), P. 20–21.

itsmun, *jarmun*, *sayyi'ah*, *khati'ah*, *munkar*, *fisq*, and *fasd*. [10] In addition, in Arabic, the word sin is defined by *dzanbun*, *itsmun*, and *jurmun*. In addition, Izutsu also mentions that the term sin in the Qur'an consists of *sayyi'ah*, *khat'iah*, *junah*, *munkar*, *fisq*, *fasd*, *isyan*, and *'utuw*.[11]

For example, Buya Hamka in interpreting the word *khati'ah*, focuses on individual moral aspects, interpreting *khat'iah* as a major sin committed consciously and accompanied by a warning against its social implications[12], while Quraish Shihab develops interpretation with semantic differentiation between khat'iah as a specific sin and ithm as a broad-scale moral violation. From here it can be seen that Quraish Shihab is a difference with Buya Hamka by integrating contextual and comprehensive linguistic analysis by explaining the structural relationship of the two words in the verse, as well as its implications for individual and social responsibility.[13] This provides a more relevant conceptual foundation for contemporary ethical discourse, especially in the effort to understand the principle of justice in the context of increasingly complex human relations.

Another example in the interpretation of the word *mujrimun*, Buya Hamka focuses his interpretation on the aspect of injustice and hatred of

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[10] Sayyid Hasyim ar-Rasuli Al-Mahallati, *"Akibat Dosa, Terj. Bahruddin Fannani,"* (Bandung: Pustaka Hidayah, 1994)., P. 10–11.

[11] Toshihiko Izutsu, *Konsep-Konsep Etika Religius Dalam Al-Qur'an Terj. Abdullah* (Jakarta: PT. Ichtiar Baru Van Hoeve, 2003), P. 7.

[12] Abdul Malik Karim Amrullah, *Tafsir Al-Azhar*, Volume. 2 (Singapura: Pustaka Nasional PTE LTD, 1989), P. 1420–1421.

[13] M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*, Volume. 2 (Jakarta: Lentera Hati, 2012), P. 581–582.

the disbelievers of Quraish as *mujrimun*, focusing on their actions that openly violate God's rules and their impact on Muslims.[14] In contrast, Quraish Shihab provides a more in-depth analysis by highlighting the root of the word *jarama* and its implications as a symbol of a corrupt spiritual condition, going beyond mere physical action to a dimension of the soul that has lost moral sensitivity.[15] From here, it can be seen that Quraish Shihab's interpretation is deeper because it not only provides a richer linguistic analysis but also offers philosophical relevance in a modern context, where the nature of *mujrimun* can be understood as a universal representation of structural injustice and exploitation involving actors at various social levels. Therefore, this can enrich the understanding of the Qur'an as a contextual and multidimensional moral guide.

From here it can be seen that the diversity of the term sin in the Qur'an, which is also supported by the *mufassirs*, shows that the terms of sin in the Qur'an are very interesting to be further deepened in order to be able to reveal the essence content in it.

Thus, the disclosure of the nature of sin in the Qur'an that refers to the interpretation of al-Misbah needs to be done, this is because the relevance of the interpretation method in answering the complexity of the problems of the people in the modern era still requires further exploration, especially

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[14] Abdul Malik Karim Amrullah, *Tafsir Al-Azhar*, Volume. 4 (Singapura: Pustaka Nasional PTE LTD, 1989), P. 2697.

[15] M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan, Dan Keserasian Al-Qur'an*, Volume. 5 (Jakarta: Lentera Hati, 2012), P. 387–389.

in revealing the relationship between the understanding of sin in the Qur'an and its implementation in strengthening the moral character of Muslims. This study is important to ensure that the resulting interpretation is able to become a practical solution in facing the dynamic flow of changing times.[16] Therefore, based on the interesting explanation above, the author will try to raise the title **"The Essence of Sin in The Qur'an According to Quraish Shihab in Tafsir Al-Mishbah (Thematic Study)."**.

2. Formulation of Statement

As mentioned by the researcher in the background of the previous problem to explain this discussion. Then the researcher formulates the problem as follows:

1. What is the essence of sin in the Qur'an in the perspective of Tafsir Al-Mishbah?

3. Objectives of Research

Based on the problem formulation above, this research has the following objectives:

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[16] Febri Wardani, Roihatul Jannah Siagian, and Muhammad Rizqi, "The Story of Disturbance in the Qur'an: A Study of the Tafsir Al-Mishbah By M. Quraish Shihab," *MUSHAF: Jurnal Tafsir Berwawasan Keindonesiaan* 4, no. 1 (2023): P. 1–26, https://doi.org/10.33650/mushaf.v4i1.7066.

1. To reveal the concept of sin in the Qur'an from the perspective of Tafsir Al-Mishbah by Quraish Shihab.

4. Significance of Research

Researchers hope that after completing this research, there will be many benefits for researchers and readers; therefore, researchers hope this research has the following benefits:

1. **Theoretically**.

   a) Evidence of indications in the text that refer to the universal truth about the meaning of sin in the Qur'an

   b) Proving the miracle of language scientifically once there is evidence that reaches the level of faith to prove it.

   c) The correspondence between the evidence contained in the Qur'an and the social reality.

   d) It is a new scientific analysis for those who wish to know the wonders of language in the Qur'an.

2. **Practically**

   a) There is a connection between the words of the Qur'an and social reality.

   b) The research sheds light on the misconceptions of those who believe that the structure and choice of words in the Qur'an are wrong and full of confusion.

   c) Analysis of intellectual contributions to the study of language and science for the entire academic community of the Qur'an

and Tafsir Studies, University of Darussalam Gontor, in particular, and researchers about the concept of sin in the Qur'an according to Quraish Shihab.

d) Provide interpretive information about the concept of sin in the Qur'an from the perspective of Quraish Shihab in his interpretation of Tafsir Al-Misbah.

5. **Literature Review**

After researching have searched the previous scientific literature that explains the concept of sin in the Qur'an with the thematic method, no research has been done demonstrating the idea of sin in the Qur'an with the thematic method; there are no researchers who discuss the concept of sin in the Qur'an according to Quraish Shihab in Tafsir Al-Misbah. No researchers discuss the idea of sin in the Qur'an according to Quraish Shihab in Tafsir Al-Misbah. As for some similar works, among others:

1. Amin Sirajuddin wrote the final research in the thesis task with the title *"Makna Dosa Besar Dalam Perspektif Ibn Katsir dan Al-Qurthubi"*. This research is a thesis written by students of the Faculty of Ushuluddin Dakwah and Adab, Department of Al-Qur'an and Tafsir Studies, Syarif Hidayatullah State Islamic University Jakarta, in 2020. The study results show that the sentence Kabair or major sins uses diverse words or is referred to as *Mutaradif* or *al-Taraduf* or synonymy by researchers into several important points. First, according to Ibn Katsir's perspective, sin and sin directly with Allah SWT. Second, according to

Ibn Katsir's perspective, it is directly related to oneself. Third, according to Ibn Katsir's perspective, it also reveals that in the Qur'an there are major sins and minor sins. The purpose is aimed at knowing the meaning of the great sins of *Aziman, Kabair*, in the perspective of Ibn Kathir and al-Qurtubi, and the relevance of the study of major sins.[17] The research gap between this research and the research to be studied is that the research discusses the word faqr in the Qur'an according to Imam Qusyairi, while the research to be studied discusses junah in the Qur'an according to the perspective of Quraish Shihab in tafsir Al-Misbah.

2. Ikmal Ramadhan wrote the final research in the thesis task with the title *"Tafsir Tematik Tentang Dosa"*. This research is a thesis written by students of the Faculty of Ushuluddin, Department of Al-Qur'an and Tafsir Studies, PTIQ Jakarta, in 2019. The results of the study show that sin is the result of violating Allah's provisions, both commands and prohibitions, which have fatal and dangerous consequences if committed. The danger is, of course, that all humans will get Allah's punishment if they get out of His provisions stipulated in the Qur'an. In the Qur'an there are major sins (sins for which there is a clear punishment in the Qur'an or Allah is angry and condemns the sin, such as shirk, murder, adultery, and so on). Apart from that, in the Qur'an there are also sins for which the punishment is not clearly stated; the

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[17] Amin Sirajuddin, *"Makna Dosa Besar Dalam Perspektif Ibn Katsir Dan Al-Qurtub"* (Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2019).

Qur'an only prohibits such behavior, such as disobedience to parents, prejudice, backbiting, and so on. This can be said to be a minor sin if not committed repeatedly.[18] The research gap between this research and the research to be studied is that the research discusses the consequences of violating Allah's provisions, both command and prohibition provisions, which have fatal and dangerous consequences if carried out, while the research to be studied discusses sin in the Qur'an according to Quraish Shihab.

3. Sarwita wrote the final research in the thesis task with the title *"Dosa-Dosa Dalam Perspektif Al-Qur'an."* This research is a thesis written by students of the Faculty of Ushuluddin Dakwah and Adab, Department of Al-Qur'an and Tafsir Studies, Sultan Maulana Hasanuddin State Islamic University Banten, in 2019. This research uses qualitative methods and literature. The results of the study show that sin in the Quran is called *zanb, itsm, kabair*, and others. *Zanb* can be interpreted slowly; it means last, despicable, vile, and desire. and *kabair* means big, difficult, and heavy. The level of sin is divided into three types: First, disobedience and sin are directly realated to Allah SWT, directly related to oneself, and related to others. Sin is divided into two, namely: big sins (*Kabirah*) and small sins (*Saghirah*). Every human being has four characteristics, namely: *Rububiyyah* Nature (Godly Nature), *Shaitaniyah* Nature (Satanic Nature), *Sabu'iyah* Nature (Vastness), and *Bahimiyah*

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[18] Ikmal Ramadhan, *"Tafsir Tematik Tentang Dosa"* (Institut PTIQ Jakarta, 2019).

Nature (Animalistic Nature). Second, Imam Al-Qurthubi's interpretation of the verses of sin is that sin should not be seen from the smallness of sin, but look at who you are sinning against, and sin is an act that leads to actions that Allah SWT hates. These actions lead to sin and actions that can make us fall into hell. Third, *Taubat* is an expression of regret that gives birth to determination and purpose. Will not commit mistakes or sins that are contrary to Islamic law.[19] The research gap between this research and the research to be studied is that the research discusses the kinds of sins in the Qur'an and their interpretation by Al-Qurthuby, while the research to be studied discusses sins in the Qur'an according to Quraish Shihab.

4. Muhammad Syarifuddin Naufal wrote the final research in the thesis task with the title *"Studi Pemikiran Imam Al-Qurthuby Terhadap Ayat-Ayat Al-Itsm."* This research is a thesis written by students of the Faculty of Ushuluddin Dakwah and Adab, Department of Al-Qur'an and Tafsir Studies, Ponorogo Islamic State Institute, in 2021. This research uses descriptive and analytical methods. The results of the study show that first, Imam al-Qurthuby's thinking in the concept of his interpretation of the verses of al-Ithm, is that all human souls are disposed, and their nature calls to evil, except for the souls that are blessed by Allah Swt who always invites to goodness. Second, the mention of the word al-itsm in practice in today's times is still relevant, which distinguishes it

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[19] Sarwita, *"Dosa-Dosa Dalam Perspektif Al-Qur'an"* (Universitas Islam Negeri Sultan Maulana Hasanuddin, 2019).

in more modern packaged practice, in its actions intended if there are individuals or groups who commit acts prohibited by Allah SWT, then from these actions make an obstacle to a good or reward. [20] The research gap between this research and the research to be studied is that the research discusses al-Qurthuby's thoughts about al-Ithm, while the research to be studied discusses sin in the Qur'an according to Quraish Shihab.

5. Azmi Abdillah Agustian wrote the final research in the thesis task with the title *"Tabiat Manusia Dan Musibah Menurut Penafsiran M. Quraish Shihab (Kajian Tafsir Tematik Tafsir Al-Misbah)"* This research is a thesis written by students of the Faculty of Ushuluddin, Master's Program In Al-Qur'an Science And Tafsir, Islam Negeri Raden Intan University Lampung, in 2024. The results of the study This research discusses human nature and disasters and the phenomenon of disasters. As the news of disasters that hit almost every region in the world, including Indonesia, was widely reported, and how these topics were discussed. Disasters are usually understood as sad or unwanted events that befall humans.[21] The research gap between this research and the research to be studied is that the research discusses social sin in the Qur'an, while the research to be studied discusses sin in the Qur'an according to Quraish Shihab.

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[20] Muhammad Syarifuddin Naufal, "*Studi Pemikiran Imam Al-Qurthuby Terhadap Ayat-Ayat Al-Itsm*" (Institut Islam Negeri Ponorogo, 2021).

[21] Menurut Penafsiran and M Quraish Shihab, "*Tabiat Manusia Dan Musibah Menurut Penafsiran m. Quraish Shihab (Kajian Tafsir Tematik Tafsir Al-Misbah),*" 2024.

6. Muhammad Ilyas Fauzan wrote the final research in the thesis task with the title *"Ma'na Kalimat adz-Dzanbi wa al-Itsmi fi al-Qur'an al-Karim."* This research is a thesis written by students of the Faculty of Ushuluddin, Department of Al-Qur'an and Tafsir Studies, University of Darussalam Gontor Ponorogo, in 2020. This research uses descriptive and analytical methods with a semantic approach. The results of the study show that the words dhanb and ithm are taken from the words *dzanaba yadznubu* and *atsima yatsamu*, which means sin, which means sin, but has a different meaning of both can be categorized into two basic meanings and relational meanings. The basic meaning of the word dhanb is sin or error, while its relational meaning is the sin of the disbelievers, where they turn away from the verses of Allah, denying the verses of Allah. Then the basic meaning of the word ithm is bad deeds, while its relational meaning is the sinful deeds of hypocrites, where they claim to believe in their mouths, but their attitudes and actions do not reflect believers, which is where the word Dhanb has a greater meaning of sin than Ithm. [22] The research gap between this research and the research to be studied is that the research discusses the words *adz-dzanbu* and *al-itsmu* in the Qur'an using a semantic approach, while the research to be studied discusses sin in the Qur'an according to Quraish Shihab.

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[22] Muhammad Ilyas Fauzan, "*Ma'na Kalimat Adz-Dzanbi Wa Al-Itsmi Fi Al-Qur'an Al-Karim*" (Universitas Darussalam Gontor, 2020).

6. Theoretical Framework

A theoretical framework is a procedural guide designed to assist researchers in designing their research plan without directly outlining the main issues to be discussed. This approach aims to facilitate researchers in finding solutions to research problems, which are often referred to as academic problems.[23]

Sin is closely related to the bonds of Islamic brotherhood. In the Qur'an two popular words mean sin, namely the words al-Dzanbu and al-Ithmu, which means that the meaning of these two words is wrong. As for Islam, any action that is considered to violate the commandments of Allah SWT is declared a sin.[24] In addition, Al-Raghib al-Ashfahani explains the word *al-dzanbu* (sin) as meaning an action whose consequences are fatal and dangerous. [25] Quraish Shihab explains that the word al-dzanbu does not always mean a violation of religious provisions or what is commonly called a sin, but can also include actions that can have bad consequences, even though it is not considered a sin by religion. [26] Whereas the word *al-Itsmu* means an action that results in obstruction of reward for the perpetrator.[27] From this it can then be seen that the concept of sin in the Qur'an includes

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[23] Moh Isom Muddin et al., *Buku Pedoman Teknik Penulisan Skripsi Fakultas Ushuluddin* (Ponorogo: Fakultas Ushuluddin Universitas Darussalam Gontor, 2022), P. 9–10.

[24] Najib Husain, *Dosa Salah Siapa*, 1st ed. (Depok: Qorina, 2003), P. 1.

[25] Al-Raghib Al-Asfahaniy, *Al-Mufradat Fi Gharib Al-Qur'an* (Dar al-Syamsiah, 2017), P. 240.

[26] M. Quraish Shihab, *Tafsir Al-Mishbah* (Tangerang: Lentera Hati, 2009), P. 199.

[27] Al-Raghib Al-Asfahaniy, *Al-Mufradat Fi Gharib Al-Qur'an* (Dar al-Syamsiah, 2017), P. 11.

linguistic and theological dimensions that indicate the broad impact of human actions. The word *al-dzanbu* describes actions that bring bad effects, while *al-itsmu* refers to actions that prevent the perpetrator from being rewarded. This understanding confirms that sin is not only related to religious offenses but also includes actions that damage the social order and relationships within the Islamic brotherhood.

To explain these various aspects, researchers use a thematic approach. The thematic approach has suitability in facing the challenges of the times and solving problems practically. So that thematic studies make the Qur'an always relevant and can inspire its readers.[28]

The researcher applies Abdul Hayy al-Farmawi's method, which in its thematic study involves analyzing the verses of the Qur'an related to the research topic. This process includes collecting verses based on the causes of their revelation, then describing these causes, identifying keywords in the relevant verses, and analyzing them by referring to the interpretations of scholars, both classical and contemporary. All these steps are carried out thoroughly and thoroughly, supported by evidence or facts that are scientifically tested, with the basis of arguments taken from the Qur'an, hadith, and rational thinking.[29]

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[28] Nashiruddin Baidan, *Metodologi Penafsiran AL-Qur'an*, Cet. IV (Yogyakarta: Pustaka Pelajar, 2012), P. 165–167.

[29] Nashiruddin Baidan, *Metodologi Penafsiran Al-Qur'an*, Cet. IV (Yogyakarta: Pustaka Pelajar, 2012), P. 152.

To support a thematic study, there are several steps that must be taken. These steps are important stages in carrying out a thematic study:[30]

1. Selecting or determining the problem of the Qur'an that will be studied *maudhu'i*. So the researchers in this discussion chose the title of revealing the meaning of sin in the Qur'an in the book of Tafsir al-Misbah by Quraish Shihab.

2. Tracing and collecting verses related to the problem that has been determined. Researchers collected the word sin in the Qur'an.

3. Organize the topic in a precise, systematic, complete, and thorough outline.

4. Adding hadiths to the discussion, if deemed necessary, to make the discussion more complete and clearer.

5. Examine the verses on sin thematically and thoroughly by collecting verses that have similar meanings, adjusting between the meanings of 'am, so that all verses about sins come together in one coherent conclusion, without differences or contradictions, and without imposing an incorrect meaning on some verses.

7. Research Methodology

To achieve the desired scientific results and obtain the necessary scientific facts, the researcher used the following methods:

1. Type of Research

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[30] Abd. Al-Hayy Al-Farmawi, *Metode Tafsir Maudhu'i Suatu Pengantar Terj. Suryan A. Jamrah* (Jakarta: PT Raja Grafindo Persada, 1994), P. 45–46.

The research method is a procedure of steps to obtain scientific knowledge or science.[31] The literature review is research whose data comes from written reading materials such as books, articles, pictures, documents, and so on [32] with the addition of a relationship with the Qur'an and tafsir in the library.

2. Data Sources

In this study, research divided data sources into two sources, namely primary sources and secondary sources. The primary data source is the main reference in research and is the main basis for data search, while secondary data sources are other sources related to the subject of research that function as a supporting source for primary sources in order to obtain complete data.

a. Primary Data Sources

Primary sources are data obtained directly or collected by research related to the topics discussed.[33] The sources used are as follows:

1. Tafsir *Al-Misbah* by M. Quraish Shihab

b. Secondary Data Sources

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[31] Suryana, *Metodologi Penelitian "(Model Praktis Penelitian Kuantitatif Dan Kualitatif)"* (Bandung: Universitas Pendidikan Indonesia, 2010), P. 20.

[32] Nashiruddin Baidan, *Metodologi Penelitian Khusus Tafsir* (Yogyakarta: Institut Agama Islam Negeri Surakarta, 2015), P. 25.

[33] Andrew Fernando Pakpahan et al., *Metodologi Penelitian Ilmiah* (Medan: Yayasan Kita Menulis, 2021), P. 66.

Secondary data sources are data collected by the author from existing sources. The secondary data in this study are as follows:

1. *Membumikan Al-Qur'an: "Fungsi Dan Peran Wahyu Dalam Kehidupan Masyarakat"* by Muhammad Quraish Shihab.

2. *Al-Qur'an dan Tafsirnya* by Departemen Agama RI

3. *Al-Mu'jam Al-Mufahras Li Alfadz Al-Qur'an al-Karim* by Muhammad Fuad Abdul Baqi.,

4. *Al-Qamus al Muhit* by Majduddin Muhammad bin Ya'qub al-Fairuz Abadi.

5. *Metodologi Penafsiran Al-Qur'an* by Nashruddin Baidan.

6. *Metode Tafsir Maudhu'I Suatu Pengantar Terj. Suryan A. Jamrah* by *Abd. Al-Hayy al-Farmawi.*

c. Methods of Data Analysis

The data collection method used in this research is the method of data collection through documentation of data obtained from the study of texts, books, magazines, and other literature relevant to the topic raised.[34]

d. Data Technique Analysis

The data analysis method is a step to obtain scientific knowledge or science. Therefore, the research method is a way of

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[34] V. Wiratna Sujarweni, *Metode Penelitian*, 1st ed. (Yogyakarta: Pustaka Buku Press, 2014), P. 19.

organizing knowledge so that it is systematic. The research method is a way to apply research methods, in general, research methods refer to forms of research. [35] The forms of research methodology used in this study are:

a. Descriptive Method

The descriptive method is a data collection method that aims to perfect the research. This method is a study of science that uses the latest collection of facts, data, and scientific documents related to the verses of the Qur'an that would be discussed by researchers in research followed by proper organization.[36] Therefore, to find out about this research, the research would also provide the meaning and wisdom of the word sin in the Qur'an. The aim is to illustrate the explanation related to the word written in the verse and then relate it to scientific miracles.

b. Inductive Analysis Method

The analysis method organizes data into a basic pattern, category, and unit to find themes, which are then used to find hypotheses from the results of data collection

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[35] Andrew Fernando Pakpahan et al., *Metodologi Penelitian Ilmiah* (Medan: Yayasan Kita Menulis, 2021), P. 49.

[36] Mardalis, *Metode Penelitian: Suatu Pendekatan Proposal* (Jakarta: Bumi Aksara, 1995), P. 26.

according to certain classifications. [37] The analytical approach of tafsir is a method that explains in detail certain aspects of the Qur'an, starting from the relationship between verses, vocabulary, sentences, or letters after or before, as well as the causes of the revelation of the verse, the cause of the revelation of the verse, and so on. [38] This interpretation aims to explain and interpret the verses of the Qur'an that have been previously determined. In addition, this method aims to obtain clear and detailed information related to the understanding and interpretation of the verses of the Qur'an.[39]

8. Systematic of Writing

To facilitate the achievement of the desired goals and so that readers can understand what is conveyed in this research on "Sin in the Qur'an According to Quraish Shihab in Tafsir Al-Mishbah (Thematic Study)" as well as other matters related to the topic, researchers divide this research into four chapters as follows:

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[37] Sandu Siyoto, *Dasar Metodologi Penelitian* (Yogyakarta: Literasi Media Publishing, 2015), P. 121.

[38] Syukron Affani, *Tafsir Al-Qur'an Dalam Sejarah Perkembangannya* (Jakarta: Kencana, 2019), P. 30.

[39] Suryana, *Metodologi Penelitian "(Model Praktis Penelitian Kuantitatif Dan Kualitatif)"* (Bandung: Universitas Pendidikan Indonesia, 2010), P. 70.

CHAPTER ONE: This chapter contains elements that explain the research topic in general, which includes the background of the study, problem formulation, research objectives, research usefulness, previous research, theoretical framework, research methods, and systematic discussion.

CHAPTER TWO: This chapter contains an overview of the definition. The researcher divides this chapter into three parts. The first section focuses on the biography of Quraish Shihab, which includes, life history, teachers and students, works, and views of scholars about Quraish Shihab. The second section discusses the method in the book of tafsir Al-Misbah, considering its sources, explanations, approaches in tafsir, and the views of scholars about the tafsir. The third section discusses sin in general, explaining sin and the kinds of sin, the consequences of sin, and at the same time how to forgive sin, then the views of the mufasirs about sin, as well as verses that talk about sin based on the order of descent and variations of sin in the Qur'an.

CHAPTER THREE: This chapter contains an analysis of the lafadz of sin. Researchers divide this chapter into two parts. The first part discusses the analysis of the verses of sin in the Qur'an from the view of the mufassir. The second part focuses on the analysis of the verses of sin in the Qur'an from the perspective of Quraish Shihab and continues with its correlation with strengthening the moral character of Muslims.

CHAPTER FOUR: Conclusion, which contains the conclusion of the research problem formulation, followed by criticism and suggestions for future research.