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The Interpretation of Ahlul Bait on Tafsir al-Misbah: The Julia Kristeva Intertextuality Perspectives

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Abstract: This article aims to analyze the interpretation of Ahlul Bait in Al-Mishbah (a Tafsir created Shihab) by Kristeva's intertextuality theory. This study used thematic method, which examined in accordance with the theme. Tafsir Al-Mishbah serves as the primary source for this research, beside using library research, with publications about the subject serving as secondary sources. The interpretation of Ahlul Bait is inextricably linked to his impact over other interpretations, such as Al-Mizan's. Shia's impression of him are suggested to be examined because in his perspective, there is no attitude in an objective problem; rather, people will adopt and affected by their surroundings, upbringing, and educational and social experiences.

Keywords: interpretation; ahlul bait; tafsir al-mishbah; intertextuality; Julia Cristeva

Abstrak: Artikel ini bertujuan untuk menganalisa secara mendalam penafsiran Ahlul Bait dalam Tafsir Al-Mishbah menggunakan teori intertekstualitas Kristeva. Metode yang digunakan dalam penelitian ini adalah metode tematik yang menganalisis sesuai dengan tema yang dikaji. Penelitian ini juga merupakan penelitian kepustakaan yang menjadikan Tafsir Al-Mishbah sebagai rujukan primer dan artikel-artikel yang berkaitan dengan tema sebagai rujukan sekunder. Penelitian ini membuktikan bahwa interpretasi terkait Ahlul Bait oleh Shihab tidak terlepas dari keterpengaruhannya dengan tafsir-tafsir yang lain termasuk tafsir Al-Mizan. Anggapan Syiah terhadapnya perlu dicermati kembali karena menurutnya tidak ada sikap dalam suatu problem yang objektif, sedikit atau banyak akan mengadopsi dan terpengaruh sebagai dampak dari kehidupan rumah tangga, latar belakang pendidikan, dan lingkungannya.

Kata Kunci: interpretasi; ahlul bait; tafsir al-mishbah; intertekstualitas; Julia Kristeva

INTRODUCTION

The study of Qur'an and the study of language or *lughah* are inseparable. It has been developed along with the socio-cultural development conditions and human civilization. Based on the Islamic Philosophy, it contributes many extensive and admirable derivative texts. The derivative texts are the second text—if the Qur'an is viewed as the first text—based on the meaning explanation. This second text is also called as the product of interpretation interpreted and written by scholars who have different backgrounds and characteristics.¹ In light, the text is influenced by the context (place) of the *mufasir* (interpreter) takes the quotations. Berger and Luckman's said that a person will

¹ Islah Gusmian, Khazanah Tafsir Indonesia: Dari Hermeneutika Hingga Ideologi (Yogyakarta: LkiS Yogyakarta, 2013), vii.

be influenced by his social context.² However, he tried to be objective, yet few or many are adopted and be affected as a result of his home life, educational background, and environment.³

It should imply in the Shia presumptions thrown at Shihab. This assumption is seen from the interpretations of Shihab which quote the Shia opinion.⁴ However, it seems that this needs to be re-examined. The references in the interpretation of Al-Mishbah are one of the methods Shihab present the opinions in the interpretation form, thus enriching the perspective for the verse. So far, it is generally found that his opinion is in line with the opinion of Shia, considered as Shia, even though the product of his interpretation is also colored by Sunni scholars, which may in accordance according to Shihab in some certain part are in the spotlight in the interpretation of a verse. However, he emphasizes that it is not uncommon to be misunderstood by some people whose insight or tolerance is inadequate, although the core description in the interpretation comes from competent Sunni scholars.⁵

Departing from this statement, the Tafsir Al-Mishbah becomes interesting to study. Various perspectives have tried to dissect, analyze, and even some have criticized the interpretation described by Shihab in the product of his interpretation. One of his highlights was the Shia accusations thrown at him, so that verses relating to themes considered to be important themes in the Shia sectarian were also highlighted in the product of his interpretation. This became a polemic both in the academic and non-academic spheres.

This article discuss the *Ahlul Bait*, a topic which always become the discussion and debate. In the Qur'an, verses related to the *Ahlul Bait* require more explanation. Considering the context, the understanding of *Ahlul Bait* that developed in Sunni secte (*Ahlus sunnah wa al-Jama'ah*) and Shia secte has always been considered contradictory. Whether it's from any parts those include the *Ahlul Bait* or the categories that fall into the *Ahlul Bait*.

The previous studies included in three important data, *First*, studies related to Interpretation QS. Al-Ahzab verse 33. Research written by Naili Fauziah Luthfiani on "Women's Rights in QS. Al-Ahzab verse 33 using a hermeneutics approach concludes the ability of women to work outside the home by explaining what reasons are relevant to this ability.⁶ Widia Astika et al are also, studying QS. Al-Ahzab verse 33, analyzing the meaning of *tabarruj* in the verses. Widia et al concluded that there was a shift in the meaning of *tabarruj* from the jahiliyyah era when this verse came down with the current meaning of *tabarruj*.⁷ Not only Widia et al, Faruqi also found that that QS. Al-Ahzab verse 33 relates it to the ethics of embellishment for Women according to the Qur'an, which concludes that neither men nor women do anything that gives rise to slander between one another, namely by covering the aurat perfectly.⁸ As Mudianto et al, explain the characteristics of *Salehah* Women by explaining the interpretation of QS. Al-Ahzab verse 33 and An-Nisa verse 34 in the interpretation of ath-Thabari.⁹

Second, studies related to *Ahlul Bait* was conducted by Musolli¹⁰, *ahlul bayt* perspectives of Syiah and Sunni: a study of the interpretation of *al-mīzan* and the interpretation of *tahrīr wa al-tanwīr*, This study concluded that the context of this *ahl bayt* according to the Sunni view is not only limited to *ahl Kisa'i*. However, according to the Shia view, *the ahlul Bait* refers to Prophet, Ali, Fatimah, Hasan

² Peter L Berger and Thomas Luckmann, "The Social Construction of Reality," t.t., 125.

³ M. Quraish Shihab, *Sunnah Syiah Bergandengan Tangan! Mungkinkah?* (Ciputat, Tangerang: Lentera Hati, 2014), 2.

⁴ Ilyas Husti, "STUDI KRITIS PEMIKIRAN QURAISS SHIHAB TERHADAP TAFSIR MUHAMMAD HUSAIN THABATHABAI," *Al-Fikra : Jurnal Ilmiah Keislaman* 14, no. 1 (14 September 2017): 57, <https://doi.org/10.24014/af.v14i1.3902>.

⁵ Shihab, *Sunnah Syiah Bergandengan Tangan! Mungkinkah?*, 2014, 6–11.

⁶ Naili Fauziah Luthfiani, "HAK-HAK PEREMPUAN DALAM SURAT AL-AHZAB AYAT 33: SEBUAH PENDEKATAN HERMENEUTIK," 2017, 21..

⁷ Astika Widia dkk., "Analisis Makna Tabarruj dalam Al-Qur'an Surah Al-Ahzab Ayat 33," *Gunung Djati Conference Series* 8 (2022).

⁸ Ahmad Faruqi dan Ilif Zahrotul Fitriah, "ETIKA BERHIAS BAGI WANITA MENURUT AL-QUR'AN SURAT AL-AHZAB AYAT: 33" (Sumenep: SEKOLAH TINGGI ILMU AL-QUR'AN NURUL ISLAM (STIQNIS), 2020).

⁹ Mudianto dan Suparyani, "KARAKTERISTIK WANITA SHALIAH DALAM TAFSIR ath-THABARI (Kajian tafsir surat an-Nisa ayat 34 dan al-Ahzab ayat 33)," *AL KARIMA: Jurnal Ilmu Al-Quran dan Tafsir* 5, no. 2 (2021)..

¹⁰ Musolli, "AHLUL BAYT PERPEKTIF SYIAH DAN SUNNI: STUDI TAFSIR AL-MĪZAN DAN TAFSIR TAHRĪR WA AL-TANWĪR," *At-Turas Jurnal Studi Ilmu Keislaman* IV, no. 1 (2017).

and Hussein. However, there is something a little tricky in this study, that is the irrelevance between the title and the content. In the title, Musolli wrote Tafsir Al-Mizan, but the discussion is precisely points out the Tafsir Al-Qummi. Similarly, Fuqohak¹¹ explains the History of *the Ahl Bait* in the world of interpretation. He contrasted his research between the ar-Riwa'i interpretation and the bi al-ma't interpretation. In his research, he concluded that this study was more about holding the methods of the references of each interpretation by taking the example of the interpretation of *ahl bait*. It does not explain significantly what, who the *ahl bait* is.

Third, the study of the Qur'an in the perspective of Julia Kristeva's Intertextuality. The research written by Riyan Hidayat¹², Fatima Fatmawati¹³, Aaviy Laila Kholily¹⁴, Ihsan Nurmansyah¹⁵, Muhammad Sakti Garwan¹⁶ uses the perspective of Julia Kristeva's Intertextuality as an approach in understanding quranic verses. However, each material object is different and the focus of study of each study is different. Thus, in this article there is one aspect of novelty that differs from previous studies. It explains and describe how the interpretation of Shihab in Al-Misbah's interpretation of the Ahl Bait using Julia Kristeva's intertextuality approach. This study prove that a person's thinking does not have to follow the person who he refers to and judges a person as an adherent of one sect just by simply looking at the similarities between the many opinions he put forward. This can also explain the breadth of reference insights in a product of interpretation.

METHOD

This research is a literature research and used qualitative data analysis. I used the thematic method, which is to discuss verses based on the established theme, aiming to gain understanding of the verses about the Ahlul Bait interpreted by Shihab in the Tafsir Al-Mishbah by using Julia Kristeva's intertextuality approach to find out the extent of the authorship of his interpretation from the text used as references. According to Al-Farmawiy, this method used in analyzing the problem through four stages of seven stages: *First*, choose or determine the problems of the Quran that will be discussed thematically. *Second*, compile verses related to the issue to be discussed. *Third*, arrange the sequence of verses chronologically and systematically, according to the order in which they are recounted and the understanding of their *asbabun nuzul* (if any and possible). If it is not possible, then what should be used to search for relationships through logical structures. *Fourth*, study the verses and understand the correlation of the verses in their respective epistles. Latter it was called as the theory of *the munasabah of the Qur'an*. *Fifth*, structure the discussion in a complex framework. *Sixth*, being supplement with relevant hadiths. *Seventh*, studying the verses thematically and thoroughly by compiling verses that contain similar understandings, all verses can meet at one estuary without differences and contradictions.¹⁷

RESULT AND DISCUSSION

A Brief Introduction to Kristeva's Intertextuality Theory

¹¹Muhammad Agus Zuhurul Fuqohak, "RIWAYAT AHLI BAIT DALAM DUNIA TAFSIR (STUDI KOMPARASI TAFSIR AR-RIWĀ'Ī DAN TAFSIR BI AL- MA'TSUR)," *Hermeneutik: Jurnal Ilmu Al Qur'an dan Tafsir* 13, no. 1 (2019).

¹² M Riyan Hidayat, "Kisah Yajuj Majuj dalam Tafsir Al-Azhar: Analisis Intertekstualitas Julia Kristeva," *J-ALIF Jurnal Penelitian Hukum Ekonomi Syariah dan Sosial Budaya Islam* 06, no. 01 (2021).

¹³ Fatimah Fatmawati, "PENAFSIRAN SAB' SAMAWAT DALAM KITAB TAFSIR AL-QUR'AN AL-AZIM KARYA IBNU KATSIR (Kajian Intertekstualitas Julia Kristeva)," no. 2 (2019): 16.

¹⁴ Aaviy Lailaa Kholily, "Analisa Unsur-unsur Tafsir Jalalain sebagai Teks Hipogram dalam Tafsir Al-Ibriz (Kajian Intertekstual Julia Kristeva QS. Maryam: 1-15)" 1, no. 1 (2021): 17.

¹⁵ Ihsan Nurmansyah, "KAJIAN INTERTEKSTUALITAS TAFSIR AYAT ASH-SHIYAM KARYA MUHAMMAD BASIUNI IMRAN DAN TAFSIR AL-MANAR KARYA MUHAMMAD RASYID RIDHA," *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 4, no. 1 (28 Oktober 2019), <https://doi.org/10.15575/al-bayan.v4i1.4792>.

¹⁶ Muhammad Sakti Garwan, "Analisis Semiotika Pada Teks Al-Qur'an Tentang 'Khamar' Dalam Pendekatan Semanalisis Hingga Intertekstualitas Julia Kristeva," *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 22, no. 1 (1 Mei 2020): 49, <https://doi.org/10.22373/substantia.v22i1.6545>.

¹⁷ Abdul Hayy Al Farmawiy, *Metode Tafsir Mawdu'iy*, trans. oleh Suryan Jamrah (Jakarta: LSiK, 1994), 45–46. Lihat juga Abdul Mustaqim, *Metode Penelitian Al-Qur'an dan Tafsir* (Yogyakarta: Idea Sejahtera, 2015), 65–66.

Kristeva was a French poststructuralist thinker who initiated his works "*Revolution in Poetic Language* (1974) and *Desire in Language: a Semiotic Approach to Literature and Art* (1979). In both books there is a discussion of intertextuality as a key concept of post-structural understanding, which challenges the structural, synchronic, and systemic way of thinking of the structuralist understanding initiated by Saussure. It is known as Kristeva reconstructed Saussure's structural thinking. In his opinion, this thought offers only a single meaning. Based on Mikhail Bakhtin's concept of dialogic, Kristeva used the term intertextuality to explain that there is a conflicting relationship between one text and previous texts.¹⁸

However, there is a different opinion in explaining this intertextuality initiated by Kristeva. The theory is not to juxtapose two different works and consider the earlier work as a hypogram of the work after it. What Kristeva meant regarding intertextuality theory was as follows:

*"Intertextuality (intertextualite). This French word was (originally) introduced by Kristeva and met with immediate success; it has since been much used and abused on both sides of the Atlantic. The concept, however, has been generally misunderstood. It has nothing to do with matters of influence by one writer upon another or with sources of a literary work; it does, on the other hand, involve the components of a textual such as the novel, for instance. It is defined in La Revolution du Langage Poetique as the transposition of one or more of signs into another, accompanied by a new articulation of the enunciative and denotative position. Any signifying practice (q.v.) is a field (in the sense of space traversed by lines of force) in which various signifying s undergo such a transposition"*¹⁹

The concept of intertext theory does not discuss the influence of one author over another or the influence of one work on another. The above intertextuality concepts also have nothing to do with the similarities and differences between literary works. However, the intertextuality initiated by Kristeva contains various utterances or utterances taken from other texts and the texts cross-cross and neutralize each other between one text and another. In this case, a text is constructed over several textual factors that can be traced through the work. Those parts of the text in one text cannot be seen as one separate thing, but are interpreted and understood as a whole. This is what became known as "*ideologeme*".

According to the author, the discourse related to this intertextuality aims to find out the ideologeme contained in literary works which is an application of semiotics whose patterns are united from several readable utterances. The purposes is to understand the transformation of speech/ expression (the text cannot be reduced anymore) in the whole text. Kristeva added that the text is a crossover of the text arrangement conveyed through speech to make utterance adjusted into its own space (*interior text*) and refers to the outer text space (*exterior text*).²⁰ This became known also as Suprasegmental and Intertextual theory. *First*, suprasegmental analysis examines expressions or utterances in the form of words, sentences, and paragraphs contained in a literary work. Suprasegmental analysis will reveal its existence as a text that has limitations. *Secondly*, intertextuality analysis, that is, it reveals the relationship of speech between the text in the literary work and the text outside it. The two analyses are inseparable. Suprasegmental analysis moves from the inner text, while intertextuality analysis speaks from the outer text. That is, the text that arises from within a work is connected with another text, that is, the text that is the origin of the text.²¹

In term of the ideologeme of a made text pass three processes, namely opposition, transposition, and transformation. *Opposition* is an inchangeable and absolute between two competitive or opposing groups that never complement each other, and can never be reconciled.²² *Transposition* is the transfer of text from one text to another accompanied by new writing and utterances or

¹⁸ Dadan Rusmana, *Filsafat Semiotika* (Bandung: CV PUSTAKA SETIA, 2014), 327.

¹⁹ Julia Kristeva, *Desire Language: A Semiotic To Literature and Art.*, ed. oleh Leon S. Roudiez, trans. oleh A. Jardine Gora (New York: Colombia University, 1980).

²⁰ Daratullaila Nasri, "OPOSISI TEKS ANAK DAN KEMENAKAN KARYA MARAH RUSLI: KAJIAN INTERTEKSTUAL JULIA KRISTEVA," *Kandai* 13, no. 2 (7 Desember 2017): 209, <https://doi.org/10.26499/jk.v13i2.92>.

²¹ Fatimah Fatmawati, "PENAFSIRAN SAB' SAMAWAT DALAM KITAB TAFSIR AL-QUR'AN AL-AZIM KARYA IBNU KATSIR (Kajian Intertekstualitas Julia Kristeva)," no. 2 (2019): 125.

²² Kristeva, *Desire Language: A Semiotic To Literature and Art.*, 1980.

expressions. It deals with "addition", "subtraction", "substitution", and "rearrangement" of letters in a word and sentence.²³ Meanwhile, transformation is the change of from one text to another. In this context, the text is seen as a text read by the author, then the author inserts himself by rewriting the text so that in the writing that was originally diachronic it turns into synchronic.²⁴

Furthermore, Kristeva added that the most fundamental principle of intertextuality is the connectivity of each text, one text refers to another text. As a result, intertextuality can be formulated simply as a relationship between a particular text and other texts. The intertextuality includes the absence of limitations, parallel to the endless process of semiosis. According to Kristeva, a text (in a general sense) is not a stand-alone and autonomous cultural phenomenon. Kristeva also asserts, "Each text acquires its form as a mosaic of quotations, each text is a seepage and transformation of other texts." A person is able to analyze a text, read and structure the text, find the features that stand out in a text, and give it structure. According to Kristeva, the text is useful when "Within the text space the diversity of expressions taken from other texts crosses and neutralizes each other."²⁵

The concept of space in Kristeva's intertextuality is the same as the concept that initiated by Barthes in *the Death of the Author* and Derrida in deconstruction has a strong and interrelated correlation. If Barthes asserts that the reader (his mind) is the space in which the quotations interact, Kristeva asserts that the text or work is a space where the quotes dazzle each other. While Derrida uses similar concepts and spaces, albeit in different contexts.²⁶

As a linguistic and a discursive process, Kristeva outlines intertextuality to be the passage from one *sign system* to another. He also used the term "transposition" to describe this crossing. In this traversing system, one (several) sign systems are used to damage "destruct" one (several) previous sign systems. This destruction can be the removal of the part of the system that is the reference, and replacing it with a new system of signs, as with the allogaris text. Vandalism can be by deleting, crossing out, or crossing parts of the reference text marking system, as well as deconstructed text.²⁷

In the book *Desire in Language: a Semiotic Approach to Literature and Art* written by Kristeva there are nine principles that were later developed by Partini Sardjono and added one more principle²⁸, i.e.;

1. Transformation is the translation, copying, transfer of words, incarnation or exchange of one text to another according to the creativity of the author of the text.²⁹
2. Modifications include: imitating or taking hiprogram texts but then the author manipulates such as character manipulation, word manipulation or word order by adjusting according to the author's wishes.
3. Expansion is a hiprogram text undergoes expansion or development.
4. Haplology: a reduction in the excerpt text from the hiprogram text.
5. Parallels are: there are similarities between the citation text and the hiprogram text.
6. Conversion: to reverse the hiprogram text, there is opposition to the hiprogarm text but not radically.
7. Demytefication : opposition to the hiprogram text so as to produce a new text that is different from the hiprogram text. Opposition of a radical nature.
8. Existence : when the elements raised in the quoted text are different from the hirogram text.
9. Defamilyration : when the believer attempts to improve the hiprogrammed text either in terms of meaning or character of the text.
10. Ekserption : the text in the transformation is equal to or almost the same as the hypogram text by taking a partial essence.

²³ Julia Kristeva, *Teori Sastra dan Julia Kristeva*, trans. oleh Sunaryono Basuki Ks (Bali: CV. Bali Media Adhikarsa, 2013).

²⁴ Nasri, "OPOSISI TEKS ANAK DAN KEMENAKAN KARYA MARAH RUSLI," 7 Desember 2017, 210.

²⁵ Kaelan, *Filsafat Bahasa Semiotika dan Hermeneutika* (Yogyakarta: Paradigma, 2017), 229.

²⁶ Rusmana, *Filsafat Semiotika*, 2014, 328.

²⁷ Rusmana, 329.

²⁸ Aaviy Lailaa Kholily, "Analisa Unsur-unsur Tafsir Jalalain sebagai Teks Hipogram dalam Tafisr Al-Ibriz (Kajian Intertekstual Julia Kristeva QS. Maryam: 1-15)" 1, no. 1 (2021): 32.

²⁹ Kholily, 32.

Related to the analysis used by Kristeva in explaining the extent of the authorship between one text and another, there are terms called "genotext" and "fenotext". According to Kristeva, analysis is an "approach to bahasa as a *signifying* process that is heterogeneous and located in *speaking* subjects". It should be noted, that this analysis that Kristeva describes is a textual theory that is not system-oriented, but rather approaches and understands meaning contextually, and considers that the study of those texts along with their context is equally important. It is understood as a process of marking which later this becomes *genotext*.³⁰ The "Genotext" is a text that has unlimited possibilities or called as the original text or initial text. Meanwhile, "Fenotext" refers to the actual text that is the result of the formation of its genotext. Fenotext includes all the phenomena and features possessed by the structure of the language, the rules of the genre, and the author's style of interpretation (the subjectivity of the author) in understanding and re-narrating the initial text.

As Kristeva points out, genotext themselves are included in semantics, but merely an interaction. Interestingly, fenotext compared to this correspondence language are settings in which we read regularly and when looking for meaning in a word. Even so, the two really can't stand alone in every interaction, Kristeva considers it a "marking measure".³¹

To summarize, when a person writes a work, then an author will quote and take components from other texts to be re-narrated, produced, and reprocessed whether it is transformed into an addition, subtraction, comparison, or even as a reference because there is really no text that is able to stand alone.³²

Take a look at the following chart:

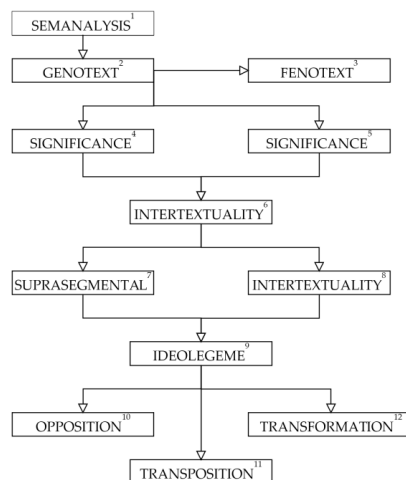


Figure 1: The Development of Kristeva's Theory of Intertextuality

Key terms:

- 1 : Semanalysis is a language that has many meanings according to the context
- 2 : Genotext is the original text
- 3 : Fenotext is an actual text as a development of Genotext
- 4 : Significance is a meaning that has been regulated / conventionalized / agreed upon and understands it in accordance with social control
- 5 : Significance is a free and unlimited meaning and understands according to the language and understanding of each subject.
- 6 : Intertextuality is a text space that contains a wide variety of utterances or utterances from other texts

³⁰ *Filsafat Bahasa Semiotika dan Hermeneutika*, 2017, 228.

³¹ M Riyani Hidayat, "Kisah Yajuj Majuj dalam Tafsir Al-Azhar : Analisis Intertekstualitas Julia Kristeva," *J-ALIF Jurnal Penelitian Hukum Ekonomi Syariah dan Sosial Budaya Islam* 06, no. 01 (2021): 54–55.

³² Muhammad Ali Fuadi Al-Ghifari, "AL-MAIDAH 51: SATU FIRMAN BERAGAM PENAFSIRAN KARYA M. QURAIH SHIHAB: ANALISIS INTERTEKSTUAL," *UNIVERSITAS ISLAM NEGERI MAULANA MALIK IBRAHIM MALANG*, 2021, 31.

- 7 : Suprasegmental is understanding dialogue in a text.
- 8 : Intertextual is understanding the relationship of one text to another in parallel
- 9 : Ideolegeme is the parts/pieces in a text that cannot be seen in isolation.
- 10 : Opposition is opposition in a text
- 11 : Transposition is displacement in a text. It deals with "addition", "subtraction", "substitution", and "rearrangement" of letters in a word and sentence.
- 12 : Transformation is a change of shape from one text to another.

M. Quraish Shihab and His Tafsir

Shihab is known as a moderate Indonesian tafsir scholar. Various kinds of his works have been widely spread throughout Indonesia. Tafsir al-Misbah is his grand work or his culminating work in the field of Tafsir al-Qur'an. This interpretation reflects Middle Eastern thinking, combining the pattern belong to Azhar and Indonesian Malay. This interpretation becomes a reinforcer and complementary to the earlier interpretation.³³

In doing the interpretation work, Shihab used the *dirayah / bi al-riwayah* approach. He begins to interpret a verse he outlines its linguistic side of various derivations. For example, when discussing the word "*Bismillah*" which he describes up to five sheets from various perspectives. Although he does not particularly assert that his interpretation uses *the dirayah* approach, however, this is very visible in reading his interpretation and it is very easy to identify in its' relation to the approach he used in interpreting the verses of the Qur'an. the values of the dirayah in question are to rely on the language of the Qur'an i.e; Arabic, and their understanding with *the uslub* (stylistics/editorial) Arabic, as well as the sciences that are a condition for interpreting the Qur'an, such as; the science of *nahwu, shorof, balaghah, ma'ani, bayan, ushul fiqh, fiqh, asbab al-Nuzul, nasikh mansukh*, and so on.³⁴

Tafsir al-Misbah uses the *tahlily* method, *adab wal ijtima'iy* (social social) pattern. The pattern of interpretation of the Qur'an whose pressure is not only in the interpretation of its language, but this includes its jurisprudence, its ilmi interpretation, and its ishari. It is also emphasized on the needs and life related to the relations that exist within the scope of society or social society which is then called the pattern of interpretation of *adab wal-ijtima'iy*. The naming of Tafsir al-Misbah is explained by him in the introduction to the book of Tafsir this means "lamp", "lantern", "lamp" or whatever is a light for those who are in darkness.

There are two basic reason of naming al-Misbah. *First*, "lights; Mishbah (in Arabic)" judging by the function of the writings of this book of Tafsir to illuminate the darkness. He hopes that this interpretation will make it easier for them to understand the Qur'an, considering that not all Indonesians understand Arabic, so many are unable and make it difficult to understand it. Therefore, this book was written to facilitate it. *Second*, looking at the terms often used by Shihab, for example when he was asked to be the caretaker of the rubric "Pelita Hati" in the Pelita daily, then his collections of writings published by al-Mizan entitled "Lanterns of the Heart". This second meaning is also the equivalent of the word from "Misbah" which means "lightener"

This Tafsir al-Misbah was written to make the Qur'an become the book of instruction (*hudan*) of all Muslims. Later this interpretation is called "functional interpretation". Shihab also argue that the messages of the Qur'an have only been "melangit or *being above the sky*" not "grounded " or return to the earth. With the existence of this Tafsir product, all "messages" conveyed to people on earth. This Tafsir was written for the first time in the Land of Kinanah (Cairo) when the writer worked as an ambassador, on Friday, June 18, 1999 AD (4 Rabiul Awwal 1420 H) and completed writing on Friday, 8 Rajab 1423 H or September 5, 2003, in Jakarta. Tafsir Al- Misbah consists of 15 volumes to 30 juz. There are two forms of printed models, namely printed in a regular cover and a lux cover with a hard-cover.

³³ Hasani Ahmad Said, Jaringan & Pembaharuan Ulama Tafsir Nusantara Abad XVI-XXI (Bandung: Manggu Makmur Tanjung Lestari (Anggota IKAPI), 2020), 140.

³⁴ Said, 141.

A Brief Introduction to Ahlul Bait

Etymologically, the word *Ahlul Bait* consists of two words, namely "ahl" and "bait". The word "ahl" has a root word that is the word "ahl" it self which can only be understood after being connected to another word as well as a compound word and contribute the meaning to the word. When the word "ahl" associated with a certain place name means residents or residents who live in certain places, for example: *Ahlu Qura, Ahlu Medina, Ahlu Makkah, Ahlu Bait*, and so on.³⁵

The term "ahl" which means to denote the inhabitants or inhabitants of the house, family, relatives, is *the mashdar* of the verb "أَهَلَ-يَأْهَلُ" which means marriage or marriage, so that in the sentence أهل فرجل امرأة (a man marries a woman and makes a woman (wife) as a member of his family). So, the word "ahl" will change its meaning when it is *enhafahed* in other words.

In Arabic the word "ahl" is the same as the word "aal/ آل". According to ar-Raghib al-Ashfahani the lafaz was used specifically for closer people, both relatives and substitutes who continued their duties. So, if it says آل عمران, آل إبراهيم, آل محمد for all his relatives.³⁶ While the word "ahlul bait" according to Jawwad Mughniyah, one of the adherents of the modern Shia Madzhab said that "ahlul bait" is the inhabitants (members) of the house. Lafaz "آل الرجل" means his wife and it cannot be said that lafaz "آل" except against men who have a position.

Thus, the etymological definition of *ahlul bait* is the inhabitants, inhabitants or family members in a household. As for what became the *ahlul Bait* for a man, it was his wife, children, daughter-in-law, grandchildren, relatives, and all the descendants who were related by blood to them. Meanwhile, the definition of *Ahlul Bait* is terminologically which specifically examines *ahlul Bait* in QS. Al-Ahzab[33]: 33 is a member of the family of the Prophet Muhammad Saw. In this case, both Sunni and Shia have a same idea. However, it is different in determining who is included in the *Ahlul Bait* referred to in the verse. Irawan³⁷ divides it into seven opinions:

a. *Ahlul Aba' (Ahlul Kisa')*

Kisa' are the people who go into the fabric. According the first opinion, this is meant by *the ahlul of the prophet* Muhammad Saw's temple, 'Ali ibn Abi Talib, Fathimah Ra, al-Hasan and al-Husain Ra. As the hadith listed in "*al-musnad*" Ahmad ibn Hanbal. And the historical hadith of Sayyidah Aisyah Ra contained in the book of *Jami' Shahih Imam Muslim* chapter "*Fadha'il Ahl Bait*". It provides an explanation that *the ahlul bait* referred to in QS. Al-Ahzab[33]: 33 was the Prophet Saw himself, his daughter Fathimah Ra, his son-in-law Ali ibn Abi Talib, and his grandsons al-Hasan and al-Husain.

b. *The Prophet Muhammad Saw Wives*

This second opinion says that on the basis of QS. Al-Ahzab[33]: 33 are the Prophet Muhammad Saw wives. Then, it is corroborated by the history of Ibn Abi Hatim which tells that *the ahlul of the temple* was specifically to the his wives as stated in the book of Tafsir Ibn Katsir. However, this statement was criticized by the mufasir who interpreted³⁸*Ahlul Bait* with *Ahlul Kisa'*. They assume that:

*"If what is meant by ahlul bait is the wives of the Prophet Saw, of course in the verse Allah Swt does not use the dhamir (pronoun) "kum: you are a man", but uses the dhamir "kunna: you are female. The use of the dhamir "kum" as it indicates to "ahlu". For according to the rules of the Arabic language, the word "Ahl" is mudzakkar (for men), not muannats (for women), hence Allah Swt calls the ahluls of the temple with the dhamir "kum" not "kunna".*³⁹

c. *Ahlul Aba' or Ahlul Kisa' and the Wives of the Rasulullah Saw*

³⁵ Irawan, "EKSISTENSI AHLUL BAIT DALAM KJTAB TAFSIR JAMI' AL-BAYAN FI TAFSIRAL-QUR.'AN KARYA IMAM IBN JARIR ATH-THABARI (STUDI KRITIS SURAT AL-AHZAB AYAT 33)," 29.

³⁶ Irawan, 31.

³⁷ Irawan, 33.

³⁸ Has said to us Ali ibn Harb al-Mushili, has said to us Zaid bin al-Habab, has said to us Husain ibn Waqid of Zaid an-Nahwi of 'Ikrimah of Jbn al-Abbas Ra. (Indeed, Allah intends to remove sin from you O ahlul bait and cleanse you as cleanly as possible). He said: This verse comes down specifically to the wives of the Prophet Saw.

³⁹ Muhammad Ibn Ali as-Syaukani, Fath al-Qadir, Jilid IV (Beirut: Dar al-Fikr, t.t.), 278.

Another opinion says that *the ahlul bait* referred to in QS. Al-Ahzab[33] verse 33 includes *Ahlul Aba' or Ahlul Kisa'* and the Prophet wives. This is the opinion of adh-Dhahak and the *jumhur of al-mufassirin*. They argued that in relation to the notion of *ahlul* this *bait* covers both sides, and this is more in line with all the existing postulates. As for Baidhawi, and Abu as-Su'ud, Imam al-Baghawi in his book "*Ma'alim at-Tanzil*" which they agree with Zamakhshari, who says that this notion of *ahlul bait* includes both sides.

d. *Bani Hashim (Those who are forbidden to receive shadaqah)*

This opinion is based on the ats-Tsa'labi statement that it relates to *the ahlul bait* of the Bani Hashim people. This is based on the notion that what is meant by "*bait*" (family) is "*bait an-nasb*" (house of descendants) i.e. the parents of the Prophet Muhammad Saw. Thus, 'Abbas bin Abdul Muthalib, his uncles, other Messengers his cousins belong to the *ahlul of the temple*. This opinion was countered and refuted by al-Hamid al-Husaini, said that the people of Bani Hashim are not belong to the *ahlul of the prophet* Muhammad Saw's temple addressed by QS. Al-Ahzab[33]: 33 aforementioned. they can only be put in the category of "آل" or relatives.

e. *Followers / devotees of prophet Muhammad Saw*

Ahlul bait is the people of prophet Muhammad Saw, namely his followers until the end of the day. In the opinion of Ibn 'Abdul Bar and some scholars say that the word "آل" can mean "follower". However, this opinion has gone out of context of its true meaning. For his people include the general while *the ahlul bait* includes the special.

f. *Devout people*

The following opinion is based on the words of al-Qadhi Husain and ar-Raghib with his followers. According the hadith, Nafi' Abu Hurmuz heard Anas bin Malik said that the Prophet was asked about his family, then replied "Everyone is devout". But according to al-Baihaqi and ath-Thabrani this hadith cannot be used as a hujjah, because in its' Sanad hadith it turns out that Nafi' Abu Hurmuz according to Yahya ibn Ma'in (critic of the hadith) was a great liar, and Ahmad ibn Hanbal himself was weak. Al-Qasimi in his interpretation "*Mahasin at-Takwil*" says that this hadith is *maudhu'* false.

g. *People Who Are Close and Specially Noticed by Prophet Saw*

Related to this, there is a general interpretation that is as said by Imam al-Khatib in his interpretation that:

"There are many differences of opinion regarding the meaning of *ahlul bait* and the best is what al-Buqa'i said, that is, anyone who is close to the Messenger of Allah Saw and gets special attention from him or who always accompanies him either from the side of men, women, wives, slaves, and relatives, then that person is entitled and deserves to be called *ahlul bait*".

Ahlul Bait According to Shihab's Interpretation

The discourse related to *ahlul bait* has been massively discussed in various perspectives. The term "*ahlul bait*" in *Mu'jam al-Mufharas li al-Fadzi al-Qur'an al-Kariim* appear in three verses contained in the Qur'an. However, the author only analyzed QS. Al-Ahzab[33] verse 33. While the two verses listed are QS. Hud [11] verse 73 and QS. Al-Qashash[88] verse 12 that the interpretation of this verse do not explain the *ahlul bait*. The verses related to this *ahlul bait* include:

1. In QS. Hud [11] verse 73

قَالُوا اتَّعَجِبِينَ مِنَ اللَّهِ رَحْمَتِ اللَّهِ وَبَرَكَاتِهِ ۖ عَلَيْكُمْ أَهْلُ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ - ٧٣

2. In QS. Al-Qashash[88] verse 12

وَخَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلِ فَقَالَتْ هَلْ أَدُلُّكُمْ عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ - ١٢

3. In QS. Al-Ahzab[33] verse 33

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ ۗ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا - ٣٣

Shihab explains the scholars' opinion covered by *Ahlul Bait* in this verse. Looking at the context of the verse, the wives of the Prophet Muhammad Saw are included even they are the first to be addressed by the context of this verse. While the clerics developed by understanding the word "*al-*

Bait" refer to Baitullah al-Haram so that *Ahlul Bait* was a devout inhabitant of Makkah. But this opinion is clearly out of the context of the verse. It may not be said that ⁴⁰*Ahlul Bait* is only the wives of the Prophet Muhammad. This is because the redaction of the verse used as a talking partner in the context of *the description of the ahlul Bait* is not a form used specifically for women (*muannats/ feminine*) but rather a *mudzakkar/masculine* that can also be used for men with women. In the paragraph redaction the Lafaz used is not "لِيَذُوبَ عَنْكُمْ" on female interlocutors, but the editor used lafaz "لِيَذُوبَ عَنْكُمْ" i.e. in the form of *mudzakar*. It means that *Ahlul Bait* was not only the wives of the Prophet but also included many men.⁴¹

In a story this verse came down in the prophet wives house, Ummu Salamah. At that time the Prophet, Saw called Fathimah with her husband Ali bin Abi Talib and their two sons (grandsons of the Prophet Saw) namely Hasan and Husain. The prophet Saw enveloped them with veils while praying: "O Allah they are the *Ahlul* of my Temple, cleanse them from sin and sanctify them as holies as they are." Ummu Salamah who saw this event said: "I wanted to join the veil, but the Prophet Saw prevented me from saying: You are in virtue, you are in virtue." (HR. Ath-Thabrani and Ibn Katsir through Ummu Salamah Ra). It seems that Prophet Saw refused to put Ummu Salamah Ra into the veil, not because he was not *Ahlul Bait*, but because the one who entered in the veil was the one that Prophet Saw specifically prayed for, while Ummu Salamah was included from the beginning in the *Ahlul Bait* group through the context of this verse. Salaf scholars assume that the *Ahlul Bait* includes all the wives including Fatimah, Ali ibn Abi Talib, Hasan, and Husain.

The definition of *Ahlul Bait* in this verse according to Thabathaba'i is limited to only five people who enter the veil, namely Prophet Muhammad Saw, Ali ibn Abi Talib, Fathimah az-Zahrah and al-Hasan and al-Husain. As their cleansing from sin and their purification, he understood it in the sense of *'ishmat* i.e. "their preservation from sinful deeds. Malik and Abu Hanifah explained that *Ahlul Bait* was all members of the family of Prophet Muhammad Saw who had descendants up to Hashim, namely the father of the grandfather of Prophet Muhammad Saw son of Abdullah, son of Abdul Muthalib, son of Hashim.⁴²

Julia Kristeva's Intertextuality Analysis on *Ahlul Bait*'s Verse

As a text can not stand alone without other texts. In terms of interpreting the *Ahlul Bait* interpreted by Shihab is also related and influenced by the texts used as references in the products of his interpretation. It was noted when Shihab interprets the verse about *Ahlul Bait*. The references are Tafsir Thabataba'i, Tafsir Ibn Katsir, and hadiths. It is based on Shihab's quote as follows:

"Looking at the context of the verse, the Prophet wives are included in it, even they are the first to be addressed by the context of this verse. While the clerics developed by understanding the word "*al-Bait*" in the meaning of Baitullah al-Haram so that *Ahlul Bait* was a devout inhabitant of Makkah. But this opinion is clearly out of the context of the verse talk. It cannot also be said that *Ahlul Bait* is only the wives of the Prophet Saw alone. This is because the redaction of the verse used as a talking partner in the context of *the description of the ahlul Bait* is not a form used specifically for women (*muannats/ feminine*) but rather a *mudzakkar/masculine* that can also be used for men with women. As seen in the paragraph redaction that the lafaz used is not "لِيَذُوبَ عَنْكُمْ" on female interlocutors, but the editor used is lafaz "لِيَذُوبَ عَنْكُمْ" i.e. in the form of *mudzakar*. This means that *Ahlul Bait* was not just the wives of the Prophet Saw but also included many men."⁴³

One of the references that Shihab refers to is the Tafsir of Ibn Katsir:

⁴⁰ Moh Quraish Shihab, *Tafsir al-Mishbāh: pesan, kesan, dan keserasian al-Qur'an*, Cet. 6, vol. 15 (Ciputat, Jakarta: Lentera Hati, 2005), 265.

⁴¹ Moh Quraish Shihab, *Tafsir al-Mishbāh: pesan, kesan, dan keserasian al-Qur'an*, Cet. 6, vol. 15 (Ciputat, Jakarta: Lentera Hati, 2005), 265.

⁴² Shihab, 15:266.

⁴³ Shihab, 15:265.

"وَهَذَا نَصٌّ فِي دُخُولِ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَهْلِ الْبَيْتِ مَا هُنَا؛ لِأَنَّ سَبَبَ نُزُولِ هَذِهِ الْآيَةِ، وَسَبَبَ النُّزُولِ دَاخِلٌ فِيهِ قَوْلًا وَاحِدًا، إِنَّمَا وَخَدَهُ عَلَى قَوْلٍ أَوْ مَعَ غَيْرِهِ عَلَى الصَّحِيحِ"٤٤

Translation: " This verse determines all of the Prophet wives included in the ahlul bait, they are the cause of the descent of this verse. For the descent of this verse necessarily enters into it, either according to one opinion that says specifically for them or according to another opinion which also enters the rest of the family, and this is according to the shahih's opinion."

This quote is the same as the interpretation of Thabataba'i in Tafsir Al-Mizan in the same verse and explains related to *the Ahlul Bait*. As the following quote suggests:

"و ليس المراد بأهل البيت نساء النبي خاصة لمكان الخطاب الذي في قوله: «عَنْكُمْ» و لم يقل: عنكن فأما أن يكون الخطاب لهن و لغيرهن كما قيل: إن المراد بأهل البيت أهل البيت الحرام و هم المتقون لقوله تعالى: «إِنَّ أَوْلِيَاءَهُ إِلَّا الْمُتَّقُونَ» أو أهل مسجد رسول الله ص أو أهل بيت النبي ص و هم الذين يصدق عليهم عرفا أهل بيته من أزواجه و أقربائه و هم آل عباس و آل عقيل و آل جعفر و آل علي أو النبي ص و أزواجه، و لعل هذا هو المراد مما نسب إلى عكرمة و عروة أنها في أزواج النبي ص خاصة. أو يكون الخطاب لغيرهن كما قيل: إنهم أقرباء النبي من آل عباس و آل عقيل و آل جعفر و آل علي."٤٥

Translation: "As for what is meant by ahlul bait is not specifically for the wife of the prophet , because of the existence of the khitab verse " عَنْكُمْ " and does not use " عنكن " then if the khitab uses " لهن " then the others are not included except the wife of the Prophet Saw, as it is said: Indeed, what the ahlul of the Prophet's temple means is the ahlul of the Prophet's temple in Mecca (holy land), they include, the devout, as the Word of Allah : "The one who has the haq controls(him), are only those who are devout, or ahl rasul's mosque, or ahlul bait of the Prophet Saw and in essence they are people who are righteous in urf, ahlul his temple the Prophet Saw includes, his wives, his immediate family, including also the family of Abbas, the family of Aqil, the family of Ja'far the family of Ali or the family of the Prophet and his wife Ali, and it is just that there is information sourced from Ikrimah and Urwah that this verse is only for the wives of the Prophet Saw"

It is also contained in the opinion:

" If what is meant by ahlul bait is the wives of the Prophet Saw, of course in the verse Allah Swt does not use the dhamir (pronoun) "kum: you are a man", but uses the dhamir "kunna: you are a woman. The use of the dhamir "kum" as it indicates to "ahlu". For according to the rules of the Arabic language, the word "Ahl" is mudzakkar (for men), not muannats (for women), hence Allah Swt calls the ahluls of the temple with the dhamir "kum" not "kunna".⁴⁶

Another opinion says that *the ahlul bait* referred to in QS. Al-Ahzab[33] verse 33 includes *Ahlul Aba' or Ahlul Kisa'* and the Wives of the Prophet Saw. This is the opinion of adh-Dhahak and the *jumhur of al-mufassirin*. They argue that in relation to the notion of *ahlul this bait* covers both sides, and this is more in line with all the existing postulates. As for Baidhawi, and Abu as-Su'ud, Imam al-Baghawi in his book "*Ma'alim at-Tanzil*" which they agree with Zamakhsyari, who says that the notion of *ahlul bait* covers both sides.⁴⁷

All the opinions that the author describes are made as the references made in interpreting about *the ahlul Bait*. Although he did not write and mention it in his interpretation, the author can try to analyze with the intertextual theory offered by Kristeva. Meanwhile, the fenotext are derived texts/ actual texts that are interpreted in the interpretation of Al-Mishbah. The study of intertextuality is a text space that contains various kinds of utterances/ utterances from other texts, it can be understood that the interpretation of Shihab is strongly influenced by the texts to which he interprets the verses. The author tries to understand the text (*interior text*) from the interpretation of Quraish Shihab before tracing the references (*exterior text*) that he makes in his interpretation.

There is a correlation and a transformation in the process of the verses interpretation (*verse of Ahlul Bait*). Shihab re-narrated the texts he used as references in his interpretation. This is line with Kristeva idea said that "no text is capable of standing alone and no text is completely new". Of

⁴⁴ Ibnu Katsir, Tafsir Al-Qur'an al-Azhim, Jilid VI (Beirut: Dar al-Fikr, 1999), 409.

⁴⁵ Muhammad Husein Thabataba'i, Tafsir al-Mizan, Jilid 16 (Beirut: Dar al-Fikr, 1973), 310.

⁴⁶ Muhammad bin Ali Ashyaukanik, Fathul Qadir, (Beirut: Dar al-Fikr, t.t), Jilid IV, 278

⁴⁷ Irawan, "EKSISTENSI AHLUL BAIT DALAM KITAB TAFSIR JAMI' AL-BAYAN FI TAFSIRAL-QUR'AN KARYA IMAM IBN JARIR ATH-THABARI (STUDI KRITIS SURAT AL-AHZAB AYAT 33)," 43-44.

course, there is a previous text that is used as an example, a framework, a writing style, or a pattern of a text.⁴⁸

With regard to this method of intertextuality, Shihab states outright that:

"Finally, the author feels it is very necessary to convey to the reader that what is served here is not entirely the author's *ijtihad*. The work of earlier and contemporary scholars, as well as their views are indeed many *nukil* writers, especially the views of the interpreter Ibrahim Umar al-Biq'a'i (d. 885 H-1480 AD) whose interpretive work when it was still in manuscript form became the material for the author's dissertation at Al-Azhar University, Cairo, twenty years ago.

The references he made were not just one, it cannot be claimed that he followed the full thought of the Tafsir scholars. Judging a person as an adherent of one sect cannot be done simply by looking at the similarities between many opinions he expresses and the opinions of one particular from group or sect. In the context of loving *Ahlul Bait* for example, one cannot be judged as an adherent of the Shia sect simply because he loves *Ahlul Bait*. Even, those who claim that Ali is more *afdhal* than Abu Bakr Ra cannot necessarily be labeled as an adherent of the Shia sect.⁴⁹ From this explanation, it can be understood that when a person writes a work, then an author will quote and take components from other texts to be re-narrated, produced, and reprocessed whether it is transformed into an addition, subtraction, comparison, or even just a reference because there is really no text that is able to stand alone.⁵⁰

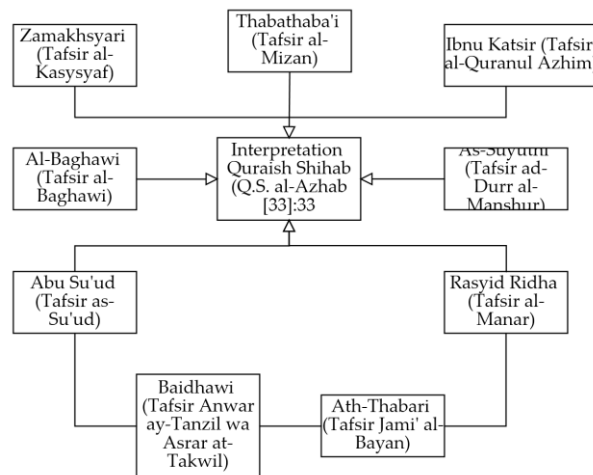


Figure 2: The Mosaic of the Intertextuality of Quraish Shihab's Interpretation:⁵¹

CONCLUSION

Based on the theory initiated by Kristeva, no text that truly stands by itself without the contribution of other texts. A text space transform into an addition, subtraction, comparison, or even just a reference in a text, whether what is referred to is the framework, the writing style, or the pattern of a text. In interpreting verses related to *the Ahlul Bait*, Shihab takes many references. Although sometimes, a mufassir does not list the name to which the reference is referred to. Related to the genotext in this article are the references used by Shihab in interpreting the *verse of the Ahlul Bait*. The fenotext are derived texts / actual texts that are interpreted in the interpretation of Al-Mishbah so as to give birth to a new meaning. Kristeva's theory states that the study of intertextuality is a text space that contains various kinds of utterances from other texts, Thus, Shihab interpretation is strongly influenced by the texts to which he interprets the verse. The author tries to understand

⁴⁸ Fatmawati, "PENAFSIRAN SAB' SAMAWAT DALAM KITAB TAFSIR AL-QUR'AN AL-AZIM KARYA IBNU KATSIR (Kajian Intertekstualitas Julia Kristeva)," 2019, 138.

⁴⁹ M. Quraish Shihab, *Sunnah Syiah Bergandengan Tangan! Mungkinkah?* (Ciputat, Tangerang: Lentera Hati, 2014), 11.

⁵⁰ Al-Ghifari, "AL-MAIDAH 51: SATU FIRMAN BERAGAM PENAFSIRAN KARYA M. QURAIISH SHIHAB: ANALISIS INTERTEKSTUAL," 2021, 31.

⁵¹ The chart above is a mosaic of the intertextuality of Quraish Shihab's interpretation of QS. Al-Azhab[33]: 33 (as fenotext) followed by references (as genotext) traced in his interpretation.

the text (*interior text*) from the interpretation of Shihab then traces to the references (*exterior text*) that he makes in his interpretation. After tracing with his theory and method of intertextuality Julia Kristeva, Shihab interpreted the verse QS. Al-Ahzab[33]: 33 like most Mufassir. He put forward the opinions of various interpreters who were later supported by the relevant hadiths. He argued that this *Ahlul Bait* covered the wives of the Prophet S.AW, and *ahlu Kisa'* namely Fathimah Ra, Ali ibn Abi Talib, al-Hasan, and al-Husain. This is *jumhur's* opinion. Furthermore, Quraish Shihab also explained that no matter how one tries to be objective, but few or many will adopt and be affected as a result of their home life, educational background, and environment. This can be seen in the authorship of Quraish Shihab's interpretation in explaining the verse about ahlul Bait in QS. Al-Ahzab[33] verse 33.

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