

متواتر

# Mutawatir

Jurnal Keilmuan Tafsir Hadis

**METODE UMAT WASATIYAH DALAM AL-QURAN**  
Muzayyanah Mu'tasim Hasan

**DINAMIKA TAFSIR GENDER DALAM KAJIAN TAFSÎR AL-MANAR  
(TAFSÎR AL-QURÂN AL-HAKÎM) KARYA MUHAMMAD ABDUH DAN RASYID RIDHA  
TENTANG ASAL KEJADIAN PEREMPUAN DALAM SURAT AN-NISÂ'**  
Ana Bilqis Fajarwati

**FIQH AL-TA'WÎL WA AL-TAFSÎR: Telaah Pemikiran Nasr Hâmid Abû Zaid**  
Muhid

**HAK-HAK WANITA DALAM AL-QURAN: QIRÂ'AH SIYAQIYAH**  
NASR HÂMID ABÛ ZAID  
Mutamakkin Billa

**KONSEP "AL MUJRM" DALAM QS. AL-KAHFI (18) AYAT 47-49:**  
Interpretasi *Tahlîli & Mawdû'i*  
Agil Bahsoan

**POLIGAMI DALAM TEORI HERMENEUTIKA SYAHRUR**  
Yowan Tamu

**PEMIKIRAN POLITIK DALAM TAFSÎR FATH AL-QADÎR:**  
Pembacaan atas Konsep Ketatanegaraan dalam Al-Quran yang Ditulis  
Al-Shawkany  
Yusuf Hanafi

**PERAN SECOND LINE DALAM DINAMIKA HADIS:**  
Sebuah Cermin  
dari Musnad Ahmad Bin Hanbal  
Sokhi Huda

**AL-TAFSÎR AL-QAYYIM:**  
Analisis terhadap Sumber, Metode, dan Corak Penafsirannya  
Djamaluddin Miri



Jurusan  
Tafsir Hadis  
Fakultas Ushuluddin  
IAIN Sunan Ampel  
Surabaya

JKTH

Vol. 2

No. 1

Halaman  
1 - 126

Surabaya  
2012

ISSN  
2088-7523

---

ISSN : 2088-7523  
**Jurnal Mutawatir** Volume 2, No. 1, Januari-Juni 2012  
**Halaman** : 1 - 126

---

<i>Muzayyanah Mu'tasim Hasan</i>	METODE UMAT WASATIYAH DALAM AL-QURAN	1 - 13
<i>Ana Bilqis Fajarwati</i>	DINAMIKA TAFSIR GENDER DALAM KAJIAN TAFSÎR AL-MANAR (TAFSÎR AL-QURÂN AL-HAKÎM) KARYA MUHAMMAD ABDUH DAN RASYID RIDHA TENTANG ASAL KEJADIAN PEREMPUAN DALAM SURAT AN-NISÁ'	15 - 28
<i>Mubid</i>	FIQH AL-TA'WÎL WA AL-TAFSÎR: Telaah Pemikiran Nasr Hâmîd Abû Zaid	29 - 45
<i>Mutamakkin Billa</i>	HAK-HAK WANITA DALAM AL-QURAN; QIRÁ'AH SIYAQIYAH NASR HÂMID ABÛ ZAID	47 - 57
<i>Agil Bahsoan</i>	KONSEP "AL MUJRIM" DALAM QS. AL-KAHFI (18) AYAT 47-49: Interpretasi <i>Tablîli &amp; Mawdû'i</i>	59 - 68
<i>Yowan Tamu</i>	POLIGAMI DALAM TEORI HERMENEUTIKA SYAHRUR	69 - 89
<i>Yusuf Hanafi</i>	PEMIKIRAN POLITIK DALAM TAFSÎR <i>FATH AL-QADÎR</i> : Pembacaan atas Konsep Ketatanegaraan dalam Al-Quran yang Ditulis Al-Shawkany	91 - 106
<i>Sokhi Huda</i>	PERAN SECOND LINE DALAM DINAMIKA HADIS: Sebuah Cermin dari Musnad Ahmad Bin Hanbal	107 - 116
<i>Djamaluddin Miri</i>	AL-TAFSÎR AL-QAYYIM: Analisis terhadap Sumber, Metode, dan Corak Penafsirannya	117 - 126

# KONSEP "AL MUJRIM" DALAM QS. AL KAHFI (18) AYAT 47-49:

## Interpretasi *Tahlili* & *Mawdû'i*

Agil Bahsoan<sup>®</sup>

**Abstract:** Many people think that sin is just doing what is prohibited and forbidden. They forget that first insubordination to Allah Swt was leave what Allah has commanded, as when God tells Satan bow down to Adam, but Satan disobey His commands. This is the insubordination of Satan for the first time.

Some scholars have argued that all insubordination is a big sin. It seems the scholars view from the majesty of Allah Almighty and Most High who disobeyed, so actually even if that's a little insubordination to Him, then that's keep seeing the insubordination to Him as sin.

And the else, many people also do not know that the other than the sins which associated with the act of the body that *zhahir* as sin is born of the hands, feet, eyes, tongue, genitals and so also there is sin that be related to the heart that can not be seen by the eye but its impact can be felt, the question here is about heart of insubordination, as *ujub*, *riya*, arrogant and so on. That is essentially the heart of insubordination is more dangerous than insubordination born.

Therefore this article will review the sin, the types of sin, sinners causes based interpretation *tahlily* and *maudhui* in QS. Al-Kahf (18) 47-49.

**Keywords:** Al-Mujrim, QS. Al-Kahf (18) 47-49

---

<sup>®</sup> Dosen Fakultas Ekonomi dan Bisnis Universitas Negeri Gorontalo