Thematic Interpretation Law and Justice of the Ministry of Religion Republic Indonesia (Analysis of *Maqasid al-Shari'ah* and *ad-Dakhil wal-Ashil*)

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Abstract

This article was written with the aim of knowing a comprehensive description of the thematic interpretations of the Ministry of Religion of the Republic of Indonesia concerning law, justice and human rights from the perspective of *maqasid al-shar'iah* and ad dakhil wal ashil analysis which has not been done much. Even though in the midst of the reality of a pluralistic life such as Indonesia, this is urgent to do. This is proven by the unpopular use of law, justice and human rights from a thematic interpretation perspective by considering *maqasid al-shari'ah* and *ad-dakhil wal-ashil*. This study uses a library research model with a qualitative-verification approach. The data collection method uses the documentation method. The analysis results show that thematic interpretation of law and justice at Thematic Tafsir of Ministry of Religion of the Republic Indonesia has taken into account the source of authentic interpretation (*al-ashil*), comprehensive knowledge related to the principles of the science of interpretation and the conditions that must be met by the team of interpreters, and there is no distorted interpretation because all the interpreters have the mastery.

Keywords: Thematic Interpretation, Law, Human Rights, Maqasid al-Shari'ah, ad-Dakhil wal-Ashil

Abstrak

Artikel ini ditulis dengan tujuan untuk mengetahui gambaran yang komprehensif tentang tafsir tematik Kementerian Agama Republik Indonesia tentang hukum, keadilan dan hak asasi manusia dari perspektif analisis maqasid syari'ah dan ad-dakhil wal-ashil yang belum banyak yang dilakukan. Padahal di tengah realitas kehidupan majemuk seperti di Indonesia, hal ini mendesak untuk dilakukan. Hal ini dibuktikan dengan belum populernya penggunaan hukum, keadilan, dan hak asasi manusia dari perspektif tafsir tematik dengan mempertimbangkan maqasid syari'ah dan ad-dakhil wal-ashil. Penelitian ini menggunakan model penelitian pustaka dengan pendekatan kualitatif-

verifikatif. Metode pengumpulan data menggunakan metode dokumentasi. Hasil analisis menunjukkan bahwa tafsir tematik hukum dan keadilan pada Tafsir Tematik Kementerian Agama Republik Indonesia telah memperhitungkan sumber tafsir otentik (al-ashil), pengetahuan komprehensif terkait dengan prinsip-prinsip ilmu tafsir dan syarat yang harus dipenuhi oleh tim penafsir, dan tidak ada tafsir yang menyimpang karena semua penafsir memiliki keahlian yang memadai.

Kata Kunci: *Tafsir Tematik, Hukum, Hak Asasi Manusia, Maqasid Syari'ah, ad-Dakhil wal-Ashil*

A. INTRODUCTION

Ijtihad Jama'i in the field of thematic interpretation carried out by the Ministry of Religion of the Republic of Indonesia which was compiled by a team as a collective work as a form of implementation of the recommendations of the Al-Qur'an Ulama Work Conference on May 8-10, 2006 in Yogyakarta and on 14-16 December 2006 in Coloto should be appreciated in realizing a government that fulfills the needs of religious communities for the availability of holy books in various approaches, including: al-Qur'an and its translation, al-Qur'an and its interpretation, thematic interpretation (K. A. RI 2010, p. xvi).

Thematic interpretation itself is interpreted by the head of the recitation of the Qur'an as a model of interpretation introduced by scholars in answering the problems of contemporary people's life through the guidance of the Qur'an, the team of mufassirs compiled several verses from surahs that discuss certain themes and then interconnected them with verses. other, so that a comprehensive conclusion can be obtained according to the theme chosen in the perspective of the Qur'an and supported by detailed explanations and arguments from the Qur'an, sunnah, friend's interpretation, tabiin interpretation and rational thought or scientific facts.(RI 2010, p. xvii)

So far, thematic interpretation has developed through individual works, so the Indonesian ministry of religion has initiated a thematic tafseer work compiled by a team as ijtihad jama'i in the field of interpretation by taking the steps that have been agreed upon in the deliberations of the scholars of the Qur'an at December 14-16, 2006 in Coloto, among others: determining the theme, compiling verses according to the theme, arranging the order of the verses according to the period they came down, understanding the correlation between the verses, understanding the causes of nuzul, completing the hadiths and the ulama's opinion, studying the verses in depth, analyzing verses and compromising them and making conclusions (RI 2010, p. xxviii).

This study is aimed at researching and analyzing the thematic interpretations of the Indonesian Ministry of Religion on law and justice that were produced collaboratively by the Ministry of Religion in the last nine years (2011-2019) from the perspective of *maqasid al-shari'ah* and *ad dakhil wal ashil*. The focus and object of this research is the interpretation of law and justice which is produced collaboratively by the Ministry of Religion of the Republic of Indonesia. The primary and secondary data used in this study are works of thematic interpretation of the Ministry of Religion of the Republic of Indonesia and the works of other scholars which are closely related to the theme of the study. This study uses a library research model with a qualitative-verification approach. The data collection method uses the documentation method. Meanwhile, in analyzing the data the researcher used content analysis combined with the comparative analysis method (Moleong, 2017, p. 23).

The big theme of law and justice was chosen because for the Indonesian people this theme has a very important meaning. Amid the current globalization of the industrial revolution 4.0 and ahead of New Society 5.0, attitudes to uphold law and justice in Indonesia have experienced ups and downs. This condition necessitates the need to re-build a frame of mind or concept from the Al-Qur'an in order to inherit the great miracles of the Al-Qur'an, understand the big themes in the Al-Qur'an and get closer to Allah SWT through His Kalam (Rahman 1980). Building a frame of mind or concept from the Al-Qur'an in enforcing law and justice from the perspective of thematic interpretation is indeed not an easy thing, because it is related to other Qur'anic sciences (Faizin, 2017, p.17).

The miracles of the Al-Qur'an have been established as a book of guidance (hudān) whose contents guide mankind to the right path. This holy book also functions as an explanation (tibyān) of everything and a differentiator (furqān) between truth and falsehood (Zulaiha, 2017, p. 37). To capture instructions and explanations from the Al-Qur'an, one way can be done with the thematic interpretation approach, maqshid sharia (Abû Ishâq Ibrâhîm al-Syâtibi, n.d.) and ad dakhil wal ashil (Ibrahim Khalifah 1996) as an effort to anticipate superficiality and shallowness in understanding and applying religious teachings due to the lack of familiarity with the people with their own holy book. namely the Al-Qur'an. They do not read it right away except from the results of other people's understanding (Lukman et al. 2013, p. 25).

B. DISCUSSIONS

The classical scholars do not use the term Islamic law, but they use the terms Islamic sharia, syara law, sharia fiqh and syara. The term Islamic law itself in Indonesia is a translation of Islamic law from Western scholars (Muhammad Syah, 2002, p. 17). In Indonesia, the term Islamic law includes two understandings, namely sharia and fiqh without a deep explanation, this is because between sharia and fiqh which are interrelated cannot be separated but can be classified. Broadly speaking, sharia is the foundation of fiqh, while fiqh is the understanding of sharia. The difference between the two is in detail, namely: (1) sharia is found in the Qur'an and hadith books, while fiqh is in the fiqh books, (2) sharia is fundamental, while fiqh is instrumental, (3) sharia is a provision Allah and His Messenger are absolute, while fiqh is a human work that is relative and dynamic according to the times. (4) there is only one sharia, while more than one jurisprudence, (5) the sharia shows unity, while fiqh shows its diversity (Ali 1999, p. 46).

Maslahat or mercy as the main objective of Islamic law is defined as anything that is good and can be accepted by common sense. Meanwhile, the meter to measure maslahat and mafsadat in Islamic law is the three basic needs of human life, namely: (1) primary needs (ḍarūrî, principal) such as Aḍ-Ḍarūriyat Al-Khams, namely: religion, soul, mind, property and descent. (2) secondary needs (ḥājiyāt, complement) such as praying jama 'qasar while traveling or traveling and (3). Tertiary needs (taḥsiniyāt, beautify) such as dressing neatly when entering a mosque (RI, 2010, p. 37-38).

In upholding Islamic law, there are three verses in surah al-Ma'idah which are used as references, namely:

1. al-Qur'an Surat al-Ma'idah verse 44

The Interpretation Team of the Department of Religion interprets this verse as saying that the Torah that was revealed by Allah SWT to Prophet Musa As, contains: a). teach and guide people to the truth; b). save them from astray and worship idols; c). Providing light that illuminates the darkness that surrounds them to see the truth of the afterlife; e) is used as a basis for deciding various things. People who deny and reject

Allah's laws contained therein are infidels (Dinata 2012) (S. Hidayat 2017) (Tafsir Depag Team, 2010: 39). According to Wahbah Az Zuhaili, (Mabrur 2019) this verse applies to all rulers who have the right to punish by Allah's law (RI, 2010, p. 49-50).

2. al-Qur'an Surat al-Ma'idah verse 45

The Interpretation Team of the Department of Religion interprets this verse as saying that whoever does not act from what Allah has revealed is a wrongdoer. In the Torah in detail, it explains that life must be paid for by life, teeth with teeth, ears with ears, wounds are repaid with the same wounds. People who kill for reasons that are not justified must be killed regardless of who kills or who is killed, anyone who does not implement qisas and other laws, including people who do wrong against themselves and get the threat of torment in the hereafter (Az Zuhaili, 1427, p. 117).

After the end of the era of the prophets as followers and implementers of the contents of the Torah, then Prophet Isa As was sent as a follower of the prophets of the Children of Israel to carry out the contents of the Torah that had already existed, then Allah SWT sent down the Gospel to Prophet Isa As to complete the Torah which had ended its validity period and adapted to the context of the people of Prophet Isa As. In the Bible contains instructions and teachings that eradicate shirk and idols which are the source of iniquity, as in the New Testament, John xiv. 16. 26 and xvi.7 which provide information will emerge a Prophet who has noble qualities, a more perfect and universal Shari'a who is not limited by space and time, a closing of the prophets and messengers. But all these teachings cannot take it away except those who are cautious (D. A. RI, 2011, p. 23).

3. al-Qur'an Surat al-Ma'idah verse 47

The Interpretation Team of the Department of Religion interprets this verse that anyone who does not take the law from what Allah revealed is one who is fasiq or comes out of obedience to Allah SWT. According to the Interpretation Team of the Ministry of Religion, the followers of the Gospel are obliged by Allah SWT to decide cases according to the teachings of the Bible until the time when the Qur'an was revealed (K. A. RI, 2010, p. 51).

Islam in overcoming the problem of crime in upholding Islamic law, offers five main concepts:

1. a creed that builds confidence in humans that there is an afterlife after world life through the door of death, there is accountability for every human act that has been recorded by angels and witnessed by Allah, (Aziz, 2017, p.17) Who is All-Seeing and All-Knowing, as the Word of Allah SWT in Surah Al-Isra ' verse 36:

2. morals, according to the Interpretation Team of the Ministry of Religion, morals are defined as good attitudes according to Allah SWT because humans who have noble morals will be loved by Allah and humans. With noble morals, humans can avoid violating the law and the perfection of a Muslim can be seen from his morals.

3. worship, according to the Interpretation Team of the Ministry of Religion, worship is a medium for bringing people closer to Allah SWT which must be strengthened with a foundation of sincere intentions because of Him. When humans are good and intesns their worship properly and correctly, they will prevent themselves from breaking the law, as Allah SWT says: In Surah al Ankabut verse 45.

4. proselytizing *amar makruf*, according to the Tafsir Team of the Ministry of Religion, proselytizing amar makruf is a human activity inviting people to go the right way, by preaching amar makruf it will ignite the spirit of goodness and always encourage

people to act well so as to prevent themselves from breaking the law. As the Word of Allah SWT in Surah Ali Imran verse 104.

5. *nahi munkar*, according to the Tafsir Team of the Ministry of Religion, the da'wah nahi munkar is a human activity to prevent evil, either verbal or action that every Muslim must reverse in the social context because silencing and allowing munkar value is the same as approving munkar itself (K. A. RI, 2010, p. 52-55).

Islam as a religion that has been perfected and has the pleasure of Allah SWT, obliges its people to do justice to anyone regardless of ethnicity, religion, race and between groups (SARA) and highly upholds the values of justice. Because the basic principle of a Muslim is to behave fairly, as he says in Surah An Nahl 16 verse 90.

According to the Ministry of Religion's Interpretation Team, the term al-'adl lafadz takes precedence over lafadz al-ihsan which means that the law is obligatory for humans to be fair, while doing good (*al-ihsan*) is sunnah. The fair object in Q.S. An Nahl: 90 does not mention, this can be interpreted that a fair attitude must be addressed to anyone without exception and become the basic attitude of every human being regardless of social, political, legal, cultural, and even religious backgrounds (K. A. RI, 2010, p. 160)

Before lafadz *al-'adl* was preceded by lafadz ya'muru not *i'dilu* which means a verb that means an order. This means that Islamic law stands on the foundation of human benefit for justice, spreads compassion and contains wisdom (Assyria, n.d., p. 112). If there are teachings that are linked to religion but are not in accordance with the principles of justice, compassion and wisdom, then it can be ascertained that they are not included in the Sharia because the Sharia is essentially a formulation of the values of justice, mercy, and the great wisdom of Allah for all His servants as well as proof of the truth of the treatise that brought by Rasullullah Saw (an Nabrāwî, 2006, p. 289).

There are four terms of the meaning of fair in the Al Qur'an according to the Ministry of Religion Tafsir Team, namely:

1. *Al-'Adl*, this lafadz is mentioned 28 times from its various derivatives and has meanings, among others: straight (*istiqāmah*), equality (*al-musāwwah*), equate (*at Taswiyāh*). The term *Al-'Adl*, can be categorized into two things: first, something that is always considered good by common sense, such as repaying the kindness of others or not hurting other people's feelings because the other person doesn't hurt their feelings either. Second, justice can be identified by syara 'as Allah abolished certain laws because they did not fit the context of his time based on justice and benefit (Al Asfahani, n.d., p.329). Term Al-'Adl, also related to: a). Courts or laws that provide solutions for those who are at odds with justice, impartiality and do not intervene. This verse is intended for leaders (*wūlatul amr*) because the rise and fall of a nation is directly proportional to the enforcement of justice in the realm of law. The Word of Allah SWT in Surah An Nisa' verse 58), b). be fair to orphans related to polygamy problems, if they cannot behave fairly then marry only one wife because the principle of marriage in Islam is monogamy even though polygamy is allowed on fair terms (no favoritism) (QS An Nisa '/ 4: 124), (Assyria, t.th:48) c). Behave fairly in resolving conflicts with the principle that no party is harmed, fair and can be accepted voluntarily through a mediator who has a fair nature (QS. Al-Hujurat / 49: 9). (Ministry of Religious Affairs, 2010: 161-166).

2. *Al Qisṭ*, this lafadz is mentioned 25 times from its various derivatives and all of them have the same meaning, namely: fair, fair or just people except for the form of lafadz al *qāsîṭūn* (QS. Al-Jin: 14-15), which means deviating from the truth. lafadz *al*

qāsîṭūn is synonymous with ẓalim, that is, people who wrong themselves because of their shirk (Ashur 1997:364). The term Al Qisṭ is also related to: a) orphans, guardians may marry orphans under their responsibility as long as they are able to be fair, including their dowry (QS. An-Nisa ': 43), b). measures and scales, everyone must perfect the measurements and scales as a manifestation of his fairness (QS. Al-An'am: 152), c). Relations between religions, every Muslim should always do justice to everyone, including non-Muslims (QS. Al-Mumtahanah: 8), d). Compensation for deeds in the hereafter will be carried out as fairly as possible so that no one will be wronged (QS. Al-Anbiya ': 47), (Kementerian Agama RI, 2010, p. 169-172).

3. *Wasaṭ*, this lafadz is mentioned five times from its various derivatives and all of them have the same meaning, namely: something that has two ends of the same size (Al-Ashfahani 2009: 537). Term *wasaṭ* means moderate attitude, not leaning to the left or right, this attitude is the characteristic of the best and most noble people (Al-Baqarah; 143), (Al-Qalam: 28), (Al-Ma'idah: 89), (Al-Baqarah ; 238) (Kementerian Agama RI, 2010, p. 173-175).

4. *Al-Wazn* and *al-Mîzān*, these two terms mean the scales then the meaning shifts to the realm of justice because justice is symbolized by weighing or not taking sides with one of the parties associated with the universe as the law of the cosmos meaning injustice or dishonesty in any case will damage cosmic balance order that does not only come from humans but the entire universe (QS. Ar-Rahman: 7-9).(Kementerian Agama RI 2010: 175-176).

Maqasid al-shari'ah Analysis

Maqasid al-shari'ah is a combined term of two words, namely *maqasid* (مقاصد) and sharia (الشريعة) (Mustaqim 2019). Furthermore, *maqasid* is a plural form of the word *maqshad* (مقصد), *qashd* (قصد), *maqshid* (مقصد), or *qushud* (قصود) which is a derivation of the verb qashada yaqshidu (قصد - يقصد) which has various meanings such as going to a direction, aim, middle, just and transgressors, the straight path, midway between extravagance and deficiency (Abadi, 1987, p. 355).

Maqasid al-shari'ah is an important and fundamental concept that is the subject of Islamic law as a public interest (maslahah, public interest). (Roy Purwanto, 2014, p. 37). This is because the public interest is dynamic and flexible. That is, the development of this public interest is in line with the times. *Maqasid al-shari'ah* (Abû Ishâq Ibrâhîm al-Syâtibi, n.d.), like other shari'ah sciences, requires a very long process of time to become an independent science. Because previously *maqasid al-shari'ah* was a part of Ushul fiqh (Ibn 'Asyur 2001).

The development of khamsah dlarûriyât in *maqasid al-shari'ah* until the modern era is as follows: 1) From hifdhu al-din appears kafâlah al-hurriyyah al-dîniyyah (guarantee of religious freedom), based on the verse "*lâ ikrâha fî al-dîn*" (there is no compulsion in religion); 2) From *hifdhu al-'aql* comes protection against the principle of freedom of thought (*hurriyyah al-fikr*); 3) From hifdhu al-nafs wa al-'ardl comes hifdhu al-huqûq al-insân (protecting human rights), and *hifdhu al-karâmah al-basyariyyah* (protecting the glory of humanity); 4) From hifdhu al-mâl emerged *al-tanmiyyah al-iqtishâdiyyah* (economic development) which gave birth to an Islamic economic system; 5) From hifdhu al-nasl emerged *binâ al-usrah al-shâlihah* (Al-Najjar, 2008, p.59).

The research of classical scholars, *al-maqāṣid al-dharuriyah/dharuriyat al-khamsah* in making Islamic sharia is summarized in the maintenance of five main things in life, namely: maintaining religion (*hifẓ al-dīn*), guarding the soul (*hifẓ al-nafs*), keep intellect (*hifẓ al-'aql*), guard offspring (*hifẓ al-nasl*) and guard property (*hifẓ al-māl*).

Classical scholars', such as al-Ghazali and al-Syatibi call it *al-kulliyah al-khamsah* which according to them is considered usul al-sharia and is the general goal of making the sharia (Al-Ghazali 1993, p. 174).

The classical scholars arranged *maqāṣid al-syarī'ah* in a pyramidal level, starting from *maqāṣid 'amah* as the center then branching into *maqāṣid khamsah* and finally *maqāṣid juz'iyah*. Then from the other side starting from *al-dharūriyah, ḥājiyah* then *tahsīniyah*. They arrange a priority order if there is a conflict between one *maqasid* and another, then a stronger priority is given, namely prioritizing the protection of religion over soul, reason and so on. Although this theory seems simple, it turns out that the application of this theory in reality is very difficult and complicated. (Mayangsari R and Noor 2014, p. 58).

On the other hand, we should not limit the concept of *maqāṣid* to what was stipulated by classical scholars as described above (Mutakin 2017). This is because the development and changing times will of course have an effect on changing laws.(Faizin 2019) Something that was considered worthless in classical times can now become valuable and valuable, such as the concepts of justice, law and human rights. Likewise, something in certain conditions and places is very valuable but in other conditions and places it becomes worthless (Fathony 2018).

The critical analysis of *maqasid al-shari'ah* in the thematic interpretation of the Indonesian Ministry of Religion on law, justice and human rights, (Faizin, 2019), (Umayah, 2016), (A. Hidayat, 2015), (Toriquddin, 2014), includes:

1. The thematic interpretation of law, justice and human rights compiled by the Ministry of Religion of the Republic of Indonesia by the team is a collective work that has really considered the values of *maqasid al-shari'ah* in interpreting the Qur'an and this is a manifestation of the results of critical reasoning. or *Jama'i ijtihad* in the field of thematic interpretation.
2. The theme of law and justice raised by the thematic interpretation drafting team under the supervision of Lajnah Pentashihan.
3. Experts of interpretation under the supervision of the Lajnah Pentashihan Mushaf Al-Qur'an have an attitude of openness in the scope of knowledge as a manifestation of the views of the commentators on the world to achieve universality of *maqasid al-shari'ah*.
4. The interpreters are considered capable of contextualizing the multi-dimensionality system in interpreting law and justice in the context (*al-waqi '*) of understanding the problems of social life in Indonesia.
5. The approach of *maqasid al-shari'ah* in the thematic interpretation of law, justice and human rights carried out by the Ministry of Religion of the Republic of Indonesia by the team offers a natural, comprehensive, open mind concept of reasoning, synergy between *maqasid al-shari'ah* and thematic interpretation, all of which are interpreted in a natural way. theoretical by the team.
6. The mufassir team does not ignore standard theories of interpretation such as asbab *al-nuzul*, *'am* special, *mujmal mubayyan* and so on. And in line with the basic principles of *maqasid al-shari'ah* such as *Aḍ-Ḍarūriyat Al-Khams*, namely: religion, soul, mind, property and descent.
7. The science of law and justice develops according to the context of the roar and time, so it is important in understanding the problems of social life in Indonesia, however *maqasid al-shari'ah* is used as a development of the views of the mufassir in order to consider the "openness attitude" in the Islamic legal system.

8. The team of mufassir must consult with Islamic legal experts in interpreting law and justice as empirical data which becomes a strong argument, even though their status is uncertain according to the thinking of classical scholars.

Analysis of Ad Dakhil wal Ashil

In the sciences of the Qur'an, there is a science that functions to cleanse and sterilize the preservation of the authenticity of the Qur'an from things that are not actually from the Qur'an, namely Ilmu *ad-Dakhil wal-Ashil* (Ibrahim Khalifah, 1996, p.23). The term *al-Dakhil* from the perspective of mufassirin is an interpretation or interpretation that does not have the slightest source of authenticity in religion to destroy the content of the Qur'an when people are careless about it. *al-Dakhil* is included in the category of interpretation patterns after Rasullullah SAW died. Muhammad Sa'id Muhammad *Athiyyah* categorized the science of *al-Dakhil* fi Tafsir into two: (1) *al-Dakhil Naqli* (*al-Manqul*), which includes the hadith *maudhu'*, Israiliyyat, lies that are relied on by Sahabat, *Tabi'in* or hadiths *mursal* which is not confirmed by other hadiths into the interpretation of the Qur'an. (2) *al-Dakhil Aqli*, namely using language (*al-lughah*) that is not appropriate in interpreting al-Qur 'an or interpreting al-Qur` an with the wrong and despicable ratio (*ar ra'yu*), whether intentionally or not (Aram, 1998, p. 43).

Critical analysis is important because the quality of the interpretation of the al-Qur'an is directly proportional to the source of the interpretation used. Because many commentators do not pay attention to the source of the interpretation that will be used, one of the sources of interpretation that is not bleak to be used in interpreting the Qur'an is to use information or a frame of mind that comes from Jews, Christians, *isra'iliyyat* and *hadith maudhu'* (false). All these non-authentic sember interpretations (*ad-dakhil*) will result in further understanding of the al-Qur'an from the meaning desired by the al-Qur'an (Ibrahim Khalifah, 1996, p. 23).

The source of authentic tafsir (*al-ashil*) is the interpretation of al-Qur'an with al-Qur'an, authentic hadith, opinions of friends, opinions of tabi'in, Arabic and ijtihad. The critical analysis of *ad-dakhil wal ashil* in the thematic interpretation of the Indonesian Ministry of Religion on law, justice and human rights, includes:

1. The thematic interpretation of law and justice compiled by the Ministry of Religion of the Republic of Indonesia by the team is a collective work (collectively) that has taken into account authentic sources of interpretation *(al-ashil)*, comprehensive knowledge related to the principles of interpretation and requirements. which must be fulfilled by the commentator team.

2. All sources of thematic interpretation of law and justice have no deviant interpretations because all the team of exegetes have broad knowledge regarding the categorization of sources of authentic (*al-ashil*) and non-authentic (*ad-dakhil*) interpretations.

3. The mufassir team in interpreting the theme of law and justice uses many interpretations of the al-Qur'an and al-Qur'an with three considerations: first, the rational axiom that Allah SWT knows more about the words in the al-Qur'an than humans. Second, the theological axiom that the al-Qur'an is the main source of the truth of Islamic values. Third, the theological legitimacy that every Muslim is obliged to return all problems to Allah SWT and Rasullullah SAW.

4. The mufassir team in interpreting the theme of law and justice uses many interpretations of the Qur'an with authentic hadiths as an authentic source in interpreting the Qur'an with three considerations: First, the rational axiom that Rasullullah SAW is the only noble human being who is the most understand the

message of Allah SWT through the revelation of the Qur'an Second, the theological axiom that hadith is second only to the Qur'an. Third, the theological legitimacy that the obligation to obey Rasullullah SAW and there is a guarantee that what comes from him is the revelation of Allah SWT.

5. The mufassir team in interpreting the theme of law and justice uses many interpretations of the Qur'an with the interpretation of friends with three considerations: First, the rational axiom that they are the best generation of Muslims and the distraction of friends is guaranteed directly by Rasullullah SAW, Second, theological axioms that they are witnesses to the history of the revelation of the Qur'an and the social setting that surrounds it. Third, the theological legitimacy that they are a generation that interacts directly with the Qur'an as the object of their call (*wajh al-khitab*).

6. The mufassir team in interpreting the theme of law and justice uses a lot of interpretations of the Qur'an with the tabi'in interpretation if they do not find the interpretation of the Qur'an, the authentic hadith, the interpretation of the friends that explain the verse referred to by three considerations: First, axiom rational that they are the most righteous generation after the friends. Second, the theological axiom that their consensus comes from friends, unless there is a difference of opinion between them, it cannot be an authentic source. Third, the theological legitimacy that purely a product of the thoughts of the tabiin generation and their ijtihad cannot be separated from the tendency of thinking at that time.

7. The mufassir team in interpreting the theme of law and justice uses many interpretations of the Qur'an in Arabic which has existed before the Qur'an was revealed because the Arabicness of the Qur'an is a form of interaction with Arabic in particular. and mankind in general. The mufassir team did not find the interpretation of the Qur'an, authentic hadith, the interpretation of friends, the interpretation of tabiin which explained the verse in question, so interpreted it through a language and literary approach with three considerations: First, the rational axiom that Arabic is the language of the Qur'an . Second, the theological axiom that the Al-Qur'an is the greatest Arabic literary book (Kitab *al-Arabiyah al-Akbar*). Third, the theological legitimacy that Arabic is an authentic source that must be mastered by all interpreters, both grammatical and literary.

8. The mufassir team in interpreting the theme of law and justice uses many interpretations of the al-Qur'an with thought and ijtihad with objective-rational, not subjective-tendentious. The mufassir team did not find the interpretation of the Qur'an, authentic hadith, the interpretation of friends, the interpretation of tabiin, the Arabic approach that explained the verse in question, then interpreted it through the approach of thinking and ijtihad with three considerations: First, the rational axiom that thought and ijtihad are objective- rational is a product of thought that does not depart from the interests of certain groups or individual tendencies. Second, the theological axioms that thinking and ijtihad depart from a positive frame of mind which is supported by the cultivation and scientific deepening of ushul fiqh and *maqasid* sharia. Third, the theological legitimacy that thinking and ijtihad depart from a positive frame of mind which is supported by the cultivation and scientific deepening of *ushul al-din*.

9. The mufassir team in interpreting the theme of law and justice is proven not to interpret subjectively or thoughts that depart from the basic ideas that have been

found in an interpreter who aims to legitimize theology for his ideas and is more sectarian.

10. The mufassir team in interpreting the theme of law and justice is proven to abandon all forms of group affiliation that hinder the objectivity of interpretation by paying attention to scientific interconnections in general, including history, sociology, anthropology, science and technology as well as specific Qur'anic sciences.

11. The mufassir team in interpreting the theme of law and justice is proven to produce an objective-rational-productive interpretation product (*al-qira'ah al-mawdhu'iyyah al-'aqlaniyyah al-muntijah*) by not using non-authentic sources (*ad-dakhil*) in interpreting the Qur'an such as israiliyyat reports and false traditions (*mawdu'*).

C. CONCLUSION

The existence of thematic interpretations of the Ministry of Religion of the Republic of Indonesia is very urgent because most of the verses of the Al-Qur'an are general in nature which are not easy to understand except with interpretation. Thematic interpretation of law, justice and human rights, in the analysis of *maqasid* al-sharia according to the building of five important pillars in human life that must be fulfilled, namely the implementation of the principle of *hifdzu al-nafsi* (protecting the soul), in everyday human life because of the ultimate goal Sharia is to create essential happiness for humans by upholding law, justice and human rights. Thematic interpretation of law and justice has taken into account the source of authentic interpretation (*al-ashil*), comprehensive knowledge related to the principles of the science of interpretation and the conditions that must be met by the team of interpreters and there is no distorted interpretation because all the interpreters have the mastery related to the categorization of authentic (*al-ashil*) and non-authentic (*ad-dakhil*) interpretive sources.

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