

Abstrak

Secara khusus hal-hal yang berkaitan dengan Isa disebutkan hampir pada seratus ayat dalam al-Qur'an. Namun proses kematian sampai pembantahan penyalibannya disinggung secara langsung hanya pada satu ayat, dan dirujuk secara tidak langsung pada satu ayat yang lain: Q.S. An-nisa ayat 157-158.

Kedua ayat tersebut sering dipahami oleh umat Islam sebagai dasar keyakinan teologis mereka bahwa Nabi Isa AS tidak *wafat*, diangkat jiwa-raganya ke haribaan-Nya dan, oleh karenanya, bukanlah orang yang disalib. Keyakinan teologis ini sangat berbeda dengan pandangan umat Kristiani bahwa Yesus lah yang disalib dan meninggal di tiang salib untuk menebus dosa seluruh umat manusia.

Dalam hal ini penulis memfokuskan diri pada pendekatan Kontekstual Abdullah Saeed. Permasalahan pokok pada Tesis ini adalah : *pertama*, Bagaimana perkembangan tafsir Q.S al-Nisa' : 157-158 dari klasik hingga kontemporer? *Kedua*, Apa yang melatarbelakangi konteks perkembangan penafsiran terhadap ayat-ayat kematian dan kenaikan Isa AS? Dan *Ketiga*, Bagaimana kontekstualisasi ayat-ayat kematian dan kenaikan Isa AS di era globalisasi agar kerukunan umat beragama tetap terpelihara? Jawaban atas pertanyaan tersebut selanjutnya mengarah kepada implikasi dan relevansi pendekatan kontekstual Abdullah Saeed, yang mana beliau juga mencoba meletakkan pesan asli al-Qur'an kepada konteks social, politil, ekonomi, dan intelektual yang lebih luas.

Alasan penulis memilih teori pendekatan kontekstual Abdullah Saeed adalah : *Pertama*, pendekatan ini oleh penulis dirasa sudah sangat tepat untuk membaca ayat tentang kelahiran dan kematian Isa ini. Abdullah Saeed menunjukkan, dalam salah satu bab dari buku beliau *Reading The Qur'an in the Twenty-First Century: a Contextualist Approach*, bahwa ada beberapa ayat tentang teologi yang pemahaman terhadapnya ternyata dipengaruhi oleh konteks. Ayat yang beliau contohkan adalah yang terkait tentang kelahiran dan kematian serta kebangkitan juga penyaliban. *Kedua*, teori kontekstual Abdullah Saeed tentu memiliki bidang, objek, dan cara kerjanya sendiri. Kritik terhadap sejarah adalah salah satu bidang dari teori ini. *Ketiga*, sebelum membangun model interpretasi, Saeed lebih dulu merumuskan landasan teoritis bagi penafsiran kontekstual yang dibangun dengan membaca dan mengkritisi tradisi penafsiran al-Qur'an. *Keempat*, ayat-ayat al-Qur'an tentang hukum (*ethicolegal*) dikenal sebagai *genre* yang mendominasi jajaran penelitiannya.

Abstract

In particular, the cases relating to Isa are mentioned in nearly a hundred verses in the Qur'an. However, the process of death until the denial of his crucifixion is directly alluded to in only one verse, and is referred to indirectly in another verse: Q.S. An-nisa verses 157-158.

These two verses are often understood by Muslims as the basis for their theological belief that Prophet Isa AS did not die, he was lifted up body and soul to His presence and, therefore, was not the person who was crucified. This theological belief is very different from the Christian view that it was Jesus who was crucified and died on the cross to atone for the sins of all mankind.

In this case the writer focuses on Abdullah Saeed's contextual approach. The main problems in this thesis are: firstly, how is the development of the interpretation of Q.S al-Nisa': 157-158 from classical to contemporary? Secondly, what is the background context for the development of interpretation of the verses of the death and ascension of Isa AS? And Thirdly, how to contextualize the verses of the death and ascension of Isa AS in the era of globalization so that religious harmony is maintained? The answers to these questions then lead to the implications and relevance of Abdullah Saeed's contextual approach, in which he also tries to place the original message of the Qur'an in a broader of social, political, economic and intellectual context.

The reasons for the writer choosing Abdullah Saeed's contextual approach are: Firstly, this approach is considered by the writer to be very appropriate for reading this verse about the birth and death of Isa. Abdullah Saeed points out, in a chapter of his book *Reading The Qur'an in the Twenty-First Century: a Contextualist Approach*, that there are several verses about theology whose understanding is influenced by context. The verses he gave examples of were related to birth and death as well as resurrection and crucifixion. Secondly, Abdullah Saeed's contextual theory certainly has its own field, object, and way of working. Criticism of history is one area of this theory. Thirdly, before building an interpretation model, Saeed first formulates a theoretical basis for contextual interpretation which is built by reading and critiquing the traditions of interpretation of the Qur'an. Fourthly, the verses of the Qur'an on law (ethicolegal) are known as a genre that dominates the range of his research.



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