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Subject: Review Report

Date: 14th March 2022

Dear Ahmad Zainal Abidin, Salamah Noorhidayati, Muhammad Alwi HS, Iffatin Nur

REVIEW REPORT

Title of paper:

THE CONTEXT OF INTER-RELIGIOUS RELATIONS IN THE WRITING OF TAFSIR AL-MISHBAH

For sections A & B, please tick a number from 0 to 5, where 0 = strongly disagree and 5 = strongly agree.

A. Technical aspects

- | | | | | | | |
|--|----------------------------|----------------------------|----------------------------|----------------------------|----------------------------|---------------------------------------|
| 1. The paper is within the scope of the Journal. | <input type="checkbox"/> 0 | <input type="checkbox"/> 1 | <input type="checkbox"/> 2 | <input type="checkbox"/> 3 | <input type="checkbox"/> 4 | <input checked="" type="checkbox"/> 5 |
| 2. The paper is original. | <input type="checkbox"/> 0 | <input type="checkbox"/> 1 | <input type="checkbox"/> 2 | <input type="checkbox"/> 3 | <input type="checkbox"/> 4 | <input checked="" type="checkbox"/> 5 |
| 3. The paper is free of technical errors. | <input type="checkbox"/> 0 | <input type="checkbox"/> 1 | <input type="checkbox"/> 2 | <input type="checkbox"/> 3 | <input type="checkbox"/> 4 | <input checked="" type="checkbox"/> 5 |

B. Communications aspects

- | | | | | | | |
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| 1. The paper is clearly readable. | <input type="checkbox"/> 0 | <input type="checkbox"/> 1 | <input type="checkbox"/> 2 | <input type="checkbox"/> 3 | <input type="checkbox"/> 4 | <input checked="" type="checkbox"/> 5 |
| 2. The figures are clear & do clearly convey the intended message. | <input type="checkbox"/> 0 | <input type="checkbox"/> 1 | <input type="checkbox"/> 2 | <input type="checkbox"/> 3 | <input type="checkbox"/> 4 | <input type="checkbox"/> 5 |
| 3. The length of the paper is appropriate. | <input type="checkbox"/> 0 | <input type="checkbox"/> 1 | <input type="checkbox"/> 2 | <input type="checkbox"/> 3 | <input type="checkbox"/> 4 | <input checked="" type="checkbox"/> 5 |

C. Comments to the authors (You may use another sheet of paper.)

This examination finds that at any rate three setting influence the development of Quraish Shihab's socio-strict musings, to be specific logical setting, Egypt setting and Indonesia setting. The main setting is logical setting. The conventional instruction preceding his examination at al-Azhar and his family, especially his dad who was a tafsir master, shaded his perspective. What's more, this was fortified with his stay in Egypt while learning at al-Azhar from Tsanawiyah to his graduation from Doctoral program. Eleven years were sufficient for molding the character and worldview of reasoning which influenced Quraish Shihab's contemplations later. The standardizing logical arranged instructing and training with remembrance of specific writings had a genuine ramifications in comprehension the standardizing lessons he learned. This technique additionally came about in the least number of different references instructed and non-Arabic references in his works, especially Tafsir al-Mishbah. Notwithstanding the two stages above, Quraish Shihab recognized the noteworthy impact on him from Middle East figures, especially Egypt. This tafsir was composed when he was an Envoy for Egypt, Jibouti and Somalia by the finish of 90s, beginning from June 18, 1999 AD to be exact and proceeded in Jakarta until its consummation in 2003 AD, or pretty much four years, and it took seven hours to accumulate each and every day. The following element which formed his perspective was the traditions of his family who were supporters of Nahdiyyin customs. For his family unit, he was hitched to a spouse named Fatmawati and from this marriage he was skilled with 5 youngsters, they were Najeela, Najwa, Nasyawa, Nahla and Ahmad. Socially, notwithstanding being brought into the world outside the Java island, the custom going through Quraish Shihab and family was that of Nahdiyyin. In addition, when he completed his essential training in Ujung Pandang, he was sent to the Islamic Boarding School Darul Hadith al-Faqihiyyah Malang, East Java, with Al-Habib Abdul Qadir Bilfaqih (conceived in Tarim Hadhramaut, Yemen, on 15 Shafar 1316 H, and kicked the bucket in Malang East Java on 21 Jumada al-Akhirah 1382H, or November 19, 1962 AD. The Nahdiyyin belief system and lessons in the all inclusive school straightforwardly and by implication influenced and molded Shihab's mentality and worldview towards Islamic lessons. The subsequent one is Egypt setting. Egypt in 1990s was a nation with differed strict perspectives and ways of thinking. Under the constitution of Egypt article 45, three religions were formally recognized by the nation, in particular Islam, Christianity and Jew as Abrahamic religions. Muslims comprised the lion's share with an estimation of 80-90% of the aggregate Egypt populace. In the interim, Christianity shaped roughly 10-16% or 15-20% where 95% of them was Coptic Christians. This number was the biggest for Christian populaces in all Middle East area and Egypt. Jew was a minority with

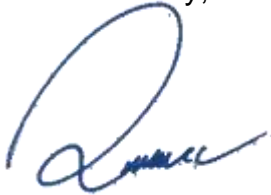
around 1000s supporters. From the absolute Muslim populace, Sunni ways of thinking ruled it with Shia, Mu'tazilah and others being the minorities. There was a small segment of them who distinguished themselves as nonbelievers and rationalists. In between strict setting, the issues getting most consideration in Egypt was the relations between lion's share bunch Muslim and Coptic Christians and the relations among Egypt and Israel which was strategically dynamic; it some of the time got warmed and now and then chilled off. Egyptians were profoundly devotees in religion, much the same as Indonesians from philosophical point of view. The contention among Muslims and Coptic Christians had gotten consideration from around the globe in numerous occasions at shifted strains from exceptionally tense to moderately tranquil. Harmony was really the general picture between them regardless of whether the strain possibilities couldn't be overlooked. Since 1970s, the strain coming about because of strict issues heightened pointedly. Church pyro-crime, murder originating from strict foundation and physical conflict between these two networks much of the time rose. The third one was Indonesia setting. In the mid 1990s decade, strain and physical encounter developed among Muslims and Christians in numerous spots in Indonesia.

D. Recommendation (Tick one)

1. Accepted without modifications.
2. Accepted with minor corrections.
3. Accepted with major modification.
4. Rejected.

We look forward to receiving your revised paper.

Your Cincerely,



Dr Davronova Dildora Saidovna



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