

ABSTRACT

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From the time of the first Prophet, Adam As, to the last Prophet, Muhammad SAW, the form of da'wah that Allah commanded His Apostles never changed, that is for mankind to worship Allah and stay away from Thaghut. Anyone who follows Thaghut then he has fallen into the act of Shirk and Kufr to Allah whose punishment is the punishment of Hell. Therefore, every Apostle bans all the deeds of shirk, be it a little shirk like Riya (hoping to profit from worship to other than Allah), nor is such great shirk making a god besides Allah SWT.

Thaghut is a symbol of every crime and unbelievable injustice, but it does not mean ordinary crimes can not be said thaghut, committed by humans as well as humans.

As in the formulation of the problem are:

1. How Does Thaghut Understand In Perspective M. Quraish Shihab And Abu Bakar Ba'asyir?
2. How did Abu Bakar Ba'asyir's Thought Against Interpretation of the Thaghut Verses In Perspective of M. Quraish Shihab?

The authors use a qualitative methodology, ie research whose objects are directed to Nash-Nash Al-Qur'an and Hadith and books that have relevance to the issues being discussed.

After the research done, the authors can conclude, that taghout is a trait that attaches to the subject who always do beyond the limits in maksiat to God. Thaghut has a very ugly character that turns people away from the path of truth. Thaghut deceives humans with various media or mask, that is through human activity as well, through the objects used and also through the bureaucratic system of state government that is not obedient to the laws of Allah SWT.