

LAPORAN KEGIATAN PKM

EDITOR JURNAL ISLAM TRANSFORMATIF EDISI JANUARI-JUNI 2022

Kegiatan PKM ini dilakukan berdasarkan Keputusan Rektor IAIN Bukittinggi Nomor: 67/In.26/KP.00.3/03/2022 tentang Pengelola Jurnal Islam Transformatif: Journal of Islamic Studies Volume. 6 No.1 Januari – Juni 2022 IAIN Bukittinggi Tahun 2022. Saya **Zulhamdani, S.Th.I, M.Ag** ditetapkan sebagai **Editor/Editor Ahli pada Jurnal Islam Transformatif Edisi Januari-Juni 2022**. Dr. Syafwan Rozi, M.Ag selaku Penanggung Jawab memberikan perintah, arahan, dan bimbingan pada proses pengeditan jurnal. Proses pengerjaan jurnal juga dipandu oleh Rina Novita, M.Kom selaku Redaktur/ Managing Editor dan Diyan Permata Yanda, M.Pd yang juga ditetapkan sebagai Editor pada edisi ini.

Pada Jurnal Islam Transformatif: Journal of Islamic Studies Volume. 6 No.1 Januari – Juni 2022 ini, saya melakukan proses pengecekan, validasi, pengeditan dan evaluasi terhadap 2 artikel jurnal sebagai berikut:

1. *The Perspective of Al-Qur'an in Responding to Family Education in the Era of Industrial 4.0* yang ditulis oleh Miftahul Jannah.
2. *Social Community in the Qur'an: a Study of Muhammad Abduh's Interpretation in Tafsir al-Manar* yang ditulis oleh Muhammad Zubir.

Kedua artikel jurnal tersebut telah dipublikasikan pada tanggal 30 Juni 2022 yang bisa diakses pada halaman <https://ejournal.iainbukittinggi.ac.id/index.php/islamt/issue/view/176> .

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#5202 Summary

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Author comments: Assalamualaikum Wr Wb mohon maaf sebelumnya, saya Miftahul Jannah, mahasiswa program Magister PAI UIN Sunan Kalijaga Yogyakarta. Saya berasal dari Padang. Saya bermaksud untuk mengajukan artikel ilmiah yang telah saya susun dengan judul "Perspektif Al-Qur'an Menjawab Pendidikan Keluarga Pada Era Industri 4.0". Mohon revisinya dari para reviewer, semoga diterima.

Terimakasih
Wassalamualaikum Wr Wb

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THE PERSPECTIVE OF AL-QUR'AN IN RESPONDING TO FAMILY EDUCATION IN THE ERA OF INDUSTRIAL 4.0

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Abstract

The industrial revolution is a period in which technology is increasingly advanced accompanied by increasingly significant changes in the social, economic, and cultural fields. Communication technology is not only defined as a means of communication but can lead to the educational process. This brings great challenges for parents. Parents have to learn many things in order to direct their children to face the challenges in this era. So that children are able to take advantage of the development and progress of their time. The purpose of this study is to find out some verses of the Qur'an as a solution to the problems faced by families in the industrial era 4.0. This research was conducted by means of a literature study. The reference sources used are primary sources from a number of books and books as well as secondary sources from relevant journals. The result of this study is that the Qur'an explains the importance of cooperation between husband and wife to achieve family education, namely fostering the generation of qurratu a'yun, pious and pious generations. To face challenges in the industrial era 4.0, parents need to instill basic religious education to their children, namely Aqidah (faith), Knowledge of Halal and Haram, Moral Education, Worship Education, and skills education. This is an effort so that children can adapt to their times in accordance with applicable norms.

Keywords: Al-Qur'an, Family, Industrial Age 4.0

Abstrak

Revolusi industri merupakan masa di mana teknologi semakin maju disertai dengan semakin signifikan perubahan pada bidang sosial, ekonomi, dan budaya. Teknologi komunikasi tak hanya diartikan sebagai alat-alat komunikasi namun bisa mengarah pada proses pendidikan. Hal ini membawa tantangan besar bagi orang tua. Orang tua harus mempelajari banyak hal agar dapat mengarahkan anaknya untuk menghadapi tantangan di era ini. Sehingga anak mampu mengambil manfaat dari perkembangan dan kemajuan yang ada pada zamannya. Adapun tujuan dari penelitian ini ialah untuk mengetahui beberapa ayat Al-Qur'an sebagai solusi dari permasalahan-permasalahan yang dihadapi keluarga di era industri 4.0 Penelitian ini dilakukan dengan studi literatur. Adapun sumber acuan yang digunakan adalah sumber primer dari sejumlah buku dan kitab juga sumber sekunder dari jurnal yang relevan. Hasil dari penelitian ini adalah Al-Qur'an menjelaskan pentingnya kerjasama antara suami dan istri untuk mencapai pendidikan keluarga, yaitu membina generasi qurratu a'yun, generasi yang shaleh dan shalehab. Untuk menghadapi tantangan pada era industri 4.0 maka orang tua perlu menanamkan dasar pendidikan agama kepada anak yaitu Aqidah (keimanan), Ilmu Tentang Halal dan Haram, Pendidikan Akhlak, Pendidikan Ibadah, dan pendidikan keterampilan. Hal ini merupakan upaya agar anak bisa beradaptasi dengan zamannya sesuai dengan norma yang berlaku.

Kata Kunci: Al-Qur'an, Keluarga, Era Industri 4.0

Background

The industrial revolution is a period in which technology is increasingly advanced accompanied by progressively significant changes in the social, economic, and cultural fields.¹ On the one hand, the developments in

¹ Syamsuar., "Pendidikan Dan Tantangan Revolusi Industri 4.0.," *Ilmiah Teknologi Pendidikan* 6, no. 2 Pembelajaran Berbasis Teknologi Informasi Di Era (2018).

this era offer benefits for humans. On the other hand, they are also counterproductive.

Previously, many jobs were heavily relied on other people, demanding a lot of time, great energy, and excellent physical abilities, but the presence of digital systems or devices has offered fully automated solutions that can reduce this dependence.

Communication technology has been used tremendously in the industrial era 4.0. The term communication technology not only is defined as a means of communication but can also leads to the educational process, which brings great challenges for parents. Parents need to learn about any current issues in order to direct their children to face the challenges in this era so that children can take the advantage of the development and progress of the era. Education in the industrial era of 4.0 refers to a term to describe the integration of cyber web-based technology, software and hardware applications.² The information systems and internet are growing rapidly in this era and they bring convenience to all lines of life. However, this development must be benefited wisely in order that children can distinguish between negative and positive content.³

Family is the closest environment to raise, grow, in which children get their first education in it. The role of family is very crucial for the development of children, especially for those who are not yet in school. A good family will have a positive effect on the child's development, while a bad family will have a negative effect on the development of its children.⁴ Unconsciously, instant cultures increasingly has formed a new culture, namely individualist culture. Oftentimes, it is found on the street, in the public transportations, and even

in café or restaurant. We can see that in a restaurant, people at one table are busy with gadgets or cellphones. This is similar to the condition in family life. Family members who should communicate intimately when they gather are busy with their gadgets.

Another fact revealed by Riamah in her research explains that one factor that causes juvenile delinquency is the family environment. This is because the family never reminds the children; as a result, they make mistakes repeatedly. It was also found that the family never teach their children about the dangers of sex and illegal drugs so that the children are challenged to try dangerous things.⁵

The problem obviously did not just appear. As the main basis in the development of a child's personality, family is one of the points of view to observe cases that have occurred recently. Family becomes one of the important issues in the national development. A society is established by family groups. If the family is wholesome and strong, a country will also be healthy and strong. Conversely, if the family is unhealthy and weak, a country will be weak and sick too. In Islam, a family is seen as the center of Islamic civilization and community development.

Family is the main foundation in shaping the nation's generation and religion. This is where the important role of religious education must be embedded in the family from the beginning. Therefore, education in a family must be developed properly. From the above background, the author intended to write an article about how the values contained in the Qur'an, as the main source of guidance for human life, view family as the foundation of education. In the Qur'an, there are many verses

² Kosim, "Peluang Dan Tantangan Pendidikan Islam Era Industri 4.0: Strategi Mahasiswa Pai Menjadi Pendidik Sejati," *Murabby: Jurnal Pendidikan Islam* 2, no. 2 (2019).

³ Eva Wiji Lestari dan Isa Anshori, "Pendidikan Keagamaan Anak Keluarga Muslim Perdesaan Pada Era

Industri 4.0," *Ta'dibuna: Jurnal Pendidikan Islam* 10, no. 3 (2021), 333.

⁴ Andrianto dan Alimron, "Faktor-Faktor, Kenakalan Remaja," vol. 1, no.1 (2019): 82-104.

⁵ Riamah and Elfa Zuriana, "Faktor-Faktor Yang Mempengaruhi Terjadinya Kenakalan Remaja," *Menara Ilmu* XII, no. 10 (2018): 47-51.

related to family education. The purpose of this study was to find out some verses of the Qur'an as a solution to the problems faced by families in the industrial era 4.0.

This study was conducted through a literature study. The references used in this study were the primary sources from a number of books and the secondary sources from relevant journals. Data obtained through the literature study were analyzed to make a descriptive analysis regarding the focus of the discussion, which was the Perspective of the Al-Qur'an in Answering Family Education in the Industrial Era 4.0.

The Foundation of Islamic Family Education

Family education becomes an integral part of the Indonesian National Education system. Therefore, the legal norms prevailed to education in Indonesia also are applied to the education in the family. The origin of the operational legal for family education is stated in the National Education System Law Number 20 of 2003 which consists of 22 chapters and 77 articles. In the sixth section about the informal education, Article 27 states that: "Informal education activities carried out by families and the environment include independent learning activities.⁶ Therefore, it can be stated that parents have a legal obligation to educate their children. Educational failure begins with failure in family education. Conversely, the success of children in education is the success of education in the family.

In the view of Islam, family education is based on the Qur'an and Sunnah of the Prophet Muhammad. Basically, the verses of the Qur'an and Hadith are in accordance with Pancasila and the 1945 Constitution as well as

the applicable government regulations. If a Muslim family implements their religious teachings, they have indirectly implemented the ideology of the country, namely Pancasila and the 1945 Constitution.

The family is a small community in which the first cell for a large society begins, and a large society will not have an existence without the presence of the family. The family plays a very important role in education. The family is the first *madrassa* (education) for children, through which the child absorbs the values of skills, knowledge, and behavior in it.⁷

Thus, the family has a very principal and significant role in delivering the person to become a complete human being, *insan al-kamil*. Then, each family will bring a vision, mission, and goals according to the concept that was built in it. For these reasons, it is important to know the basis of the Qur'an regarding family education. The following verse of the Qur'an tells about family education :

Qs. At-tahrim Verse 6

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا
النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ
اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Meaning: O you who believe! Protect yourselves and your families from a Fire (of the hereafter) — its fuel is people and stones — controlled by fierce and severe angels; they never disobey Allah in what He commands them, and they do what they're commanded."

Surah At-Tahrim verse 6 tells the story of the wife of the prophet Lut, the wife of the prophet Noah, the wife of the Pharaoh, and Maryam.⁸ This verse describes the family as the first and main object of education in shaping the character of a child. In Al-Maraghi's

⁶ Undang-Undang No.20 Tahun 2003 Tentang Sistem Pendidikan Nasional, n.d.

⁷ Hasan Langgulung, *Manusia Dan Pendidikan Suatu Analisis Psikologi Dan Pendidikan* (Jakarta: Pustaka Al-Husna Zikra, 1986), 346.

⁸ H.Ahmad Izzan dan S.Saehudin, *Tafsir Pendidikan: Studi Ayat-Ayat Berdimensi Pendidikan*, (Jakarta: Pustaka Afa Media, 2012), h.210-211.

interpretation, it is stated that this verse was revealed especially to some of the wives of the Prophet Muhammad to repent of the mistakes they made and to explain to them that Allah would protect and help His Messenger. Then, it warned them not to be prolonged in opposing due to the fear of being defeated and dropped from their noble position as mothers of the believers.⁹ The meaning of this verse is that Allah commands His believers to guard themselves from the fire of hell and keep away from it. In addition, this verse explains that a man is able to teach his family about what is forbidden in Islam in order to protect himself from the fire of hell.

In the perspective of al-maraghi's interpretation, the meaning of *al-ahl* (family) includes wives, children, male slaves, and female slaves. The word "*qu anfusakum*" which means: make something which can be a barrier to the coming torment of hell fire by avoiding immoral acts. This verse contains a hint regarding the obligation of a man who acts as the head of the family to learn Islamic Shari'a and teach it to his family. This is the obligation of every Muslim, which is to teach those, who are under his responsibility, everything that has been required and prohibited by Allah Swt.¹⁰

Prof. Quraish Shihab, in the interpretation of Al-Mishbah, explains that Qs. At-Tahrim verse 6 illustrates that *da'wah* and education must start at home. The verse is editorially directed to men (fathers), but that does not mean it is only addressed to them. This verse is directed to parents (father and mother) as other similar verses (e.g. the verse that commands fasting) are also directed to men and women. This implies that both parents are responsible for the education of their children. The father or mother alone is not enough to create a

household that is filled with religious values and is shaded by a harmonious relationship.¹¹

Qs. Thaaba Verse 132

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ
نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى

Meaning: "And command your family to pray, and preserve therein. We don't ask you for provision; We provide for you. The good outcome is the result of righteousness."

In Al-Maraghi's interpretation, it is explained that Qs. At-Tahrim verse 6 is in accordance with QS Taha (20) verse 132. It has been narrated that when the verse was revealed, Umar said: "O Rasulullah, the Messenger of Allah, we take care of ourselves. But how do we take care of our family?" Rasulullah saw, the Messenger of Allah replied, "You forbid them to do what Allah has forbidden you, and you command them to do what Allah has commanded you. That is the safeguard between themselves and hell."

This verse commands the Prophet Muhammad, and every head of the family to rule and teach their family to pray well, patiently, and continuously. Furthermore, this verse explains that the purpose of carrying out worship is only to Allah SWT, not to expect rewards in the form of sustenance because Allah guarantees the sustenance of every human being.¹²

Al-Qur'an Qs. Thaaha verse 132 and previously, Qs. At-Tahrim verse 6 have a correlated command in which Allah Swt. ordered the Prophet Muhammad to take care of his family by telling his family to pray and to be patient in carrying it out. Thus, it can be implied that the impact of his *da'wah* would be even greater if his closest family, children, and wives prayed (tawhid) like him. It can be seen

⁹ Ahmad Musthafa Maraghi, *Terjemah Tafsir Al-Maraghi* (Semarang: C.V.Toha Putra, 1987).

¹⁰ Srifariyati, "Pendidikan Keluarga Dalam Al-Qur'an (Kajian Tafsir Tematik)," *Jurnal Madaniyah* 2, Edisi. XI (2016), 231.

¹¹ M.Quraish Shihab, *Tafsir Al-Mishbah*, 1st ed. (Jakarta: Lentera Hati, 2003), 176.

¹² Ni'mah Eni Shofiatun, *Konsep Pendidikan Keluarga Dalam Perspektif Al-Qur'an*, in *Skripsi, Fakultas Ilmu Tarbiyah Dan Keguruan UIN Sunan Kalijaga Yogyakarta*, 2011, 35.

from the verse that the Prophet Muhammad was ordered first, to practice worship on himself and then his family.¹³

The importance of fostering a family to avoid the torments of hellfire is not only oriented towards the afterlife, but also includes various problems and disasters that can harm one's personal image. A family whose children are involved in various disgraceful acts such as stealing, robbing, cheating, adultery, drinking alcohol, being involved in drugs, murdering, and many others are included in the reasons that can create disasters on earth and it can harm those who commit them. Those actions can bring disaster to life. Family, wife, children, daughter-in-law, sister, and others can become enemies and bring trouble if they are involved in these actions.

The two verses described above explain the obligation of every human being to educate his family. The purpose of family education in Islam is to enable the family to execute the Islamic law, to become the servants and the caliph of Allah Swt on earth in order to maintain and preserve the earth by doing good to fellow human beings. Abdullah Nashih Ulwan believes that the true purpose of education is not only to humanize humans, but it also includes efforts to foster mentality, give birth to generations, foster people, and treat the principles of glory and civilization.¹⁴

Educators and Students in Family Education

Parents, both father and mother, are the main educators in the household. Meanwhile, children become the main students. Both fathers and mothers must work together to embody the education in the family in order to build an Islamic family.¹⁵ That is why parents should work together in educating and

nurturing children in Islamic education. QS At-Taubah verse 71 explains about the importance of collaboration between husband and wife in education.

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ
أُولِيَّكَ سَيْرَحْمَهُمُ اللَّهُ إِنَّ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ
اللَّهُ عَزِيزٌ حَكِيمٌ

Meaning: "And [as for] the believers, both men and women - are protectors of one another: they [all] enjoin of doing what is right and forbid of doing what is wrong, and are constant in prayer, practice charity, and obey Allah and His Messenger. It is them on whom Allah will have His mercy: surely, Allah is Mighty, Wise!

This verse explains the implementation of husband's and wife's collaboration in family education. The collaboration between husband and wife in conducting family education activities is crucial because the goals of family education will not be achieved if there is no collaboration between husband and wife. For example, Allah describes two women in the Qur'an, both of whom are the wives of God's pious servants, namely Noah and Lut. Both of them betrayed their husbands, so they will both be put in the hell with the disbelievers.¹⁶ These two women were said to betray because they did not believe in Allah and the apostleship of their husband.

If the family education is only performed by the husband, while the wife does not take part, education cannot run well, and this includes as a betrayal of a wife to her husband. As a result, Noah's son, Kan'an, was also a person who opposed to his father. On the other hand, if there is good collaboration between husband and wife in a family education, the result will be well-educated children, so that one day they

¹³ Ni'mah Eni Shofiatun, "Konsep Pendidikan Keluarga Dalam Perspektif Al-Qur'an", 36

¹⁴ H.Ahmad Izzan dan S.Saehudin, *Tafsir Pendidikan: Studi Ayat-Ayat Berdimensi Pendidikan*, 210-211.

¹⁵ Muhammad Nur bin Abd. Al-Hafidh Suwaid, *Manhaj At-Tarbiyah an-Nabawiyah Li Ath-Thifl*, (Damaskus-Bairut: Dar Ibnu Katsir, 2004), 35.

¹⁶ Lihat Q.S. At-Tabrim (66) Ayat 10, n.d.

will give birth to *qurratu a'yun*, a pious generation.

The role of a husband in educating the family is as the educator and the head of the family who is the first party to be held his accountable. This is in accordance with the statement of the Qur'an, that a husband is the support (*al-qanwam*) for the establishment of family education.¹⁷ As a supporter, a husband is not only obliged to provide a living, but more than that, he must also guide the family according to the values guided by the Qur'an. Because of this difficult burden, men have the right to glory and the right to be obeyed in matters that do not conflict with religious rules.¹⁸

Periodization of Family Education

Conception Period

Creating a *sakinah* family and pious children, as a representation of the success of family education, requires a very long process. The process even begins when someone chooses a life partner until the time before the birth of a child. This is considered important because husband and wife in the family community are the educational actors who act as fathers and mothers in the family. The success or the failure of the family education process really depends on the quality of the husband and wife and the collaboration pattern built between them. This is what makes the conception period in the selection of a life partner become a part that determines the quality of the family that will later be built.

Given the importance of this period as the beginning of family formation, Islam, through the guidance of the Qur'an and Hadith, devotes full attention to this period. The scope of this

period includes: choosing a husband, choosing a wife, and the marriage process.¹⁹ In choosing a life partner, Islam teaches its people to highlight their religious knowledge, which is both Islam and to have good attitudes and morals. Then, other factors will be considered after these two factors. Furthermore, before getting married, it is necessary to seek the *halal* (lawful) sustenance and food. As mentioned in Qs.An-Nahl verse 14, which means: "then eat lawful and good (food) from the sustenance that Allah has given you, and be grateful for the favors of Allah, if you only worship Him."

This verse explains the understanding that what we consume daily has a huge influence on our descents, both physically and mentally. According to biology, good and nutritious food has a great influence on the maturation of the ovum and spermatozoa that are equipped to become a healthy and strong fetus.²⁰

Prenatal Period

Prenatal development is the early development of a human. Prenatal comes from the word pre which means before and natal which means birth. Thus, the prenatal is defined as before the birth, which relates to things or circumstances before giving birth.²¹ The prenatal period is the first developmental period of a human life span and biologically, life begins at this time. This period begins at the time of conception, that is, the fertilization of the ovum by a sperm cell, and ends at the time of birth. The span of this period occurs 9 months 10 days or 280 days. However, there are times when it is less or more, depending on the situation and conditions as well as the factors that influence it.²²

Many people nowadays assume that the psychological development begins when a baby

¹⁷ Hasan Ibn Muhammad al-Hafnawi, *Al-Ushrah Al-Muslimah Wa Tabaddiyat Al'Asbr*, n.d, 52.

¹⁸ *Wabbah Mustafa Al-Zubayli Al-Tafsir Al-Munir*, n.d, 145.

¹⁹ Syahrial Labaso', "Konsep Pendidikan Keluarga Dalam Perspektif Al-Qur'an Dan Hadis," *JPAI XV*, no. 1 (Juni, 2019), 63.

²⁰ M. Ilyas, "Fase Perkembangan Manusia Dalam Pendidikan Islam," *AL-LIQQO: Jurnal Pendidikan Islam* 4, no. 1 (2019): 2-3,

²¹ Mansur, *Mendidik Anak Sejak Dalam Kandungan Kado Buat Pengantin Baru, Calon Ibu, Dan Ibu Hamil*. (Yogyakarta: Mitra Pustaka, 2009), Hal.39.

²² Elfi Yuliani Rochmah, *Psikologi Perkembangan* (Yogyakarta: Teras, 2005), hal.89.

is in the womb and when he starts to react to external stimuli. Based on research conducted by experts, reactions to external stimuli have been started very early, namely in the first months, when the baby-to-be has started to perform spontaneous behavior or repetitive behavior, such as thumb sucking and even habits that indicate the child in the womb is adjusting to outside noises. FJ Monks, et.al. conducted an experiment with a bell mounted on a piece of wood and attached to the mother's stomach and found that the baby-to-be reacted to a faster pulse, but after the stimulus (bell) was given repeatedly, the baby-to-be had no reaction anymore.²³

The Qur'an explains that the spirit (soul) is breathed by the angel based on the permission and command of Allah SWT. In the Qur'an it has been explained that children who are in the womb have high cognitive abilities. This is stated in QS. Al-A'raf verse 172: *"And (remember) when your Lord brought out the descendants of the children of Adam from their sulbi and Allah took the umpteenth of their souls (while saying) "Am I not your Lord?" They replied: "Yes, (You are our Lord), we are witnesses." (We do that) so that on the Day of Resurrection you will not say: "Indeed we (the children of Adam) are the ones who are unaware of this (the oneness of God)"*.

According to Abul A'la al-Maududi in his commentary as quoted by Labaso in his journal, the above verse explains that Allah will gather all humans, line them up based on certain groups or eras and give them minds and the ability to speak. Then, Allah take the covenant and the witness that Allah is their Lord. They answer and confirm that Allah is the God Almighty.

The spirit claiming to believe in Allah SWT in the process of the resurrection indicates that the child in the womb can already be educated and has faith. This becomes the foundation that

children who are in the womb (prenatal) can be educated since he is actually alive due to the spirit that Allah SWT gives him. This soul (spirit) actually makes the fetus responsive to the stimuli given. The education in the prenatal period is an important part of a series of family education that also determines the child's character and personality.²⁴

Post Natal Period

Family education in the post-natal period refers to a pattern of family education conducted after the birth of the child; the family education in this period can be applied to each party who is actively involved in the educational process. This departs from family education which is an educational process carried out for all parties who become the components of the main actors in the family. This includes:

The first component is the husband's education. In the context of family education, the husband's education is intended as an educational process concerning matters included as the husband's responsibility to strive for in relation to his wife's rights. Allah Swt, in the Qur'an QS. An-Nisa verse 34 says: *"Men are leaders for women, because Allah has prioritized some of them (men) over others (women), and because they (men) have spent part of their hearts."*

The second component is the wife's education. Education for the wives is also crucial. This derives from the understanding that a wife's crucial role at home considerably affects the standard of the family because in general women spend more time with their family. This is in line with Dian Lestari's opinion stating that a great man (husband) always has a great woman (wife) behind him. This is exemplified by one of the most extraordinary wife figures in the history of Muslims, namely Siti Khadijah, the wife of the Prophet Muhammad, whose sincere loyalty and sacrifice

²³ F.j.Monks,dkk. *Psikologi Perkembangan: Pengantar Dalam Berbagai Bagiannya*, 10th ed. (Yogyakarta: Gajah Mada University Press, 1996), 45.

²⁴ Syahrial Labaso', "Konsep Pendidikan Keluarga Dalam Perspektif Al-Qur'an Dan Hadis.", 64-65.

became one of the main drivers of the spirit and motivation of the Prophet Muhammad's da'wah.²⁵ This example proves that a wife has a very big role in creating a peaceful and happy family. In the Qur'an QS. An-Nisa verse 34, Allah swt says: "...Pious women are those who obey Allah and take care of themselves when their husbands are not around because Allah has taken care of them..."

Then, the third component refers to parental education. Parental education in the context of family education is defined as education that focuses on the duties and responsibilities of fathers and mothers as parents, which concerns about the relationship with their children. This is crucial since parents act as the source of role models for their children in the family. Thus, the parents' role in the family also determines the quality of the family output. Given the importance of the parents' role in the family, it is deemed necessary to carry out parental education as a form of awareness process of their duties and responsibilities as good parents in the family.

The next component is children's education. In the context of family education, it is basically an effort made to instill good values regarding their relationship with their parents. The expected output of children's education is the birth of pious children in the family. The essence of children's education is to strive for a comprehensive awareness so that the child will put himself as a person in his duties and responsibilities to be a child in the family, which is devoted to his parents. The important role of the family as the basis of children's education has been described by Mufatihatus Taubah, who explicitly stated that the family is the main basis of children's education. It is in the family for the first time that a child learns to understand his environment and himself.²⁶

As the main foundation, the children's education in the family focuses more on the exemplary aspect presented to them. The exemplary showed by the parents becomes the foundation for a child to describe the values of life that he believes to be the truth, so that it becomes the child's principle of life later on. Being obedient and committed to parents, providing for and taking care of parents, offering guidance to parents, and praying for the parents are all crucial elements that should be taught to children at the home to raise them to be pious.²⁷

Moreover, in children's education, it is necessary to instill and emphasize to children about being devoted to parents and how to respect them, especially in the industrial era 4.0 in which children tend to be more individualistic. By applying this kind of education, it is expected that children will treat their parents kindly and this will always be embedded in them even though the children already has his own family and the parents have entered the elderly phase.

After that, when parents enter the old age, they will be their child's responsibility. Islam teaches its people about special care for the elderly parents by instructing the children to treat their parents with love. QS. Al-Isra' verse 23 states that based on the Islamic value, serving elderly parents is a religious obligation, so it is very disgraceful and considered disobedient if a child does not want to take care of his parents. Thus, it is very necessary to instill a devoted attitude to parents starting from the early childhood when the family education begins.

Methods of Family Education

Several methods are often used in family education, including:

Advice Method

²⁵ Dian Lestari, "Eksistensi Perempuan Dalam Keluarga," *Muwazab* 8, no. 2 (2016), h.262.

²⁶ Mufatihatus Taubah, "Pendidikan Anak Dalam Keluarga Perspektif Islam Dalam Jurnal

Pendidikan Agama Islam," *Pendidikan Agama Islam* 3, no. 1 (2015), 110.

²⁷ Mantep Miharso, *Pendidikan Keluarga Qur'ani* (Yogyakarta: Safiria Insania Press, 2004), 130.

The advice method is defined as a method in which parents give advice to their children or to other family members. This method was exemplified by the prophets. It is described in several verses in the Qur'an including in the Surah Al-A'raf verse 79 which means "and I have advised you, but you do not like those who give advice". Furthermore, it is also explained in verse 93 which means "so Shuaib left them saying" and I have advised you ...". Actually, there are many other verses which explain that the prophets used the method of advice in conveying something.²⁸

The advice method can be applied directly or indirectly. It can be implemented directly by giving explanations to students about good grades while indirect method can be applied by conveying a story which contains any lessons to be taken. The advice method will be more effective if the delivery is accompanied by the habituation and practice because training and habituation are needed in to embody the religious education. It is conducted to enforce a disciplined attitude towards children's behavior. Habituation and practice will shape the child's attitude to be stronger, which is finally unshakable, because it becomes a part of his personality.

Story Method

The Qur'an employs the story method as one of its means of guiding people toward the path that Allah desires. Each story can support the well-presented material along with the values it contains. The word "story" has its plural form, *Qashbah*, which is derived from the word *Qashsha* which one of its meanings is story. The word *Qashshab* is repeated 26 times in the Qur'an. The verse is repeated aiming that the story gets serious attention for the listener. It is repeated in order that the listener pay close attention to the story. For believers, the stories in the Quran are

incredibly beneficial as a source of facts and lessons.

In addition, the Al-Quran also include a surah called Al-Qashash. One of the verses in this surah, namely verse 25, Allah Swt says: "then when Moses came to his father (Syua'ib) and told him the story, Shua'ib said: "Have no fear! You are now safe from the wrongdoing people." In another, Allah Swt also mentions about the word story, which is as follows: "we tell you the best story by revealing this Quran to you..."

The verses presented above explain that story is an effective method to convey knowledge, attitudes, behavior, and skills in Islamic education.

Question and Answer Method

The next method is question and answer, which is defined as a method emphasizing on students as the center of learning. This method can be varied in such a way following the lesson being delivered; for example, students ask the teacher, or the teacher asks the students.

The development history of Islam recorded that question and answer method was initially introduced since 15 centuries ago. Even this method was often used by the Prophets and Apostles of Allah to teach the knowledge to their people. For instance, the Prophet Muhammad Saw was visited by a man who asked questions about faith, Islam, and *Ihsan* (kindness). After the man left, the Prophet Muhammad asked his companions about the question delivered by the man who came to him. This represents an example of the question and answer method used by the Prophet Muhammad.²⁹

This kind of question is intended to provoke the human's stimulus. As an example, in Surah Ar-Rahman verse 13 Allah Swt says, which means "So which of the favors of your Lord would you deny?". This question is repeated in

²⁸ Ahmad Werson Munawwir, *Kamus Al-Munawwir, Libat . Ibrâhîm Anîs, et Al.*, ed. Dâr al-Fîkr, Jilid 2 (Beirut: Al-Mu'jam al-Wasîth, n.d.).

²⁹ Ramayulis, *Metodologi Pengajaran Agama Islam*, (Jakarta: Kalam Mulia, 2001).

Surah Ar-Rahman 31 times. Every time the question is repeated in this Surah, a different impression is evoked by the inquiry in light of the previous verse's background. To conclude, question and answer method is very effective to be applied in providing an education for the family member.

Demonstration Method

The demonstration method can be interpreted as a method which is conducted by demonstrating or displaying something to other people to make person understands a certain purpose we want to convey. This method is usually aided through the props that we have. In Islamic education, this method is often applied in conveying lessons related to activities that can be practiced such as procedures of salat, ablution, and other worship.

As educators for their children, it is appropriate for parents to use this method in giving lessons to their children, especially to teach procedures related to worship such as ablution, prayer, and others.

The Significance of Implementing Islamic Education in a Family in the Industrial Era 4.0

The transition of the world into the digital era is known as the Industrial Era 4.0. The world of technology offers a range of automatic conveniences. On the one hand, these conveniences can improve human life; however, they can also be harmful to people. Every family faces challenges in taking care of its members, especially for children, in which the family serve as the primary educational institutions.

Family education cannot be separated from the Islamic education. Both education aim to create *rahmatan lil a'alam* human beings, which refers to those who perform salat dilligently, avoid futile actions, fulfill the *zakat*, and carrying out the mandate given by Allah to

His servants. In this era of digitalization, every family needs to implement Islamic education as an effort to face challenges from outside. Some family education materials that need to be applied are:

Materials of Aqidah (faith) Education

Instilling the value of faith in children begins with teaching them grasp what a value means. Children who are aware of and believe in the price associated with a value are more likely to act on it or practice it. These values include the value of *ilâhiyah imâniyah values*, the value of *ilâhiyah ubûdiyyah*, and the value of *ilâhiyah mu'âmalah* as the unity of the value of *ilabiab*. These values will be effective if they are demonstrated through models and in a proper environment following the values being taught.³⁰

Dalam Al-Qur'an dijelaskan mengenai defenisi iman, yaitu iman bermakna sesuatu yang sangat halus dan posisinya terletak di hati seorang mukmin dan di ukur melalui amal perbuatan manusia, hal ini terdapat dalam Qs. Al-Anfal (8) ayat 2-4:

The definition of faith is explained in the Qur'an, in which faith means something very subtle and its position lies in the heart of a believer; it is measured through human deeds. It is stated in Qs. Al-Anfal (8) verses 2-4:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ (٢) الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (٣) أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ (٤)

Meaning: "Believers are those whose hearts tremble when Allah is mentioned; and when His revelations are recited to them, they strengthen them in faith; and they trust in their Lord (2). Those who perform the prayer and spend from what We provided for them (3). These are the true believers. They enjoy a

³⁰ Kamrani Buseri, *Nilai-Nilai Ilabiab Remaja Pelajar* (Yogyakarta: UII Press, 2004), xiii.

high status with their Lord, and forgiveness, and a generous provision (4).

Similarly, in Qs. Al-Hujurat (49) verse 15, Allah Swt says, which means: "Indeed, the true believers are those who believe in Allah and His Messenger, then they do not doubt, and they strive with their wealth and their souls in the way of Allah. They are truthful."

Several verses from two surah mentioned above explain that the believers are indeed those whose hearts tremble when they are called upon by the name of Allah, and those whose faith increases when the Allah's verses are recited. Then, they only trust Allah Swt. People who believe will apply their faith in daily worship, such as establishing salat, providing some sustenance to pay zakat, and doing other righteous deeds, as well as carrying out jihad in the way of Allah with all their wealth and soul. Pendidik harus bisa menanamkan kepada anak bahwa hanya Allah yang harus disembah. Karena dia yang menciptakan, sebagaimana firman Allah dalam Qs. Al-Baqarah ayat 21: Thus, educators must be able to teach children that Allah is the only one to be worshiped because Allah is the one who created. In Qs. Al-Baqarah verse 21 Allah says:

Meaning: "O, people! Worship your Lord, Who created you and those before you, so that you may become pious".

It is necessary to provide children with knowledge about things that can damage the faith. Children will feel it's not dangerous to do anything that turns out to be harmful to their faith if they don't know anything that can harm their faith.

Knowledge of Halal (lawful) and Haram (unlawful)

The next educational material that is very urgent to be taught to children is the knowledge of *halal* and *haram* laws. The secret of introducing lawful and unlawful points to children is to teach these laws when the child opens his eyes and grows up. At this time, a child

has known Allah's commands, so he hastened to carry them out. Then, he understands His prohibitions, so he stays away from them. If children understand the laws of halal and haram since they enter the puberty, in addition to being bound by the laws of the Shari'ah, he will not be familiar with laws and regulations other than Islam.

Moral Education Materials

The moral education also becomes a crucial point in a family education. It is vital to create the next generation having a good moral foundation. Moral education is described in the Qur'an, especially in Surah Al-Qalam (68) verse 4, which means: "And indeed you are of a noble character."

This verse explains that Rasulullah Saw, the Messenger of Allah, is essentially in the great character. The word *kebuluq* is described as a human behavior that distinguishes good and bad; then, it is liked and the good is chosen to be applied in action while the bad is removed.³¹ No child can grow well if he does not get knowledge of good morals in the family. A child needs to get moral education materials, especially through religious interactions with the educators in the family because education is not only obtained from formal institutions such as schools, but also from the smallest institutions, that is the family. Therefore, in the smallest scope, moral education is required to create the character of children who are virtuous and have noble ethics.

The moral education refers to a collection of basic moral education along with the virtues of attitudes and characters that must be possessed by a child and make it become a habit from the age of *tamyîz* (very young) until he becomes a *mukallaf* (mature). This continues gradually towards the adult phase in order that he is ready to wade through the ocean of life. There is no

³¹ Ali Khalil Abu, „*Ainain*,. *Falsafah Al-Tarbiyah Fi Al-Quran Al-Karim*. (Mesir: Dâr alFikr al-„Arabiyy, 1985), h.168.

doubt that a noble character and commendable behavior are the result of the faith embedded in the heart. If a child has a good faith in his heart during his childhood, he fears Allah, feels that Allah is watching over him, puts his trust in Him, asks for help only from Allah Swt, and is surrenders to Him. As a result, his *fitrah* (characters) will be retained so that children are protected from the destructive nature of ignorance.

Worship Education Materials

One of the educators obligation in the family is to provide religious education materials and their *fadhilah* (virtue) to the children. This is in accordance with the word of Allah SWT in Qs. Al-Fatihah (1) verse 5:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Meaning: "Only to you we worship and only you we ask for help"

This verse explains the statement of a servant who declare sincerely from his heart that Allah is worshiped and only to Him a servant asking for help. The next verse regarding the worship education tells about the purpose of the creation of humans and jinn, which is nothing but to worship Allah SWT, who created them with all kinds of life facilities. It is stated in Qs. Adz-Dzariyat (51) verse 56; Allah says:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

Meaning: "And I did not create the jinn and human except that they may serve Me."

These verses make it abundantly obvious that every one of Allah's servants has a duty to worship their Lord. Since parents are the primary educators at home, religious instruction for children is necessary to accomplish this goal. Children need to be taught about worship so that they will be motivated to worship Allah SWT in the future. This includes teaching them about the obligatory salat, *dubâ*, *tahajjud*, the Qur'an recitations, *masnunah* prayers, remembrance, and daily manners in line with religious guidance. It is the responsibility of

parents to teach their children how to practice worship in their daily life. Parents must explain to their children the necessity of fasting and teach and mentor them to do so as the month of Ramadan is about to begin. Parents have a responsibility to teach their children to constantly obey and submit to Allah swt, just like they have a responsibility for other aspects of religion.

Skills Education Materials

Untuk itu anak harus diberikan bimbingan dan latihan. Hal ini terdapat dalam firman Allah Swt dalam Qs. Al-Mulk (67) ayat 2

After teaching the children about the religious education regarding the main points of Islamic teachings such as faith, worship, and morals as well as the ability to read the Qur'an properly and correctly, the next step is providing children the skills which are suitable to their talents, interests and potential. It aims to help children to live independently, to be able to provide for his family after marriage, and to maintain his honor in society. For this reason, children must be given guidance and training. This is contained in Qs. Al-Mulk (67) verse 2, in which Allah says:

Meaning: "...Which of you is better in deed..."

Children will be accustomed to these skills when they are given the education and training from an early age. Thus, it is important for parents to provide their children with skills education in family education.

Parents are obliged to guide their children to follow the rules of health in eating and drinking, to provide knowledge about the dangers of infectious diseases and how to treat diseases, to provide knowledge about the principle of not endangering themselves, and others. Parents are also demanded to invite children to enjoy sports and ride vehicles, to familiarize them with simple life, not to get

involved in the pleasures of lust, and to apply commendable character to children.³²

Conclusion

The transition of the world into the digital era is known as the Industrial Revolution 4.0. The world of technology offers a range of automatic conveniences. On the one hand, these conveniences can improve human life, but on the other hand, they can also be harmful to people. In addition to being a tool for communication, communication technology also has the potential to advance education. This presents parents with numerous difficulties. In order to prepare their children for the challenges of this century, parents must learn a variety of skills. so that kids might benefit from the advancement and growth of their time.

A small society called the family serves as the first unit of a larger civilization. The family is essential to the existence of any major community. Both Qs. At-Tahrim verse 6 and Qs. Thaaha verse 132 lay the groundwork for family education in Islam. The Qur'an discusses the significance of husband and wife working together to attain family education, specifically raising the qurratu a'yun, a pious and pious generation. Parents must teach in their children the fundamentals of religious education, including Aqidah (faith), Knowledge of Halal and Haram, Moral Education, Worship Education, and Skills Education, in order for them to succeed in the difficulties of the Industrial Era 4.0. This is an effort to help kids adjust to their environment and follow the appropriate norms.

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SOCIAL COMMUNITY IN THE QUR'AN: A STUDY OF MUHAMMAD ABDUH'S INTERPRETATION IN TAFSIR AL-MANAR)

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Abstract

This study offers Muhammad Abduh's ideas about awakening and advancing the backwardness of Islamic social communities which, left behind from western civilization from the perspective of the Koran. Abduh is a contemporary commentator and also a reformer of Islamic thought in the 19th century AD. This research is a library research using the maudhu'i interpretation research model. Based on Muhammad Abduh's interpretation of the verses of social community, it was found: 1). The concept of ummatan wasathan (middle society) is the best profile of society that should be applied by Muslims; 2). Ummah wahidah is an affirmation that humans are social creatures to live together and need each other; 3). Khairu ummah, is a guide to become the best and superior society by doing: al-amru bi al-ma'ruf, al-nahi 'an al-munkar, believing in Allah SWT and sticking to Islamic law; 4). The progress and decline of the Islamic community are greatly influenced by the efforts and awareness of the Islamic community to rise up and change their own destiny; and 5). Islam is present as the religion of rahmatan lil'alamin shalihun li kulli era wa al-makan. Several factors cause the backwardness and decline of the Islamic social community in various fields of life from other communities: 1). Abandoning the teachings of the Qur'an and Sunnah; 2). There is no unity and integrity of the people; and 3). Widespread understanding of jumud and taklid in religious matters.

Keywords: Social communities, Muhammad Abduh, Al-Manar

Abstrak

Penelitian ini menawarkan ide pemikiran Muhammad Abduh dalam membangkitkan dan memajukan keterbelakangan komunitas sosial masyarakat Islam yang jauh tertinggal dari peradaban Barat perspektif al-Quran. Abduh adalah seorang mufassir kontemporer dan juga seorang tokoh pembaharu kebangkitan pemikiran dalam Islam abad ke 19 M. Penelitian ini merupakan penelitian library research dengan menggunakan model penelitian tafsir maudhu'i. Berdasarkan penafsiran Muhammad Abduh tentang ayat-ayat komunitas sosial, ditemukan: 1). Konsep ummatan wasathan (masyarakat pertengahan) merupakan profil masyarakat terbaik yang seharusnya diterapkan oleh umat Islam; 2). Ummah wahidah merupakan penegasan bahwa manusia adalah makhluk sosial untuk hidup bersama dan saling membutuhkan; 3). Khairu ummah, merupakan tuntunan untuk menjadi masyarakat terbaik dan unggul dengan melakukan: al-amru bi al-ma'ruf, al-nahi 'an al-munkar, beriman kepada Allah SWT dan berpegang teguh dengan syariat Islam; 4). Kemajuan dan kemunduran masyarakat Islam sangat dipengaruhi oleh usaha dan kesadaran masyarakat Islam untuk bangkit dan merubah nasib sendiri; dan 5). Islam hadir sebagai agama rahmatan lil'alamin shalihun li kulli zaman wa al-makan. Beberapa faktor penyebab keterbelakangan dan kemunduran komunitas sosial Islam dalam berbagai bidang kehidupan dari komunitas lain: 1). Meninggalkan ajaran al-Qur'an dan Sunnah; 2). Tidak terjalinnya persatuan dan kesatuan umat; dan 3). Menyebarluasnya paham jumud dan taklid dalam persoalan agama.

Kata kunci: Komunitas Sosial, Muhammad Abduh, Al-Manar

Background

This study discussed about social community¹ and his interpretation of the Muhammad Abduh's views on the Muslim verses about the social community in tafsir al-

¹Sulaiman Kurdi, "Masyarakat Ideal Dalam Al-Qur'an (Pergulatan Pemikiran Ideologi Negara Dalam

Islam Antara Formalistik Dan Substansialistik)," *Jurnal Khazanah: Jurnal Studi Islam Dan Humaniora* Vol. 14, no. 1

Manar. This study sought to analyze and describe how Muhammad Abduh's interpreted the verses of the Qur'an about the Islamic social community in tafsir al-Manar. The analysis was conducted by using a thematic *tafsir* approach through the steps of *maudhu'i* proposed by Abdul Hayyi al-Farmawi.²

Abduh is one of the famous reformers of modern Islamic thought and had a background as a *mufassir*.³ Some other figures include al-Mawardi, al-Mawdudi, Jamaluddin al-Afghani, Muhammad Rashid Ridha, Hasan al-Bana, Sayyid Qutb, to Taqiyyuddin al-Nabhani who were later known as modernist figures/ reformers of Islamic civilization.⁴ The most frequent main idea triggered in this reform idea is the purification of the Islamic teachings and the return to the Qur'an and Hadith.

Abduh was a *mufassir* (traveller) who provided his ideas and concepts of thought, trying to lift and advance the backwardness that occurred in Muslims, especially in the social field that is very far behind the European (Western) nations. These ideas of reform were initially seen in Abduh's scientific activities in various studies, scholarly discussions, as well as in writing, such as writing articles and reviews in various newspapers, such as *al-Abram*, *al-Waqai' al-Mishriyyah*, *al-Manar* and others.

In the beginning, Abduh pursued a profession as a teacher and was appointed as a lecturer at Al-Azhar University and Dar al-'Ulum University. then, he was promoted as a

member of the Higher Council of Public Education (*Majlis al-'Ala al-'Ulumiyah al-'Ammah*) of Al-Azhar University. After that, Muhammad Abduh was appointed as a judge in Banha and Zaqaziq and became *mufti* of Egypt. Muhammad Abduh was also appointed as a member of the board of *the idarah* council who supervised the improvements efforts in the institution of Al-Azhar University.⁵

In addition to the above activities, Abduh also made changes in the field of understanding the Qur'an and its interpretation. Abduh was popular for his two works in the field of Tafsir (interpretation). The first work was *Tafsir Juz 'Ammah* (the interpretation of *Juz 'Ammah*) which started from surah *al-Naba'* to surah *al-Nas*. He completed the writing of the tafsir in 1321 H in Morocco. The second one was tafsir *al-Manar*, which can be divided into two parts. The first part is a tafsir lesson, which was directly delivered by Muhammad Abduh in Masjid al-Azhar to his students from surah *al-Fatihah* to surah *al-Nisa'* verse 129. The lesson was later written by his student, Rashid Ridha. The lesson began at the beginning of Muharram in 1317 AH until the middle of Muharram 1323 AH after which Muhammad Abduh died. The second part of tafsir *al-Manar* was written by Rashid Ridha independently after the death of Muhammad Abduh until surah Yusuf verse 101, after which Rashid Ridha also died and this tafsir was not continued by other scholars of Abduh.⁶

(2017); Abdul Gofur, "Konsep Masyarakat Ideal Dalam Perspektif Al-Qur'an" (IAIN Palopo, 2016); Nursila, "Interaksi Sosial Masyarakat Dalam Al-Qur'an (Telaah QS. Al-Hujurat Ayat 13)" (IAIN Palopo, 2019).

²Abdul Hayyi Al-Farmawi, *Metode Tafsir Maudhu'i Dan Cara Penerapannya, Judul Asli "Al-Bidayah Fi Al-Tafsir Al-Maudhu'iyah"*, Pent (Rosihan Anwar Jakarta: CV. Pustaka Setia, 2002); Abdul Syukkur, "Metode Tafsir Al-Qur'an Komprehensif Perspektif Abdul Hay Al-Farmawi," *El-Furqania* 06 (2020): 116-17; Muhammad Quraish Shihab, *Kaidah Tafsir* (Jakarta: Lentera Hati, 2013).

³Kusmana, "Pembaharuan Pemikiran Islam: Sebuah Konstruksi Intelektualisme Keserjanaan Qur'an-

Hadis," *Al Quds: Jurnal Studi Alquran Dan Hadis* Vol. 6, no. 1 (2022); Muhammad Ali Iyaziy, *Al-Mufassirun Hayatubum Wa Manahijubum* (Taheran: Wazarah al-Saqafah al-Irsyad al-Islami, 1414).

⁴Munawwir Syadzali, *Islam Dan Tata Negara* (Jakarta: Penerbit Universitas Indonesia, 1993).

⁵Uswatun Hasanah, "Model Dan Karakteristik Penafsiran Muhammad Abduh Dan Rasyid Rida," *Hermeneutik* Volume 9, no. 2 (2015); Iyaziy, *Al-Mufassirun Hayatubum Wa Manahijubum*.

⁶Muhammad Husain Al-Dzahabiy, *Al-Tafsir Wa Al-Mufassirun* (Qahirah: Maktabah al-Wahbah, 1995); Abdullah Karim, "Pendekatan Tafsir Al-Quran Dan Perkembangannya Dalam Sejarah," *Jurnal Ilmiah Ilmu*

To examine Muhammad Abduh's views on the social community in tafsir *al-Manar*, the method of tafsir *maudhu'i* was utilized by seeking some Arabic term⁷ about social communities such as: *ummah*, *qawm*, *syn'ub*, *qabilah*, *thai'fab*, *firqah* dan *fi'ah*.⁸ Each term is distributed in various letters and verses of the Qur'an. Muhammad Abduh's interpretation of the verses about social community cannot be performed by analyzing all the verses containing the term of social community. This is due to two reasons: first, because the tafsir of *al-Manar* interpreted by Abduh does not discuss all the verses of the Qur'an from the beginning of Surat *al-Fatihah* to *al-Nas*. Abduh only interpreted from the first verse of Surat *al-Fatihah* to the 129th verse of Surat *al-Nisa* ' and added the 30th juz from Surat *an-Naba'* to Surat *an-Nas*. The second reason is because not all verses containing the terms of social community in tafsir *al-Manar* are interpreted by Abduh with a deep interpretation and emphasize the aspect of social community.

Based on the above two reasons, this study was limited to a few verses about social community in tafsir *al-Manar* which contained Muhammad Abduh's ideas and thoughts about social community. This includes ideas that are very closely related to the topic of backwardness and decline of Muslims⁹ based on the social community or society. The interpretation of the verse comprises many concepts of Abduh's renewal in the form of solutions offered by Abduh for the improvement and progress of the social community or Islamic society.

Abduh interpreted the verse by emphasizing the rise of the Muslim community

from the backwardness and decline of the Western nation which had been much more advanced than the Muslims. Abduh tried to provide some concepts of society that should follow the Qur'an and delivered interpretive emphases as an effort to reveal how Muslim society should be according to the Qur'an. The concept had also brought the Muslim community to the pinnacle of success much more advanced than the Western nation such as the history of several centuries ago which is famous for the golden age of Islam. Some verses in the Qur'an contain the terms about the social community described by Abduh in Tafsir *al-Manar*.

Muhammad Abduh's Interpretation of the Verses about Social Community

QS. al-Baqarah Verse 143 (Medieval Muslim Society)

According to Abduh, the Muslim community refers to a social community that exists in a favorable position, which is in the middle of two extreme groups of society. In the Qur'an, this term is expressed through the concept of *ummat wasathan* (the middle society). In other words, the Muslim community is a middle -class and moderate society which shows a fair sense. Muslims are not a fanatical traditionalist society nor is it a liberal society that is free without rules.

The explanation stating Muslims as the middle ummah "*ummatan wasathan*" is found once in the Qur'an, namely in Qs. Al-Baqarah verse 143. Meanwhile, the word "*wasath*" which is not an attribute of the word *ummah* is found 5 times, and all of them show intermediate meanings. In addition, it is also found in Qs. Al-Baqarah verse 238, Qs. Al-'Adiyat: 5, Al-

Ushuluddin 14, no. 1 (March 2016): 1, <https://doi.org/10.18592/jiu.v14i1.682>.

⁷Zulheldi, *6 Langkah Metode Tafsir Maudhu'i* (Jakarta: Rajawali, 2017).

⁸Muhammad Fuad Abdul Baqi, *Mu'jam Al-Mufabras Li Al-Faz' Al-Qur'an Al-Karim* (Cairo: Dar al-fikr, 1981).

⁹Rifat Syauqi Nawawi, *Rasionalitas Tafsir Muhammad Abduh: Kajian Masalah Akidah Dan Ibadah* (Jakarta: Paramadina, 2002); Faizah Ali Syibromalisi Jauhar Azizy, *Membahas Kitab Tafsir Klasik-Modern* (Jakarta: Litbang UIN Jakarta, 2011).

Maidah: 89, and Qs. Al-Qalam. This explanation will describe the concept of *wasathan* which is the nature of the *ummah* contained in the surah al-Baqarah verse 143 as follow:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ
وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي
كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبْ عَلَى
عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا
كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ
﴿البقرة: ١٤٣﴾

Meaning:

*And thus (also) We have made you (Muslims), a nation that is just and chosen so that you may be witnesses over (the deeds) of people and so that the Messenger (Muhammad) may be a witness over (your deeds). and We have not appointed your Qiblah (now) except that We may know who follows the Messenger and who turns away, and indeed it is grievous, except for those whom Allah has guided. and God will not waste your faith. Allah is Compassionate, Merciful to mankind.*¹⁰

The word *wasathan* in the above verse which consists of the letters *waw*, *sin* and *tha* means the middle or moderate base which points to the definition of fair.¹¹ Some scholars interpret the sentence *wasath* with the meaning of fair (عدل) and others interpret the word *wasath* with the meaning of best (أخيار). Although these two meanings are different terms, they have the same similar meaning because in fact, a fair person is a good person, and a good person will certainly be fair.¹²

Allah SWT, in Qs. Al-Baqarah verse 143, explains about the privilege of Muslims who are identified by the term *ummat wasathan*.

It is the characteristic of Muslims. Before moving to the explanation of the entire meaning of the verse in his commentary, Muhammad Abduh began by explaining the correlation of this verse with the previous verse. Then, he started to explain based on the language view. The expression of Allah SWT, “وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا”, is an explanation (*tashrih*) of the understanding of Allah SWT’s words, “وَاللَّهُ يَهْدِي مَنْ يَشَاءُ”, meaning that Allah SWT created you as medieval people through the guidance.¹³

In addition, the word “الْوَسْطُ” is interpreted, which means “الْعَدْلُ وَالْخِيَارُ” fair and special since the best “الْخِيَارُ” is the halfway between two sides. Abduh explains the reason to choose the word “الْوَسْطُ” to express “الْخِيَارُ” while the intended meaning is *al-khiyar*. Abduh asserts that there are two reasons of choosing the use of word *wasath* in this verse,¹⁴ namely:

First, the selection is an introduction to the real goal because in fact, the person who is *mutawashitan* lies in the middle of two things so he can see in two directions, either left or right. This position will also make him see and watch anyone and anywhere. Whereas a person who is in one side only knows the nature on his side; he does not know the nature on the other side.

Second, there is a fame for certain reasons in the word *wasath*, as if it were a hallmark for oneself. This means that the Muslim community is a just society of choice, because they are not people who are too exaggerated about worldly issues and also not people who are exaggerated in matters of the hereafter or religion.

Muhammad Quraish Shihab states

¹⁰Departemen Agama RI, *Al-Qur'an Dan Tafsirnya* (Jakarta: Departemen Agama RI, 2009).

¹¹Abi Husain Ahmad bin Faris bin Zakaria, *Mu'jam Maqayis Al Lughab* (Kairo: Syirkah Maktabah Musthafa al Babi, 1972).

¹²Abu Ishaq Al-Zujaj, *Ma'ani Al-Qur'an Wa Prabubu*, Jilid 1 (Beirut: 'Alim al-Kitab, 1998).

¹³Muhammad Rasyid Ridha, *Tafsir Al-Manar*, Jilid 2 (Mesir: Dar al-Manar, 1367), 4.

¹⁴Ridha, 5.

that the word *wasath* initially meant everything good according to its object, something that is good is between two extreme positions. He exemplifies that courage is a halfway between carelessness and fear. Generosity is a halfway between extravagance and miserliness. Based on this, the meaning of *wasath* develops into a middle position.¹⁵

On the other hand, Sayyid Quthb shows another side of the term *wasath* or *ummmatan wasathan*. He connects the position of Islam in the middle of two extreme positions, capitalism and communism. He argues that if we look at the three systems of life that are fought for today (capitalism, communism and Islam), we can find that Islam, in terms of economic systems, concerning the private property for example, retain a close relationship with the concept of society.¹⁶

After explaining the choice of using the word *wasath*, Abduh continued the interpretation about the concept of society as "الْوَسْط" with a concrete examples that exist in the life of society. Hal ini bertujuan agar penafsiran ayat ini cepat dipahami maknanya dan mudah dicerna oleh orang yang mendengarkan atau membacanya. This is to make the interpretation of this verse's meaning is quickly understood and easily digested by people who listen or read it. Abduh emphasizes the explanation of this verse by:

”... أَنَّ النَّاسَ كَانُوا قَبْلَ ظُهُورِ الْإِسْلَامِ عَلَى قِسْمَيْنِ: قِسْمٌ تَفْضِي عَلَيْهِ تَفَالِيدُهُ بِالْمَادِيَّةِ الْمُحْضَصَةِ، فَلَا هَمَّ لَهُ إِلَّا الْخُطُوطُ الْجَسَدِيَّةُ كَالْيَهُودِ وَالْمُشْرِكِينَ، وَقِسْمٌ تَحْكُمُ عَلَيْهِ تَفَالِيدُهُ بِالرُّوحَانِيَّةِ الْخَالِصَةِ وَتَرَكَ الدُّنْيَا وَمَا فِيهَا

مِنَ اللَّذَاتِ الْجُسْمَانِيَّةِ، كَالنَّصَارَى وَالصَّابِئِينَ وَطَوَائِفَ مِنْ وَتَيْبِي أَهْدِي أَصْحَابِ الرِّيَاضَاتِ.

وَأَمَّا الْأُمَّةُ الْإِسْلَامِيَّةُ فَقَدْ جَمَعَ اللَّهُ لَهَا فِي دِينِهَا بَيْنَ الْحَقِّينَ: حَقَّ الرُّوحِ، وَحَقَّ الْجَسَدِ، فَهِيَ رُوحَانِيَّةٌ جُسْمَانِيَّةٌ، وَإِنْ شِئْتَ قُلْتَ إِنَّهُ أَعْطَاهَا جَمِيعَ حُقُوقِ الْإِنْسَانِيَّةِ، فَإِنَّ الْإِنْسَانَ جِسْمٌ وَرُوحٌ، حَيَوَانٌ وَمَلَكٌ.¹⁷

Meaning:

“... Indeed, society before the advent of Islam was divided into 2 groups: The First Group: People who are obsessed with materials, they do not care except for the physical interests, and they only care about matters related to the physical only, for example like Jews and polytheists. The Second Group: People who are only concerned with spiritual matters, leaving the interests of the world and all that is related to the interests of the body, such as the group of Nasrani, Shabiin, and also the pagans and Hindus.

As for Muslims, indeed Allah SWT has gathered two aspects of life in His religion, (Islam): the spiritual aspect and the physical aspect, therefore Islam is famous for its physical and spiritual religion. It can also be stated that Islam gives all human rights. Indeed, man consists of body and soul, the elements of animals and angels.¹⁸

The above interpretation implies that Abduh emphasizes on the concept that should be possessed by the Muslim community as taught by the Qur'an. The Muslim community should be a fair and the best *wasatan*. It is the society that is not only concerned about worldly issues or things related to the physic, and it also does not become a society that is only concerned with religious issues or things related to the spiritual. Muslims should be the people, who are in the middle position, who are

¹⁵Muhammad Quraish Shihab, *Wawasan Al-Qur'an Tafsir Tematik Atas Pelbagai Persoalan Umat* (Bandung: PT. Mizan Pustaka, 2007); Muhammad Quraish Shihab and Al-Misbah, *Tafsir Pesan, Kesan Dan Keserasian Al-Qur'an*, vol. II (Jakarta: Lentera Hati, 2005).

¹⁶Muhammad Sayyid Quthub, *Islam: The Misunderstood Religion* (Kuwait: The Ministry of Auqal and Islamic Affairs, 1964).

¹⁷Muhammad Rasyid Ridha, *Tafsir Al-Manar*, Jilid 4 (Mesir: Dar al-Manar, 1367), 7.

¹⁸Ridha, 7.

not swept away by lust that tends to worldly materialism things; not the people who put too much emphasis on the ukhrawi aspect so that they drift into the afterlife as if forgetting the importance of their worldly life.

Ummatan washatan is the chosen ummah whose position is in the middle to be seen by all parties and from all angles. Muslims provide a concept of life that seeks to connect between the two physical and spiritual needs, in addition to providing human rights. *Wasathiyah* (choice/best or being in the middle position) invites Muslims to interact, dialogue, and be open with all parties (religion, culture, and civilization) because Muslims will not be able to be witnesses (according to the continuation of this verse) or be fair if Muslims are closed or shut themselves off from the environment and global developments.

This is the concept of a fair and chosen Islamic society that Abduh emphasizes in his interpretation:

"فَقَدْ جَمَعَ اللَّهُ لَهَا فِي دِينِهَا بَيْنَ الْحَقِّينِ: حَقِّ الرُّوحِ، وَحَقِّ

الجَسَدِ، فَهِيَ رُوحَانِيَّةٌ جُسَمَانِيَّةٌ"¹⁹

Meaning:

Indeed Allah SWT has compiled two aspects of life in His religion, (Islam): the spiritual aspect and the physical aspect, therefore Islam is famous for its physical and spiritual religion.

That Allah SWT teaches Muslims to be the people who always pay attention to two aspects of life: the spiritual aspect and the physical rights in this life. Every individual in the society is required to do a lot of worship and improve the relationship with Allah SWT the Creator (حبل من الله), in order to obtain happiness and pleasure in the eternal place of the hereafter. However, every individual Muslim is also required to seek happiness in worldly life by trying and striving. They must also improve the relationships and interactions (حبل من الناس) with fellow members of the

society in the world. Through this concept, a society called (*ummatan washathan*), a fair middle society and a chosen society will be created.

QS. al-Baqarah 213 (Muslims, the Social Society)

In addition to demand Muslims to be a fair and chosen middle people, the Qur'an also reveals that Muslims are social people. Muhammad Abduh confirmed his idea with the term (الإنسان مدني بالطبع), humans are social beings, when Abduh gave a description of the words of Allah SWT related to the term *ummah wahidah* (أمة واحدة) in Surah al-Baqarah verse 213. The word *wahidah* is a form *muannas* from the word *wahid* which linguistically means one. The expression *ummah wahidah* is repeated in the Qur'an nine times, among them are found in surah al-Baqarah: 213, surah al-Maidah: 48, surah Yunus: 19, surah Hud: 118, surah al-Nahl: 93 and surah al-Anbiya': 92. Muhammad Abduh's interpretation of the term *ummatan wahidah* described below is the interpretation of surah Al-Baqarah verse 213.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ
وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ
فِيمَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ
بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ
آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ
يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿البقرة: ٢١٣﴾

Meaning:

Man is one people. So Allah sent Prophets as warners, and He sent down with them the Book of Truth, to judge between men concerning that in which they differed. there is no dispute concerning the Book except those to whom the Book has been brought, after the clear proofs had come to them, because of envy among themselves. So Allah guides those who believe to the truth about that in

¹⁹ Ridha, 7.

which they differ by His will. and Allah guides whom He wills to a straight path.

Before interpreting the verse about "أُمَّةً" (one society) in more detail and farther, Abduh began by explaining some other scholars' opinions related to the meaning of "أُمَّةً" that it is possible to use in this verse. Four meanings of *ummah* revealed by the scholars of tafsir are:

First, most scholars argue that the meaning of *ummah* is absolutely "الملة" religion, namely the beliefs and the main Shari'ah. They base their argument on two verses of the Qur'an in Surat al-Anbiya 'verse 92:

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ.

Meaning:

Indeed (the religion of Tawhid) is the religion of you all; one religion and I am your Lord, so worship me.

Millah in this verse means the same in the principles of faith and Shari'ah. It also contains a similar meaning to the verse in Qs. Al-Mu'minun verse 51-52:

يَا أَيُّهَا الرُّسُلُ كُلُّوَا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ وَإِنَّ هَذِهِ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاتَّقُونِ

Meaning:

Hai the apostles, eat the good food, and do righteous deeds. I am Aware of what you do. This is the religion of you all, one religion, and I am your Lord. So keep your duty to Me.

Scholars who argue that *ummah* means *millah* explain that in this verse the expression *أُمَّةً وَاحِدَةً* means that human beings originally came from *one millah*/religion, a strong and solid religion, have a true faith and following the laws of Shari'ah. They argue that *ummah* in this verse means *millah*.

Second, some other scholars state that *ummah* means "الجماعة" (community/ people). This opinion is argued in accordance with Qs. al-A'raf verse 181 and Qs. Ali 'Imran verse 104.

وَمِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ

Meaning:

And among those We have created there are people who guide with the right, and with that right (also) they do justice.

وَلِتُكُنَّ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

Meaning:

And let there be among you a group of people who call to righteousness, enjoin the right and forbid what is evil; they are the lucky ones.

In these two verses, according to some other commentators, *ummah* means *jama'ah* (congregation). However, according to Abduh, *ummah* also does not mean *jama'ah* (community/community) absolutely, but it is because there are factors associated with this word.

Third, other commentators argue that the meaning of *ummah* is "السنين" (time/period). They argue that this meaning is based on Qs. Hud verse 8 and Qs. Yusuf verse 45:

وَلَعِنَ آخِرَنَا عَنْهُمْ الْعَذَابَ إِلَى أُمَّةٍ مَعْدُودَةٍ لِيَقُولَنَّ مَا يَجْهَرُونَ بِهِ أَلَا يَوْمَ يَأْتِيهِمْ لَيْسَ مَصْرُوفًا عَنْهُمْ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

Meaning:

And if We postpone the torment for them to a specified time, surely they will say: What binds it? Remember, when it comes to them, it will not be turned away from them, and they will be covered by that which they used to ridicule.

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ بِتَأْوِيلِهِ فَأَرْسِلُونِ

Meaning:

And said the survivor between the two of them and remembered (to Yusuf) after some time: "I will tell you about (the clever) interpreting the dream, so send me (to him)."

Fourth, the commentator also argues that the word *ummah* means "الإمام" (imam/ leader). This opinion is based on Surah al-Nahl verse 120.²⁰

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

Artinya:

Sesungguhnya Ibrahim adalah seorang imam yang dapat dijadikan teladan lagi patut kepada Allah dan hanif. Dan sekali-kali bukanlah Dia Termasuk orang-orang yang mempersekutukan (Tuhan).

In this verse the word *ummah* means "leader/imam". Prophet Ibrahim As. is an imam who is obedient to Allah SWT and can be a role model. And the Prophet Ibrahim As. is also mentioned by the Qur'an with the expression *ummah*.

However, in the interpretation of verse 213 of Surah al-Baqarah mentioned above, Abduh has a different opinion from the interpretation proposed by the majority of scholars. Abduh explains his arguments by saying:

"...فَهَلْ يُمَكِّنُكَ مَعَ هَذَا أَنْ تَحْمِلَ وَحْدَةَ الْأُمَّةِ عَلَى

وَحْدَةِ الْعَقِيدَةِ وَالْعَمَلِ، كَمَا حَمَلْتَهَا عَلَى ذَلِكَ فِي الْآيَاتِ

الْأُخْرَى؟ لَيْسَ ذَلِكَ بِمُمَكِّنٍ؛ لِأَنَّ النَّاسَ لَيْسُوا أُمَّةً وَاحِدَةً

بِذَلِكَ الْمَعْنَى بَلْ هُمْ مُخْتَلِفُونَ، فَلَا رَيْبَ أَنَّهُ يَجِبُ حَمْلُ

وَحْدَةِ الْأُمَّةِ عَلَى مَعْنَى آخَرَ، وَهُوَ ذَلِكَ الَّذِي نَحْتَارُهُ فِي

الْآيَةِ الَّتِي نَحْنُ بِصَدَدِ تَفْسِيرِهَا. خَلَقَ اللَّهُ الْإِنْسَانَ أُمَّةً

وَاحِدَةً؛ أَي: مُرْتَبِطًا بَعْضُهُ بِبَعْضٍ فِي الْمَعَاشِ لَا يَسْتَهْلُ

عَلَى أَفْرَادِهِ أَنْ يَعِيشُوا فِي هَذِهِ الْحَيَاةِ الدُّنْيَا إِلَى الْأَجْلِ

الَّذِي قَدَرَهُ اللَّهُ لَهُمْ إِلَّا مُجْتَمِعِينَ يُعَاوَنُ بَعْضُهُمْ بَعْضًا،

وَلَا يُمَكِّنُ أَنْ يَسْتَعْنِيَ بَعْضُهُمْ عَنْ بَعْضٍ، فَكُلُّ وَاحِدٍ

مِنْهُمْ يَعِيشُ وَيَحْيَا بِشَيْءٍ مِنْ عَمَلِهِ، لَكِنَّ قُوَاهُ النَّفْسِيَّةَ

وَالْبَدَنِيَّةَ قَاصِرَةٌ عَنْ تَوْفِيئِهِ جَمِيعَ مَا يَحْتَاجُ إِلَيْهِ، فَلَا بُدَّ

مِنْ انْضِمَامِ قُوَى الْآخَرِينَ إِلَى قُوَّتِهِ فَيَسْتَعِينُ بِهِمْ فِي

بَعْضِ شَأْنِهِ، كَمَا يَسْتَعِينُونَ بِهِ فِي بَعْضِ شَأْنِهِمْ، وَهَذَا

الَّذِي يُعْبَرُونَ عَنْهُ بِقَوْلِهِمْ: (الْإِنْسَانُ مَدِينِيٌّ بِالطَّبْعِ)

يُرِيدُونَ بِذَلِكَ أَنَّهُ لَمْ يُوهَبْ مِنَ الْقُوَى مَا يَكْفِي لِلْوُصُولِ

إِلَى جَمِيعِ حَاجَاتِهِ، بَلْ قُدِّرَ لَهُ أَنْ تَكُونَ مَنزِلَةُ أَفْرَادِهِ مِنَ

الْجَمَاعَةِ مَنزِلَةَ الْعُضْوِ مِنَ الْبَدَنِ، لَا يَقُومُ الْبَدَنُ إِلَّا بِعَمَلِ

الْأَعْضَاءِ، كَمَا لَا تُؤَدِّي الْأَعْضَاءُ وَظَائِفُهَا إِلَّا بِسَلَامَةِ

الْبَدَنِ.²¹

Meaning:

"... then is it possible that from the above descriptions the meaning of *ummah wabidah* will still be suspended to one belief and deed, as can be done in another verse? That is not possible, because society is not one people according to that meaning but they are a diverse society, therefore it is very necessary to suspend the meaning of *wabidah* in this verse to other than the meaning already mentioned, and this meaning is appropriate in our opinion (Abduh) in the above verse which will be explained further. Allah SWT created human beings as "*ummatan wabidah*" (one society), meaning the interconnectedness between some and other parts of life, which is very difficult for each individual to live alone in this world until the end of their lives unless they live in groups/ socially help each other. And it is not possible that they feel enough and do not need the help of others, because every individual tries and lives with the efforts they make, while their *nafsiyah* and bodily powers are limited to meet all their needs, therefore they desperately need the help of other people's power to help himself. The person needs the help of others, just as others need his help. And this is what is described by the phrase "*al-insan madaniyyun bi al-thab'i*" (humans are social beings) need others to meet all the needs of life. In fact, it is destined for each individual to be part of society, which the body will not be able to stand

²⁰ Ridha, *Tafsir Al-Manar*, 1367, 276.

²¹ Ridha, 276.

*without the practice of the limbs, nor vice versa each member will not be able to work without the safety and health of the body.*²²

Based on the above interpretation, it is clearly understood that Muhammad Abduh has a view that is far different from what is understood by the majority of scholars who argue that the meaning of the *ummah* in this verse is one *millah*/ religion and creed. Abduh refutes the opinion of the majority of previous scholars who interpreted the word *ummah* in this verse with the meaning of *millah*, as previously stated by Abduh:

وَقَدْ حَمَلَ جُمُوهُورٌ مِنَ الْمُفَسِّرِينَ لَفْظَ الْأُمَّةِ فِي هَذِهِ الْآيَةِ عَلَى الْمِلَّةِ، ثُمَّ اخْتَلَفُوا فِيْمَ كَانَتِ الْمِلَّةُ فَقَالَ جُمُوهُورُهُمْ: إِنَّهَا مِلَّةٌ أَلْهَدَى وَالِدِينَ الْقَوْمِ، فَيَكُونُ مَعْنَى الْآيَةِ فِي رَأْيِهِمْ (كَانَ النَّاسُ أُمَّةً) أَي: مِلَّةً (وَاحِدَةً) قِيَمَةً الدِّينِ صَحِيحَةً الْعَقَائِدِ، جَارِيَةً فِي أَعْمَالِهَا عَلَى أَحْكَامِ الشَّرَائِعِ...

Meaning:

In fact, most commentators think that the meaning of ummah in this verse is millah (religion), but they differ on what religion one is. Some of them are of the opinion: millah here is a religion of guidance and a strong religion. According to them, this verse means "humans are one people" meaning religion is "one" a religion that is strong and has the right faith, which is proven in its practice in accordance with shari'ah laws...

Meanwhile, Abduh has an opinion that is contrary to the opinion of the *jumhur mufassir*²³. Abduh argues that the *ummah* in this verse means a community group or social community that lives in groups. Abduh emphasizes that *ummatan wahidah* is an expression meaning that a society is a social

being. It is a community that lives in groups like one body and other body members; society is its body, and each individual in society is like a member of that body.

This explanation clarifies that Abduh has an interesting new idea about the concept of *ummah wahidah* (one society). He emphasizes his interpretation that humans are social societies that live together, communicating between one individual with other individuals in the community. People live interdependently with each other, helping each other to fulfill their respective needs, and it is impossible for an individual as a member of society to be able to fulfill all their own needs without the help from others and vice versa.

In the interpretation of this verse, Abduh provides an understanding to make people aware that the Qur'an has provided the concept of social life which should be in accordance with the guidance of Allah SWT in the Qur'an. According to Abduh, this concept of community life will bring back Muslims to achieve the progress and glory that this community had previously achieved.

QS. Ali Imran 110 (Islamic Community as the Best Ummah)

In surah Ali Imran verse 110, Allah SWT describes the social community which is expressed by the term of *khaira ummah*. The term *khaira ummah* means the best people / superior society or ideal society. The word *khaira ummah* is found 1 time in the Qur'an, namely in surah Ali 'Imran verse 110. However, there is another expression that is in line with this expression, namely "أُمَّةٌ إِلَى الْخَيْرِ" which is contained in the verse before this verse, namely the verse of 104th as follow:

²² Ridha, 277.

²³ *Jumhur mufassir* yang dimaksud disini adalah mayoritas mufassir terdahulu sebelum Abduh seperti:

Thabari, Qurthubi, Ibnu Katsir, Tusturi, Sa'di dan lainnya.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾ آل عمران:

﴿104﴾

Meaning:

And let there be among you a group of people who call to righteousness, enjoin the right and forbid what is evil, they are the lucky ones. (QS. Ali 'Imran: 104)

Muhammad Abduh explains the meaning of this verse in his interpretation:

قَالَ الْأُسْتَاذُ الْإِمَامُ رَحِمَهُ اللَّهُ تَعَالَى: إِنَّ اللَّهَ تَعَالَى قَدْ
وَضَعَ لَنَا بِفَضْلِهِ وَرَحْمَتِهِ قَاعِدَةً نَرْجِعُ إِلَيْهَا عِنْدَ تَفَرُّقِ
الْأَهْوَاءِ وَاخْتِلَافِ الْأَرَءِ، وَهِيَ الْإِعْتِصَامُ بِحَبْلِهِ؛ وَلِذَلِكَ
نَحْنَا عَنِ التَّفَرُّقِ بَعْدَ الْأَمْرِ بِالْإِعْتِصَامِ، الَّذِي قُلْنَا فِي
تَفْسِيرِهِ: إِنَّهُ تَمَثِيلٌ لِجَمْعِ أَهْوَائِهِمْ وَصَبْطِ إِزَادَتِهِمْ. وَمِنْ
الْقَوَاعِدِ الْمُسَلَّمَةِ: أَنَّهُ لَا تَقْوَمُ لِقَوْمٍ قَائِمَةٌ إِلَّا إِذَا كَانَ
لَهُمْ جَامِعَةٌ تَضُمُّهُمْ وَوَحْدَةٌ تَجْمَعُهُمْ وَتَرْبِطُ بَعْضَهُمْ
بِبَعْضٍ، فَيَكُونُونَ بِذَلِكَ أُمَّةً حَيَّةً كَأَنَّهَا جَسَدٌ وَاحِدٌ.²⁴

Meaning:

Al-Ustaz Imam (Mubammad Abduh) explained: Indeed, Allah SWT with His grace and mercy has explained to us the rules that can be used as a guide when there are disputes and differences of opinion in society, namely to hold fast to His religion. Therefore Allah SWT forbids us to be separated after the command to "al-i'tisham" (hold fast to Allah's religion), as explained in the verse: in fact this verse is a metaphor for most of their lustful desires and tendencies. Among the saving rules: In fact, society will not stand strong unless there is a group of people who are always the liaison and there are individuals who become unifiers (who try to collect each other) and establish bonds between themselves, all of which will form a society that lives as if though is one body.

Before starting to explain the meaning of the verse above, Abduh first explained the correlation of this verse with the previous one. The previous verse talks about Allah's advice to hold fast to Allah's religion and Shari'ah, the prohibition to be divided, be hostile, and become a divided society. Abduh reiterated that "al-i'tisham bibablillah", adhering to the Shari'ah of Allah SWT described in the previous verse, is a solution to overcome disputes and differences of opinion that occur in the midst of Islamic society. The dispute is caused by the incitement of passion and the tendency of the will of the community.

Then Abduh emphasized the interpretation of the 104th verse by bringing up a concept or rule to be held by the people in social life, namely by underlining the term "القاعدة المسلمة" (rules that can be used as guidelines/ laws that can be used as references). The rule is that the community will not stand firm and will not develop, unless communication between the community runs smoothly and well. Each individual who is a member of the community is always a liaison and unifier between them, thus forming a society that lives as if it were one body.

The above interpretation implies that according to Abduh, there are several rules prescribed by Allah SWT in a social life contained in this verse. They are the rules that can be used as a guide when there are divisions and disputes between passions and differences of opinion. he rule is to hold fast and return to the Shari'ah of Allah SWT, the establishment of good and smooth communication in the community in a way that each individual in the community must be a liaison between fellow members of the community. Smooth communication and the establishment of good relations between fellow members of the community will create a strong unity in a

²⁴ Ridha, *Tafsir Al-Manar*, 1367, 47.

people/society.

Then, the concept of *khairu ummah* is explained by Allah SWT in surah Ali 'Imran verse 110 as follow:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ
عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ
خَيْرًا لَهُمْ مِمَّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾ آل عمران:

Meaning:

You are the best people born for humans, enjoining the right and forbidding the evil, and believing in Allah. If the people of the Book had believed, it would have been better for them, among them there are believers, and most of them are ungodly.

Muhammad Abduh justifies this verse in his interpretation as below:

بَعْدَ مَا أَمَرَ اللَّهُ تَعَالَى بِالْإِعْتِصَامِ بِحَبْلِهِ وَذَكَرَ بِنِعْمَتِهِ عَلَى
الْمُؤْمِنِينَ بِتَأْلِيفِ الْقُلُوبِ وَأُخُوَّةِ الْإِسْلَامِ، وَبَعْدَ مَا حَمَى
عَنِ التَّفَرُّقِ فِي الْأَهْوَاءِ وَالِاخْتِلَافِ فِي الدِّينِ، وَتَوَعَّدَ
عَلَى ذَلِكَ بِالْعَذَابِ الْعَظِيمِ بَيْنَ فَضْلِ الْمُعْتَصِمِينَ بِحَبْلِهِ،
الْمُتَأَخِّرِينَ فِي دِينِهِ، الْمُتَحَايِينَ فِيهِ، وَوَصَفَهُمْ بِهَذَا
الْوَصْفِ الشَّرِيفِ كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ فَعَلِمَ مِنْهُ
أَنَّ خَيْرِيَّةَ الْأُمَّةِ وَفَضْلَهَا عَلَى غَيْرِهَا تَكُونُ بِهَذِهِ الْأُمُورِ:
الْأَمْرُ بِالْمَعْرُوفِ، وَالنَّهْيُ عَنِ الْمُنْكَرِ، وَالْإِيمَانُ بِاللَّهِ
تَعَالَى.²⁵

Meaning:

After Allah SWT commanded to hold fast to Allah's Shari'ah, and reminded that Allah's favor made Muslims have soft hearts and made them fellow believers and also after the description of the prohibition to divorce because of the lust and disagreements in religious matters and threatens

the perpetrators with a painful punishment. Allah SWT Allah SWT explains about the glory of people who always hold fast to Allah's religion, who establish brotherhood with people of the same religion, love each other among themselves. Then Allah gave them attributes with noble qualities, with the nickname "khairu ummah" which came out to invite people to do good, prevent them from doing bad things and invite them to believe in Allah SWT. So it is clearly understood that the glory of this ummah (characteristics of khaira ummah) is by preaching, inviting goodness, preventing evil deeds and inviting faith and trust in Allah SWT

The above interpretation demonstrates that Abduh emphasizes his explanation that *khaira ummah* is the main manifestation given by Allah SWT to the Muslim community of the Prophet Muhammad SAW. Abduh explains that the concept of *khaira ummah* (the best people) described by Allah SWT in this verse lies in the advantages that exist in Muslims that are not possessed by people of other religions in this world. This concept is the teaching of Islamic Shari'ah (الأمر بالمعروف والنهي عن المنكر), which commands to invite goodness and prevent evil and believe in Allah SWT. According to Abduh, these three points has made Muslims as the best people compared to people of other religions. Then Abduh continued the interpretation of this verse by explaining that:

... وَلَكِنَّ هَذِهِ الْخَيْرِيَّةَ لَا يَسْتَحِقُّهَا مَنْ لَيْسَ لَهُمْ مِنَ
الْإِسْلَامِ وَاتِّبَاعِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا الدَّعْوَى
وَجَعَلَ الدِّينَ جِنْسِيَّةً لَهُمْ، بَلْ لَا يَسْتَحِقُّهَا مَنْ أَقَامَ
الصَّلَاةَ وَآتَى الزَّكَاةَ وَصَامَ رَمَضَانَ وَحَجَّ الْبَيْتَ الْحَرَامَ
وَالْتَزَمَ الْحَلَالَ وَاجْتَنَبَ الْحَرَامَ مَعَ الْإِخْلَاصِ الَّذِي هُوَ
رُوحُ الْإِسْلَامِ إِلَّا بَعْدَ الْقِيَامِ بِالْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ

²⁵ Ridha, 48.

عَنِ الْمُنْكَرِ، وَبِالْإِعْتِصَامِ بِحَبْلِ اللَّهِ مَعَ اتِّقَاءِ التَّفَرُّقِ
وَالْخِلَافِ فِي الدِّينِ.²⁶

Meaning:

...But the title of the best ummah is not entitled to a person who is not a Muslim and a person who does not follow the Prophet Muhammad SAW, unless he follows Islam and makes Islam his religion. Even the title *khairu ummah* is also not entitled to be owned by Muslims who always establish prayers, pay *zakat*, fast during Ramadan, go up the day to the Baitullah, always eat *halal* and stay away from *haram* with full sincerity which is the spirit (core) of Islam, except after that person establishes *al-amru bi al-ma'ruf wa al-nahyu 'an al-munkar*, adheres to the *shari'ah* of Allah SWT and keeps himself from divisions and conflicts in religion.

In order to understand the title of *khairu ummah* that Allah SWT describes in this verse, Abduh highlights a number of crucial things in this quotation. According to Abduh, the following criteria must be met in order to qualify as the best ummah:

- Al-amru bi al-ma'ruf* (da'wah for the goodness)
- Al-nahyu 'an al-munkar* (da'wah to prevent the evil)
- Al-I'tisham bibablillah* (hold fast to the *shari'ah* of Allah SWT (Islam))
- Protect yourself from disharmony and conflicts in religion.

This interpretation of Abduh emphasizes that Muslims who consistently establish prayers, pay *zakat*, fast during Ramadan, travel to the Baitullah, carry out what Allah has permitted, and refrain from all that is forbidden with full sincerity will not receive the title of *khairu ummah* if you have not implemented the four points. According to Abduh, these four criteria are the requirements that must be met by the community in order to become the best people.

QS. al-Baqarah ayat 250 (The Progress and Deterioration of the community)

The word *qawm* is one of the concepts of community that was covered in the previous chapter. Surah Al-Baqarah verse 250 is one of the verses in the Qur'an that explains the meaning of *qawm*. The conflict between King Thalut (the believers) and King Jalut is described in this verse (infidels and disbelievers). It also describes King Thalut's triumph and the achievement of the Prophet Daud As, who, with Allah SWT's blessing, murdered King Jalut in a battle. It says in the verse:

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا
وَتَبَّتْ أَعْدَامُنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿البقرة:

﴿٢٥٠﴾

Meaning:

They (Talut's army) defeated Jalut's army by Allah's permission and (in the battle), Daud killed Jalut, then Allah gave him (Daud) rules and wisdoms (after Thalut's death) and taught him what He wanted. If Allah had not rejected (malignity) part of mankind with some others, this earth would surely be corrupted. but Allah has a bounty (which is poured out) over the worlds.

In this verse, Abduh clarifies that Allah mentions the believers of King Thalut and Prophet Daud who confronted and begged Allah SWT for assistance before they embarked on a campaign against King Jalut's army, who did not believe. In Surah al-Baqarah verse 250, King Thalut's and Nabi Daud's soldiers pray to Allah SWT for patience, for strength in their will to battle with a sure and calm heart, and for protection against the unbelievers. They asked Allah SWT for strengths in these three prayers so they can combat the Jalut warriors who are misguided and unbelievers.

The interpretation of this verse is then

²⁶ Ridha, 48.

connected by Abduh to the verse regarding the triumph and advancement of a people or communal group over other groupings. The 11th verse of Surah al-Ra'd, which Abduh explains in his commentary, explores the concept of this transition sharply, and which Abduh uses to provide guidance for changing the fate or condition of a people, is as follows:

وَكَانَ الْأُسْتَاذُ الْإِمَامُ أَوْجَزَ فِي الدَّرْسِ بِتَفْسِيرِ قَوْلِهِ تَعَالَى:
 (وَاللَّهُ يُؤْتِي مَلَكَهُ مَنْ يَشَاءُ) إِذْ جَاءَ فِي آخِرِهِ، وَقَدْ كَتَبْتُ
 فِي مُدَكِّرَتِي عَنْهُ ((أَي: أَنَّهُ سُنَّةٌ فِي تَهْمِيَّةٍ مَنْ يَشَاءُ
 لِلْمَلِكِ)) وَمِثْلُ هَذَا الْإِجْمَالِ لَا يَعْقِلُهُ إِلَّا مَنْ جَمَعَ بَيْنَ
 الْآيَاتِ الْكَثِيرَةِ فِي إِزْتِ الْأَرْضِ وَفِي هَلَاكِ الْأُمَمِ وَتَكْوُنِهَا،
 وَالْآيَاتِ الْوَارِدَةِ فِي أَنَّ لَهُ تَعَالَى فِي الْبَشَرِ سُنَّةً لَا تَبَدَّلُ
 وَلَا تَتَحَوَّلُ وَقَدْ ذَكَرْنَا بَعْضَهَا، وَمِنْهَا قَوْلُهُ تَعَالَى: (إِنَّ
 اللَّهَ لَا يُعَيِّرُ مَا بَقِيَ حَتَّى يُعَيَّرُوا مَا بَأَنفُسِهِمْ) (13):
 (11) فَحَالَةُ الْأُمَمِ فِي صِفَاتِ أَنْفُسِهَا وَهِيَ عَقَائِدُهَا
 وَمَعَارِفُهَا وَأَخْلَاقُهَا وَعَادَاتُهَا هِيَ الْأَصْلُ فِي تَغْيِيرِ مَا بِهَا
 مِنْ سَيَادَةٍ أَوْ عُبُودِيَّةٍ وَثَرَوَةٍ أَوْ فَقْرٍ، وَقُوَّةٍ أَوْ ضَعْفٍ،
 وَهِيَ هِيَ الَّتِي تُمَكِّنُ الظَّالِمَ مِنْ إِهْلَاكِهَا.²⁷

Meaning:

When the lesson was finished, al-Ustadz Imam (Muhammad Abduh) concluded by interpreting the words of Allah SWT, saying "wallahu yu'ti mulkabu man yasya'u," which I (Rashid Rida) had actually recorded in his discussion material. It entails that (indeed it is a sunnatullah about giving the desired person a power). The verses that come about that Allah SWT has a sunnah for humans who cannot be changed and cannot be replaced, and we will mention some of the examples of sunatullah, cannot be widely known except by people who combine many verses on the inheritance of the earth and on the fall of the peoples and also the rise of the people. One of them is Allah SWT's words: (Indeed Allah will not

change the condition of a people until the people change the situation that is in themselves) Qur'an of Ras 13: 11. Therefore, the people's condition, including the people's creed, knowledge, morals, and habits, is an intrinsic quality of them. These characteristics serve as the foundation for altering a people's condition, whether it be to obtain happiness, to worship for prosperity or poverty, to be strong or weak, and this is what can stop injustice from being destroyed.

According to the above description, Abduh makes a number of crucial points that are essential in order to transform a society's underdevelopment. According to Abduh, the community or social group must alter the four fundamental traits that already exist in order to advance and triumph.

According to Abduh, if these four fundamental characteristics are improved and developed in a positive way, the community or people will experience happiness, religious peace, wealth, the creation of a strong and stable society, and the prevention of injustice and social collapse. The four traits are as follows: True Faith, Higher Science, Noble Morals, and Changing Life Habits are among the priorities.

QS. Ali Imran 122 (Deterioration and Destruction)

The term *thaijab* also refers to the concept of social community contained in the Qur'an (a group of people). The term *thaijab* refers to a group of people who come together because to a particular sect or viewpoint that distinguishes them from other groups.

Surah Ali 'Imran 122 of the Qur'an is one of the passages that discusses about the social group in the form of *thaijab*. Two parties are described in this verse as desiring to leave the field of combat and forgetting that Allah is their ally. In this verse, Allah affirms:

²⁷ Ridha, 490.

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿آل عمران: 122﴾

Meaning:

When two groups of you want to (retreat) out of fear, even though Allah is the helper for both groups. Therefore, let the believers put their trust in Allah. (QS. Ali Imran: 122)

Those who submit to Allah SWT and believe are certain of His assistance. People will always have Allah's assistance when they are persistently patient, pious, and trust in Allah SWT. In his commentary, Abduh explains this verse as follows:

وَدَهَبَ ابْنُ جَرِيرٍ إِلَى أَنَّ الْحِطَابَ فِي هَذِهِ الْآيَةِ لِلنَّبِيِّ، وَالْمُرَادُ بِهِ أَصْحَابُهُ، يَضْرِبُ لَهُمْ مَثَلًا أَوْ مَثَلَيْنِ عَلَى صِدْقِ وَعْدِهِ فِي الْآيَةِ السَّابِقَةِ وَإِنْ تَصَبَّرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا يَبْذُكِرُهُمْ بِمَا كَانَ يَوْمَ أُحُدٍ مِنْ وَفُوعِ الْمُصِيبَةِ بِهِمْ عِنْدَ تَرْكِ الرِّمَاءِ الصَّبْرَ وَالتَّقْوَى، وَذَنْبِ الْجَمَاعَةِ أَوْ الْأُمَّةِ لَا يَكُونُ عِقَابُهُ قَاصِرًا عَلَى مَنْ اقْتَرَفَهُ بَلْ يَكُونُ عَامًّا، وَمَا كَانَ يَوْمَ بَدْرٍ إِذْ نَصَرَهُمْ عَلَى قَلْتِهِمْ وَذَلَّتْهُمْ، وَهَذَا الرَّأْيُ يَتَّفِقُ مَعَ مَا ذَكَرْنَاهُ فِي وَجْهِ الْإِتِّصَالِ بَيْنَ الْآيَاتِ.²⁸

Meaning:

Ibn Jarir argues that the editorial of this verse is directed to the Prophet Muhammad while what is actually meant is to the companions of the prophet. Allah SWT gave them one or two examples, that Allah SWT always kept his promise in the previous verse: "If you were patient and pious, their deceit (the disbelievers) would not harm you with your memory with the calamity that occurred in the war of ubud when they leave their post because of impatience and taqwa, and the sins of the congregation or its 'iqab community are not limited to those who do it, but also to all existing communities. And also the events that occurred during the Battle of Badr when the assistance came

because they were few and weak. And this opinion is the same as the opinion that we have mentioned about the correlation between verse and verse.

Abduh believes that this verse explains about the guarantee of Allah's help which is addressed for people who are patient, pious, and put their trust in Allah SWT. If these three basic principles are firmly held by the people, the disbelievers will not be able to do any harm to the believers.

This verse teaches about things that will bring destruction to a civilization in addition to the fundamental lessons needed to win. There would be destruction and tragedy if there are certain members of the Ummah who do not want to be patient, devout, and trust in Allah SWT. Because of the faults of a few people who commit injustice, the entire community that surrounds the offending individuals will likewise suffer as a result of the wrongdoers' actions. Abdul stresses:

"وَذَنْبُ الْجَمَاعَةِ أَوْ الْأُمَّةِ لَا يَكُونُ عِقَابُهُ قَاصِرًا عَلَى مَنْ اقْتَرَفَهُ بَلْ يَكُونُ عَامًّا"

Meaning:

The sin of a group of people or society is not limited to the people who do it, but applies generally to all society.

QS. al-Nisa' ayat 113 (Islam for the entire Ummah)

Surah An-Nisa' verse 113 is one of the Qur'an verses which explains the term *thaifah*.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ هَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ وَمَا يَضُرُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿النساء: ١١٣﴾

Meaning:

Were it not for the grace of Allah and His mercy upon you, surely a group of them would be eager to mislead you. but they do not mislead but themselves,

²⁸ Ridha, 96.

and they cannot harm you in the least. and (also because) Allah has sent down the Book and Wisdom to you, and has taught you what you did not know. and it is a very great gift of Allah upon you.

In this verse, Allah SWT describes groups of people who wish to mislead others and explains the advantages of the Prophet Muhammad SAW as a leader who was given grace and advantages by Allah SWT in the form of wisdom and knowledge that is known without being studied.

Muhammad Abduh interpreted this verse in his commentary that the Prophet Muhammad was not only an ordinary leader, but a leader who was given by Allah SWT the grace and advantages of other leaders. Rasulullah SAW was given advantages by Allah SWT in the form of revelation (al-Qur'an) as well as a guarantee of the height of his 'ishmah as an apostle and as a head/leader of society. Muhammad Abduh explains further in his interpretation:

...أَوْلَا فَضْلُ اللَّهِ عَلَيْكَ بِالثُّبُوتِ وَالتَّأْيِيدِ بِالْعِصْمَةِ، وَرَحْمَتُهُ لَكَ بَيَانِ حَقِيقَةِ الْوَاقِعَةِ، هَمَّتْ طَائِفَةٌ مِنَ الَّذِينَ يَخْتَانُونَ أَنْفُسَهُمْ بِالْمَعْصِيَةِ أَوْ بِمُسَاعَدَةِ الْخَائِنِ أَنْ يُضْلُوكَ عَنِ الْحُكْمِ الْعَادِلِ الْمُنْطَبِقِ عَلَى حَقِيقَةِ الْقَضِيَّةِ فِي نَفْسِهَا²⁹...

Meaning:

Were it not for the advantages that Allah (swt) bestowed upon you (Muhammad) in the form of prophethood and the guarantee of maintaining honor, and also mercy for you in the form of an explanation of the nature of the truth that is happening, there really are groups of people who have a strong desire to mislead you. They are people who betray themselves by doing immoral acts or by helping traitors. They will mislead from the true and fair law which corresponds to the

actual provisions.

Abduh said that surah al-Nisa 'verse 113 is an explanation and confirmation of Allah SWT about the grace and advantages given to the Prophet Muhammad SAW. The advantages given by Allah SWT are explained in more detail by Abduh in the form of prophethood and support for prophethood with 'ishmah Rasulullah SAW. Meanwhile, the grace of Allah SWT to the Apostle in this verse is in the form of knowledge of the nature of the truth of an event that occurs. Therefore, the Prophet Muhammad SAW became a judge and decided a case with the knowledge that Allah had given him.

Abduh then interprets the verse by:

وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ، وَالْكِتَابُ: الْقُرْآنُ وَالْحِكْمَةُ فَهُوَ مَقَاصِدِ الْكِتَابِ وَأَسْرَارِهِ، وَوَجْهِهِ مُوَافَقَتِهَا لِلْفِطْرَةِ وَأَنْطِبَاقِهَا عَلَى سُنَنِ الْاجْتِمَاعِ الْبَشَرِيِّ وَإِتِّحَادِهَا مَعَ مَصَالِحِ النَّاسِ فِي كُلِّ زَمَانٍ وَمَكَانٍ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ، هُوَ فِي مَعْنَى قَوْلِهِ تَعَالَى: مَا كُنْتُ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ، وَلَا دَلِيلَ فِيهِ عَلَى أَنَّ الْمُرَادَ بِهِ تَعْلِيمُهُ الْعَيْبَ مُطْلَقًا بَلْ هُوَ الْكِتَابُ وَالشَّرِيعَةُ، وَخُصُوصًا مَا تَضَمَّنَتْهُ هَذِهِ الْآيَاتُ مِنَ الْعِلْمِ بِحَقِيقَةِ الْوَاقِعَةِ الَّتِي تَخَاصَمَ فِيهَا بَعْضُ الْمُسْلِمِينَ مَعَ الْيَهُودِيِّ. وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا، إِذِ اخْتَصَنَكَ بِهَذِهِ النِّعَمِ الْكَثِيرَةِ وَأَرْسَلَكَ لِلنَّاسِ كَافَّةً، وَجَعَلَكَ خَاتَمَ النَّبِيِّينَ، فَيَجِبُ أَنْ تَكُونَ أَعْظَمَ النَّاسِ شُكْرًا لَهُ، وَيَجِبُ عَلَى أُمَّتِكَ مِثْلُ ذَلِكَ لِيَكُونُوا بِهَذَا الْفَضْلِ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ، وَقُدُورَهُ هُمْ فِي جَمِيعِ الْخَيْرَاتِ.

²⁹ Ridha, 328.

Meaning:

And Allah has sent down to you a book and wisdom and taught you what you did not know. The book here is the Qur'an, and wisdom is understanding the purposes of the contents of the Qur'an and the secrets contained in the Qur'an, and also the method of teaching the teachings of the Qur'an in accordance with the teachings of the Qur'an, human nature and conformity with the customs of society and the compatibility of the Qur'an with the benefit of mankind at any time and place. And the purpose of Allah teaching you what you do not know is the meaning of the word of Allah SWT: what you do not know, is not a book and faith, nor are there any proofs about it that what is meant is absolute knowledge of the unseen. In fact it is a book and the Shari'ah, and specifically what this verse contains is the knowledge of the truth that happened which is a source of enmity between Muslims and Jews. And that is a very great advantage that Allah has bestowed upon you, when he singled you out with many blessings and sent you to be an Apostle for the entire Ummah as a whole and made you the last Messenger of the Prophets. So it is appropriate and obligatory for humans to be grateful, and it is also obligatory for your people to be grateful so that with this enormous advantage Muslims become the best ummah (khaira ummah) for all humans and follow them in all goodness.

Furthermore, Abduh explained that the advantage given by Allah SWT to the Prophet Muhammad is the revelation of the Qur'an as the greatest miracle and wisdom. According to Abduh, the wisdom given to the Prophet was in the form of understanding the meaning of the verses of the Qur'an and the secrets contained in them. The wisdom is also a method of teaching religion to the community that is in accordance with human nature and in accordance with community customs. In addition, the compatibility of the Qur'an with the benefit of mankind until whenever and wherever.

Abduh asserts that knowledge of the unseen, which is understood without study, is one of the privileges of the Messenger of Allah, as explained by Allah in this verse. Even

though he was not present at the scene of the events narrated to him and was unaware of them, the Messenger of Allah was given knowledge of the truth regarding what had happened. This is a huge benefit that Allah has bestowed upon His Messenger, as Prophet Muhammad is the last of all prophets and apostles that have ever been sent, and Allah sent him not only for Muslims or Arabs, but for the entire human race. Allah SWT to the preceding individuals.

Muhammad Abduh's Thoughts on Social Community

One of the major topics covered by the Qur'an is the social community or society. This is due to the Qur'an's primary purpose, which is to promote the emergence of favorable changes in society, or, in the Qur'an it is known as, *litukbrija al-nas min al-zhulumati ila al-nur* (removing humans from complete darkness to bright light). In other words, the Qur'an offers guidance and remedies to every societal issue that arises. These recommendations and remedies are focused on issues that affect both individuals and the larger social community..

The problems faced by the Muslim social community, for example, are the decline and backwardness of Muslims from the West in the fields of education, economy, technology, politics, socio-culture and so on. Whereas several centuries ago, the Islamic community was a developed and developing nation far from Western (European) nations. At that time Islam was famous for the golden age of the Islamic social community.

Abduh emerged as a reformer who advocated numerous reform ideas to restore the advancement of Islamic society that had been made in the past in response to various setbacks and backwardness that had occurred. According to Abduh, colonialism has rendered nearly the whole Islamic community "asleep." When Abduh understood the verses of the Qur'an and Sunnah, he seriously questioned

the method of thinking and way of life of the Islamic society. One of his famous expressions “*Islam mahjub bi al-muslimin*” (Islam is closed by Muslims) becomes a term is a term in his renewal movement.³⁰ Therefore, Abduh launched a renewal movement in various aspects of life with his thoughts that were very influential for the Islamic world.

Several views offered by Muhammad Abduh to rise from the backwardness and adversity of Islamic society in order to rise to glory and progress include:

Referring back to the Qur'an dan Sunnah

Returning to the teachings of the Qur'an and Sunnah is the initial idea that is always echoed by Abduh in his renewal ideas. The main cause of the decline of Islamic society from the West according to Abduh is because most Islamic societies are far from the Qur'an and Sunnah. Abduh tried to purify the teachings of Islam from non Islamic influences and customs. Abduh also defended Islam from Western influences and attacks from other religions.

According to the archives, Muhammad Abduh did not want to be associated with the pre-existing schools of thought. Abduh appeared to have a very broad understanding of Islamic law as a result, and he ventured to appropriately make legal judgements based on the available evidence. This is clear from the legal rulings he made while serving as Egypt's Mufti. The highest position in Islamic religious affairs is mufti, who has the power to give rulings or fatwas on a variety of religious topics, including law.

Muhammad Abduh argues that poverty and ignorance are a source of weakness for Muslims in social life. Therefore, poverty and ignorance must be fought through education. This ignorance includes ignorance in

understanding Islamic teachings and laws.

Regarding sects or schools of thought, Abduh contends that having various schools of thought within a society is natural, but the bigotry of one school of thought is abnormal. The integrity and cohesion of the Muslim Ummah may be threatened by this misconception. The ummah will become divided, antagonistic, and even critical of one another as a result of blind fanaticism towards one school of thought and the belief that only its sect is the correct one. This will prevent them from being united and moving in the same direction. To comprehend the core principles of Islam, he therefore assumes that all schools are comparable because they hold the same viewpoint. These opinions by their very nature can be right or erroneous, hence it is not appropriate for a school of thought to assert that it is the most accurate sect or school of thought.

Abduh asks us to turn back to the core teachings of Islam, notably the Qur'an and Sunnah, as authentic and infallible teachings through the rejuvenation of Islamic thought he offered. Additionally, it encourages Muslims to think critically so that Muslims' perspectives and ways of formulating legislation advance as did those of our forefathers.

Abduh invites to make a complete change to the Islamic world, especially in the field of utilizing reason on the Qur'an and Sunnah and at the same time releasing the bonds from the shackles of the madhhab. Following a sect is something that is common, but excessive bigotry against a sect is something that perishes and destroys. Another feature of this period of revival is the approach to Islamic law through comparisons of the Shafi'i, Maliki, Hanafi and Hambali schools of thought as well as the Shia school. Comparisons were even made with Western

³⁰Harun Nasution, *Islam Ditinjau dari Berbagai Aspeknya*, Jilid 2, vol. 2 (Jakarta: Universitas Indonesia Press, 2015), 101.

legal systems and other laws.

Unity and Harmony in Allah's Way

Abduh emphasizes on the unity and harmony as the crucial things to achieve the progress and glory of the social community. The occurrence of conflicts in people's lives is a natural and normal thing because each individual has different interests and when the interests of one individual with another individual or the interests of a group with a group collide with each other then a conflict occurs.

This condition affects the loss of a sense of unity and integrity of the community, nation and state. For this reason, efforts must be made to re-establish national unity and integrity. Abduh strongly emphasizes the concept of unity in society in accordance with the command of Allah SWT to hold fast to Allah's religion (*al-I'tisham bihablibi*).

According to Abduh, smooth communication between fellow individuals in society is very important to achieve the unity and harmony, in Abduh's terms it is called the "*qaidah musallamah*".³¹ Abduh compares society to one body, and each individual in that society is like a member of the body. Each individual must be a liaison between one another.

The Eradication of Jumudism

According to Abduh, the decline that occurred in Muslims was caused by Jumudism, which means a frozen state, a static state, and no change. Because of the influence of obscurity, Muslims do not want any change and do not want to accept a change. Muslims only stick to tradition. This attitude was brought by non-Arabs who then usurped political power in the Islamic world. By their involvement in Islam, their customs and animist ideas also influence the Muslims they rule. In addition,

they are also not among the nations that attach importance to the function of using reason as recommended in Islam, but from a nation that is ignorant and does not know science.³²

To enlighten Muslims from this ignorance, Muhammad Abduh published *al-Manar* magazine. The publication of this magazine was continued by his student, Rasyid Rida (1865-1935) which was later continued as the interpretation of *Al-Manar*.

The main points of Muhammad Abduh's thoughts in the socio-religious field are: 1) The progress of Islam is closed by Muslims themselves, where Muslims are unmoving in understanding Islamic teachings, 2) Intellect has a very high position in Islam. From reason will be revealed the mystery of the universe that God created for the welfare of man himself. 3) Islamic teachings are in accordance with modern knowledge as well as modern science must be in accordance with Islamic teachings. Abduh emphasized that Islam is worship and muamalah. In matters of worship, *ijtihad* is not necessary, while in the case of muamalah, a new interpretation is required through *ijtihad* in accordance with the changes and conditions of the times.

Conclusions

Based on the analysis of Muhammad Abduh's interpretation of the passages pertaining to the social community, it was discovered that Abduh had a highly detailed understanding of how the social community in Islamic society should function in line with the Koran. Abduh has his own opinions and ideas about how the Islamic society, which lags behind other societies, might be improved. Abduh's innovative and logical ideas are intended to advance the Islamic social community based on a knowledge of the

³¹Ridha, *Tafsir Al-Manar*, 1367.

³²Muchammad Iqbal Chailani, "Pemikiran Harun Nasution Tentang Pendidikan Dan Relevansinya Dengan Pendidikan Di Era Modern," *Manazhim: Jurnal*

Manajemen Dan Ilmu Pendidikan Volume 1, no. Nomor 2 (2019): 45–60; A Hanafi, *Pengantar Teologi Islam* (Jakarta: PT. Pustaka al-Husna Baru, 2003), 95.

Qur'an and Sunnah.

According to Abduh, the deterioration and backwardness of Islamic civilization is a result of the Islamic community itself or is referred to as “*al-Islamu mahjubun bi al-muslimin*”. As a solution, according to Abduh, the Islamic community must: 1. Return to the Qur'an and Sunnah; 2. Establish unity and harmony in the way of Allah; and 3. Eradicating jumudism.

Abduh's interpretation of the verses about social community can be summed up into several important points.

1. The concept of *Ummatan wasathan* in surah al-Baqarah verse 143 represents the real profile of Islamic society based on the Qur'an. *Ummatan wasathan* is a fair and chosen society, which is not only concerned with the interests of the hereafter, but also pays attention to the interests of the world.
2. *Ummah wahidah*, in which according to Abduh, is an affirmation of the Qur'an that humans are social creatures, who live together and need each other.
3. *Khairu ummah* is the guidance of the Qur'an to the Islamic community to become a better and advanced society than other communities by calling each other to do good, preventing evil deeds and believing in Allah SWT.
4. The progress and decline of the Islamic community is strongly influenced by the efforts and awareness of the Islamic community itself to rise and change their own destiny.
5. Islam emerges as a religion of *rahmatan lil'alamin shalibun li kulli zaman wa al-makan*.

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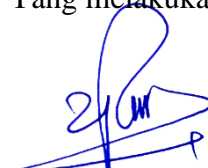
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