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Printed Journal Subscription Information

Institution Rp 100.000,00 /issue; Rp 1.100.000,00/year
Individual: Rp. 60.000,00/issue; Rp. 600.000,00/year
Outside Indonesia (individual or institution) $60/mounth; $600/year
For detail information of printed journal subscription, feel free to contact the journal manager at hunafajournal@gmail.com.

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Website: www.jurnalhunafa.org
Contents

Editorial vi-viii

AL-WĀQI ‘AL-IJTIMĀ’IYYAH IN THE REVIEW OF THE QUR’AN (ISLAMIC LAW)
Abidin 1-26

THE PHILOSOPHY OF IQRA` ON ISLAMIC EDUCATION
Ahmad Wahyu Hidayat 27-48

THE COOPERATIVE LEARNING CONCEPT ON QUR’AN
Dwi Noviatul Zahra, Muhammad Iqbal Fasa 49-67

UNMISSED FEMALE BABY IN THE QUR’AN:
Critical Study Of The Story Of Maryam From A Literary Psychology’s Perspective
Fathurrosyid 69-93

A THEMATIC ANALYSIS OF AL-ŻANB IN QUR’AN
M. Ilham Muchtar 95-123

DIALOGUE OF THE QUR’AN AND SCIENCE:
Tracing The Integration-Interconnection Of
The Verses Of The Qur’an With Health Sciences At
The Faculty Of Health Sciences University Of ‘Aisyiyah
M. Nurdin Zuhdi 125-149
CONTEXTUAL ANALYSIS OF QUR’AN VERSES IN ENTREPRENEURS
Suharto 151-172

MUNĀSABAḤ: UNDERSTANDING, POSTULATE, METHOD OF DISCOVERY, DISTRIBUTION AND APPLICATION IN THE INTERPRETATION OF QUR’AN
Sumanto 173-188
Editorial Preface

This issue (Vol. 15 Issues 1) of HUNAFA: Jurnal Studia Islamika offers eight articles covering topics from Qur’an studies. The issues cover economic, education, science, law, and health from Qur’an perspectives.

The first article is by Abidin Abidin at Institut Agama islam Negeri Palu and this article is titled *Al-Wāqi’ Al-Ijtima’iyyah in the Review of the Qur’an (Islamic law)*. This article discuss about *al-Wāqi’ al-Ijtima’iyyah* review of Islamic law. The author addresses problem of how *al-Wāqi’ al-Ijtima’iyyah* views Islamic law. The study found that the nature of *al-Wāqi’ al-Ijtima’iyyah* is a social fact that contains real events that actually exist or occur as a result of human interaction with other human beings, good or bad, empirical or idea, written (text) or habits (contextual), both that happened in the past and now associated with Islamic law in the sense of jurisprudence is not a worship whose *nasal* passages *ẓannī al-dalālah* and *qaṭī al-dalālah*.

The second article in the issue is titled *The Philosophy Of Iqra` on Islamic Education*. The article is by Ahmad Wahyu Hidayat Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta. This article examines the meaning of *iqra`*, any verses about *iqra`*, and how philosophy *iqra`* in Qur’an.

The third article is by Dwi Noviatul Zahra and Muhammad Iqbal Fasa from Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta. The article discusses the concept of *ta’āwun* (cooperative learning) in the Qur’an. The concept is discussed based on the verses of *al-Mā`idah* verse 2, *al-Naḥl* verse 125, *al-Anfāl* verse 73, *al-‘Aṣr* verses 1-3, and *al-Taubah* paragraph 71.

The fourth article is by Fathurrosyid from Institut Ilmu Keislaman Annuqayah (INSTIKA) Guluk-Guluk. The article is titled *Unmissed Female Baby In The Qur’an: Critical Study Of The Story Of Maryam from A Literary Psychology’s Perspective*. The article discusses the psychological construction of Maryam in the Qur’an from the perspective of literary psychology.
The fifth article is titled *A Thematic Analysis of al-Żanb in Qur’an* by M. Ilham Muchtar Universitas Muhammadiyah Makassar. The article discusses the concept of al-Żanb in Qur’an which presents al-Żanb as an act which can harm oneself or others and to call sin against God and fellow human beings. Al-Żanb also means sin as the result of an act that violates the teachings of religion and will follow the perpetrator until the Day of Judgment.

The sixth article is titled *Dialogue of the Qur’an and Science: Tracing the Integration-Interconnection of the Verses of the Qur’an with Health Sciences at the Faculty of Health Sciences University of ‘Aisyiyah*. The article investigated the forms of integration-interconnection of Qur’anic verses and health sciences at Faculty of Health Sciences of Universitas ‘Aisyiyah Yogyakarta. The article found that there are two forms of integration-interconnection of Qur’anic verses and health sciences at Faculty of Health Sciences, namely: Formal integration and Non-Formal Integration.
The seventh article is titled *Contextual Analysis of Qur’an Verses in Entrepreneurs* by Suharto Suharto from Universitas Islam Negeri (UIN) Raden Intan Lampung. The article presents the contextual analysis of Qur’anic verses related to entrepreneurship concept. This article offers the characteristics of business in Islam, namely intentions based on worship, the foundation of Qur’an, sunnah on the basis of belief (tauḥīḍ), purpose of the balance of profit world and hereafter (falāḥ), orientation maximization maṣlaḥah, high working ethos, character business performer honest (ṣidq), be responsible, trustworthy, tablígh, professional (faṭānah).

The last article is titled *Munāsabah: Understanding, Postulate, Method of Discovery, Distribution and Application in the Interpretation of Qur’an* by Sumanto from STAI Ma’arif Kota Jambi. The explains munāsabah which is also musyākalah (likeness). It means between verses with other verses have relationships and likenesses, which means the terms are closely related to the science of causality. This cannot stand alone without the help of understanding of the verse before or after the terms.

I hope the articles presented in this issue adds further empirical evidence to the growing body of research that examines topics such as the role of Qur’an and the implementation of its verse within economic, education, heath, law and other aspects of human life contexts.

*Nurdin Nurdin*
*Editor-in-Chief*

*HUNAFA: Jurnal Studia Islamika XV, I*
A THEMATIC ANALYSIS OF AL-ŻANB IN QUR’AN

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Abstract. The Qur’an formulates al-żanb into several essences, other than as an act which can harm oneself or others. Al-żanb is also used to call sin against God and sin against fellow human beings. Al-żanb means sin, because sin is the result of an act that violates the teachings of religion and will follow the perpetrator until the Day of Judgment. The Qur’an does not mention the term al-żanb except to refer to disgraceful deeds that contain humiliation and backwardness which result in punishment in the judgment day as well as earthly sanctions. The bad influence of al-żanb in human life, both individually and socially, is enormous. Sinful acts, in addition will keep the perpetrators of their fellow human beings and their God, also gave birth to the destruction of nature and the environment. Even the occurrence of disasters on earth is inseparable from the sins committed by humans. A true and comprehensive understanding and comprehension of the nature of al-żanb, in addition to making man careful in every action, he can also learn from his mistakes so as not to make the same mistakes. Moreover, if man realizes that he can at any moment fall into sin, then it will bring a sense of tawadhu in him so that every time he ask forgiveness to Allah without waiting to have to sin first.

dosa, maka itu akan menghadirkan rasa tawadhu dalam dirinya sehingga setiap waktu ia meminta ampun kepada Allah swt. tanpa harus menunggu harus berbuat dosa terlebih dahulu.

**Keywords:** thematic analysis, sin in the Qur’an, al-żanb

**DOI:** https://doi.org/10.24239/jsi.v15i1.510.95-123

**Introduction**

The Qur’an has made it clear that in human it contained animal properties and angelic traits that sometimes cause a struggle between two aspects of the human personality. Sometimes, human are attracted by their needs and lust, and sometimes they are attracted by their spiritual needs. All human beings will experience a psychological struggle like this, because of the potential positive and negative in them. As described in al-Syams (91): 7-8.

Each potential has the power to dominate one another. However, according to M. Quraish Shihab, in essence the human positive potential is stronger than the negative potential. It’s just that the appeal of evil is stronger than the attraction of goodness. ¹ This goes back to the nature and basic human nature that is always negligent, miserly, like to argue, often complain, self-abuse and so forth. It is these traits that have an effect on the human soul that tends to sin (al-żanb).

In various explanations, both derived from the hadith of the Prophet as well as some opinions of scholars, the notion of sin is always integral to the psychological problem or the human soul. This explanation is based on feelings arising from a person committing a sin.

Feelings of anxiety are the impact of a person’s sinful behavior. This fact is based on the argument that the conscience is clean and holy, it will reject and oppose all the dirty things that

enter into it. A clean and white heart will respond naturally to rejection when there is a stain attached to it.

That is why knowledge of sin is important in human life. One can determine what good deeds he wants to do if he has enough knowledge about the good and bad. The importance of knowledge about sin is directly proportional to human knowledge of the noble character of morality. In other words, the knowledge of noble character is not considered sufficient if it is not equipped with the knowledge of sin, because that is what can damage the morality. In this case al-Ghazālī emphasizes the importance of knowing the nature of sin by stating that; this genuine repentance is followed by abandonment of sin, but it is impossible to forsake sin unless after knowing its nature.²

While al-Ṣa‘ālibī in one of his verse said, “I know the ugliness (but) not to do it, instead to avoid it. (For) who does not know the evil of good, then he will fall into it.” The explanations show how important it is to conduct further research to reveal the Qur’anic concept of sin. The results of this study are expected to contribute scientifically about the Qur’an’s perspective on sin. At least, by knowing the nature of sin, its limitations and its effects, one will avoid or avoid such action. Because in Islam sinfulness not only negatively affects the perpetrators, but also the society in general.

Research Methods

1. Type of Research

In this study, the author apply library research, for which all the materials needed both primary and secondary, derived from written references related to the topic discussed, namely the verses of the Qur’an that contains the term al-żanb and other meaningful terms. And also other references are tafsir books, both classical and contemporary, riwayah or dirayah.

2. Data Collection and Source Techniques

Because this study concerns on the verses of the Qur'an directly, the first and main source of data is the holy book of the Qur'an and the book of Hadith. The manuscripts used are Ottoman manuscripts. To check the validity of data in these sources, the authors use the triangulation technique, which is source triangulation. Triangulation is a technique of checking the validity of data that utilizes other sources (secondary) as a comparison of the data that has been collected.

3. Method of Approach and Tafsīr Writing

Since the object in this study are the Qur'anic verses related to al-żanb, the approach used is the science of interpretation approach as one of several approaches known in religious research. However, it is possible to use another method. Such as direct and indirect approach.³

4. Data Interpretation Technique

Interpretation techniques are the workings of understanding the meaning of verbal expressions specifically relating to the object and the means of interpretation, although it is not apart from aspects of interpretation. For that interpretation technique that can be used in interpreting the Qur'an, are as follows: textual interpretation, linguistic interpretation, theological interpretation, historical socio-interpretation, systemic interpretation, cultural interpretation, logical interpretation and multiple interpretation.

Al-żanb Insights in the Qur'an

1. Al-Żanb, its nature and derivation

Terms of al-żanb with some form of derivation recurred in the Qur'an 39 times, and spread to 37 verses in 26 surah.⁴ Both in the

---

³ See Muhammad Tholchah Hasan, et. al., Metode Penelitian Kualitatif (Malang: Visipress Media, 2009), 52.
form of singular (mufrad) and plural (jam’). And based on the chronological decline classified into two categories, namely verses Makkiyah and Madaniyah. The verses that contain the term al-żanb belonging to the Makkiyah category are found in 17 chapters in the Qur’an and spread to 21 verses. Medium verses in the category of Madaniyah found in 9 chapters in the Qur’an and spread in 16 verses.

Verbally, al-zanb comes from the root word with the letters ż-n-b. From root word comes the word al-żanb in the form of an adjective (maṣdar), which means following from the back or end of something. In addition, Ahmad ibn Fāris (d. 395 AH.) also mentions some form of word, al-żanūb meaning tail and part or fate, is also interpreted with butt meat, and the word al-żanabāḥ meaning follower.5

The mention of term al-żanb in the Qur’an, among others found in Gāfir (40): 3, in the form of mufrad:

غافر الْذَّنَب وَقَابِل الْقُوَّاتِ شَدِيدَ الْعَقَابِ ذِي ٱلْطَّوُلِ لا إِلَّا هُوَ إِلَيْهِ ٱلْمُتَصِبٌ

The Forgiver of the faults and the Acceptor of repentance, Severe to punish, Lord of bounty; there is no god but He; to Him is the eventual coming.

The meanings contained in the word al-żanb and some of the derivations put forward by the Qur’an, are in essence no different from the meaning of al-żanb according to the language, since they are all clearly indicate a close connection of meaning, that is; that sin is called al-żanb because every act that violates the commandment of religion will be followed by punishment in the judgment day as well as earthly sanctions. This term is also used for deeds that contain humiliation and backwardness, hence Arabs call the tail of animals with the word żanb,6 because of the location

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5 Ahmad Warson Munawwir, Kamus Al-Munawwir Arab-Indonesia (Surabaya, Pustaka Progresif, 1997), 452-453.
of the tail is at the animal’s back of the body and close to where the anus is.

Out of many verses of the Qur’an that contain the word al-żanb, it is understood that the word al-żanb is used to call sin against Allah and sin against fellow human beings. But to know the magnitude of the sins designated by the word al-żanb it must be supported by other guidance contained in the context of the verse containing the word al-żanb, or the instructions of the hadith of the Messenger of Allah.

This study also shows that of 39 times the term al-żanb is repeated in Qur’an, eighteen times of it in tandem with a word rooted from gh-f-r, which has a preliminary meaning; covering something (satr al-syai”) therefore the word (al-ghafr or al-maghfīrah) is understood by forgiving sin.) According to Abū Hilāl al-‘Askarī in terms of meaning, the word ghafr is different from satr namely that al-ghufrān is more special and he wants a good reply.7

According to al-‘Askarī’s explanation above, it can be concluded that Allah deliberately chooses the term ghafr to accompany the term żanb which has the meaning of origin; following form behind, or the end of something, meaning the al-żanb will get a bad reply that will follow it continuously. To eliminate the impression, the Qur’an uses the term ghafr which means; cover something but also bring good things for the perpetrators. Thus it will be worth it if someone did al-żanb, he or she should ask forgiveness to Allah then the bad impression of żanb which he did will change with a good impression. From the above explanation is increasingly shown by the features and altitude of Qur’an language literature.

From 39 times the word al-żanb with all the derivation forms used in Qur’an, it derives some essence from the word al-żanb, namely:

---

a. Acts that violate the human rights of others, whether done with
members of the body, such as both hands, or by utterance (al-
Syu’arā` [26]: 14 and Yūsuf [12]: 29).

b. Mistakes committed by a person who harms himself, though not
potentially violate the rights of others (Muḥammad [47]:19)

c. The result of evil deed (Āli ‘Imrān [3]: 11 dan al-Mā`idah [5]: 49)
The consequences of bad deeds done (Āli ‘Imrān [3]: 11 and al-
Mā`idah [5]: 49)

d. Al-ţanb means sin, because the sin is the result of an act that
violates the teachings of religion and will follow the perpetrator
until the Day of Judgment.

In addition to the word al-ţanb, in the Qur’ān there are also
some words that are meaningful with it, such as:

a. Al-Ma`ṣiah

The word al-ma`ṣiah with its various forms is repeated in the
Qur’ān as much as 32 times. This word language means: breaking,
opposing, or out of command. The word al-ma`ṣiah is an expression
of human actions that violate the limits of reasonableness. In other
words, the one who acts al-ma`ṣiah is the one who is out of bounds
as a servant of God. In al-Qāmūs al-Muḥīṭ mentioned that, the
connotation of the word al-‘iṣyān is khilāf al-ţā`ah (deviating from
obedience).8

b. Al-ǐsm

The word al-ǐsm in its various forms is mentioned in the
Qur’ān as much as 48 times. The meaning of the origin of al-ǐsm is
the cruelty of the good things is then interpreted by sinfulness
because in essence the person who commits sin has wasted his
chance to gain good in his life.

c. Al-Sayyi`ah

Al-Sayyi`ah with various derivations repeated in the Qur’ān as
much as 167 times. In a sense this means badness or evil. This term,

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8 Majd al-Dīn Abū Ṭāhir Muḥammad ibn Ya`qūb al-Fi`rūzabādī, al-Qāmūs
al-Muḥīṭ (Beirut, Muassasah al-Risalah, 2005), 1312.
in addition is an expression for an act that has a negative impact, both on the perpetrator and on others.

d. Al-Khaṭī’ah

The word al-Khaṭī’ah with all its derivation is mentioned in the Qur’an 22 times. It means wrong or mistaken, in general this term is to call sin done by accident. But sometimes this term is also used for great sin.

e. Al-Fāḥisyah

The word al-fāḥisyah with all its derivation is mentioned in the Qur’an 24 times. According to the language, al-fāḥisyah was taken from the root which originally means something that transcends the limits of evil and wickedness, both speech and deed. This word is used for deeds or words that have been agreed upon by the ugliness, both by common sense and norm size. Nevertheless, from the study of the verses of the Qur’an it was found that the orientation of meaning specifically for the word al-fāḥisyah, is a sin related to sexual intercourse.

f. Al-Munkar

The term al-munkar is repeated in Qur’an as much as 15 times. The word al-munkar originally meant something unknown so denied, in a sense; not approved. The term al-munkar is used for deeds that are hated by reason and religion. In nature, if the human mind and soul are still healthy and normal then he will hate the sinful things. That is why sinful deeds, worth mentioning with al-munkar in the sense of an act that is not commonly done by people who are sensible and contrary to the norms of the sharia.

g. Al-Khabīsah

The word al-khabīsah is repeated in Qur’an as much as 16 times. This word means something dirty or bad. This term is then used also for every bad and disgraceful act. The opposite of al-khabīs is al-ṭayyib which means holy and pleasing.

h. Al-Syarr

The word *al-syarr* is repeated in Qur’an 29 times. This word means dispersed or spouted. It is a term for all bad circumstances and hated by human, then developed into something that is not good, immoral, unpleasant, unapproved, and unacceptable as it is against the prevailing norms of society.

i. Al-Wizr

The word *al-wizr* has an original meaning heavy load. This word in Qur’an is mentioned 26 times. Al-wizr is a sin because if a human does a *al-wizr* act then it is as if he is carrying a heavy burden on his shoulder and can not be charged or diverted his burden to others. From this meaning also taken the meaning of the term *al-wazīr* which means the minister, so that its meaning is the person who bear the heavy burden because of the task of leadership. Some scholars interpret term *al-wizr* by saying namely the severity of sin that has not forgiven by Allah.

To be more clear, the term that the meaning of sin and the number of times repeated in the Qur’an including its derivation, from the term *zanb* to the exact term with it can be seen in the following table:

<table>
<thead>
<tr>
<th>No</th>
<th>Term</th>
<th>Meanings</th>
<th>Examples</th>
<th>Total numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td><em>Al-Żanb</em></td>
<td>Following from behind</td>
<td>Doing wrong, wicked, killing, defamatory, destructive, abusive, etc.</td>
<td>39</td>
</tr>
<tr>
<td>2</td>
<td><em>Al-Ma’ṣiah</em></td>
<td>Violate or oppose</td>
<td>Breaking the law of Religion, denying the Prophet and so on</td>
<td>32</td>
</tr>
<tr>
<td>3</td>
<td><em>Al-İsm</em></td>
<td>Blocked from something good</td>
<td><em>Ribā</em>, betrayed, gambling, hiding the truth etc.</td>
<td>48</td>
</tr>
</tbody>
</table>

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The terms mentioned above are not limiting the existence of another term that means sin in the Qur’an because there are still some other terms that can be understood or interpreted as sin, such as al-junnah, al-utuw, al-jurm, al-ḥubb, al-lamām and al-ḥinās. But the use of the above terms with the meaning of sin is more than the previous one.

2. Identification of al-Żanb in the Qur’an

In the verses of the Qur’an, there are several editorial sentences that can be understood to indicate zanb or sin, among others as follows:

a. Expressions are straightforward and clear or explicit

In the Qur’an there are several verses that mention the term zanb directly, as in Gāfir (40): 3.
b. The perpetrators are given the threat of sanctions in the World
    Sometimes a verse is found that mentions zanb implicitly with the threat of worldly sanction to the perpetrator, as in al-Mā`idah (5): 38.

c. The perpetrator is threatened with punishment in the Hereafter
    The Qur’an also mentions the threat of the punishment of the Hereafter as a sign that the act is źanb, as in al-Burūj (85): 10.

d. Using redaction editor
    All verses of the Qur’an in which there is a prohibition of doing certain deeds become a sign that the act includes źanb, as in al-Isrā’ (17): 37.

e. The expression of God’s displeasure with certain deeds
    In some verses in the Qur’an, Allah sometimes expresses his displeasure with an act and it becomes an indication that it is źanb, as in al-Nisā’ (4): 148.

3. The Cause of al-Żanb and the Efforts to Avoid it

a. Internal factors, which include:

1) Lust
    Lust has a temper that demands immediate gratification regardless of the impact on others or to oneself. The impulse of the lust is so strong, then the Qur’an likens the position of the passions for people who are not able to control it like a god that must be worshiped (ittakhaża ilākhahu hawāhu). The servant of lust will comply with any behavior that must be done, no matter how disgusting the person who always follows the impulse of his lust will surely fall into crime and contempt.

2) The influence of mercy
    In the view of Islam, lust is fitrah, humane, normal, impeccable, even needed existence. But if the impulse of lust is obeyed without moral control, then it turns into a lust of destructive desires and that’s when humans can fall into various sins.
3) Temptation of Satan

In an attempt to tempt people into falling into sinful deeds, Satan uses various means or modes, all possibilities will be used by Satan to achieve his goal (al-A’rāf [7]: 16-17)

b. Internal factors, which include

1) Socio-cultural factors

The development of the times encourages changes in all fields, including in culture. These changes are very vulnerable to trigger the occurrence of various social problems that have great potential to drag people to commit crimes (sin). Even community (social) crimes are more dangerous than individual crimes. Because social sin will cause the sin to be commonplace and will sow the seeds of sin in all places when society is accustomed to doing it without guilt.11

In the Qur'an, there are several verses that affirm the magnitude of cultural influences, traditions, or attitudes of a generation toward the next generation. This is illustrated in al-A’rāf (7): 28 as follows:

وَإِذَا فَعَلُوا ۡفَحۡشَآءٗ قَالُواْ وَجَدۡنَا عَلَيۡهَآ ءَابَآنَا وَعَلُواْ ذَا مُرُ بِٱلۡفَحۡشَآءِ ۗ قُلۡ إِنَّ ٱٰحِشَةٗ أَنْقِلۡوُنَّ عَلَىٰ ٱٰللهِ ۚ مَا ذِكۡرُواْ ۗ أَنْقِلۡوُنَّ عَلَىٰ ٱٰللهِ ۚ مَا لَ تَعۡلَمُونَ

And when they commit an indecency they say: We found our fathers doing this, and Allah has enjoined it on us. Say: Surely Allah does not enjoin indecency; do you say against Allah what you do not know?

c. Economic factors

Economic problems are also factors that can lead to the commission of sin, namely (1) capital and property; and (2) poverty

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11 Kartini Kartono, Patologi Sosial (Jakarta: RajaGrafindo Persada, 2003), 16-161.
and misery. In other words, sometimes people sin because they have a lot of wealth, or because of poverty and suffering in life.

Basically, wealth is not the main cause of various damages and acts of sin, but human beings can be affected to commit sin because of their great wealth (al-‘Alaq [96]: 6-7)

poverty factor is also sometimes a reason for some people to commit acts of sin, such as stealing, robbing and others. As in a phrase ‘the piety of bringing a person closer to kufr’ (kāda al-faqr an yakūn kufran). Basically, living in poverty is not a sin, but if economic hardship is used as an excuse to take possession of another’s property in an illegitimate way, it is still considered as a sin.

d. Political Factors

Political factors in question can be a trigger of the occurrence of sin is associated with power and officials or authorities. Many people are held hostage by the power and position they have. They are busy taking charge and trying to defend their position, and ignore the public affairs or the community they lead.

In the conception of Islam, power or office is a mandate from Allah swt. A ruler is required to act and serve with the authority he possesses in accordance with the guidance and instruction of the giver, namely God. (al-Nisa [4]: 58-59).

4. Efforts to avoid al-žanb

In some verses of Qur’an, God ordering man to stay away from all sorts of sins. As explained in al-An’ām (6): 120, that is:

وَذَرُواْ ۗ أَنْ ۖ إِنَّ الَّذِينَ يَسْتَبْشِبُونَ الْإِنَاثُ سَيُجَزَوْنَ بِمَا كَانُواْ يَفْتَرِفُونَ

And abandon open and secret sin; surely they who earn sin shall be recompensed with what they earned.

The steps that can be taken in order to avoid sinful acts, are as follows:
a. Al-Taqarrub ilā Allāh

The meaning of al-taqarrub ilā Allāh is draw closer to Allah. The scope of al-taqarrub ilā Allāh is not limited only to worship activities, as presumed so far, but includes any activity that draws a servant to Allah swt, either by performing obligations, performing the practices of the sunnah and other forms of obedience as well by abandoning prohibitions or actions that are not commendable. If a servant is always busy getting closer to Allah, then it will further minimize and narrow his chances to sin.

b. Al-Ikhlāṣ

The sense of ikhlāṣ is to cleanse the heart of the things that pollute it. According to al-Faḍl ibn ʿIyāḍ (d. 187 AH.), leaving an act because of a human being is included riya and doing it because of a human being is included as syirk, sincerity is to break away from the above two by not expecting other witnesses except Allah.12

c. Al-Fahm al-ṣaḥīḥ

Al-Fahm al-ṣaḥīḥ is a correct understanding of Islamic concepts and teachings. If one truly understands the teachings of his religion well, not just knowing, including knowing the consequences of each of his deeds, it can be an important asset in order to keep him from committing sin.

To understand the true teachings of religion then a Muslim is required to first have a broad religious (comprehensive) rather than partially. Inside al-Baqarah (2): 208, Allah say the following:

O you who believe! enter into submission one and all and do not follow the footsteps of Shaitan; surely he is your open enemy.

d. Mulāzamāt al-ṣāliḥīn

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The meaning of *mulāzamāt al-ṣāliḥīn* is always with people who behave well. One of the factors that can cause a person to commit a sin is because of making friends with people who behave badly. Therefore, in order to keep away from sinful deeds, then one must be very clever keep the association (Āli ‘Imrān [3]: 118).

e. *Muḥāsabah*

Understanding *muḥāsabah* according to language is the calculation. A good *muḥāsabah* is by presenting an awareness to see the state of self, counting the ugliness of his own disgrace, contemplating it, and keep trying to make changes in attitude and behavior in a better direction.

*Muḥāsabah* is a very important thing, because by continuing to do self introspection, the human soul will be better. People who always do *muḥāsabah* are not reckless in doing something, because every step is full of calculations (al-Mu`minūn [23]: 155).

5. **The types of al-żanb in the Qur’ān**

In this study revealed the types of sin in Qur’ān, which are among others as follows:

a. **Al-żanb in the case of the faith**

The problem of faith discusses all matters relating to human relationships with his god, or often called ‘*aqīdah* or tauḥīd problems. The sins that people often commit in this case, among others, are; *al-syirk* (al-Nisā` [4]:116), *al-kufr* (al-Baqarah [2]: 28-29), *al-kibr* (al-Nahl [16]:23), *al-nifāq* (al-Nisā` [4]: 142-143), *al-riddah* (al-Baqarah [2]: 217), and others.

b. **Al-żanb in case of worship**

Sin in the case of worship intended here is related to outward and inner deeds. Sins in the case of worship can be found in the Qur’ān either implicitly or explicitly. In the matter of mahdah worship, the most explicitly threatened act of sin is to abandon the compulsory prayer and paying *zakāh* (tax). There are about 26 verses in the Qur’ān which hold the command to perform the
prayers with the command to fulfill the charity of treasure in one verse (al-Baqarah [2]: 110).

c. Al-żānb in the mu‘āmalāt case

Mu‘āmalāt in the perspective of Islamic economics, has a legal meaning relating to property, agreements, trading, debts, leases, and lending-borrowing and other types of economic transactions. Thus sin in the mu‘āmalāt case referred to in this paper is that concerning human relations with each other in matters relating to economic issues. Such as fraud in trade or trading (al-Muṭaffifīn [83]: 1-6), usury (al-Baqarah [2]: 278-279), mastering the property of others by vanity, like cheating, robbing (risywah), and others.

d. Al-żānb in the case of decency

The moral matters referred to here are transgressions related to human beings and manners. Namely among them are al-żulm (doing persecution) (al-Baqarah [2]: 229), al-kazīb (lie) (al-Mu‘min [40]: 28), bring into conflict (al-namīmah) (al-Qalam [68]: 10-11), insulting or defamatory (al-sukhriyyah) (al-Ḥujurāt [49]: 11-12) and others.

e. Al-żānb in a family relationship

Among the sins that often appear in the life of a family, among others are faithless to both parents (‘uqūq al-wālīdain) (al-Isrā’ [17]: 23-24), faithless to husband or wife (nusyūz) (al-Nisā’ [4]: 128), disconnecting the friendship (qat’ al-raḥīm) (al-Baqarah [2]: 215), and others.

f. Al-żānb in case of food and drink

The sins that occur in connection with food or drinks are forbidden because the substance, among others, is drinking liquor (khamar) (al-Mā`idah [5]: 90), dating or drinking blood (al-An’ām [6]: 145), eating carrion (akl al-maytah) (al-Baqarah [2]: 173), exaggeration (isrāf) (al-A’rāf [7]: 31), and others.

g. Al-żānb in crime case
Criminality comes from the word crime which means crime or anything that breaks the law. Characteristic of crime is a negative impact on the victim, ranging from loss of material property even to loss of life. The acts of sin belonging to the category of criminality include murder (al-qatl), theft (al-sariqah) included in this category is corruption.

h. Al-żanb relates to nature and environment

One form of human behavior that can be categorized as a sin is destructive to nature or the environment. Islamic teachings have very clear views and concepts on the protection and management of the environment and natural resources, because humans as Allah’s representatives on earth are commanded to prosper the earth (al-A’rāf [7]: 74)

Some acts that can be categorized as destructive of nature, among others doing illegal logging, forest and land burning, illegal mining and environmentally unfriendly, and so on. The emergence of various cases of environmental damage can not be separated from human behavior that is not responsible for the environment by way of excessive exploitation.

i. Al-żanb associated with community leaders

The position of a character is different from the position of society in general. A character is always a role model community. With the charisma he has, he can give a big influence to the community. Therefore, the sin committed by community leaders can not be equated with the sins of ordinary people or the common people. The negative impact of the sin committed by a character is certainly more widespread and equitable, because people will see and imitate their deeds.

In the Qur’an, Allah Almighty likens the knowledgeable person (religious figure) but does not act as a character, as a donkey. As stated in al-Jum’ah (62): 5.
The likeness of those who were charged with the Taurat, then they did not observe it, is as the likeness of the ass bearing books, evil is the likeness of the people who reject the communications of Allah; and Allah does not guide the unjust people.

j. Al-żanb because of sexual diversity

It can not be denied that sexual needs in humans can be equated with the needs of humans will eat or drink as well as other basic needs. The problem is, in fulfilling the sexual needs not everyone does it in a reasonable way, some of them meet their sexual needs in an unnatural way.

Abnormal sexual or sexual deviation can also be interpreted as a form of action that ignores the values and norms that violate, contradict or diverge from the rules of law, especially islamic law. In Islam, any outlet of sex, or sexual inclination prohibited in Islam means immoral, sin, and perversion. The person who does it has deviated from his sexual behavior.

Sexually distorting acts in the view of the Qur’an, among others adultery (al-zinā) (al-Isrā’ [17]: 32, homosexuality (al-liwā‘) (al-Naml [27]: 54-55, relating bodies during menstrual wives (al-Baqarah [2]: 222).

Although the intercourse when the wife is menstruating is prohibited, but making out (istimtā’) is still permitted, as long as it is not continued with the intercourse between them. It is based on the background of revelation (sabab al-nuzūl) of al-Baqarah (2): 222 above, that is because at that time the Jews and Arabs of Jahiliyah considered the menstruation woman to be unclean so they did not want to mix with their menstruating wife, did not want to eat together, and did not want to be together with them, not even touching. While for Christians at that time, a woman’s menstruation is not considered a problem. They mingle casually with menstrual women, there is no difference between menstruation or not. They associate it freely and do as they

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13 Marwan Umar Sa’abah, Seks dan Kita (Jakarta: Gema Insani Press, 1997), 125.
please. So a companion of the Messenger of Allah, ask it, then came down a verse. Then the Messenger of Allah said:

إصنعوا كل الشيء إلا النكاح (رواه مسلم)

Do everything (with your wife who is on period) except for sexual intercourse.

6. The al-zanb forgiveness mechanism

All human beings have the potential to make mistakes. A Muslim in his life may be committing many sins, both small and big sins. This can happen because of the limitations of human being, and that is understandable. But if it is perpetually done, let it and do not care about it then it is a disgrace that needs to fix. Nevertheless, Allah is Forgiving to His servants, therefore it is not proper that a Muslim despair of Allah’s mercy and forgiveness. Inside al-Zumar (39): 53-54, Allah say the following:

قلُ يَعْبَدَنِي أَنْسُوْنَ أَسْرُرُواْ عَلَىْ أَنْفُسِهِمْ لاَ تَفْتَنُواْ مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يُغْفِرُ الدُّنْهَوْبَ هَمْجِيًّا إِنَّهُۥ تَغْفِرُ ٱلۡغَفُورُ ٱلرَّحِيمُ ۙ إِنَّ ٱلۡعَذَابُ يَأْبَى أَنْ يُأْتِيَ عَلَىٰ عَادٍ ۖ ذُلِّٰلُ ۡلِّذِينَ كَذَّبُواْ مِن رَّسُولِهِۦ وَأَليَوْنَآ إِلَىٰ رَبِّنَا وَأَسْلَمْنَا لَهُ ۙ وَأَنْتُمْ تُنفِسُونَ

(53) Say: O my servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving the Merciful; (54) And return to your Lord time after time and submit to Him before there comes to you the punishment, then you shall not be helped.

The above verse does not mean encouraging people to deliberately sin and God will forgive them. But this affirms the extent of Allah’s forgiveness. thus encouraging people to always hope His forgiveness without having to despair.

In the Qur’anic guidance there are several ways or mechanisms that can be taken in order to remove the sins that have been done and earn forgiveness from Allah.

a. Taubah and istighfār

The nature of repentance is regret for the evil deeds that have been committed, abandoned them in immorality, and desperately not to repeat them in the future.

Istighfār is another term that is often synonymous with taubat. even sometimes istighfār also called repentance. Yet in terms of meaning, istighfār is different from repentance. This istighfār comes from the word ghafara-yaghfiru which means close. If added letter a-s-t before ghafara, that means asking or seeking to obtain al-maghfirah.16

Thus, istigfar is to ask to be avoided from things that are bad. One of the attempts to avoid a person’s disgrace or ugliness is to beg for forgiveness, for that is why istigfar is generally meaningful; asking forgiveness of God for a sin committed by a servant. This can be done either by word or deed.

b. Al-Kaffarāh

Al-Kaffarāh comes from the basic word kaffara-yukaffiru which means cover something. The terminological sense is something that can close or remove sin until it is never done.17 Kaffarāh serves as a fine or a ransom for a violation of the rules of sharia.

Kaffarāh is like a fine or sanction that must be fulfilled because of an act of sin that has been committed. The purpose is to end the sin so that no more effect of sin is done, both in the world and in the hereafter. Kaffarāh is one of the punishments described in detail in the Qur’an.

c. Al-Ḥasanah

Al-ḥasanah according to al-Rāghib al-Āṣfahānī, is a term used to denote something liked or considered good. The opponent of al-ḥasanah is al-sayyiah.¹⁸ In the Qur’an is found many arguments that explain the forgiveness of sins and the erasing of mistakes for the people who do good. Among these are the words of Allah contained in Hud (11): 114, as follows:

وَأَقِمْ الَّذِيْلَةَ وَزُلْفِا مِّنَ ٱلْهَارِ وَقِمِ ٱلصَّلَوۡةَ طَرۡلِبُكُمۡ لِلذِّكۡرِ ۗ لَذَٰلِكَ ذِكۡرَىٰ وَأَنَّ ٱللَّهَ يُذۡهِبَ إِنَّ ٱلْعُسۡنَبَتِ ۗ أَتَۡبَعِ ذَٰلَكَ دَكَرَىٰ

And keep up prayer in the two parts of the day and in the first hours of the night; surely good deeds take away evil deeds this is a reminder to the mindful.

d. Ḥudūd

Hudūd is the plural of the word had which means; something that limits between two objects, it is called had for preventing the union of something from the other. As for Islamic law, according to al-Jurjānī, is the sanction of immorality that has been determined (measure) by sharia that must be enforced to fulfill the right of Allah.

The function of imposition of sanction in the perspective of Islamic law, other than as a deterrent (zawājīr), as well as penance (answer). The purpose is to cleanse sin, vengeance appropriate, fine and deterrent effect. Sanctions or punishments in the form of imprisonment cannot meet all these elements. As is the case, many perpetrators of criminal acts after being released from prison sentence did not feel cowed and even committed a crime greater than before.

7. The effects of al-ğanb on human

Sinful acts clearly have a very bad impact or influence on human life in the world, both personally and in society in general,

¹⁸ Ibid., 235.
both in this world and in the hereafter. Similarly, good deeds will bring goodness of Allah say in al-Zalzalah (99): 7-8, as follows:

(7) So he who has done an atom’s weight of good shall see it; (8) And he who has done an atom’s weight of evil shall see it.

Human actions are like seeds planted on fertile land, if planted is a flower seed, then the flower is growing. And if what is planted is weeds than the weeds will grow. In other words, in every act of human deed apply the law of cause and effect (causality). Good or bad deeds must have an impact that matches the level or quality of the action, and the rewards can also occur in the world, as well as in the afterlife.

Allah say in Āli ‘Imrān (3): 11 as follows:

Like the striving of the people of Firon and those before them; they rejected Our communications, so Allah destroyed them on account of their faults; and Allah is severe in requiting (evil).

According to M. Quraish Shihab, the word da`b in the above verse is a work done with full sincerity and repeatedly so it becomes a continuous habit. This means that the torture that befell Fir’awn and his regime is the result of repeated and continuing repentance. The torture in question is a worldly punishment. But that does not mean that it will only be tortured in the world. Even in the hereafter they will be tortured. And the affirmation that Allah tortures them for their sins’ gives the impression that the torment is the result of the sin they committed.19

Believers must believe that if Allah give a command then there must be benefits for those who obey it. Likewise, if Allah forbid any deed then there must be muḍarāt or harm to whoever

violates it. Obviously, behind a religious law, whether in the form of a command or a prohibition, is contained in many wisdom known only to Allah Almighty. And the wisdom must bring goodness in the life of a servant. However, it is not the obligation of the servant to know the wisdom, but if he knows the wisdom, then surely it is better, because it will give him the devout motivation to implement the law of Allah.

The following describes some of the effects of sin in human life on earth, both personally and in public life in general, and an explanation of the relationship between sinful deeds and the calamity that befalls humans.

A more detailed explanation of the impacts that would result from widespread sin in the midst of society can be listened to in the hadith of the Messenger of Allah which is translated as follows:

From ‘Abd Allāh ibn ‘Umar, he said: The Messenger of Allah came to us and said: you Muhājiğīn, there are five things if happen to you, I take refuge in Allah if you experience it (first), do not spread the vile actions in a people so they do it openly except that it will spread in the midst of them a plague of Ṭā’ūn disease (a kind of cholera) and a famine that never existed in the previous generation; (second) they should not reduce the dosage and scales unless wanting to be tortured with a long drought, the difficulty of livelihoods and injustice ruler over them; (third) they shouldn’t withstand paying zakat unless the rain from the heavens will be withheld from them, and if it is not for the animals, the humans will not be given rain; (fourth) they do not violate Allah’s promise and the promise of His Messenger, except Allah will make their enemies (of the kuffār) control them, then he robs some of the wealth that they have; (fifth), it is not their leaders (the Muslims) to be punished with other than the kitabullah and selecting what Allah has revealed (the Sharia of Islam), unless Allah feels the enmity between them.

8. *Al-żanb* Relationship with the Coming of Disaster
Every event in this world does not stand alone but applies in causality, including with the disasters mentioned above. Therefore, Allah Almighty calling for people to be wiser in addressing every disaster. Because people often see disaster just as a natural phenomenon usual. They still forget the Creator despite being warned very hard. So their analysis of disasters remains limited to their empirical symptoms. Not addressed in them causes that reach the spiritual aspect and its relation to human behavior.

Allah through the verses of the Qur’an has stated that the occurrence of disaster is not new in the history of mankind. Even the Qur’an emphasizes that disasters are always related to human behavior. Especially the sins they did.

If sin is rampant in the midst of society, then it will invite the coming of various disasters that will befall them. Many verses in Qur’an and hadith of the Prophet which affirms the existence of a common thread between human sin and disaster after disaster that befell them.

Among other things Allah says in al-Rum (30): 41, as follows:

"Turning to Him, and be careful of (your duty to) Him and keep up prayer and be not of the polytheists"

According to Imam al-Ṭabarî in his commentary on the above verse, that the notion of damage is the sins of human transgression, which occurred both on land and in the ocean. While al-Qurṭubî says; 'The form of damage is less rain, less plants, loss of blessings, etc. Al-Qurṭubî also quotes the words of ibn ‘Abbās, “The damage in question is the diminishing of blessings on earth because of human deeds until they repent.”

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One important thing should be realized by every human being that if disaster happen, then it does not only happen to the sinner only but the good people, who may not know with their deeds, will be affected. As in the word of Allah in al-Anfal (8): 25.

Thus based on the above explanations, it can be said that the catastrophe or the calamity that befalls the human being in his life in this world, regardless of its form, has two dimensions; as a punishment for his sins and as a test of his faith. And both, are inseparable from context as human actions.

**Conclusion**

After doing the research process, it concluded several essence, that is as follows:

1. Term *al-żanb* with all its derivations repeated in the Qur’an 39 times, all in the form of noun (*ism*). The meanings contained in the word *al-żanb* in essence no different from the meaning of *al-żanb*, namely: following from the back or end of something, because everything clearly shows a close connection of meaning. These meanings lead to the same point that is that *al-żanb* is defined as sin, because sin is the result of an act which violates the teachings of religion and will follow the perpetrator until the Day of Judgment. This term is also used for deeds that contain humiliation and backwardness.

2. The word *al-żanb* is used to describe sin against Allah and sin against humanity. Most of the words *al-żanb* appear in a very general form, so it can not be known whether the sins are includes major sins or minor sins. So to know the magnitude of the sins designated by the word *al-żanb* it must be supported by other guidelines contained in the context of the verse containing the word *al-żanb*, for example if the word is coupled with an adjective *ażīm* or *kabīr* which means great, or there is a hint from the hadith of the Prophet.

3. In the verses of the Qur’an, there are several ways to identify *al-żanb* in the verses of the Qur’an, namely through observation of the sentence editors understood to indicate *al-żanb* among others (1) the phrase is straightforward and clear (explicit), for
example with the word zanb or with other meaningful words; (2) the perpetrator is given the threat of sanction (ḥudūd) in the world, (3) the sinner is threatened with torture in the afterlife, for example through the word of doom, or la’nah and wayl; (4) using the editorial prohibition; and (5) the expression of Allah’s displeasure with a particular act.

4. The types of al-żanb in the Qur’an can be divided into ten kinds, namely sin in the case of faith, sin in the case of worship, sin in muamalat case, sin in morality, sin in food and drink, sin in relation to kinship, sin in crime cases, sin in the case of sexual deviation, the sin of public figures, and sins concerning nature and environment.

5. The act of sin has an adverse effect on human life, both personally and publicly, both in this world and in the hereafter. Sin-making is forbidden because it is destructive. Causing quarrels between people, alienating people from God, destroying nature and the environment. Even the occurrence of disasters on earth is inseparable from the sins committed by humans.

**Implications and Recommendations**

The correct understanding and appreciation of the nature of al-żanb is of great importance to the Muslim community, since al-żanb is one of the concepts contained in the Muslim Scriptures themselves. Understanding and appreciation will have a positive implication to them. Especially for those who have understood that the problem of al-żanb or sin is a private human affairs with God alone, but the influence of al-żanb is also very big to his life. So knowing the concept of the true sin will prevent people from the action.

In addition, knowing the nature of human sin can learn from its faults appropriately, so as not to get stuck with similar mistakes. Because oftentimes mistakes occur due to bad habits. On the other hand, mistakes can also provide learning for a person to conduct an evaluation of his attitude and behavior that is less precise. So he is motivated to find out how to rise from the failure that occurred
because of mistakes that have been made. That is why, the Prophet advised that man should remain in good as long as he was aware of his mistakes, then immediately rectify and do right.

Based on the implications described above, we recommend the following:

1. The need to reconstruct the understanding of sin understood by Muslims. Because all this time sin is understood to be limited as an antonym of reward. And this is always associated with the vengeance of heaven and hell. Seeing the current conditions, it seems that the concept is no longer adequate, let alone the concept of vengeance heaven and hell only make people competing in achieving personal piety that sometimes has no effect on social piety.

2. The concept of sin and reward should be renewed into a concept of *maṣlaḥāt* and *mudarāt* that has been felt since its impact on this world. Thus, sin is not understood as a bad thing but also invites danger and is harmfully materially, and conversely reward is not understood as a good thing but also bring benefits and advantage materially.

3. For the government, especially related ministries, such as; Ministry of Religious Affairs, Ministry of Social Affairs, Ministry of Health and Ministry of Law and Human Rights, as well as other interested institutions the results of this research as much as possible become one of the important input ingredients in order to preserve the moral values of the nation’s children from the negative influence of the current globalization. Because of the increasing ease with which people access information and culture from the outside world, they are unconsciously brainwashed, resulting in the moral depravity they see, such as promiscuity, hedonism, drunkenness, fashion and so on, regarded as something good, current or modern. Then in the end, they dare to do the same without being awkward, let alone feel guilty. This not only threatens the faith of the people, especially the younger generation, but also harms social life, damages health and even leads to criminal acts and other unlawful acts.
References


