

Rukman Abdul Rahman Said

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A CRITICAL REVIEW OF TRADITIONAL WISDOM IN THE QURAN: EXPLORING THE VALUE OF SIRI' IN SURAH YUSUF

Rukman Abdul Rahman Said¹, M. Ilham², Mikdar Rusdi³,
Muhammad Majdy Amiruddin⁴

Institut Agama Islam Negeri Palopo Indonesia^{1,2}
Kolej Universiti Perguruan Ugama Seri Begawan Brunei Darussalam³
Institut Agama Islam Negeri Parepare Indonesia⁴

Correspondence Email: rukman_said@iainpalopo.ac.id

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Abstract

Contextualizing one's comprehension of the Koran is sometimes accomplished through the use of local wisdom. Siri' is one of the wisdoms that are deeply ingrained in Indonesia, particularly in the Bugis Makassar population. This article attempted to decipher Siri's ideals as revealed in the Quran. This endeavor was accomplished by examining Surah Yusuf as the primary source of data, which was supplemented with value theories gleaned from recent papers. The text of Surah Yusuf was then reduced to the necessary values and examined using content analysis. The study took a qualitative normative approach. This analysis discovered that Surah Yusuf verses 23-25 include the value of siri. This principle manifests itself in Prophet Yusuf's efforts to preserve his honor following his seduction by Zalikha.

Keywords: Local Wisdom; Siri'; Surah Yusuf; Values

ملخص

إن الفهم السياقي للقرآن في بعض الأحيان يتم من خلال إيجاد صلة بين المقاصد الكلية للقرآن وبين الحكمة المحلية. سيري هو إحدى المصطلحات التي تم غرسها في المجتمع الإندونيسي خاصة البوقيس-المكاسر. وهي تعني نظام القيم الثقافية والاجتماعية في الدفاع عن كرامة الإنسان كفرد أو مجتمع. كان الغرض من هذا البحث هو فهم مبدأ سيري كما ورد في القرآن الكريم. وذلك من خلال تقييم سورة يوسف كمصدر رئيسي للبيانات والتي تم استكمالها بنظريات القيم المستمدة من أحدث البحوث والمقالات. وبعد ذلك تم تقليص سورة يوسف وفقاً للقيم ذات الصلة وتحليلها بطريقة تحليل المحتوى. وهذا البحث تم تصميمه بنهج معياري نوعي. ووجدت نتائج البحث أن قيمة سيري واردة في سورة يوسف



الآيات: 23-25. وهذه القيمة هي من خلال جهود النبي يوسف عليه السلام
للحفاظ علي شرفه عندما تلقى الإغواءات من زليخة.

الكلمات المفتاحية: تقاليد; سيري; سورة يوسف; قيم

Abstrak

Konstekstualisasi Pemahaman Al-Quran terkadang didapatkan dengan menemukan relevansi prinsip-prinsip universal Al-Qur'an dengan kearifan lokal. *Siri'* merupakan salah satu istilah yang mengakar kuat pada masyarakat Indonesia, khususnya Bugis-Makassar, yang memiliki makna sistem nilai sosiokultural dalam mempertahankan harga diri, baik sebagai individu maupun masyarakat. Tulisan ini berupaya mengungkap nilai-nilai *Siri'* dalam Al-Quran. Upaya tersebut dilakukan dengan mengeksplorasi Surah Yusuf sebagai data utama yang dilengkapi dengan teori-teori nilai yang bersumber dari artikel terbaru. Surah Yusuf kemudian direduksi sesuai dengan nilai-nilai yang relevan dan dianalisis dengan *content analysis*. Penelitian ini didesain dengan pendekatan normatif kualitatif. Penelitian ini menemukan bahwa nilai *siri* terkandung dalam surah Yusuf ayat 23-25. Nilai tersebut berupa upaya Nabi Yusuf menjaga kehormatan dirinya tatkala mendapat rayuan dari Zalikha.

Kata Kunci: Kearifan lokal; *Siri'*; Surat Yusuf; Nilai

A. Introduction

A society's customs and values serve as the foundation for regulating its members' behavior. It appears as though there will be a significant loss of something valuable if the archipelago's wealth of customs and culture is not preserved and developed.¹ As a result, efforts are needed to investigate what is referred to as the value of indigenous wisdom.²

Siri' (Bugis-Makassar) is a form of indigenous wisdom that serves as the philosophy of life for the Bugis-Makassar people,³ as well as one of the primary values of Bugis, Makassar, Mandar, and Toraja cultures.⁴

Siri' literally means shame or embarrassment in the Bugis-Makassar language, specifically embarrassment when performing a disgraceful act.⁵ The fact that the term

¹ Zulfari Mustafa, 'Contestation of Meanings in Mocera Tasi Ritual of The Wotu Community in East Luwu', *Jurnal Adabiyah*, 2, no. 1 (2020).

² Iin Wariin Basyari, 'Nilai-Nilai Kearifan Lokal (Local Wisdom) Tradisi Memitu Pada Masyarakat Cirebon (Studi Masyarakat Desa Setupatok Kecamatan Mundu)', *Jurnal Edunomic*, 2, no. 1 (2014).

³ Herman and Hijriani, "'The Value of *Siri'* na Pacce As An Alternative To Settle Persecution'", *Padjadjaran Journal of Law*, 5 no. (2018).

⁴ A. Rahman Rahim, *Nilai-Nilai Utama Kebudayaan Bugis*, Cet. III (Ujung Pandang: Hasanuddin University Press, 1992).

⁵ M. Laica Marzuki, *Siri': Bagian Kesadaran Hukum Rakyat Bugis-Makassar: Sebuah Telaah Filsafat Hukum*, Cet. I, 1995.

Siri' is translated as shame, according to B. F. Matthes (as cited by Koentjaraningrat), offends his sense of honor, as well as his sense of honor in general.⁶ According to A. Rahman Rahim, B. F. Matthes defines *Siri'* using seven Dutch words: *beschaamd*, *schroomvallig*, *verlegen*, *schaamte*, *eergevoel*, *schande*, and *wangunst*. It is translated as follows if the word order is followed: extremely ashamed, with shame, ashamed as an adjective or a noun, feeling ashamed of feeling sorry for yourself, self-worth, stain or disgrace, and envy.⁷ It is said that the person who has lost his or her shame (*Siri'*) has become morally naked, and by the term "lontara", that person is considered to be an animal.⁸

However, the term *Siri'* is not only understood in its literal sense,⁹ but also in its cultural sense. And the cultural significance of the term *Siri'* can be understood only in the context of its existence as a component of the Bugis-Makassar cultural value system.¹⁰ Thus, *Siri'* is defined in the Indonesian Dictionary as: the sociocultural value system of personality that serves as an institution for defending self-esteem and human dignity as individuals and members of society in Bugis society; or the state of embarrassment or humiliation in the Bugis and Makassar communities.¹¹

According to Andi Zainal Abidin Farid, Husain Ibrahim defines *Siri'* as "self-respect and honor."¹²

Siri' is synonymous with sound reasoning because it is not motivated by anger, with impartial justice because it is not applied arbitrarily, and with acts of kindness that do not improperly vilify fellow humans. Meanwhile, excessive desire motivated by greed conceals or eliminates shame (*Siri'*).¹³

In the Bugis-Makassar community, the culture of shame, dubbed *Siri'*, shapes the mood of a person concerned with self-esteem following a violation of moral or social values. This shame will elicit a response from him in order to preserve his self-esteem. There are moral values in *Siri'* that help people maintain their self-esteem.¹⁴ According to Magfirah, Hamka stated that "at times, the term *Siri'* is used in a derogatory manner, and in the development of the Indonesian language, it is referred to as self-respect."¹⁵

⁶ Koentjaraningrat, *Manusia Dan Kebudayaan Di Indonesia*, Cet. XV (Jakarta: Djambatan, 1955).

⁷ A. Rahman Rahim and St. Magfirah, 'Nilai-Nilai Utama Kebudayaan Bugis, *Siri'* Na Pacce Dalam Suku Makassar Perspektif Al-Qur'an Dan Hadis', *Jurnal Tahdis*, 7, No (2016), 168-69, 162.

⁸ St Magfirah, "'Siri' Na Pacce Dalam Suku Makassar Perspektif Al-Qur'an Dan Hadis'", *Jurnal Kajian Ilmu Hadis*, 7, no (2016).

⁹ Rizal Darwis and Asna Usman Dilo, 'Implikasi Falsafah *Siri'* Na Pacce Pada Masyarakat Suku Makassar Di Kab. Gowa', *Jurnal El-Harakah*, 14, N (2012), 189.

¹⁰ Marzuki.

¹¹ Tim Penyusun Kamus Pusat Bahasa, *Kamus Bahasa Indonesia* (Pusat Bahasa, 2008).

¹² Andi Zainal Abidin Farid, *Siri, Pesse' Dan Ware': Pandangan Hidup Orang Bugis' Dalam Abu Hamid: Siri' Dan Pesse': Harga Diri Orang Bugis, Makassar, Mandar, Toraja* (Makassar: Pustaka Refleksi, 2003).

¹³ Rahim and Magfirah.

¹⁴ Chadijah Isfariani Iqbal, 'Budaya Malu Dalam Masyarakat Jepang Dan Bugis-Makassar', *Jurnal Walasuji*, 2 (2014).

¹⁵ Magfirah.

From several definitions of *Siri'*, the general meaning is to maintain one's self-esteem when humiliated or when social norms are violated, to the point where they will not hesitate to exact revenge or even to die to maintain that self-esteem, both individually and communally. However, it is understandable that the meaning of *Siri'* is not limited to these. However, preserving one's self-esteem by avoiding despicable and humiliating acts is a critical aspect of *Siri'*'s personality.

When Bugis is verbalized, the following terms are frequently heard:

1. *Masiri's* (shame) 'Ripakasiri (humiliated) Mappakasiri (shame) Toriasiri (people who are respected and respected)
2. *Siri'na tau de Siri'na* (people have no shame)
3. *Alemu taroi Siri' alemu taroi Siri' alemu* (you must have self-respect)
4. *Sala Siri' maggau* (shame for doing a disgraceful act)
5. *Sir Makurang'* (have no shame)
6. *Siri Matanre'* (always maintain self-respect and honor)
7. *Siri' ri padatta tau ri padatta* (shame on others)
8. *Sir Masseddi'* (united to maintain dignity and honor)¹⁶
9. Additionally, there is *MaSiri'-Siri'* (shy).

As a result, it is clear that the primary dimension of *Siri'* is actually preserving honor, self-respect, dignity, and dignity in the face of dishonorable and shameful behavior. These are the types of values that must be instilled in Islam's younger generation, even more so in the modern era, when the values of indigenous wisdom have been largely unknown and forgotten. Whereas these values are completely consistent with the values of the Qur'an's teachings, and this meaning is elaborated in detail in this study along with its relevance to the Qur'an's values.

Thus, the primary concern of this research is the relationship between *Siri'* values in Bugis-Makassar culture and Qur'anic values, particularly in Surah Yusuf a.s..

B. Literature Review

1. Value

The term "value" is frequently used in casual conversation, both oral and written, to refer to religious values, moral values, aesthetic values, cultural values, and other values. The term appears to have been understood on both a formal and semantic level. However, if we examine the meaning of value more closely, we will discover a deeper meaning as well. Numerous experts interpret the meaning of the value according to their own point of view, and because the value is abstract in nature, it is difficult to determine and ascertain the value from another person. Values, in their breadth and abstraction, are standards of truth that must be claimed, desired, and earned in order to be respected.

Because experts can interpret values in a variety of ways, there are multiple interpretations. The existence of divergent views on this value can be explained by the experts themselves, as the value is inextricably linked to complex understandings and human activities, and its boundaries are difficult to define. Philosophically, values are inextricably linked to ethical concerns; they are also referred to as value philosophy,

¹⁶ Farid.

³⁷ which examines moral values as a standard for human actions and behavior in various spheres of life.¹⁷

Lexically, the term "value" has several meanings in the Indonesian Dictionary, including: 1) price (ie estimated price); 2) the price of money (in comparison to the price of other money); 3). intelligence score; seed; ponten; 4). much or less content; rate; quality; 5). characteristics (things) that are important or useful to humanity;¹⁸ and 6). something that perfects humans according to their nature.¹⁹ And, of course, what is meant here ⁶; the understanding contained in the fifth and sixth points, namely the qualities or things that are significant or useful to humanity, or something that improves humans in accordance with their nature. Thus, value denotes what humans or society consider to be the most valuable thing.

In English, value is defined as the worth, merit, usefulness, or importance of something; for example, the value of an education.²⁰ (a thing's cost, benefit, usefulness, or significance; for example, educational value). According to the Encyclopedia Britannica, "value is a determination or quality of an object that involves some form of appreciation or interest."²¹

The term "value" derives from the Latin *valere* or the old French *valoir*, both of which mean "value."²² The terms *valere*, *valoir*, *value*, and *value* all refer to a price. This is consistent with the KBI's definition of value, which is as a price (in the sense of an estimated price). However, when the term "price" is associated with a specific object or perceived from a particular vantage point, it takes on a different meaning. When a price is juxtaposed with goods, for example, the value or price is material and limited. However, when a price is compared to a person's nature, behavior, or abstract belief, the value or price acquires a broad and limitless meaning.²³

In ethics, particular spiritual values are recognized, namely what is good, right, and beautiful. These values have the property of being realized and are referred to as actual values, while those that are not yet realized are referred to as ideal values. The first provides meaning to human life, while the second provides direction or direction; specifically, majors that enable individuals to realize more value. The values of life include honesty, loyalty, appropriateness, and others.²⁴

According to experts, values are frequently linked to the problem of goodness. If something is useful, valuable, and useful, it is said to be valuable. Here are some expert opinions on the definition of value:

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¹⁷ Said Agil Husin Al-Munawar, *Aktualisasi Nilai-Nilai Qur'ani Dalam Sistem Pendidikan Islam* (Ciputat: Ciputat Press, 2005).

³²
¹⁸ Tim Penyusun Kamus Pusat Bahasa, *Kamus Bahasa Indonesia* (Jakarta: Pusat Bahasa, 2008).

²⁹
¹⁹ Tim Redaksi, *Kamus Besar Bahasa Indonesia, Jakarta: Balai Pustaka, 2002, VOL. 2.*

²⁹
²⁰ *Grolier Webster International Dictionary of The English Language, Vol.II* (New York: Grolier Incorporated, 1975).

²¹ *Encyclopedia Britanica* (New York: Lexinton Avenue).

²² Muhammad Alfian, *Pengantar Filsafat Nilai* (Bandung: Pustaka Setia, 2013).

²³ Muhammad Alfian, *Pengantar Filsafat Nilai* (Bandung: Pustaka Setia, 2013).

²⁴ *Ensiklopedi Umum, Cet. VII* (Yogyakarta: Kanisius, 1987).

- a. According to Milton Rokeach and James Bank, as cited by Chabib Thaha, value is a type of belief that occurs within the context of a belief system in which a person acts or abstains from acting, or about what is appropriate or inappropriate to do.²⁵
- b. Meanwhile, according to Sidi Gazalba, value is an abstract concept; it is an ideal; it is not a concrete object; it is not a fact; it is not simply a matter of right and wrong or empirical evidence; rather, value is a matter of understanding what is desired and not desired, liked and disliked.
- c. Fraenkel defines value as a concept or idea about what a person believes and values.²⁶
- d. Meanwhile, Schwartz, as quoted by Alfian, defines values as follows: a) a belief; b) a relationship to a particular way of behaving or a particular end; c) transcends the specific situation; d) guide the selection or evaluation of individual behaviors and events; and e) arranged in order of importance.²⁷

Meanwhile, according to Louis O. Kattsof, the following value can be interpreted:

- a. While value is an empirical quality that cannot be defined, we can directly experience and comprehend the qualities inherent in an object. Thus, the value is not purely subjective, but is determined by a definite benchmark inherent in the object's essence.
- b. Value as an object of interest, that is, an object that exists in reality or in thought can acquire value if it is related to subjects with interests at some point in the future.
- c. According to Dewey, value is the result of assigning value. Life circumstances generate value.
- d. Value as the essence of value is a knowing creation; value has existed from the beginning, is present in all realities but does not exist; value is objective and fixed.²⁸

Thus, value is a preference expressed through an individual's behavior, whether he does or does not do something. In this context, value refers to a person's concept, attitude, and belief about something he considers valuable.

As implied by several of the definitions above, value is an abstract, ideal concept that entails the issue of belief in the desired outcome and provides a framework for patterns of thought, feeling, and behavior. Thus, in order to trace a value, one must examine the meaning of another reality as expressed through the actions, behavior, mindsets, and attitudes of an individual or group of individuals.

Value is something that is urgent and extremely valuable to humans, as well as the foundation of life and a widely accepted standard of behavior. Without human values, their lives will be meaningless, because they must serve as the foundation for human life activities. These values must be intrinsic to the individual and society.

²⁵ H. M. Chabib Thoha, *Kapita Selektia Pendidikan Islam*, Pustaka Pe (Yogyakarta, 1996).

²⁶ Thoha.

²⁷ Muhammad Alfian, *Pengantar Filsafat Nilai* (Bandung: Pustaka Setia, 2013).

²⁸ Louis Kattsof, *Pengantar Filsafat*, Translate by. Soejono Soemargono (Yogyakarta: Tiara Wacana, 1986).

Islamic values are essentially a collection of life principles, teachings about how humans should live their lives in this world, that are inextricably linked to form a unified whole.

2. Local Wisdom

Local wisdom, according to Rahyono, is human intelligence acquired through community experience by certain ethnic group.^{24, 29} That is, local wisdom is derived from the experiences of specific communities and is not necessarily shared by other communities. These values will be inextricably linked to specific communities and will have traveled a long journey through time, throughout the existence of that society.

Local wisdom, according to Abubakar, is a policy that is based on institutionalized traditional philosophies, values, ethics, and behavior in order to manage resources (natural, human, and cultural) sustainably. Local wisdom as a traditional or eternal truth is a synthesis of God's sacred values and the hereditary values developed by particular communities. Sternberg, as quoted by Daniah, stated that a person is considered wise if he or she is able to accumulate and collaborate with the context and values in which they live, as well as live a balanced lifestyle.³⁰

Sibarani¹⁶ concludes that indigenous wisdom is a society's indigenous knowledge or local genius derived from the noble values of cultural traditions for regulating the order of people's lives in order to achieve community progress in terms of both peace and welfare. in the form of indigenous knowledge, indigenous skills, indigenous intelligence, indigenous resources, indigenous social processes, indigenous norms, and indigenous customs.

C. Methodology ²⁰

This is pure library research,³¹ which entails a series of activities involving the collection of library data, reading and taking notes on research materials, and processing research materials; collects data relevant to the topic under discussion, whether it comes from books or other written sources (papers, articles, or research reports).

This research employs an exploratory-deductive descriptive-analytical method, namely by tracing the verses relevant to the discussion and then connecting the verses that are relevant, whether they are sequential or non-sequential, and finally by exploring and concluding the values contained in the verses of Surah Yusuf, with reference to the books of interpretation, through qualitative analysis in the form of theories, concepts, and examples.

The mau' approach or thematic interpretation was used in this research, specifically the thematic interpretation of⁴¹ the surah, which is a type of thematic interpretation that involves examining one of the major themes contained in one of the Qur'an's suras.³² The Siri theme found in Surah Yusuf will be examined in this study.

²⁹ FX Rahyono, *Kearifan Budaya Dalam Kata* (Jakarta: Wedatama Widyastra, 2009).

³⁰ Daniah, 'Kearifan Lokal (Local Wisdom) Sebagai Basis Pendidikan Karakter', *Pioner: Jurnal Pendidikan*, 4, (2017).

³¹ Winarno Surachmad, *Pengantar Penelitian Ilmiah* (Bandung: Tarsito, 2000).

³² Jum'ah 'Alī 'Abd al-Qādir, *Jalāl Al-Fikr Fi Al-Tafsīr Al-Maudū'ī Li Āyāt Min Al-Ẓikr*, 2001.

Primary and secondary data sources were used in this study. Al-Qur'an al-Karm is the primary source of data. While secondary data sources include, but are not limited to, books of interpretation, books of hadith, books about Qur'anic stories, as well as books and scientific journals, as well as writings that are deemed relevant to and relate to the subject under study.

The data were analyzed using the Content Analysis method, which is an analytical model frequently used to process descriptive or textual data.³³ The purpose of the analysis was to determine the meaning contained in the entirety of *Siri*'s values contained in the Yusuf story. US in Surah Yusuf, followed by a detailed description and conclusion

D. The Third Aspect of the Discussion, and so on

1. *Siri*' in The al-Qur'an

The verses in the Qur'an that discuss the meaning of *Siri*' or, in religious language, 'iffah, in terms of preserving honor and dignity can be broadly divided into two categories: first, protecting *Siri*' (self-esteem) from property issues; and second, preserving *Siri*' (self-esteem) in matters of lust or decency.

a. *Siri*' value on wealth verses:

- 1) QS al-Baqarah/2: 273,

﴿لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ
الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِحْقَاقًا وَمَا تَنْفِقُوا مِنْ خَيْرٍ
فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾

Meaning:

"Charity is' for the needy who are too engaged in the cause of Allah to move about in the land 'for work'. Those unfamiliar with their situation will think they are not in need 'of charity' because they do not beg. You can recognize them by their appearance. They do not beg people persistently. Whatever you give in charity is certainly well known to Allah."³⁴

In interpreting this verse, Ibn Kar explains that the meaning of Allah's word " , " is the muhjim who devote themselves to Allah and His Messenger, who live in Medina and have no source of income. " , " they are unable to work; " , " That is, other people who are unaware of their situation believe they are wealthy, because they always take care of themselves in terms of dress, appearance, and speech; " , " You (Muhammad) recognize them by their characteristics, which can only be recognized by the people of ul al-albb through their attributes; " , " They do not demand things forcibly and are not interested in burdening others with unnecessary items. Because whoever asks while still possessing something that could dissuade him from asking, is asking in a coercive manner.

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Sumadi Suryabrata, *Metodologi Penelitian*, Jakarta: PT. Raja Grafindo Persada, VOL. XIII.

³⁴

Kementerian Agama R.I, *Al-Qur'an Dan Terjemahnya* (Solo: Qomari, 2014).

Ibn Kar says in his interpretation of this verse that the meaning of His statement “لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ” was, muhjirm who devoted their lives to Allah and His Messenger, who reside in Medina and lack a source of income; “لَا يَسْتَطِيعُونَ ضَرْبًا” They were unable to earn a living.; “يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ” because they always took care of themselves, both physically and verbally, other people who were unaware of their position believe they were wealthy.; “تَعْرِفُهُمْ بِسِيمَاهُمْ” You (Muhammad) distinguished them by their features, which were unique to the inhabitants of ul al-abb.; “لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا” They did not make obnoxious requests and did not wish to burden others unnecessarily. Because whomever asked when he still possessed something that could dissuade him from asking, he was asking forcibly.³⁵

It was transmitted from the Prophet by Abu Hurairah r.a.,

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لَيْسَ الْمِسْكِينُ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ، وَلَا اللَّقْمَةُ وَاللَّقْمَتَانِ إِنَّمَا الْمِسْكِينُ
الَّذِي يَتَعَفَّفُ (متفق عليه)³⁶

Meaning:

“It is not the destitute who travel back and forth in search of a few dates or a bribe or two (food). However, the impoverished (in reality) are those who refuse to ask (despite the fact that they are poor people in desperate need) in order to keep their self-respect.” (Muttafaq ‘Alaih)

2) QS al-Nisa’/4: 6,

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﴿وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ
وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبَرُوا ۚ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ
بِالْمَعْرُوفِ ۚ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ ۚ وَكَفَىٰ بِاللَّهِ حَسِيبًا﴾

Meaning:

“Test the competence of the orphans until they reach a marriageable age. Then if you feel they are capable of sound judgment, return their wealth to them. And do not consume it wastefully and hastily before they grow up to demand it. If the guardian is well-off, they should not take compensation; but if the guardian is poor, let them take a reasonable provision. When you give orphans back their property, call in witnesses. And sufficient is Allah as a ‘vigilant’ Reckoner.”³⁷

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³⁵ Imād al-Dīn Abū al-Fidā’ Ismā’īl ibn Kašīr al-Qurasyī Al-Dimasyqī, Tafsīr Al-Qur’ān Al-‘Aẓīm, Juz 1 (Cairo: Dār al-Ḥadīṡ, 1990).

³⁶ Abū Zakariyyā, Yahyā Ibn Syaraf Al-Nawawī, Riyāḍ Al-Ṣāliḥīn.

³⁷ Kementerian Agama R.I, Al-Qur’an Dan Terjemahnya (Solo: Qomari, 2014).

The verse above makes recommendations for preserving the sanctity of self-esteem through marriage and forbids forcing slaves to commit prostitution solely for the purpose of obtaining temporary material benefits. Indeed, what is with Allah is more beneficial and durable for those who believe.

For those who are not financially able to marry, they can use the 'iffah method or guard their honor in other ways, such as avoiding factors that stimulate lust. Because lust can be ferocious when there is a lot of stimulation, and will dim when there is less stimulation. Additionally, by utilizing time productively, as excessive free time frequently results in deviant behavior. Thirdly, by enhancing the spiritual dimension through extensive dhikr to Allah and the establishment of prayer. Alternatively, with knowledge, by socializing with good friends and conversing with scholars. Additionally, one of the most effective ways to protect oneself from the influence of lust is to fast.

يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصَرِ، وَأَخْصَنُ
لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وَجَاءٌ.⁴⁰

Meaning:

"O youths, whoever among you is able to have a family, let him marry, for it lowers the gaze and preserves the privates more. Whoever is not able to do so, let him fast, because that can control him. (Muttafaq Alaihi)"¹⁸

2) QS al-Nur/24: 60,

﴿وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ
غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَغْفِنَنَّ خَيْرٌ لَّهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾

Meaning:

"As for elderly women past the age of marriage, there is no blame on them if they take off their 'outer' garments, without revealing their adornments. But it is better for them if they avoid this 'altogether'. And Allah is All-Hearing, All-Knowing."⁴¹

The verse explains that because elderly women who have reached menopause and have lost their desire for men have lost their attractiveness, it is not a sin for them to remove their outer garments as long as they do not intend to show off their genitals or reveal jewelry. However, they benefit from continuing to wear these outer garments as a form of honor guarding. Because hijab and honor guard are inextricably linked, and Islam believes that the best way to maintain honor is to minimize temptation and create a barrier between stimulation and lust.⁴²

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⁴⁰ Ahmad ibn Hajar ibn 'Alī Al-'Asqalānī, *Bulūg Al-Marām Min Adillat Al-Aḥkām, Kitāb Al-Nikāh*, ed. by Tahqiq by Samīr ibn Amīn Al-Zuhairī (Mekah: Wakalah al-Furqan, t.th).

⁴¹ ²³ *Al-Qur'an Dan Terjemahnya*.

⁴² Anwar Al-Bāz, *Al-Tafsīr Al-Tarbawī Li Al-Qur'ān Al-Karīm* (Cairo: Dār al-Nasyr li al-Jāmi'āt, 2007).

Thus, covering the genitals completely and completely is preferable and more important to preserve honor and to act prudently, even for those who have been granted relief. It demonstrates the critical nature of retaining *Siri'*, self-respect, and honor.

2. A Review of Surah Yusuf

Surah Yusuf was derived from the surah's central character, the Prophet Yusuf a.s. Surah Yusuf has no other name. This surah's name has been known since the Prophet's time. The surah's title is also consistent with its content, which details the life of the Prophet Yusuf a.s. In contrast to the other prophets, his story is told exclusively in this surah. In surah al-An'm and surah al-Mu'min (Gafir), his name - just a name - is mentioned.⁴³

This surah contains 111 verses, 1776 words, and 7166 letters and is classified as a Makkiyah surah by scholars.⁴⁴ Surah Yusuf is ranked 12th (twelfth) in the muaf al-order Qur'an's of recitation and 52nd (fifty-second) in the order of descent. This sura was revealed following the sura Hd, whereas the sura Hd was revealed following the sura Yunus. The three suras are ordered sequentially between surah al-Taubah and surah al-Ra'd based on direct instructions (*tauqif*) from the Prophet.⁴⁵

According to al-Baihaqi, a Jew once converted to Islam after hearing Yusuf's story, because it contained the knowledge and information he possessed.⁴⁶

According to Muhammad Abdel Haleem, the Qur'an does not contain a continuous narrative of history. It is not a continuation of Sra 11; it concludes before the conclusion of Sra 12 and does not continue in Sra 13. As is the case with other similar stories in the Qur'an, this one is *min anba' al-rsul* – that is, stories of the apostles intended to strengthen the Prophet and the believers and to guide them.⁴⁷

This means that this story does not form part of an ongoing historical relationship in the Qur'an. It does not begin with sura 11 (Hd); it concludes before sura 12 (Yusuf) and does not continue with sura 13 (al-Ra'd). As with other similar stories in the Qur'an, this story is one of the apostles' stories intended to strengthen the Prophet's heart and to guide the believers.⁴²

Surah Yusuf verses 1-2 contain an explanation of the Qur'an's revelation and the critical nature of understanding it. In verse 3, Allah says, using first person plural pronouns, "By revealing this Qur'an to you, we tell you the best story."⁴⁸ Verses 4-6 are the prologue to Joseph's story, providing a synopsis of what follows.⁴⁴ In verse 4, Joseph informs his father about his dream. In verses 5 and 6, Ya'kub warns Yusuf not to tell his brothers about his dream, as they may plot against him. Ya'kub interpreted the dream as

⁴³ M. Quraish Shihab, *Tafsir Al-Mishbah: Pesan, Kesan Dan Keserasian Al-Qur'an*, Cet. VII (Jakarta: Lentera Hati, 2007).

⁴⁴ Zaid ibn Muhammad Al-Rumānī, *Min Kunūz Al-Qur'ān Al-Karīm: Waqafāt, Fawā'id, Laṭā'if, Riyād: Dār Ṭawīq* (Riyād: Dār Ṭawīq, 2004), VOL. 2.

⁴⁵ Jalāl al-Dīn 'Abd al-Rahmān Al-Suyūṭī, *Al-Itqān Fī 'Ulūm Al-Qur'ān*, Cairo: Maktabat Al-Taufiqiyah, t.Th., 1.

⁴⁶ Muḥammad ibn Abū Bakar 'Abd al-Qādir Rāzī, *Mukhtār Al-Ṣiḥāḥ*, Dar al-Had (Cairo).

⁴⁷ Muhammad Abdel Haleem, *Understanding the Qur'an: Theme and Style* (London: B. Tauris Publisher, 2001).

⁴⁸ R.I., *Al-Qur'an Dan Terjemahnya*.

a prophecy about Yusuf and Ya'kub's family having a bright future. Verses 7–101 recount episode after episode of this story, which concludes in the Qur'an with the arrival of Ya'kub a.s. and his family in Egypt. Verse 102 is a direct commentary on the story, stating that it was a revelation to the Prophet Muhammad regarding matters that he and his people were previously unaware of. While verses 103-111 are general comments on the prophets' da'wah and the disbelievers' response, they emphasize that the prophets always have a good and bright future, namely lessons to be learned from their stories in the Qur'an.⁴⁹

Surah Yusuf is so named because it is centered on the life of the Prophet Yusuf a.s. This history is one of the unseen revelations to the Prophet as a miracle, as the Prophet had never heard of or knew anything about the Prophet Yusuf a.s. prior to the revelation of this surah. From the Prophet Yusuf a.s. story, the Prophet takes 'ibrah and numerous lessons. It is also a source of comfort and solace for him in the face of numerous trials, challenges, and obstacles encountered while carrying out his mission to uphold Allah swt's religion.

What makes Yusuf's story unique is that it does not portray him as a prophet. Indeed, it is mentioned in sura Gfir. Whereas in Surah Yusuf, he is depicted as a more ordinary human figure who has encountered various types of life difficulties since childhood and has overcome them successfully. This story does not emphasize his miraculous abilities as a prophet, but rather portrays him as an ordinary human being who fears Allah swt. This is an excellent lesson for anyone who takes the time to read and contemplate it.

3. The Value of *Siri'* in Surah Yusuf

The importance of *Siri'* or self-respect is so prominent that it can be considered the central theme of Yusuf a.s. story in Surah Yusuf as a unified theme unit in one episode. From verses 23 to 35, the following sequence of events occurs:

وَرَاوَدْتُهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَغَلَّقَتِ الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ
إِنَّهُ رَبِّي أَحْسَنَ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ٢٣ وَلَقَدْ هَمَمْتُ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ
رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ ٢٤ وَاسْتَبَقَا الْبَابَ
وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ سُوءًا إِلَّا
أَنْ يُسَجَّنَ أَوْ عَذَابٌ أَلِيمٌ ٢٥ قَالَ هِيَ رَاوَدْتَنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِّنْ أَهْلِهَا إِنْ كَانَ
قَمِيصُهُ قُدٌّ مِّنْ قَبْلِ فَصَدَقَتْ وَهُوَ مِنَ الْكَاذِبِينَ ٢٦ وَإِنْ كَانَ قَمِيصُهُ قُدٌّ مِّنْ دُبُرٍ فَكَذَبَتْ
وَهُوَ مِنَ الصَّادِقِينَ ٢٧ فَلَمَّا رَأَى قَمِيصَهُ قُدٌّ مِّنْ دُبُرٍ قَالَ إِنَّهُ مِنْ كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ
٢٨ يُوسُفُ أَعْرَضَ عَنْ هَذَا وَاسْتَغْفِرِي لِذَنبِكِ إِنَّكِ كُنْتِ مِنَ الْخَاطِئِينَ ٢٩ * وَقَالَ نِسْوَةٌ
فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ فَتْمَهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِينٍ ٣٠

⁴⁹ Abdel Haleem.

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَأً وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا
وَقَالَتْ أَخْرِجْ عَلَيَّ فَلَمَّا رَأِيتهَا أَكْبَرْتَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا
إِلَّا مَلَكٌ كَرِيمٌ ٣١ قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ وَلَقَدْ رَاوَدْتُهُ عَنْ نَفْسِهِ فَاسْتَعْصَمَ وَلَئِن
لَّمْ يَفْعَلْ مَا أُمِرُهُ لَأُتْسَجِنَنَّ وَلَيَكُونُنَّ مِنَ الصَّغِيرِينَ ٣٢ قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا
يَدْعُونَنِي إِلَيْهِ وَإِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ الْجَاهِلِينَ ٣٣ فَاسْتَجَابَ لَهُ
رَبُّهُ فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ٣٤ ثُمَّ بَدَأَ لَهُمْ مِّنْ بَعْدِ مَا رَأَوُا الْآيَاتِ
لَيَسْجُنَّنَّهُ حَتَّىٰ جِئَ ٣٥

Meaning:

23. And the lady, in whose house he lived, tried to seduce him. She locked the doors 'firmly' and said, "Come to me!" He replied, "Allah is my refuge! It is 'not right to betray' my master, who has taken good care of me. Indeed, the wrongdoers never succeed.

24. She advanced towards him, and he would have done likewise, had he not seen a sign from his Lord. This is how We kept evil and indecency away from him, for he was truly one of Our chosen servants.

25. They raced for the door and she tore his shirt from the back, only to find her husband at the door. She cried, "What is the penalty for someone who tried to violate your wife, except imprisonment or a painful punishment?"

26. Joseph responded, "It was she who tried to seduce me." And a witness from her own family testified: "If his shirt is torn from the front, then she has told the truth and he is a liar.

27. But if it is torn from the back, then she has lied and he is truthful."

28. So when her husband saw that Joseph's shirt was torn from the back, he said 'to her', "This must be 'an example' of the cunning of you 'women'! Indeed, your cunning is so shrewd!

29. O Joseph! Forget about this. And you 'O wife'! Seek forgiveness for your sin. It certainly has been your fault."

30. Some women of the city gossiped, "The Chief Minister's wife is trying to seduce her slave-boy. Love for him has plagued her heart. Indeed, we see that she is clearly mistaken."

31. When she heard about their gossip, she invited them and set a banquet for them. She gave each one a knife, then said 'to Joseph', "Come out before them." When they saw him, they were so stunned 'by his beauty' that they cut their hands, and exclaimed, "Good God! This cannot be human; this must be a noble angel!"

32. She said, "This is the one for whose love you criticized me! I did try to seduce him but he 'firmly' refused. And if he does not do what I order him to, he will certainly be imprisoned and 'fully' disgraced."

33. Joseph prayed, "My Lord! I would rather be in jail than do what they invite me to. And if You do not turn their cunning away from me, I might yield to them and fall into ignorance."

34. So his Lord responded to him, turning their cunning away from him. Surely He is the All-Hearing, All-Knowing.

35. And so it occurred to those in charge, despite seeing all the proofs 'of his innocence', that he should be imprisoned for a while.⁵⁰

These verses speak plainly about the situation and condition of *Siri'*, the extremely rare preservation of honor and self-respect. A situation and condition from which few people, except those who receive direct protection from Allah swt, can escape. Situations and circumstances that exemplify the conflict between good and evil, trust and betrayal, self-respect preservation and carelessness.

The wife of al-'Azz used the expression "Haita lak," which translates as "Come closer to me!" or, according to M. Quraish Shihab's translation, "Come here, I am for you!"⁵¹ According to Sayyid Quub (d. 1966 M.), such a vulgar and open invitation was not the first time the woman made one, but it may have been her final invitation and seduction. How could he not, given that the young man shared his home with him and had reached the pinnacle of his maturity and maturity as a handsome and handsome young man. Similarly, the woman is growing older. Thus, there must have been numerous instances of seduction and light teasing preceding the dramatic, raunchy surprise that served as the event's climax.⁵²

According to Quraish Shihab, the woman may have observed the physical growth and development of Yusuf's soul on a daily basis. It was improbable that he would tire of sitting with her and inquiring about her life. And the woman realized she had fallen in love with Yusuf one day. His heart pounded when he saw him, and his mind was befuddled when he didn't. While he may initially be capable of harboring feelings, the desire to love eventually becomes uncontrollable. If he initially saw her as a teenager, his perspective has shifted to the point where, when he asks her to bring him a drink, he says, "Come closer!" Why should you abstain? "Sit next to me!" And so forth.⁵³ After numerous attempts at attracting attention and flirting, it reached a zenith when he devised a meticulous plan to trap Yusuf in order to satisfy his lust and desires.

Yusuf had not anticipated the situation being so critical. His lover – namely Allah swt. – who never leaves his mind is now more distinct; His numerous gifts appear instantly in his mind. Even in his shadow, the host, the woman's husband, demonstrates service and kindness. Yusuf immediately stated succinctly: I seek refuge in Allah (from

⁵⁰ R.I, *Al-Qur'an Dan Terjemahnya*.

⁵¹ M. Qurash Shihab.

⁵² Sayyid Qutub, *Fī Zilāl Al-Qur'ān, Jilid 4, Cairo/Beirut: Dar Al-Syuruq, XXXII, 2003.*

⁵³ M. Quraish Shihab.

your temptations and seductions). Indeed, my Lord has treated me well,⁵⁴ glorified me by rescuing me from the well, and then bestowed upon me this magnificent position. If I disobey my Lord's commands by betraying those who trust me, I will undoubtedly be wrong. Indeed, those who transgress Allah's boundaries will not prosper by doing what you've invited me to do.⁵⁵

The sequence of scenes from the case is clear based on the sequence of Qur'anic verses that describe it as follows:

- a. With hope and persistence, the woman invited Yusuf to commit lewd and indecent acts: And the woman who lives with him (Yusuf) seduces him.
- b. Requests and solicitations were planned in an atmosphere conducive to: And he shut the doors (meetingly).
- c. Extremely vulgar and audacious: Then he exclaimed, "Come nearer to me!"
- d. Yusuf prayed to Allah for protection against the woman's heinous intentions: "I seek refuge in Allah," Yusuf stated.
- e. Yusuf immediately remembered his Lord; whether the term *rabb* here refers to God (i.e. Allah swt.), who has always blessed him, or to lord,⁵⁶ namely the master who has asked his wife to glorify him in his palace: indeed, my lord (or my Lord) has treated me well.
- f. Yusuf taught al-'Aziz's wife a valuable lesson: it would be unjust to ask her to perform such an act, tyrannizing her husband for betraying him, and unjust to Yusuf if he responded: Surely no one will be fortunate (escaped) - unjust people.
- g. The woman's desire has reached an abysmal zenith: And indeed, the woman has expressed her desire for him (Yusuf).
- h. However, Allah swt. is guarding the young man in order for him to become an example and *ibrah* in matters of chastity and self-respect and honor: And Joseph wished for him as well if he did not see the sign of his Lord. - Allah protected Joseph from all forms of ugliness and abominations because he was chosen to be a prophet of guidance: Thus, We protected him from evil and abominations. Indeed, he (Yusuf) is a chosen servant of Ours.
- i. Yusuf attempted to flee the woman by running to the door, but the woman pursued him and attempted to stop him: and both raced towards the door.
- j. He yanked Yusuf's shirt back, because he didn't simply give up; he attempted to coerce Yusuf, and the woman yanked his shirt (Yusuf) from behind, tearing it. The door swung open unexpectedly, and it was her husband who appeared. The woman then pretended to be innocent, despite the fact that she was clearly after Yusuf, and they both discovered the woman's husband at the door. When she became suspicious of herself, the woman immediately shifted all blame to Yusuf and requested that he be sentenced to prison or other painful sanctions., apart from being imprisoned or (punished) with a painful torment?"
- k. Yusuf, in a suspicious manner, attempts to reveal to the husband the nature of his wife: "He is the one who seduces me and seduces me," he (Yusuf) says.

⁵⁴ M. Qurash Shihab.

⁵⁵ Qutub.

⁵⁶ Muhammad Mutawalli Al-Sya'rāwī, *Tafsīr Al-Sya'rāwī*, Cairo: Akhbar Al-Youm, 1991, xi.

- l. A witness presents tangible evidence in order to ascertain what is true and false. If Yusuf's shirt is torn from behind, he is fleeing him. However, if it is torn from the front, it indicates that he is the one who arrives and desires her. And it turned out that the witness, who came from al-'Aziz's wife's family, witnessed concrete evidence confirming Yusuf's truth and innocence, as well as establishing the falsity of al-'Aziz's wife's statement if he was found to be the one who seduced: According to a witness from the woman's family, "If the shirt is torn in the front, the woman is correct, and he (Yusuf) is a liar." And if his shirt is torn in the back, then the woman is a liar, and he (Yusuf) is one of the truthful." When he (the woman's husband) noticed that his (Yusuf) shirt was torn in the back, he said, "Indeed, this is your trick." Your deception is truly amazing."⁵⁷
- m. After the proving process concluded and the issue became clear, the woman's husband had no choice but to say: O Yusuf, "Forget this, and (my wife) seek forgiveness for her sins, for you are among the guilty." Specifically, O Yusuf, forget about this problem and case; you do not need to discuss it or inform others. Regarding you, my wife, please pardon me for my sins, as it is obvious to me that you are a guilty person () who willfully commits forbidden acts. In this context, the Qur'an uses the term " " rather than " ". According to al-Rz, the distinction between the two terms is as follows: al-mukhi' is a person who intends to do the truth but discovers that he was incorrect, resulting in a mistake, whereas al-khi' is a person who intends to do an inappropriate and forbidden act on purpose.⁵⁸ As a result, wallahu A'lam.

Some scholars clarified regarding Yusuf' "desire"

Allah stated in, QS Yusuf/12: 24,

وَلَقَدْ هَمَّتْ بِهٖ وَهَمَّ بِهَا لَوْلَا اَنْ رَّا بُرْهَانَ رَبِّهٖ كَذٰلِكَ لِنَصْرِفَ عَنْهُ السُّوْءَ وَالْفَحْشَآءَ
اِنَّهٗ مِنْ عِبَادِنَا الْمُخْلَصِيْنَ

Meaning:

"She approached him, and he would have done the same thing if he had not seen a sign from his Lord. This is how We protected him from wickedness and indecency, for he was indeed one of Our chosen slaves."⁵⁹

The term "willing" here refers to lust. Was Yusuf also passionate and lustful for Zalikha, al-'Aziz's wife, who had seduced and seduced him?

The commentators, both classical and contemporary, have debated this issue extensively, and some of them are trapped in israiliyat stories that depict Yusuf as a man consumed by passions who appears to disregard his Lord's warnings. A mythical image replete with false narratives that make no sense.⁶⁰ The author will not discuss the

⁵⁷ 'Abd al-Ḥamīd Muḥammad Al-Ḥāsyimī, *Lamaḥāt Naḥsiyyah Fī Al-Qur'ān Al-Karīm* (Mekah: Rābiṭah al, 1402).

⁵⁸ Rāzī.

⁵⁹ R.I, *Al-Qur'an Dan Terjemahnya*.

⁶⁰ Quṭub.

israiliyat narratives, but will instead focus on the scholars' interpretations of the terms "willing" or "desire" in the verse above.

To begin, there is an opinion that Joseph had a desire and a will for the woman in his heart, but he did not obey.

The law is analogous to people who intend to do something but fail to do so. He would have obeyed his will and committed this heinous act had he not seen the evidence from his Lord. Among others, al-Zamakhsyari (d. 538 H/1143 AD) expressed this view. He continued, "How could a prophet desire to commit immoral acts?" The answer is that his soul has a proclivity for action as a result of the impetus of a youthful passion, a proclivity comparable to will and desire. However, he was able to correct it after seeing a sign from his Lord. If not for the enormous tendency known as "hamm" (desire), the individual would not have been praised by Allah for successfully restraining and controlling it. Because a person's patience can be measured in terms of the magnitude of the test they face. If Yusuf's will was as determined as Zalikha's, Allah would not have commended him by including him among His chosen servants.⁶¹

Hamid al-Tahir quotes al-Qusyair as saying that Yusuf experienced hamm, which is character movement without a strong determination to act. A servant is not punished for having such an experience. Individuals who fast occasionally fantasize about drinking cold water and eating delectable food. If he does not eat or drink, or if he does not make the decision to do so, he is not punished for that passage of thought in his soul. Yusuf's vision diverted his attention away from that desire, preventing it from developing into a strong desire.⁶²

Ab al-Sa'd (d. 982 H) stated the same thing in his explanation of Yusuf a.s.'s "desire."⁶³ And it is backed up by Imam Ahmad's opinion, as quoted by Ibn Taimiyah (d. 728 H), who stated: "Hamm (desire) is of two types: hamm, which is a faint desire, and hamm, which is a strong desire." Additionally, an authentic hadith states that if a servant wishes to do something bad, nothing is recorded; however, if he refrains for the sake of Allah, one good deed is recorded for him. If he is aware of it, then one negative thing is recorded against him. However, if he does not leave it for the sake of Allah, it is not recorded as good or bad for him. And Joseph possessed *hamm*, but he rejected it in the name of Allah, and as a result of his sincerity, Allah turned away from him ugliness and abominations.⁶⁴

Second: The opinion that Yusuf's hamm here refers to the desire to defeat him.

Rasyd Ridha in Tafsir al-Manar concurs, stating that the woman's motivation was not to commit heinous and indecent acts, but to exact revenge for Yusuf's refusal to fulfill her desires. He intended to beat and injure Yusuf, his master and owner of the palace, for insulting him. Similarly, Yusuf was determined to retaliate in order to defend

⁶¹ Al-Zamakhsyari, *Jarullāh Abū Al-Qāsim Maḥmūd Ibn 'Umar Al-Kasasyāf*, Riyād: Maktabah Al-'Ubaikān, 1998, III.

⁶² Hāmid Aḥmad Al-Ṭāhir, *Ṣaḥīḥ Qaṣaṣ Al-Qur'ān*. Translate by Umar Muḥtahid. *Kisah-Kisah Dalam Al-Qur'an: Berdasarkan Riwayat-Riwayat Sahih Dan Diperkaya Hikmah Di Balik Kisah*, Jakarta: Ummul Qura, 2018, II.

⁶³ Abū al-Su'ūd ibn Muḥammad Al-Ḥanafī, *Tafsīr Abū Al-Su'ūd*, vol. 3 (Riyād: Maktabah al-Riyād al-Ḥadīṣah, t.th).

⁶⁴ Taqiy al-Dīn Ibn Taimiyah, *Al-Tafsīr Al-Kabīr*, Beirut: Dar Al-Kutub Al-'Ilmiyah, t.Th., v.

himself, resulting in a near-shootout. However, Joseph suddenly saw a sign from his Lord, which the woman could not see, telling him that fleeing the situation was the best course of action.⁶⁵

According to Sayyid Thanthawi, Rasyd Ridha's opinion has no basis in the editorial or contextual context of the verse, either explicitly or implicitly.⁶⁶ And, according to Quraish Shihab, this opinion may stem from a reluctance to describe an inappropriate act against a prophet's figure. This is a good thing; however, there are no indications of this in the editorial or the context of this verse.⁶⁷

Third: The belief that Joseph never possessed a hamm at all, as he had witnessed evidence and signs from his Lord.

Al-Qurthubi (d. 671 H) quotes Ab 'Ubaidah as saying that the sentence structure and editorial style of this verse are taqdim and ta'khir (preferring words or phrases which are usually at the end and vice versa). Thus, the context implies that if he did not see the evidence and signs of his Lord, he must have willed to him. This means that in reality, Yusuf lacked any will in this matter; he acted solely for the purpose of ensuring the prophets' deaths.⁶⁸ That, let alone the fall, desire, and closeness, never occurred, according to al-Ṭabāṭabā'ī.

The editorial arrangement of the verse is purposeful in that it demonstrates that Yusuf a.s. is a normal man with a desire (in women). If he does not see a sign from his Lord, he will continue to have that desire. However, because he saw the sign first, the desire did not exist.⁶⁹ Thus, he lacks desire not due to incapacity or impotence, but rather due to religious and faith factors, specifically fear of Allah swt.⁷⁰

This is also the position of AbuHayyan (d. 745 H) in his commentary, *al-Baḥr al-Muḥīṭ*,⁷¹ and al-Syinqīṭī (d. 1393 H) in his interpretation of *Adwa' al-Bayan*.⁷²

These are just three of the numerous interpretations and perspectives on Joseph's desires and wills. These three positions are deemed to be more logical and rational in this matter, and thus there is no need to discuss alternative interpretations that are frequently influenced by *israiliyat* news,⁷³ the majority of which contradict logic and common sense and are contrary to the nature of society or the safeguarding of the prophets against disobedience and the causes of disobedience.

⁶⁵ Sayyid Muḥammad Rasyīd Riḍā, *Tafsīr Al-Manār*, Vol. II (Cairo: Dar al-Man, 1942).

⁶⁶ Muḥammad Sayyid Ṭantāwī, *Al-Tafsīr Al-Wasīṭ Li Al-Qur'ān Al-Karīm*, Dār al-Ma' (Cairo, 1993).

⁶⁷ M. Qurash Shihab.

⁶⁸ Abū 'Abdillāh Muḥammad Aḥmad ibn Abū Bakr Al-Qurṭubī, *Al-Jāmi' Li Ahkām Al-Qur'ān*, Beirut: Mu'assasah Al-Risalah, 2006, XII.

⁶⁹ Al-Sya'rāwī, XI.

⁷⁰ Sāyir ibn Halīl Al-Misbāh, *Awā'id Al-Sya'Rāwī: Fawā'id Tafsīriyyah Wa Bayāniyyah*, Cet. I; t., 1428.

⁷¹ AbūḤayyān Andalūsī, *Tafsīr Al-Baḥr Al-Muḥīṭ* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1993).

⁷² Muḥammad al-Amīn ibn Muḥammad al-Mukhtār al-Jakīnī Al-Syinqīṭī, *Aḍwā' Al-Bayān Fī Ḍāh Al-Qur'ān Bi Al-Qur'ān*, Jeddah: Dār 'Ālam Al-Fawā'id, t.Th., VOL. 3.

⁷³ M. Qurash Shihab.

Al-Razī chose the third opinion and stated that it was supported by commentators on the basis of numerous arguments and arguments stating the prophets' imah (maintenance) from immorality.⁷⁴ Likewise, in the author's opinion.

According to al-Syinq, the Qur'an explains about Yusuf's cleanliness in avoiding inappropriate intentions and actions. That is, through the testimony of the parties involved, God's testimony, and the Devil's acknowledgment of Joseph's holiness.⁷⁵ The following individuals or parties are involved in these issues and cases:

- a. The Prophet Yusuf himself, al-'Aziz (Zalikhah wife's) and her husband, the invited women, and witnesses.
- b. As Allah swt. has stated in verses 26 and 33, Yusuf a.s. will be innocent in the case against him.
- c. Al-'Aziz's wife confesses in front of the women he invites, verse 32; and his confession to the king during a re-investigation of his case, verse 51.
- d. Verse 28-29, Confession of the woman's husband
- e. Verse 26-27, witness testimony from the woman's family
- f. While Allah swt. attests to Yusuf a.s. purity 's in verse 24,
- g. Regarding the Devil's remark defending Joseph's holiness, The devil has made it abundantly clear that he will be incapable of deceiving the chosen servants. While Allah swt. has declared Yusuf a.s. to include His chosen servants, as mentioned in verse 24 above.⁷⁶

All of the preceding arguments demonstrate Joseph's detachment from inappropriate things.⁷⁷ According to Al-Razi, those who have alleged Yusuf a.s. involvement 's in the scandal, if they are believers, they should be willing to accept Allah swt. testimony 's regarding Joseph's holiness. However, if they are Satanists, they should accept Satan's own testimony for Yusuf a.s. holiness 's in this case,⁷⁸ as described above.

Scholars have identified several critical factors that contributed to Yusuf's upholding of honor and dignity, including the following:

- a. Allah has endowed men with a variety of characteristics, including the love of lust. Yusuf, on the other hand, immediately responded, "I seek refuge in Allah."
- b. Joseph was an adolescent. Of course, if he were an old geezer, he would not receive such praise. Indeed, Allah adores a young man who repents. Allah will extol him before the angels, saying, "Look at this servant of mine; he has abandoned his lust for me." I admire obedient men, but my joy is greater in obedient youth."
- c. He is an adolescent who is still virginal. If he is married and has children, the praise he receives will be different.
- d. He is an alien. Individuals who live abroad are typically more receptive and susceptible to being influenced by their lustful invitations than mukim. That is why

⁷⁴ Fakhr al-Dīn Al-Rāzī, *Tafsīr Maḥāṭib Al-Gaib*, Beirut: Dār Al-Fikr, 1981, xviii.

⁷⁵ Al-Syinqī, VOL. 3.

⁷⁶ R.I, *Al-Qur'an Dan Terjemahnya*.

⁷⁷ Al-Syinqī, VOL. 3.

⁷⁸ Al-Rāzī, xviii.

communities with a smaller population will be more organized, as members will know one another. Thus, the villagers' morale is relatively higher than that of city dwellers, because they know one another in the village, whereas in the city, this is not the case.

- e. The woman who seduces him is not an unattractive woman, but a woman of rank and position.
- f. Neither is a woman hostile toward him. Rather than that, the woman desired and submitted to him. Naturally, this circumstance made it easier for Yusuf to commit sins if he so desired.
- g. He made no inquiry. However, it was the woman who invited, had closed the doors, and was certain Joseph would not speak. And there is no one else in the house.
- h. Yusuf does not have to worry about the woman reporting, because she desired to, and thus would be trapped by her own actions if she did.
- i. Yusuf was a *mamluk* (slave) whose master oversaw his affairs. They have even been threatened with detention if they refuse to comply.⁷⁹

In addition to the points made previously, it should be noted that the woman invited him to do it in his own home, which he had meticulously prepared, so there was no need to fear being discovered. It's a different story if they're invited to another location, where they risk being caught red-handed. Second, that it was the lovely woman who immediately invited him, removing the psychological impediment from the man's side. It's different if a man invites you; there is a sense of fear and anxiety; perhaps he declines, becomes angry, or even calls out for assistance to neighbors and guards.

All of the circumstances and circumstances mentioned above are critical factors that paved the way for Yusuf to accept the immoral invitation. However, due to the ingrained principles of faith, *Siri'*, honor, and self-respect in his soul, Yusuf was able to refuse resolutely and evade the extremely difficult test. A very rare test – if one refuses to say no – can be passed

E. Concluding Remarks

As a result, *Siri'*'s values are inextricably linked to Islamic sex education. That instilling the value of *Siri'* at a young age can help prevent sexual deviations. Promiscuity among some of our young people is caused by the erosion of the value of *Siri'* or the value of 'iffah and guarding honor from within their souls, in addition to the diminishing value of faith.

Islam is a religion that upholds the dignity of the individual. Allah has established numerous rules in the Qur'an and Hadith that prohibit humans from dishonoring others and destroying their own honor. The ethics governing relations between opposite sexes in Islam are aimed at preserving human honor.

Islamic laws governing interactions between opposite sexes do not apply exclusively to non-mahrams. Even between fellow mahrams, Islam has done an excellent job of preventing undesirable events from occurring.

⁷⁹ 'Azzām Hadabā and Abd al-Karīm Zaidān, *Qiṣṣah Yūsuf a.s. Bain Al-Qur'ān Wa Al-Taurāt Al-Mustafād Min Qiṣaṣ Al-Qur'ān Li Al-Da'wah Wa Al-Du'āh*, Beirut (t.t.: t.p., Mu'assasah al-Risālah).

In Islam, it is recommended to keep children's bedrooms separate from their parents, including their opposite sex siblings. Rasulullah saw and said, "Order your children to pray at the age of seven, to be beaten at the age of ten, and to have their beds separated." (Abu Dawud's narration, judged to be a hasan hadith a)

According to al-Manw, as cited by Muaf al-'Adaw, separating children's beds into separate rooms once they reach the age of ten years is a form of protection against the temptation of lust, even if they are siblings. Meanwhile, al-b argues that by combining the command to pray with the command to separate their beds in the preceding hadith, he is educating them to always follow Allah's commands and avoid His prohibitions, as well as teaching them how to coexist peacefully. It is a dispute between brothers and sisters, who are also mahrams. Additionally, those who are not mahrams.

Rasulullah forbade a man from secluding himself with a foreign or non-mahram woman unless the woman was accompanied by her mahram. According to an authentic hadith, "a man should not seclude himself (alone) with a woman unless she is accompanied by a mahram." (Al-Bukhari and Muslim narrate)

Additionally, he stated, "Remember, no man is alone with a woman unless all three of them are devils." (Ahmad and al-Tirmi narrate).

Seclusion with a foreign woman can gradually lead to sinful behavior on the part of the man. The seclusion will aid in the expansion of the human lust instinct.

We should not dismiss this type of issue simply because we trust a male or female friend. Clearly, the consequences are dire. Individuals who are willing or agree to such actions have weakened their souls, lost their jealousy, and diminished their self-esteem or honor, as the Prophet stated. According to Slim ibn Abdullh ibn 'Umar, the Messenger of Allah said, "Three people for whom Allah has forbidden paradise are alcoholics (alcohol), disobedient children, and dayy, namely those who justify wrongdoing in their families." (Hon. Mr. Ahmad)

Adultery or acts that can lead to adultery are considered bad deeds in this context.

Al-ahab stated that a dayy is a person who is aware that an evil act (obscene and lewd or sexual harassment) is being committed against his family and then chooses to ignore or disregard it, regardless of the reasons or tendencies. Additionally, he stated that there is no benefit to a person who lacks jealousy in his family. According to the Lisn al-'Arabic dictionary, the word dayy has the following definitions: a person who is not jealous of his family members who are treated badly or sexually harassed.

Surah Yusuf has taught us about the dangers of seclusion between men and women who are not mahram, whether at home or elsewhere, for whatever reason or disposition. Because, despite the stark age and social status disparity between Yusuf and al-'Azz's wife, it appears as though even Yusuf has been adopted as a child, but – with the frequent occurrence of khalwat and Yusuf's increasingly macho appearance – that causes the woman to forget herself in the fire of love, and attempted to coerce Yusuf into lewd acts. You can imagine what would have happened if Joseph had not been a mukhla (chosen and preserved) servant of God. This should be a source of concern for Muslim families who employ domestic helpers or assistants, male or female, as numerous cases demonstrate.

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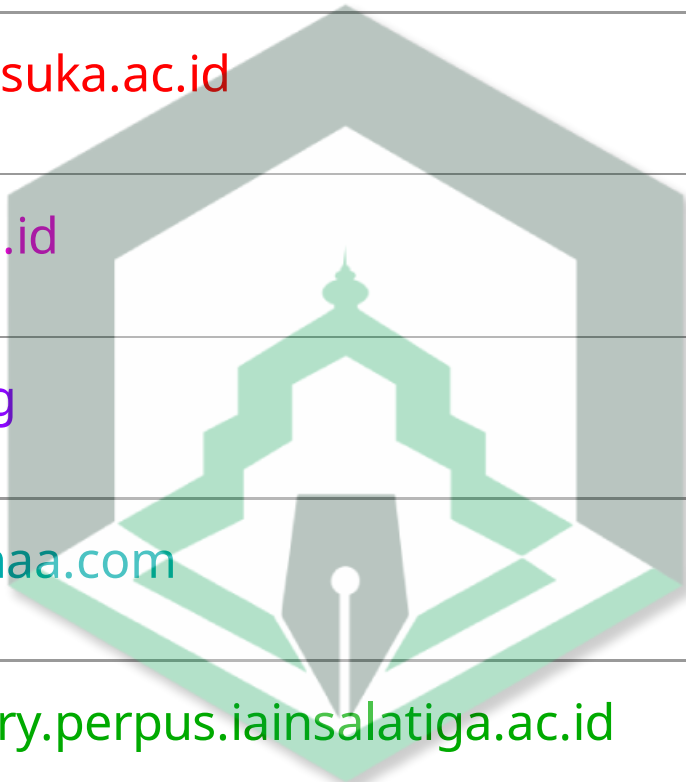
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