

Social Institutions in the Qur'an: Ethics and Culture of Student Association Ali Ash-Shabuni's Perspective in the Book of Rawa'iul Bayan

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Abstract

This research was motivated by the increasing lack of akhlakul karimah in the character of Indonesian Muslims. They commit acts forbidden in Islam, even to the level of adultery. The purpose of the study was to explain how a person should be ethical and get along correctly from the perspective of Ali Ash-Shabuni. The research method in this article uses qualitative research methods with the type of library research and uses the maudhu'i method, namely by collecting several related verses. The analysis used is descriptive-analysis. Data collection techniques are by collecting data and information such as journals, papers, books, news and other reading sources, especially in the book of Rawa'iul Bayan. The result of the study is that the ethics of association of the opposite sex who are not mahram are divided into six, first do not look at those that can cause slander. Second, do not make physical contact. Third, it is not lonely unless the woman is accompanied by a mahram. Fourth, do not speak which can cause slander. Fifth, for women Islam recommends wearing clothing that covers the entire body except the face and palms. Sixth, Islam forbids women to travel for a day and night without a mahram. In addition, there are three times that are highly recommended to ask permission when entering one's house or room, namely at dawn, the time after Dhuhr and after Isya', because at these times a person is vulnerable in a state of opening the aurat, resting, even being naked.

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Introduction

Islam is the only universal religion, which has talked about various problems of human life. One of them is the problem of promiscuity as is widely the case in modern times. Given the importance of good association for every Muslim person, Islam has placed it as the most important part of human life. Allah Almighty. sent the Prophet SAW to improve ethics, ethics and even social culture of mankind, including for teenagers in modern times. So, in a hadith it is strongly affirmed that one of the duties of the Prophet SAW. was to transform despicable morals into good ethics (Hernides, 2019): "From Abi Hurairah (ra), he said: The Prophet (peace be upon him) said: "I am sent only to perfect human morals." (HR. Bukhari). Today's teenagers as the next generation and the hope of the nation, do dishonorable things that can harm themselves, parents, and even others. They don't think about the consequences of what they do. Generally, the main goal of teenagers is only pleasure and satisfaction without paying attention and thinking about the negative effects of such despicable acts (Moh. Jalaluddin, 2022).

One example of despicable acts such as those contained in the Madura radar newspaper on August 26, 2021, about the rampant rudapaksa carried out between students. This incident occurred in Tlanakan sub-district, Pamekasan city. The victim was 14 years old and still a student at one of the area's public schools. The two perpetrators were not far apart from the victim, 15 years old and 20 years old. The perpetrator did not know the victim for long. After the target is drunk and unconscious, they perform rudapaksa (Basri, 2021). In addition to promiscuity that is rife among teenagers, no less surprising is the incident of abuse committed by fathers to their children.

A few years ago, this incident seemed impossible and never even thought possible. But this kind of event has often been shown on TV screens and can even be enjoyed by all circles,

On February 18, 2023, there was a rape of a biological child committed by the father with the initials DM who is one of the residents of Mekarsari Village, Naringgul District, Cianjur Regency, who had the heart to rape his own child almost every day. He admitted that he had been doing so since 2018 and had raped his biological daughter hundreds of times over the past five years. This happened because the father was lonely after divorcing his wife five years ago. Rape is committed inside the house when it is quiet or there is no one else. The perpetrator has been arrested and charged with article 81 paragraphs 1 and 3 of law number 17 of 2016 concerning child protection with a maximum penalty of 15 years in prison (Mustofa, 2023).

Promiscuity is an action or attitude carried out by individuals or groups that are not limited by the rules of law that apply in society. Promiscuity in the understanding of society is synonymous with bad behavior that can damage ethics and values in life. Moreover, in the era of progress and development of information and communication that is increasingly rapid today. Social ethics and culture are getting wilder and uncontrolled. There are several factors that cause this promiscuity to occur. First, factors from the family, including the lack of family education level, broken home and lack of family economy. The second factor is environmental factors, including unfavorable environmental conditions, internet abuse and negative peer influence. The third factor, namely from within. One of them is due to weak self-control (Verianty, 2022). A bad lifestyle will also cause promiscuity. As well as following today's clothing trends that are beyond reasonable limits. Most people do not pay attention to the social institutions of the Qur'an in terms of ethics and association. This is because people are not well informed about the correct social rules stipulated in Islamic Shari'a. Therefore, the purpose of this study is to provide information to the community, especially children and adolescents about how exactly the ethics and culture of one's association in the Qur'an and hadith

The author discusses more deeply about social institutions in Islam. Islam as a moderate and comprehensive religion, but why is it still happening in Indonesia where the majority of Muslims do actions that are not in accordance with shari'a and not in accordance with the rules of law that apply in society. Some related studies on the system of social behavior in the Qur'an and social culture include the ethics of communication in the Qur'an; analysis of Hasbi Ash-Shiddieqi's interpretation in tafsir An-Nur (Ismatulloh, 2017), adolescent association in the perspective of Islamic education (Hernides, 2019), promiscuity of the younger generation in the perspective of Islamic law: the Qur'an (Jalaludin & Azis, 2022), the system of male and female association according to the perspective of the Qur'an (Mardiah, 2019), and the social roles of men and women from the perspective of the Qur'an (Tohirin & Zamahsari, 2021).

This research is certainly different from some previous studies, because the work of Jalaluddin, Abdul Azis and Hernides focuses more on the promiscuity of adolescents, the work of Tohirin, Zamahsari and Ismatulloh focuses more on the social role and ethics of communication between men and women, and the work of Rodiatam Mardiah focuses more on the social system of Qur'anic perspective. While this research is focused on social institutions in the Qur'an, ethics and social culture of students perspective Ali Ash-Shabuni in the book *Rawa'iul Bayan*. Its straightforward, contextual, and easy-to-understand language is one of the reasons for choosing the book as a study in this study. Not only that, the systematic laws of verse in the Qur'an are also the reason why this book was chosen. Ali Ash-Shabuni also combined the arguments and opinions of the scholars of fiqh and their postulates, so that the explanation was broader and clearer. It is also equipped with the determination of chapters and verses of the Qur'an to be interpreted, word by word interpretation, global meaning, variety of qira'ah and l'rab, asbabun nuzul, gentleness of interpretation, legal content and wisdom tasyri'.

From the background above, this study focused on social etila in two ways. First, the ethics of association between other types of teenagers who are not mahrom and the ethics of a person when visiting the house or room of his brother, even his brother who is mahrom. By determining

the formulation of the problem as follows: 1) how the order of association between types, who are not mahrom; 2) how ethics when about to enter the room of others, both those who are not mahrom and mahrom, the perspective of Ali Ash-Shabuni in the book Rawa'iul Bayan. Based on the formulation of the problem above, the objectives of this study are: 1) explain the social order between types, which are not mahrom; 2) know and understand deeply the ethics of entering the space of others, whether mahrom or not, the perspective of Ali Ash-Shabuni in the book of Rawa'iul Bayan.

Method

Research in this paper uses qualitative research methods with the type of library research and uses the maudhu'i method, namely by collecting several related verses. While the analysis used is descriptive-analysis. For the preparation of this paper, collect data and information with the help of various sources, both primary data sources in the form of Rawa'iul Bayan books and secondary data sources in the form of journals, papers, theses and other reading sources. Especially those found in the Qur'an and hadith.

Results and Discussion

Biography of Ali Ash-Shabuni and Kitab Rawa'iul Bayan

His full name is Muhammad bin Ali bin Jamil Al-Shabuni. This scholar of exegesis was born in the city of Aleppo, Syria in 1347 H/1928 A.D. He was born into a pious and educated family. His father, Shaykh Muhammad Jamil al-Shabuni, was one of the senior scholars in Aleppo. He received his primary and formal education under the direct guidance of his father. After a long time in the world of education in Syria, he continued his education in Egypt, and completed his master's program at Al-Azhar University, in 1963 while living in Mecca, he became a permanent lecturer at the shari'ah faculty of um Al-Qura University and King Abdul Aziz University in Mecca (Ali, 2016).

One of his works is Rawa'i Al Bayan fi Tafsir Ayat Al Ahkam min Al-Qur'an which is commonly known as the interpretation of ahkam. It contains wonders about the verses of the law in the Qur'an. Compiled in two large volumes. This book is the best book ever authored by him, for these two volumes have brought together classic essays with abundant content and lush ideas and thoughts. In this book, he cited several discussions related to Islamic fiqh with the content of its ruling, so that the original ruling will be clearer and more understood by the community.

Code of Ethics in the Association of Ali Ash-Shabuni's Perspective

Before discussing in more detail the association between other types, we will first explain the relationship of mahrom according to Ali Ash-Shabuni. To find out in detail who are those who are called mahram, and vice versa, who are those who are not mahram.

1. Mahram Relationship Theory

The term mahram comes from the meaning haram, the opposite of the word halal. It means something forbidden and should not be done. In the dictionary Al-Mu'jam Al-Wasith it is mentioned that al-mahram is dzulhurmah (ذوالحرمة) i.e. women who are haram to marry. While mahram in terms is women who are forbidden to marry permanently, either because of relatives, breastfeeding or sexual factors (Azizah, 2018). The proposition about mahram, is found in the word of Allah surah An-Nisa' verse 23: "It is forbidden upon you (to marry) your mothers; your daughters ; your sisters, your father's sisters; your mother's sisters; daughters of your brothers and sisters; daughters of your sisters; your mothers who breastfeed you; milk sisters; your wives' mothers (in-laws); the children of your wife who are in your care from the wife you have interfered with, but if you have not interfered with her (and you have divorced), then it is not sinful for you to marry her; (and it is forbidden to you) the wives of your natural children (sons-in-law); and bring together (in marriage) two sisters who are brothers, except as has happened in the past; verily Allah is merciful." (Jonah, 2008).

In His Word, Allah describes mahrams who should not be married. It begins with the lafaz "wives of fathers", with which Allah abolished what was their tradition during jahiliyah, namely the

tradition of marrying the wives of their own fathers. This is a very despicable act, even very bad. Because how can someone marry his father's wife after his father's death even though she is his own mother (Ali, 2016). Then, Allah mentions in detail who is included in the mahram, namely mothers, daughters, sisters, aunts (from the paternal line), female aunts (from the maternal line), daughters of brothers, and daughters of sisters.

Mahram that is haram to marry is eternal divided into three parts, namely haram because nasab, haram because susuan, and haram because semenda (haram because there is a marriage relationship). First, haram because nasab. According to the verse above, women who are haram are married because nasab are divided into 7 groups, namely mothers, daughters, sisters, aunts from fathers, aunts from mothers, nieces and nephews from sisters. Including mothers is from grandmothers directly up, daughters are from grandchildren directly down, siblings are the biological fathers and mothers, and including aunts are from the top both from father and from mother (Ali, 2016). Second, it is illegal because of milk. Women who are haram to marry because of milk are divided into 7 groups, as is the case with mahram because of nasab. In this case it is based on the words of the Prophet (peace be upon him): "The haram because of milk he who is haram because of nasab".

Third, haram because semenda (haram because there is a marriage relationship). Women who are haram to marry because semenda are divided into 4 groups, namely his father's wife, his wife's son (son-in-law), his wife's wife (in-law), and his daughter's wife if his mother (wife) has been interfered with. His wife's mother (mother-in-law) will become a mahram solely because she has entered into a marriage contract with her daughter. Vice versa, a child will become haram because his mother has been interfered with. As it says in the verse above, "whom you have interfered with." An illegitimate father is legal to marry his wife's daughter (stepdaughter) whose mother has interfered with, whether the child is under the care of the father or not. While taqyid (restriction) in His word, "Allati fi hujurikum, which is in your responsibility", but only explains problems that have become habitual such as, a daughter who lives with her mother, while the mother has been mastered or has become the responsibility of the husband (stepfather), then automatically the child becomes his responsibility as well (Ali, 2016).

In Surah An-Nisa verse 23 it has been explained that there are women who are forbidden to marry for a while, that is, to make a marriage between two brothers. As in the word of Allah, "and (it is haram upon you) to make peace between two brothers". What the two brothers above mean is to follow their aunt either from the father's line or from the mother's line. As the Muslim narrated from Abu Hurayrah that the Prophet forbade the marriage of a woman with her aunt from the father and between a woman and her aunt from the mother. The Prophet said: "Surely if you do such a thing, then you break your kinship."

2. The Social Order Between Men and Women is Not Mahram

In the Big Indonesian Dictionary (KBBI), order is the applicable rule. Usually unwritten. Order can be derived from Islamic teachings, then adopted by the community as a system of values that bind community members in their social life. Among the things that are clearly regulated in Islam is to establish some boundaries of association between the sexes of men and women who are not mahram, in order to maintain honor, protect self-esteem and purity of heart. Social restrictions in Islam also serve to prevent adultery and slander. The biggest slander for a man is a woman and vice versa. The biggest slander for women is men. Therefore, Islam regulates the boundaries of association between men and women. (Febriyeni, 2023) also the only system that can guarantee peace of life and be able to regulate the relationship between men and women is by natural arrangement, namely the system of association of men and women in Islam.

The greatest culmination of slander between men and women who are not mahram is adultery, and when this adultery has become rampant in society, then Allah will hasten the punishment for them. In order to avoid this, there are some social boundaries between men and women. First, do not look at each other which can cause slander. As Allah says Surah An-Nur verse 30: "Say to

men who believe: 'Let them hold their eyes, and keep their genitals; such is holier to them, verily Allah knows what they do'.

The above verse gives the command for every man and woman to guard and hold his gaze to someone who is not a mahram to him. Commanded them to preserve their genitals from adultery and cover their aurat. Allah strongly insists on women not to show their jewelry except for mahrams and their close relatives (Ilham et al., 2022). Allah also insists on bowing one's eyes to whatever is forbidden, not subduing one's eyes to anything in general. This includes Ijaz bil hadzf, which is shortening sentences by removing some of them, because they are considered sufficiently understood by the person being spoken to (Ali, 2016).

Second, do not touch and have physical contact with the opposite sex who is not a mahram. Like not shaking hands with the opposite sex who is not a mahram. Third, do not be lonely (khalwat) in an empty place unless the woman is accompanied by her mahram (Badruzaman, 2014). This may cause bad slander from others. The Prophet said: "Never let a man and a woman idolize, unless she is accompanied by her mahram." (HR. Bukhari). In Saheeh Bukhari it is stated: "Let no woman travel for three days except with her mahram." Fourth, do not speak words that can cause slander for the opposite sex as Allah says surah Al-Ahzab verse 32: "Then do not submit in speaking so as to desire the one who has sickness in his heart and speak good words"

It is not permissible for men and women to speak to each other in a subtle tone and in a gentle voice. Because it can invite someone's martyrdom and it will approach adultery (Nadirah, 2017). Fifth, Islam commands women to wear perfect clothing, that is, clothing that covers all parts of their body, except the face and both palms. Women should stretch out their clothes to cover their bodies (Suna & Susandi, 2022). As Allah says in Surah Al-Ahzab verse 59: "O Prophet say to your wives, daughters and wives of believers. Let them stretch out their veils all over their limbs."

Islam commands women to wear hijab according to the Shari'ah, Allah begins by commanding the wives and daughters of the Prophet, because they are role models who are role models for all women. The meaning of hijab in the verse above is to cover the limbs. Commentators interpret 'hijab' with a shawl that serves to cover a woman's entire body over her clothes (Ali, 2016). There is a detailed affirmation by mentioning, "Your wives, your daughters, and the wives of the Believers (QS. Al-Ahzab: 59)", is a strong refutation of the opinion of those who suspect that the command to wear hijab is only obligatory on the wives of the Prophet, because in the verse, "and the wives of believers", shows that all Muslim women are obliged to wear hijab and all are subject to general khithab (Ali, 2016).

Sixth, Islam forbids a woman to travel from one place to another for a day and a night, unless she is accompanied by her mahram. The Prophet said: "It is not lawful for a woman who believes in Allah and the Last Day to travel for a day and a night, unless accompanied by her mahram." (HR. Muslim). The hadiths that mention this issue are numerous. All affirm the existence of mahram accompanying women's journey, except in certain and coercive circumstances, as the Ulama' has explained. so Muslim women must be completely obedient to His Rabb, follow His commandments and stay away from His prohibitions (Mardiah, 2019).

3. Adab Asks for Permission in Privacy Space

One of the ethics that Islam teaches to humans is to ask permission. Adab asked permission to have a special position in Islamic legislation. As mentioned in God's Word which specifically talks about the obligation to ask permission. In it, it is explained that asking for permission is also an obligation of parents and young children regardless of anyone (Hamdi, 2021). Here is the word of Allah found in surah An-Nur verses 58-60: "O believers, let the slaves you have, and those who have not yet reached puberty among you, ask permission from you three times, namely: before the morning prayer, when you take off your clothes in the middle of the day and after the Isha prayer. Three 'aurat to you. There is no sin against you and no sin against them apart from that. They serve you, some of you to some. Thus Allah explained the verses for you. And Allah is All-

Knowing, All-Wise, (58). And when your children have reached puberty, then let them ask permission, just like those before them asked permission. Thus God explained His verses. And Allah is All-Knowing, All-Wise, (59). And those old women who have stopped who do not want to marry, it is not for them the sin of taking off their clothes by not showing adornments, and to be modest is better for them. And Allah hears again, the wisest (60)."

Khithab contained in surah An-Nur verse 58 which means, "and those who have not yet reached puberty among you", although outwardly addressed to children who have not yet reached puberty, but what is meant is those who are already adults, because Allah commands masters and parents to teach servants, servants and children not to enter someone's room, except to ask permission first. As the Arabs say, "Li yakhafka ahluka wa waladuka means let your wife and children fear you." Explicitly the speech is for children, but the essence is for parents so that children are afraid to do something bad in front of parents. (Ali, 2016) How can parents command children something, while parents themselves do. Of course it is impossible. In this case, we can also use the rule of qiyas aulawi. That is, qiyas whose illat law (branch) is heavier than the original law. If a child who is still not puberty, who is sensibly safer than adults in terms of unusual or immoral behavior, has been ordered to ask permission if he wants to enter someone else's room, especially for parents who have more risks or consequences when not asking permission.

Explicitly, the command to ask permission when entering one's room contained in the above verse indicates obligation, according to some scholars'. While jumhur argues as advice of sunnah value which can be categorized as lessons and guidance towards good politeness. So a child who has reached puberty is encouraged to ask permission at all times, while children and sahaya servants are encouraged to ask permission when entering someone's room at 3 times, namely at dawn, the time after dhuhur, and when after isya', except with the permission of the owner of the room. Because these times are times used to sleep and rest, times when someone takes off clothes (Ali, 2016). In the book of Rawa'ul Bayan it is explained that jurists have agreed to interpret removing clothes in the above verse as taking off the hijab, as in the word of Allah surah Al-Ahzab verse 59: "O Prophet, say to your wives, daughters and wives of believers: "Let them stretch out their veils throughout their bodies". This is so that they are easier to recognize, therefore they are not disturbed. And Allah is the Most Forgiving and Merciful."

As for the asbabun nuzul revealed in verse 58 of Surah An-Nur it is narrated that the Prophet asked a son named Mujid from the Ansars to go to the house of Umar bin Khattab for a purpose. When he arrived, the boy knocked on the door and entered, even though Umar was resting at that time. Umar woke up and immediately sat down, but he had not had time to cover his open body. Then the child has seen what he is not worthy of seeing. For that incident Umar felt very sorry. Then he thought, it would be nice if Allah (swt) sent down a verse about the prohibition of fathers, children and servants from entering one's room at certain times, except after asking permission first and getting permission from the owner of the room. Then Umar and the boy went to see the Messenger of Allah. There, he learned from the Messenger of Allah that the verse pertaining to this matter had come down. Umar then fell down to his knees because of the descent of the verse. Therefore Allah sent down a verse about manners in the household (Ali, 2016).

Conclusion

Based on the results of research on social institutions in the Qur'an on the ethics and culture of association from the perspective of Ali Ash-Shabuni in the book of Rawa'ul Bayan, it can be concluded that the boundaries of association of the opposite sex who are not mahram are divided into six, first do not look at those that can cause slander. Second, do not make physical contact. Third, it is not lonely unless the woman is accompanied by a mahram. Fourth, do not speak which can cause slander. Fifth, for women Islam recommends wearing clothing that covers the entire body except the face and palms. Sixth, Islam forbids women to travel for a day and night without a mahram. There are three times that are highly recommended to ask permission when entering one's house or room, namely at dawn, the time after Dhuhr and when after Isya', because at these times, one is vulnerable in a state of opening one's aurat, resting, even being naked.

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